Faculty Publications and Presentations   **School of Divinity**

5-2018

Reframing Higher Education: A Case Study of the Educational Leadership of Elmer Towns

David Edgell
Liberty University, dmedgell@liberty.edu

Follow this and additional works at: https://digitalcommons.liberty.edu/sod_fac_pubs

Reframing Higher Education: A Case Study of the Educational Leadership

of Elmer Towns

A Dissertation

Presented to the Faculty of

Southeastern Baptist Theological Seminary

Wake Forest, North Carolina

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Education

by

David Edgell

May 2018

This Dissertation was prepared and presented to the Faculty as a part of the requirements for the Doctor of Education degree at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. All rights and privileges normally reserved by the author as copyright holder are waived for the Seminary. The Seminary Library may catalog, display, and use this Dissertation in all normal ways such materials are used for reference and for circulation, including on-line computer access, and other means by which library materials are or in the future may be made available to researchers and library users.

APPROVAL SHEET

REFRAMING HIGHER EDUCATION:
A CASE STUDY OF THE EDUCATIONAL LEADERSHIP OF ELMER TOWNS

_____

David Milton Edgell

Read and Approved by:

_____
J. Gregory Lawson
J. Gregory Lawson, J.D., Ed.D., Ph.D. (Committee Chair)

_____
Kenneth S. Coley
Kenneth S. Coley, Ed.D. (Faculty Reader)

Date: April 9th, 2018

staff of the Jerry Falwell Library, Jerry Falwell Museum and The Carter Glass Mansion were outstanding in their assistance and generosity in multiple ways.

I am grateful for the three churches that have invested in me for the duration of my education at Southeastern Baptist Theological Seminary. Hephzibah Baptist Church in Wendell, North Carolina; Petsworth Baptist Church in Gloucester, Virginia; and First Baptist Church of Suffolk, Virginia, were gracious in their willingness to allow me to engage in this project and to encourage me toward its completion. Rev. Bill Sanderson, Dr. Dennis Hollandsworth, and Dr. Thurman Hayes, Jr., were the pastors with whom I served and from whom I received many challenges.

I would like to thank the friends with whom I persevered during the research and writing of this project. My EDD cohort friends Tim Trillet, Ray Summerlin, and Clay Fogler were constant encouragers to me keep moving forward and to persevere in the end. Lynn Writtenbury, Marvin Butler, Phillip Herring Buddy Scarboro and Ronnie Rountree were friends that called, texted, and provided resources for this project to find a final form.

The completion of this project is due to the consistent and loving efforts of my wife, Suleah Edgell, and my children Truett and Shelby. They never stopped believing in me and made major sacrifices of vacations and weekend trips to allow me to work on my "writing project." They saw the potential with their father and husband and drew it out by their love and encouragement.

Finally, I dedicate this project to my late father, Archie Edgell, who was a supporter of the Old-Time Gospel Hour and an early contributor to Liberty University as he believed in the necessity of "Training Champions for Christ."

TABLE OF CONTENTS

Chapters

LIST OF ABBREVIATIONS

AABC   Accrediting Association of Bible Colleges

AD   Academic Dean

CAO   Chief Academic Officer

CSER   Community Service Department

DTS   Dallas Theological Seminary

GA   Graduate Assistant

LBC   Lynchburg Baptist College

LU   Liberty University

LUSOLLL   Liberty University School of Life Long Learning

MBC   Midwestern Bible College

MRE   Master of Religious Education

SACS   Southern Association of Colleges and Schools

SMU   Southern Methodist University

SOR   B.R. Lakin School of Religion

TRBC   Thomas Road Baptist Church

LIST OF FIGURES

ABSTRACT

Title of Dissertation: REFRAMING HIGHER EDUCATION: A CASE STUDY OF THE

EDUCATIONAL LEADERSHIP OF ELMER TOWNS

David Milton Edgell, Doctor of Education Candidate, 2018

Committee: Dr. J. Gregory Lawson, J.D., Ph.D. (Chairperson)

               Dr. Kenneth Coley, Ed.D.(Second Reader)

The purpose of this qualitative, single case study is to examine the leadership traits of Elmer Towns and the strategies employed as co-founder of Liberty University. In order to accomplish this purpose, this study will assess the behavioral traits, work habits, communication patterns, and organizational concepts he employed as the Dean of the School of Religion at Liberty University. The "Portraits of Leadership" pattern is defined by viewing the university as a complex organization through which leadership behaviors and traits are manifested as a part of managing the governance structure, the internal operations, and the academic functions of the institution. The case study method is employed by the examination of the leader's background, formal education, influence of mentors, and defining events.

The case study is individual in its focus and seeks to analyze the leadership behaviors of Towns in the context of the "Reframing Patterns" of higher education leadership of Lee Bolman and Joan Gallos. The data from the study is organized into the

concepts of reframing and identifies four frames of academic leadership in which administrators of higher education often function. The data from documents, interviews, and observations are placed in four framing categories and serve as chapter headings in the research findings: Structure, Politics, Human Resource, and Symbols.

The research design for the case study uses three methods of research. The first method is document research. The study examines books and articles written by Towns in order to find leadership principles identified as essential to an organization. They also serve to identify situations and events related to the history and the function of the school. Documents related to the school and to the faculty are examined for communication and organizational factors. Faculty senate minutes, accreditation reports, catalogs, faculty handbooks, Liberty University policy documents and publications are included as data for triangulating research within the case study.

The second method of research includes interviews conducted with the dean, faculty and administration. Persons selected for the interviews worked at Liberty University for a significant part of Elmer Town's tenure and served under him in various capacities. Three of the faculty members included in the study have written previous dissertations on Elmer Towns.

The third research approach included observations of Towns and his work with students and faculty. Observations were made while attending classes taught by Towns. Informal discussions with faculty and students also proved helpful in confirming and rejecting conclusions made during the five years. The researcher made observations from interactions with Towns in meetings, at church, and during appointments held in his office and at a local restaurant. The researcher also became a Liberty University Online

adjunct professor during the time period in which the research was conducted. This allowed additional access to documents and to videos related to the leadership of Towns

Concluding findings of the case study categorize leadership traits and actions employed by Towns as Dean of the School of Religion. These traits and actions are applied within the context of higher education as a model for leaders and for deans serving in other institutions of higher learning.

CHAPTER ONE

RESEARCH CONCERN

Introduction

In the book *Portraits in Leadership*, Arthur Padilla (2005) states, "The university is one of the most enduring and complex enterprises in the long history of human organizations; it thus provides a useful vehicle through which to study the phenomenon of leadership in all of its human expressions" (p. 247). Lee Bolman and Joan Gallos (2011) clarify, "Academic leadership is a noble enterprise - and a challenging one. It is too difficult and too important for the faint of heart or light of mind" (p. 13). Padilla (2005) develops an evaluation of leaders of higher education and seeks to examine patterns of leadership within the university setting. The university provides a lens through which one can view leadership principles, patterns, and behaviors (p. 5).

Bolman and Gallos (2011) offer an understanding of the university as a framework through which leadership choices are made and action is taken to reframe the organization for clarity and effectiveness. Leaders in the university setting must understand links among thinking, learning, and effective actions. The authors propose academic administrators must address four challenges: bring institutional clarity, manage differences, foster productive working relationships, and enact a powerful vision (p. 10).

Padilla (2005), along with Bolman and Gallos (2011), view the university as a complex organization through which leaders must prepare themselves to lead others

through persuasion, problem solving, and perseverance. The insights of these authors provide a framework for this study to assess the behavioral traits, work habits, communication patterns, and organization concepts for a leader in higher education and to identify a model for academic deans working in a college and university setting.

In the book *Servant Leadership*, Robert Greenleaf (2002) raises the issue regarding who will assume the places of leadership in the university. "Universities have grown in size and complexity and in the range of requirements to which they must respond, so that large and quite sophisticated administrative staffs are required" (p. 90). Greenleaf (2002) expresses his concern that large complex institutions have too much at risk to rely merely on a single talented president.

> This calls for a critical mass of gifted and dedicated conceptual minds, men and women who have a discernible context, and who, with the help of an able staff leader, will find a rewarding career in making university institution building their goal. (p. 92)

The necessity of trained, competent leadership serving in administrative roles is vital to the university.

The complexity of the university is realized when professors and scholars take positions for administration with little training in higher educational administration and leadership. They are often trained to teach and to conduct research in their areas of specialization but feel a sense of duty to assume positions for which they have neither the training nor the experience (Wheeler, et al., 2008, p. xvii). Gmelch (2008) notes in the forward of *The Academic Chair's Handbook* that nearly 50,000 scholars in the United States alone serve as department chairs, and almost one-quarter will be replaced each

year. Steps must be taken to provide adequate preparation and support to these key academic leaders (Wheeler et al., 2008. xiii).

Bolman and Gallos (2011) affirm that academic leadership is a noble enterprise – and a challenging one. While difficult, it is too important for the faint of heart or the light of mind. Educating students, creating knowledge, and serving society demand all the intellect, skill, and commitment that academic leaders can muster (p. 13).

Higher Christian education is modeled through significant institutions in America that work to be distinctly Christian in their worldview and academics. David Dockery (2008) states these institutions do not merely seek to equip students with particular skills and knowledge necessary for engaging in some specific vocation or profession, but for preparing all students to think Christianly, to think critically, to think imaginatively – in order to prepare them for leadership and for life (p. 20).

Christian leaders are needed in this context who will lead Christian institutions with distinction and lead in a manner that is uniquely Christian. Robert Sloan (1999) argues that Christian education ultimately comes into every classroom. He states, "It involves one's worldview; it involves how one thinks and how one might live. It involves not only how one teaches and how one lives, but it involves what we teach" (Dockery and Gushee ed, 1999, p. 30).

Leaders of Christian institutions need to give vision and direction to these organizations in order that these goals are meet and students are equipped for their futures. Dockery (1994) gives insight into this future:

This new century will bring about an expanding world of technology, a changing social context, and a global economy, as well as great spiritual and ethical

3

challenges. Our intuitions must move toward these changing times enabled by the

rich heritage of higher education throughout the history of Christianity. During

the recent past, Christian higher education has faced many challenging transitions

and changes. Now we face yet another new day filled with fresh opportunities.

Now is the time to refocus our efforts as we think together about the future of

Christian higher education. (p. 1)

Higher education applied in a Christian context must develop leaders and be focused on

impacting lives in these communities.

The intention of this research study is to analyze a Christian academic leader who

has served with distinction. This research can provide information for equipping leaders

and developing leaders within an academic institution for future academic leadership

positions. Padilla (2005) states that mentoring and training leaders from within the

organization can give the institution chances "to observe and evaluate individuals as they

operate within the administration, looking for strengths in the areas of interpersonal

relations, communications, physical and psychological stamina and for the absence of

behaviors that tend to derail managerial careers" (p. 258).

<div align="center">**Research**</div>

Sources

Research for this project comes from several sources. First, Arthur Padilla (2005)

in his work *Portraits in Leadership: Six Extraordinary University Presidents* sought to

identify leadership traits and to examine how early life experiences, mentors and formal

education shaped these leaders. This approach examines the phenomena of leadership,

using the complex university as the organizational lens to view and understand higher

educational leadership. Leadership principles, patterns, and behaviors can be examined through case studies (p. 5).

Second, Lee Bolman and Terrance Deal (2003) in their work *Reframing Organizations: Artistry, Choice and Leadership* sought to see frames within organizations and how to influence the organizations in order for them to be managed and led with clarity. *Frames* are perspectives through which the leader can assess and guide the organization. Many organizations are complex, and the leader needs a frame through which to view the organization and to guide it toward healthy change. Learning multiple perspectives, or frames, is a strategy to navigate change and provides a tool for problem solving (pp. 18-19).

Four frames are identified through which a leader can clarify the functions of an organization and determine a process toward change. The structural frame focuses on the architecture of the organization. It is the design of units and sub-units, rules, and roles, goals and policies that shape and channel decisions and activities. The human resource frame emphasizes an understanding of people with their strengths and flaws, reason and emotion, desires and fears. The political frame sees organizations as competitive arenas characterized by scarce resources, competing interests, and struggles for power and advantage. The symbolic frame focuses on issues of meaning and faith. It puts ritual, ceremony, story, play, and culture at the heart of the organization's well-being (Bolman and Deal, 2003, pp. 18-19).

Third, Lee Bolman and Joan Gallos (2011) integrated the ideas of reframing toward higher education in their work *Reframing Academic Leadership*. This book seeks to view the frames from Bolman and Deal (2003) and apply them toward higher

education. The university is a complex organization, and while each school is unique, yet they have many things in common. Higher education is distinctive in that it has a "combination of goals, tasks, employees, governance structures, values, technologies, and history" that make each university and college similar. It is unique from other organizations because of the educational mission of "teaching, research, service, and outreach necessary for the academy. Creating, interpreting, disseminating, and applying knowledge through multiple means for many different audiences and purposes is not a simple model of outcomes" (Bolman and Gallos, 2011, p. 5).

Frames

Leaders in higher education must embrace multiframe thinking and work to develop their schools into effective structures that accomplish their mission. The four frames are applied to academic leadership in several ways. The image of the machine (structural frame) serves as a metaphor for the task-related facets of the organization. The leader is an analyst and an architect. The analyst carefully studies the institution's production processes and the architect develops rules, roles, policies and reporting relationships and procedures that align with campus goals. (Bolman and Gallos, 2011, p. 51).

The image of a jungle (political frame) encapsulates a world of enduring differences as people participate in tribes to compete and maneuver for scarce resources. Skilled academic administrators are compassionate politicians who respect differences, mange them productively and respond ethically to the multiple constituencies without losing site of the institutions goals and priorities (Bolman and Gallos, 2011, p. 72).

The image of family (human resources frame) focuses on the powerful symbolic relationships that exist between the people and the organization. People need opportunities to express their talents and skills and organizations need human energy and insightful contributions to fuel their mission. Effective academic leaders create caring and productive campus environments where each works to accomplish a common mission (Bolman and Gallos, 2011, p. 93).

The image of theater (symbolic frame) captures university life as an ongoing drama. Each person within the organization comes together to play their assigned roles and bring artistry and self-expression into their work. Successful campus leaders infuse everyday efforts with energy and soul (Bolman and Gallos, 2011, p. 111). This multiframe perspective will assist and guide in the task of assessing leadership within a complex organization.

Subject

This study will examine the question: What behavior traits, work habits, communication patterns, and organization concepts are necessary for academic leaders to know and to practice in order to give effective leadership to their work within the complex university? In order to answer this question, the researcher will study through a single case study the leadership traits employed by Elmer Towns as the co-founder of Liberty University and assess the strategies he employed as the Dean of the School of Religion. This method will assess the behavioral traits, work habits, communication patterns, and organizational concepts he employed in his academic career.

Towns meets the pattern of a significant Christian academic leader and is known for his experience in the area of church growth and evangelism. He has written about his

early life experiences, mentors and formal education in regards to how they shaped him as a leader. Liberty University is a place where his leadership was applied. He served for thirty-three years as the Dean of the School of Religion and for thirty-seven years in additional academic roles. Liberty meets the standard of a complex university and an organization which can be examined through a reframing lens. Structure, political, human resource, and symbolic communication are key attributes in the leadership position held by Towns.

Introduction to the Research Problem

Many leaders serve in the role of academic dean or provost. Therefore, the need for effective leadership in the academic setting is vital. Newman, Couturier, & Scurry (2004) state:

> The goal must be to expand the number of leaders and the total amount of leadership. This means that institutions must make a continuous effort in two critical areas. The first is to improve the search process. The second is the need for leadership development. (p.198)

These leaders must commit to develop themselves as they develop the skills necessary for the changes in higher education. James Martrin (2015) states that Chief Academic Officers (CAO) are beginning to oversee more of the day to day management of their institutions. "In addition to overseeing academic programs and faculty, CAOs may be responsible for addressing accountability questions, for budgeting and financial management, and for managing student issues and development" (Martin, 2015, Kindle, Loc. 320). These leaders deal with many issues within academic organizations including

governance and senior administration, external development, internal support operations, student affairs, and academic enterprises (Padilla, 2005, p. 20).

Kouzes and Posner (2003) in the *Jossey-Bass Administrator's Guide to Exemplary Leadership* note that leaders of higher education must place trust in and regard for the abilities of those leading in academic roles. "When leaders help others to grow and develop, that help is reciprocated" (Kindle Loc. 1424). Leaders must create a climate on campus where people are involved and their development is primary.

> Exemplary leaders make other people feel strong. They enable others to take ownership of and responsibility for success by enhancing their competence and their confidence in their abilities, by listening to their ideas and acting upon them, by involving them in importance decisions, and by acknowledging and giving credit for contributions (Kouzes and Posner, 2003, Kindle loc. 1388).

It is vital to identify characteristics and traits that are necessary to serve in these positions and with strong leadership and effective skill. An assessment would need to entail identifying:

- What behavior traits are necessary?
- What work habits are necessary?
- What communication patterns are necessary?
- What organization concepts are necessary?

Two works have sought to define the portrait of an academic leader and multiple frame thinking important to function effectively in an academic role. First, Arthur Padilla (2005), in his book *Portraits of Leadership* develops an evaluation of leaders in higher education and seeks to examine patterns of leadership within the university

setting. Using the process of reviewing a leader's background, significant mentors, and formal education to understand leadership development, he identifies patterns and commonalities of leadership as expressed in the setting of the university as a complex organization (p. 251).

Second, the work of Lee Bolman and Jane Gallos (2011), *Reframing Academic Leadership*, develops an additional lens through which to understand the complex university. The leader must see his role broadly and from multiple perspectives. By learning how to think and act in the diverse role of an institutional architect, politician, servant, coach, prophet, artist, and diplomat the leader can expand his mental map and cognitive framework (p. 24).

The insights of these authors will provide a framework for this study to assess the behavioral traits, work habits, communication patterns, and organization concepts for a leader in higher education and to identify a model for academic deans working in a college and university setting. While a conceptual framework has not been established to examine these areas, Towns clearly fits the pattern of an academic leader in a complex university that displayed multiframe thinking within his role in the university.

Liberty University Background

Liberty University began in 1971 as a Christian liberal arts college with the purpose of equipping workers for the local church both in the United States and on the foreign mission field. The first school catalog stated objectives of cultivating the life of the student into a mature man of God, to win the lost to Christ, to lead Christians into maturity, and to inspire students toward a standard of excellence in all things (Lynchburg Baptist College Catalog 1971-72, 1971, p. 7-8).

The college was originally named Lynchburg Bible College and began at Thomas Road Baptist Church in Lynchburg, VA. Founder Jerry Falwell (1987) stated in his autobiography that the school would be a place to train young students to impact churches. He recounted regarding his first conversations with Dr. Towns, "I want you to help me build a fully accredited liberal arts university with an emphasis on church planting and church growth" (p. 306).

Elmer Towns and Jerry Falwell identified three characteristics of the school on the first night they discussed its possibility: 1) Academic excellence while focusing on a liberal arts approach, 2) Cutting-edge creativity with a strong understanding of the times and technology, 3) Local church evangelism with strong ties to the local church and toward reaching the world for Christ (Towns, 2012, p. 167-168). This discussion led to the beginning of the school in the Fall of 1971. Elmer Towns was tasked with the position of Executive Vice-President when he arrived in Lynchburg on June 1, 1971. He labored to give leadership, organizational structure, and academic functions to the school during that summer and throughout the next two years. He would be the school's first full time teacher as the church staff of Thomas Road Baptist and additional adjunct faculty also filled the faculty roster (Towns, 2012, p. 171). The College offered six areas of study during the first year of operation: The Christian Teacher, The Christian Worker (Pastor, Youth Worker, Christian Education/Music), History, and English (Lynchburg Baptist College Catalog 1971-72, 1971, p. 15). Towns left the school in 1973 to pursue writing interests and to take a break from the overwhelming administrative duties of beginning the college. He would return in 1977 to work for Jerry Falwell as Editor-in-Chief for all publications within the church, the school, and for the Old Time Gospel Hour (Towns,

2012, p. 198). Soon he was back in academic administration as Dean of the Liberty

Baptist Theological Seminary in 1979 and as Dean of the School of Religion in 1980. He

served in the role of Dean of the Seminary on two different occasions for a total of 15

years and as Dean of the School of Religion until his retirement in the Fall of 2013 for a

total of 33 years (Towns Will Step Down, 2013, www.liberty.edu, para. 1).

The school, now known as Liberty University, has grown to 13,000 residential

students and 90,000 online students. It has 389 academic programs of study within the

educational curriculum. The school consists of 15 colleges and schools. It is located on

700 acres of developed land with 6,300 acres undeveloped mountain property. In 2012,

the school reached a value of over 1 billion dollars in assets, cash and investments.

During the same year, Liberty received a Moody Investments Aa3 credit rating

(University Special Report, 2014, pp. 3, 27).

Towns served as an academic dean of the School of Religion for thirty-three years

and as the seminary dean for fifteen years on two different occasions. In these roles

within the university, Towns gave leadership in senior academic positions. He performed

school governance actions and curriculum development functions in these roles. He

worked in hiring faculty and in the development of these persons in their academic

teaching positions. He developed academic leaders for administration from the faculty

and the students he mentored. As the co-founder, he served in a function of telling the

stories of the school and challenging others by communicating the values and beliefs of

the school.

Research should uncover leadership principles and strategies used during his

tenure. First, the study will assess how Towns' background, mentors, and formal

education shaped him as a leader. Second, it will detail how he gave leadership to the school of which he was the co-founder and how he used his previous experience to shape the early educational model of Liberty University. Third, the use of a reframing model uncovers leadership principles practiced by Towns examining structure, political struggles, human resources, and symbols of beliefs and values.

Research Purpose

The purpose of this qualitative, single case study is to examine the leadership traits of Elmer Towns and the strategies employed as co-founder of Liberty University. In order to accomplish this purpose, this study will assess the behavioral traits, work habits, communication patterns, and organizational concepts he employed as the Dean of the School of Religion.

The case study method will be used to examine Towns tenure under two leadership patterns. The "Portraits of Leadership" pattern views the university as a complex organization through which leadership behaviors and traits are manifested as a part of managing the governance structure, the internal operations, and the academic functions of the institution. The case study method creates a means for examining the leader's background, formal education, influence of mentors, and defining events. The "Reframing Patterns" are organized into the concepts of reframing organizations and identifies four frames of academic leadership in which administrators of higher education often function: structure, political, human resource, and symbolic.

Conceptual Framework

Conceptual framework for this case study finds its basis in the research of Padilla (2005) and of Lee Bolman and Joan Gallos (2011). Each of these works gives a leadership pattern for examining the leadership traits and the behaviors of an organizational leader. First, Padilla (2005) provides a model for evaluating the traits of leaders in higher education. He has provided "work about the phenomenon of leadership using a complicated entity, the university, as the organizational lens through which to view and understand it" (p. 5). Leadership principles, patterns and behaviors are examined through detailed case studies of higher education leaders to develop a general framework about leadership applicable to a broader range of organizational context and settings (p. 7).

Second, Bolman and Gallos (2011) provide a framework for the examination of the organizations in which leaders of higher education must operate. They identify the university as a multiframe organization where the leader must implement multiframe thinking at the core of the model of leadership effectiveness (p. 11). Effective leaders within the university must think of their schools as machines, families, jungles, and theaters.

> They know their job requires the skills of a good analyst and social architect who can craft a high functioning institution where all the parts contribute to the whole, a political leader who can forage necessary alliances and partnerships in service of the mission, a prophet and an artist who can envision a better college or university and inspire others to heed this call, and a servant both to the institution and to the larger goals of higher education. (Bolman & Gallos 2011, p. 220)

14

The study will benefit from the structure of organization done by Bolman and Gallos (2011) by using this framework that examines the interviews and documents from a variety of perspectives. The focus of the research utilizes reframing perspectives to interpret the interviews and as a template through which to examine documents.

These four frames of multiframe thinking are structure, political, human resource, and symbolic. Bolmon and Gallos explain:

> The image of machine (structure) serves as a metaphor for the task-related facets of organizations. College and universities are rational systems requiring rules, roles, and policies that align with campus goals and purpose. Academic leaders succeed when they create and appropriate set of campus arrangements and reporting relationships that offer clarity to key constituents and facilitate the work of faculty, students, staff and volunteers.
>
> The family image (human resource) focuses on the powerful symbolic relationship between people and organizations: individuals need opportunities to express their talents and skills; organizations need human energy and contribution to fuel their efforts. When the fit is right, both benefit. Effective academic leaders create caring and productive campus environments where all find ways to channel their full talents to the mission at hand and to work cooperatively with important others.
>
> The jungle image (political) encapsulates a world of enduring differences: diverse species or tribes participating in a complex dance of cooperation and competition as they maneuver for scarce resources and for influence. Diversity of values, beliefs, interests, behaviors, skills, goals, and worldviews often spawn destructive

campus conflict. It is also the wellspring of creativity and innovation – and hope

for the future of higher education. Skilled academic administrators are

compassionate politicians who respect differences, manage them productively,

and respond ethically and responsibility to the needs of multiple constituencies

without losing sight of institutional goals and priorities.

Finally, the theater image (symbols) captures university life as an ongoing drama:

individuals coming together to create context, culture, commitment, and meaning

as they play their assigned roles and bring artistry and self-expression into their

work. Good theater fuels the moral imagination, and successful campus leaders

infuse everyday efforts with energy and soul. (Bolman and Gallos, 2011, p. 11-

12)

The purpose of the framework is to use the frames of Boman and Gallos listed above and

apply them to an academic leader as a way to identify leadership traits. These frames

will be used to identify the reframing leadership traits and patterns of Towns that he

implemented within the school. The patterns of effective leadership will be identified

within these frames. The research will also use the framework of Padilla to examine the

background of Towns and his leadership within the complex organization of a university.

Research Questions

The following questions serve as a framework for investigating the traits, work

habits, communication patterns, and organizational concepts necessary for leading in

university:

1) How has Towns' background, significant mentors and formal education defined his
   patterns and behaviors of leadership?

16

2) How did Towns govern the complex organization of the School of Religion in terms of governance, internal operations, academic functions, and student affairs?

3) How did Towns exercise transformational leadership and display effective interaction between leaders and followers?

4) What was Towns' strategy for structuring the school and for implementing clear logical policies and procedures? What was the organizational culture and how was it structured?

5) How did Towns negotiate for resources within the university and manage the process of change within the school? What were his significant political struggles and how did he manage them?

6) How did Towns manage the skills of his faculty and lead in the area of faculty development? How were people hired, managed, coached, and supported?

7) How did Towns communicate the meaning, purpose, and values of the school?

Delimitations of the Study

The findings of the research may not be transferable beyond this one study without additional research. The case study method is useful in researching patterns, concepts, and traits, but limited in assuring that each discovery is transferable to other leadership situations. Merriam (1998) points out that the researcher is the primary instrument of data collection and analysis. The limitation of the investigator, the reliance on his or her own instincts and abilities in the research effort are elements that are restrictive in nature. These generalizations limit the transferable patterns from one situation to another (p. 34). Further study of reframing principles and leadership within the complex organization of the university is needed to clarify transferable principles.

The case study does not compare Towns to other academic deans and university presidents at Liberty University. It only focuses on the leadership of Elmer Towns as the co-founder of the school and as an academic dean. It seeks to discover traits and behaviors he exhibited during his tenure at the school. It does not seek to compare his leadership to other academic deans and their leadership in the school. Many academic leaders served with Towns during his tenure at the school and each contributed significant influence in their leadership. This study will not assess their leadership nor how their functions contributed to the success of Liberty University.

The study does not give extensive detail regarding the contributions of the founder of Liberty University, Jerry Falwell, who served as pastor of Thomas Road Baptist Church for fifty-one years and sought out Towns to help in establishing Liberty University. Falwell served as chancellor and president of Liberty for thirty-six years and was primary in casting vision and giving direction to the school. (Founder, www.liberty.edu, 2016, para. 2). He was the primary fund raiser and gave significant leadership to the school (Towns, 2012, p. 169). He was the key leader of the school for many years. Falwell gave strong leadership regarding the vision casting, funding, and strategic planning of the school (Hirschman, 2013, p. 9). This study does not seek to identify the leadership principles exhibited by Jerry Falwell.

The study will relate the findings as discovered through a case study of behavior traits, work habits, communication patterns and organizational concepts exhibited during the leadership of Towns as dean. The findings of the study will be analyzed through the context of Padilla assessing the impact of the leader's background, formal education and leadership within the context of a complex university. Also, the findings will be

18

examined within the framework of Bolman and Gallos seeking to identify multiframe thinking at the core of the leader's effectiveness.

Research Assumptions

Philosophical assumptions made in qualitative research can impact a researcher's ends and conclusions. Merriam (1998) states that qualitative research must assume that reality is subjective and can be seen from multiple points of view. Research is context-bound and reflects multiple realities and interpretations. Research is exploratory, inductive and emphasizes process, rather than ends. It is assumed that meaning can be embedded in people's experiences and that meaning can be clarified through the researcher's own perceptions (p. 17).

Four primary assumptions drive the current research. First, leadership is reciprocal. That is, a two-way conversation occurs between leaders and followers that takes place in and around institutions such as a college or a university. Leaders learn to face difficult issues and reconcile differences that exist between them and their followers (Padilla, 2005, p. 61). Leaders must adapt and mobilize resources in order to accomplish their ends. The observation of these relationships can provide a means to examine effective interaction for transformational leadership.

Second, the university is a complex organization and a place to test leadership skills and to develop behaviors. The nature of the university is a complex organization where goals might not be widely shared and where there is a wide range of stakeholders with different concerns (Padilla, 2005, p. 61). The difficulty of governing and leading a complex organization gives credibility to the academic leader who effectively structures the school and governs academic functions with clarity. Studying the influence of an

academic dean and co-founder of a university or college can give assessment of the complex nature of the position and clarify areas of focus that need effective leadership within the organization.

Third, the study assumes the validity of "Reframing Academic Leadership." The pattern of multiframe leadership, specifically the four frames of academic leadership, provides a structure through which to study the patterns of the academic leader. For this study the reframing lens clarifies areas of focus for academic leadership and provides an additional means of assessment.

Fourth, this study assumes similar strategies and traits could ensure effective leadership in other organizations. It assumes that the single case study method is an effective tool to study the phenomenon of organizational leadership and assess traits, habits, communication patterns and organizational concepts. A single case study is useful to study the leader over an extended period of time and to identify strategies and practices useful in higher education academic leadership. It is understood that the single case study method is especially suitable for investigating how an individual changes over time and how it is effective in generating hypothesis to support leadership assumptions. Yet it still presents a weakness in that findings may not be generalized to other situations (Leedy & Ormrod, 2005, p.135).

<center>Terminology</center>

Key terms must be clarified in order for the reader of this study to understand nuances of key areas:

Behavior Traits: Traits employed by the leader in the functions of higher education with regard to management and leadership.

<center>20</center>

Work Habits: Actions consistently displayed in the managerial tasks and oversight functions of higher education.

Communication Patterns: Consistent ways of imparting information and ideas between leaders and their communities within the organization.

Organizational Concepts: Models of organization regarding the structure, governance and administration of higher education.

Leadership: An act of persuasion of limited duration while a common goal is pursed within a group or organization. (Padilla, 2005, p. 49)

Higher Education Leadership: Adaptation of leadership within the complex organization of a university.

Complex University: A formalize educational organization that requires managerial skills and leadership behaviors in five areas: governance, external development, internal support operations, student affairs, and academic enterprise. (Padilla, 2005, p. 20)

Multiframe: A process of seeing a complex organization through multiple lenses in order to assess the complex organization's efforts. (Bolman & Deal, 2003, p. 18)

Triangulation: The use of multiple sources of data and methods to confirm the research findings. (Merriam, 1988, p. 168)

Liberty University: An institution of higher education in Lynchburg Virginia, founded by Jerry Falwell of Thomas Road Baptist Church in 1971.

Lynchburg Baptist College: The original name given to college founded by Jerry Falwell in 1971. The name was changed to Liberty Baptist College in 1975 and later to Liberty University in 1984.

Procedural Overview

The research method is a qualitative, single case study that includes six stages. First, a comprehensive literature review will detail several areas including an exploration of the history of Christian higher education, the role of leadership in organizations, the university as a complex organization, the impact of one's background and role models in developing leadership potential, and reframing concepts within organizations. Second, interviews will be conducted with Dr. Towns and with selected faculty and staff. The interview questions will be based on principles from the *Leadership Orientations Guide* on the www.boman.com website and on principles from Padilla, *Portraits in Leadership*. The interviews of Towns and the interviews of faculty and staff will be coded for Padilla's principles (background & mentors, leadership, and the university as a complex organization) and for the four frames of Bolman and Gallos (structural, political, human resource, and symbolic). The interviews will be coded manually using a color coding system to identify the principles of Padilla, Bolman and Gallos. An additional measure of validity was used by using seven participants who had served under Towns for 75% of his tenure and by interviewing three faculty who served at Liberty and have completed doctoral dissertations on Towns. Third, historical documents, archival records, digital commons oral histories, personal published works and personal papers will be analyzed. Fourth, the process of triangulation will be used to assist in constructing patterns of leadership. The interview data, institution documents, and observations will assist in constructing validity and establish a correlation of Towns' leadership traits. Fifth, a brief assessment of Towns' leadership and perceived ways he has influenced the school will be detailed. Sixth, recommendations for further research will conclude this study.

Significance of Study

Colleges and universities are in need of leaders. The landscape of higher education is changing and effective leaders are necessary to serve in major academic roles beyond the presidency. Provosts and academic chairs must operate within multidimensional complex organizations in order to manage and lead within their schools. Carpenter-Hubin and Snover (2013) detail this idea in their chapter in *Organization and Administration in Higher Education*:

> Provosts must engage the campus community in developing new models of teaching and learning that use resources more efficiently, fostering innovation not only among individuals, but also collectively as an organization. And they must ensure that their institutions demonstrate value, effectiveness, and efficiency, for without this evidence, resources will be ever more difficult to garner. (p. 34)

The research is important because it shows two things: the importance of the leader in a new college and the role of the founder and co-founder in that enterprise.

A proper understanding regarding the process for beginning a new college and what unique leadership roles exist for each of their founders are key. Often organizations do well during the first decades of their beginning, but have difficulty handing off leadership to a second generation of leaders. Edgar Shein (2010) believes that organizations often form spontaneously. They are often created by individuals who perceive that a coordinated and concerted action by a number of people could accomplish something that is vital to their beliefs and values. Founders usually have a major impact on how the group defines itself and how the group defines and solves the external adaptation and internal integration of problems. They are quite comfortable in imposing their views on their partners and employees. A co-founder can share the founder's

beliefs and can be a main leader and a culture carrier. After the founder's departure, the organization may struggle and experience some degree of conflict due to the level of adoption of those assumptions and beliefs (p. 219-20).

The university is a place where leadership for education is developed. The university offers a place where leaders can be mentored, shaped and more opportunities to give guidance to others. Daniel Wheeler (2012) in his book, *Servant Leadership for Higher Education*, believes that often persons who take academic administration roles are not prepared with the skills need to transfer to being a successful academic chair. Servant leaders need to be authentic examples of humility that work toward the development of others. "Servant leaders continually identify associates' gifts, discuss professional niches, and look for ways to keep staff energized and seeing their role in the bigger picture" (p. 54). The research is significant because colleges and universities need competent and authentic leaders. Current leaders must advance strategies that cultivate, equip and develop future servant leaders in higher education.

The Christian college or university is chartered toward a uniquely Christian distinctive. Christian leaders in these organizations have a responsibility toward their stakeholders and students in the development of an education that is distinctively Christian. David Dockery (2008) notes that Christian colleges are academic institutions of higher education committed to teaching, research and service. Their primary purpose is to educate students, yet they must be committed to see students take what they are learning and apply it in the world with the spirit of Christian servanthood. The liberal arts Christian education must prepare students to think – "to think critically, to think imaginatively – preparing them for leadership and preparing them for life" (pp. 19-20).

The research is significant because Christian leaders, faculty and staff must see the

mission of Christian higher education invoking a Christ-centered focus that promotes

excellence and character development in service to the church and society.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The diversity of the university – students, faculty, alumni, parents, donors, athletic activities – certainly contributes to its complexity. The phenomenon of leadership within the context of the complicated entity of a college or university gives an organizational lens through which to view and understand leadership. Behavior traits, work habits, communication patterns, and organizational concepts can be examined within the university leadership setting. The complex university is a place to test leadership through case studies that examine the interaction of a higher academic leader with his or her followers, other leaders, and the organizational situations within the school. In order to examine this idea, the literature review of this study will focus on five primary areas of literature related to leadership in higher education. The content of the literature review will: (1) examine the history of American higher education in a Christian context, (2) explore the role of leadership within organizations, (3) study the impact on leaders regarding their background, role models, and formal education, (4) explore the aspects that are involved within the university as a complex organization, and (5) articulate the reframing principles of organizations as they apply to higher education.

The purpose of the literature review is to understand higher educational leadership within the university and the application of educational leadership by Towns through his

tenure at Liberty University. Towns served within the academic context of Christian institutions of higher education. The literature review will also give insight into areas of Christian focus as the topic applies.

History of American Christian Higher Education

Reformation Influence

The Evangelical Protestant movement has a rich heritage of fruitful intellectual pursuits that resulted from the Protestant Reformation. One of these pursuits was the role of the university. The reformers argued that mental capacity was essential for a valid Christian life. The Christian should cultivate a biblical spirituality that requires a thorough attention to the mind. For Luther, cultivating the mind was absolutely essential because people needed to understand both the words of Scripture and the nature of the world in which the word of God would take root (Noll, 1994, pp.36-37).

To that end, John Calvin worked to instruct the mind and inspire the heart together. He believed that the Spirit must change the heart before the mind could accept the gospel. He held that God manifested his sovereignty over every part of life including the mind. God had created the world so it should be studied. He believed that the Spirit enabled non-believers to understand the workings of nature and human relationships in the world. The goal of education included not only the theology, but classical languages, medicine, the natural work, and politics and sociology. The goal was to bring every aspect of life under the general guidance of Christian thinking. Protestants were encouraged to labor as scientists so that their scientific work could rise to the praise of God. This labor was an expression of the belief that God had make the natural world to be explored and that the results show forth his glory (Noll, 1994, pp. 37-39).

The British Protestants who settled in North America were of this same thinking. The English Puritans who settled in New England and in other sites did so to continue to purify self, the church and society. One additional feature was a zeal in developing the Christian mind. Puritans viewed the whole of life as a gift from the God of grace. They did not separate social, ecclesiastical, and theological concerns into artificially separated categories. They did not oppose Scripture and inspiration, on the one hand, against learning and traditional knowledge, on the other, but attempted the more difficult task of maintaining a delicate balance of spirit and philosophy (Marsden, 1994, p. 7).

Higher Education in Early America

Mark Noll (2006) in the introduction to William Ringenberg's book *The Christian College: A History of Protestant Higher Education* identifies several developments that had major implications for the shape of Christian higher education in early America. The first development was Puritanism. Puritan schools, Harvard being the most representative, were clear practitioners of the integration of faith, life, and learning in early America. Students were expected to matriculate with a full knowledge of Scripture due to the integration of the Bible in all subjects. Students were encouraged to master the classical European curriculum especially as it applied the grammar, rhetoric, and dialectic traditions. Learning was to take place within the context of both nature and in the grace of God as the student built a foundation of sound knowledge and learning (Noll, 2006, p. 22).

Second, the revolutionary generation extending from the French and Indian War in 1763 to the start of the next century, embarked on a love affair with liberty. An emphasis was placed on understanding history as a never-ending struggle between the

28

forces of oppression and tyranny as opposed to the freedom given as a result of "natural rights" granted by God (Noll, 2006, p. 22). These God granted freedoms flowed from a worldview that dominated the intellectual academic systems of the day. Clergymen were the leading representatives of the intellectual institutions of the period. They were instrumental in founding colleges and in instructing students. Leaders sought to give students from all disciplines an education that was distinctively Christian. At Harvard the goals for higher education were "to know God and Jesus Christ which is eternal life (John 17:3), and therefore to lay Christ in as the only foundation of all sound knowledge and learning" (Noll, 2006, pp. 17-18).

Third, a Christian and cultural synthesis began to develop, and it began to emerge between America's War for Independence (1776-83) and the American Civil War (1861-65). During this time period, the Protestant values and the values of American life joined in a powerful unity. The focus of liberty joined with an emphasis from the Second Great Awakening regarding evangelism and revival that created an opportunity to reconstruct a nation ideologically. Americans believed in individual freedom. They felt their nation was uniquely positioned to accomplish the destiny of God. As God's human instruments, man was destined to overcome the great social evils of society. The educated elite of the nineteenth-century were committed to a worldview in which first principles were God-ordained laws and motivating forces were innate human capabilities. This philosophy, identified as Protestant Newtonianism, created ridged commitment to the static laws of nature and the fixed laws of morality. As fixed as the law of gravity, was the idea that national prosperity was a sign of God's blessings, which was brought about as the result of revival. The colleges gave a great deal of praise for empirical science and a great

amount of exposure to arguments for morality, civic virtue, and the existence of God. The professors called upon students to translate, parse, recapitulate and summarize scriptural content. The downside of this philosophy was little emphasis was given to mathematics, experiments of science, modern languages, and history as a discipline. By the end on the Civil War, the old college was barely keeping pace with the intellectual needs of the nation. The old style American college was generally founded and operated as an avowedly Christian institution. Most of the schools struggled with low enrollments, meager finances, and ways to fully engage students (Noll, 2006, pp. 24-25).

State governments had founded thirty-six colleges by 1849, and by the time of the Civil War there existed twenty-two major state universities in operation. Almost without exception, the institutions were Protestant in nature even though there were maintained under public control. For example, the University of Michigan operated as a Christian college by virtually all standards and measurement. The school watched over students' morals in much the same manner as a denominational school. Students were prohibited from gambling, playing cards, intoxicating liquors, profanity and violence and vice of all types. State colleges required students to attend chapel services and Sunday religious exercises and required religious courses such as moral philosophy, natural theology and evidences of Christianity. State university rules varied little from those found in church colleges (Ringenberg, 2006, pp. 79-81).

Protestant denominations were also diligently working toward founding educational institutions that sought to fill the need for literate laity and learned clergy. The growth of secularism in American was rapid, and denominations struggled to train leaders for the pulpits of their churches. Many colleges created seminaries and divinity

schools in an attempt to provide respectable certification for candidates with a focused

training toward the Bible and theology. This move created problems for the Christian

liberal arts colleges. As the seminaries specialized in theology and focused toward

Christian interaction with the world, the colleges placed less emphasis on these subjects.

Before long the most influential, and the most intellectual arguments regarding science

and religion were coming from the seminaries (Noll, 2006, pp. 26-27).

Higher Education after the Civil War

The years from 1865-1900 created one of the greatest transitions in American

higher education. Several new universities were founded during this time: Cornell,

Chicago, Vanderbilt, Stanford, and Clark. Also, older private colleges such as Yale,

Harvard, Princeton, Duke and Columbia were transformed into universities with the

addition of graduate and professional schools (Noll, 2006, pp. 28-29). The monies for

these academic changes came from federal monies provided for land and financing for

the practical arts. Also, large sums of money began to be provided for existing and new

schools from the new industrialists. Enrollment grew rapidly during this period with the

number of students enrolled in colleges increased by fivefold (Marsden, 1994, p. 115).

The influx of students and dollars caused decline of the Christian characteristics

that had earlier marked higher education. A decline began to happen as new donors and

new administrators placed less of an emphasis on the orthodoxy of faculty. Required

chapel services became less frequent. As money from business men increased, so did the

concern that trustee boards and college administrators function in a businesslike way.

Businessmen replaced clergymen as trustees, and laymen replaced ministers as college

presidents. In 1839, fifty-one of the fifty-four presidents of America's largest colleges

were clergymen. By the end of the 1800's this number had been greatly reduced (Noll, 2006, p. 29).

The post-civil war era also began a process in higher education toward secularization within the major state universities and in a limited number of elite private institutions. As the Industrial Revolution initiated many changes in industrial production and transportation, there was a simultaneous revolution challenging the traditional worldview of American colleges and universities. The rise of higher criticism as a method of biblical interpretation, which became so popular in Germany, began to challenge American scholarship as a large number of scholars began to study abroad in German schools.

> Higher criticism contended that a scholar could best understand the Bible and all other books recording the literature and history of ancient peoples by studying them in the historical context of their societies. The orthodox did not automatically reject this approach to biblical interpretation for they believed that when one pursued it in an attempt to gain a more precise knowledge of God's purpose it could be very worthwhile. What they did vigorously protest, however, was the tendency of many of the higher critics to combine their approach with an underlying assumption that the Bible was primarily a human book. (Ringenberg, 2006, p. 115)

As this assumption became more common in American universities, an increasing number of scholars began to view the Bible as a source of religious stories and history rather than a unique divinely inspired revelation of truth for all generations. The systems

of the past began to be replaced by a new logical positivism that verified truth through the emerging scientific method (Ringenbuerg, 2006, pp. 116-117).

A new method of investigation gained popularity and found its source in a work published by Charles Darwin in 1859 regarding the origin of species and natural selection. The scientific method and the philosophy of Darwinism began to undercut the Christian influence in higher education and offered a new paradigm in which to pursue scientific progress. Against the combination of new money, social Darwinism, and naturalistic science, the Christian moral philosophy of the past and the Christian college educational systems of the past were losing influence. Christianity was viewed as having little to offer the industrialists and the new educational philosophies were targeted to the masses (Noll, 2006, p. 31).

Few institutions moved immediately from being decidedly Christian toward being predominately secular. The colleges and universities usually moved in intermediate steps toward a relativistic and secular model. Ringenberg (2006) identifies seven marks displayed in schools moving toward secularization.

1. The public statements about the Christian nature of the institution begin to include equivocal rather that explicit phrases; these statements often describe Christian goals in sociological but not theological terms.

2. The faculty hiring policy begins to place a reduced emphasis upon the importance of the school being a committed Christian, and subsequently fewer professors seek to relate their academic discipline to the Christian faith.

3. The importance of the Bible and the Christian religion in the general education curriculum declines.

4. The previously strong official institutional support given to religious activities in general and the chapel service in particular declines.

5. The institution begins to reduce and then perhaps drop its church affiliation or, it be an independent institution, it tends to reduce its interest in identifying with interdenominational and parachurch organizations

6. Budget decisions begin to reflect a reduced emphasis upon the essential nature of Christian programs.

7. An essential number of students and faculty members join the college community in spite of rather than because of the remaining Christian influences, and the deeply committed Christian students begin to feel lonely. (Ringenberg, 2006, pp. 120-121)

Many institutions saw a gradual move toward a lesser Christian identity and toward a belief that removed faith from the foundation of the curriculum and the school's primary identity.

Many institutions tried to accept the new thinking, but did not wish to abandon all of their traditional beliefs. They embraced a form of theology called *Liberal Protestantism*. This belief allowed it adherents to continue to embrace the moral and ethical teachings of the Judeo-Christian tradition while rejecting the supernatural elements of Christianity. It sought to downplay the role of the Bible and traditional theology and to place a heavy emphasis on the sociological dimensions of faith. Aspects of Liberal Protestantism views placed an emphasis on the humanity of Christ and the necessity of service to man (Ringenberg, 2006, p. 117).

Higher Education and Movements in Twentieth Century

The continual move toward liberalism and secularization caused many denominations to fight to keep their colleges orthodox and to fight off secularism. A division began to develop within Christian institutions. Christian colleges and universities began to establish themselves between those adopting the more progressive and liberal stance and those choosing to maintain a more evangelical and revivalistic focus.

Evangelical Protestants maintained the universal need for salvation in Christ and the supernatural character of the incarnation. They accepted the authority of the Bible as an indispensable record of religious experience and continued toward the view of Baconian science that allowed science to study the natural world knowing that its objective investigations would confirm that which was revealed in Scripture (Noll, 1994, p. 111).

The Fundamentalist movement of the early twentieth century defended many convictions essential to the traditional beliefs of Christianity regarding the supernatural character of religion, the objectivity of Christian morality, and the timeless nature of Scripture (Noll, 1994, p.115). The Fundamentalists were a broad coalition of conservatives from major denominations and revivalists from premillennial dispensationalists who were in strong opposition to modernism in the schools and in the churches.

The Fundamentalism of the 1920's was composed of militant Evangelical Protestants fighting against two primary fronts. The first front was the theological modernism within mainline denominations. The second front was the alarming changes

in the culture of America at large. They saw alarm in the changing sexual standards, the women's suffrage movement, birth control, divorce rates, and a declining authority within the family (Marsden, 2006, pp. 240-241).

A concern began to emerge regarding the institutions of Christian Higher Education and how the denominations and churches should respond. For Christian colleges and universities that had begun the drift toward liberalism, it was speculated, these schools could be redirected toward evangelical beliefs. Also, an emphasis was placed on the starting of new schools to replace these former institutions and toward the maintaining the core values of Evangelicalism. The 1920's and 1950's saw an increase in the founding of new schools, from lower schools, high schools, and colleges and Bible Institutes. The institutions placed an emphasis on living the "separated life" and teaching persons to display lives of purity within the ideological corruptions of society and to impact society through evangelism and missions (Marsden, 2006, p. 246).

Secularization and liberalism also gave rise to the Bible College Movement. During the late nineteenth century and the early twentieth century, a response within churches desired a renewed emphasis in Christian education and missions. They sought schools that could provide, quick, practical training for the increasing number of young Christians wishing to become "full-time Christian workers" (Ringenberg, 2006, p. 155). Churches that had separated from the increasingly liberal denominations, looked to the Bible College model for a way to train ministers and Christian workers for their churches and mission organizations. These would include Bible colleges and liberal arts colleges which would have a foundation of biblical studies, theology and practical training and also the typical courses in the liberal arts (p. 160).

These schools placed a major emphasis toward the spiritual development of the students and toward the essential knowledge of a biblical theology that led to a pietistic and holy lifestyle. The Bible colleges emphasized evangelism, church service, and foreign mission efforts. They offered practical training in "Christian Service" as a part of the curriculum (Ringenberg, 2006, pp. 163).

Many of the schools that began in the early twentieth century had expanded from Bible training schools to Bible institutes and then from single subject Bible colleges to liberal arts Bible colleges. By the 1960's, the schools began to respond regarding the desire of students to receive credit for their course work. The schools that sought accreditation moved toward four-year baccalaureate degrees and also offered two-year associate degrees and diploma programs. Schools often received general accredited from the *American Association of Bible Colleges* or the *Accrediting Association of Bible Colleges* (Ringenberg, 2006, pp. 164-67).

The Bible college was distinct from the Bible institute and the Christian liberal arts college. The Bible college students earned all majors in religion and all generally participated in significant practical Christian service. The students enrolled in a series of general education courses and took core classes in Bible and theology, while focusing on a particular discipline such as evangelism, Christian ministries, theology, apologetics, pastoral ministries, biblical languages, missions and etc. The curriculum was usually four years long and resulted in a Bachelor of Arts or a Bachelor of Science degree. In contrast, the liberal arts college student can choose a wider variety of general education courses and major disciplines toward a larger vocational spectrum (Ringenberg, 2006, pp. 164).

Multiple Bible colleges were founded from 1920 until 1980. These new schools had a declared Christian orientation. The new colleges were founded by major denominations – Southern Baptist, Independent Baptist, Missouri Synod Lutherans, Reformed Presbyterians, Churches of Christ, Pentecostals, Assemblies of God, Church of the Nazarene all founded Bible colleges and especially liberal arts colleges in this time period (Ringenberg, 2006, p. 184).

National ministries such as Oral Roberts, Bob Jones, and Jerry Falwell invested in higher education and began successful liberal arts colleges that later became major Universities. The Oral Roberts Evangelistic association began Oral Roberts University in 1965 with the idea of establishing a university with a broad appeal to the entire charismatic community. It was well funded and quickly received regional accreditation. It also grew rapidly with a student population of over 4,000 students by 1978. It excelled in technology, learning programs, and sports programs. The school also developed a program of physical fitness for each student and insisted that vigorous activity and academics created robust leaders (Ringenberg, 2006, p. 188).

Bob Jones University was a fundamentalist school founded by an evangelist of the same name in 1926. The school, located in Greenville, South Carolina, was an institution that began as a reaction to non-fundamentalist schools who were leading students astray in a progressive and secularizing manner and destroying the faith of Christian students who saw their faith erode in these schools. Bob Jones developed a very attractive $50 million dollar campus with over 5,000 students by 1974 and a reputation for excellence in academics, television, and the arts. The school was led by the founder and he demanded orthodoxy and allegiance to the founding beliefs of the school and to himself as the

leader. The catalog stated clearly that the university held the privilege of suspending any

student at any time who "in the opinion of the University does not fit into the spirit of the

institution regardless of whether or not he conforms to the specific rules and regulations

of the university" (Ringenberg, 2006, pp. 175-176).

Several fundamentalist churches began an effort to start colleges as training

centers to prepare young men and women for Christian service and vocations. In 1946

Highland Park Baptist in Chattanooga, Tennessee, began Tennessee Temple Bible

College and Seminary. In 1950 High Street Baptist Church in Springfield, Missouri,

began Baptist Bible School of Missouri. This school grew quickly and used the church as

a place of ministry training and service for its students preparing for Christian service as

church leaders and pastors. A 1956 graduate of Baptist Bible College was Jerry Falwell.

He started Thomas Road Baptist Church, in Lynchburg, Virginia, in 1956 and saw the

church quickly grow and establish ministries in elementary and secondary education. The

church under the leadership of Falwell began Lynchburg Baptist College in 1971 as an

extension of the local church. The school was fundamental in its principles, evangelical

in its theology, and focused on evangelism and Christian service in the training of

workers for the local church. From its beginning, it focused toward the training of

Christian workers and moved toward integrating a liberal arts emphasis (Ringenberg,

2006, pp. 174).

Several authors have sought to study and explain the drift of many Christian

colleges toward liberalism as well as how other colleges kept their distinct Christian

foundations. James T. Burtchaell,(1991) in an article entitled *The Decline and Fall of the*

Christian College, sought to discern the basic elements of the decline at Vanderbilt University and suggests several parallels to be found in the wider Protestant experience:

- First, there had been a period of stagnation in higher education, which came to be blamed upon a depressive influence by the churches. It was followed by a period of great intellectual turbulence when fresh findings and methods and disciplines raised fearful philosophical challenges to theology. Spokesmen for the church's concerns, by a compound of incapacity and animosity, exacerbated the apparent hostility between the church and rigorous scholarship.

- Second, there was a president determined to raise the institution to a higher cubit of excellence who saw the ecclesiastical establishment as a real or potential adversary to his project and rival to his power.

- Third, the estrangement from sponsoring church occurred at a time when the funding the church may have provided was clearly inadequate for the new academic ambitions of the university, and when new, secular sources were offering an infusion of funds.

- Fourth, there was a transfer of primary loyalty from the church to the "academic guild," especially on the part of the faculty.

- Fifth, erosion of the will to consider active communion in the church as a requisite or even a qualification for admission to its several constituencies— governance, administration, faculty, and student body—extinguished the university's ability to consider itself a unit of the church.

- Sixth, there was a progressive devolution of church-identifiers: first from Methodist to generically Christian, then to generically religious, then to flatly secular.

- Seventh, in its anxiety to appeal to one constituency (the state, or the intellectual elite, or noncommunicant students, faculty, or donors) while not antagonizing another (the church or its communicants on campus), the academy replaced its religious identity with reductionist equivalents.

- Eighth, theological studies and church ministry were set apart from the academic center, a strategy which they took to be an enhancement of their autonomy, but which functioned as a banishment into marginality.

- Ninth, it has been active Christians, not hostile secularists, who were most effective in alienating the colleges and universities from their communities of faith. (Burtchaell, 1991, pp. 30-38)

The movement of these schools away from evangelicalism, Vanderbilt being one example, was an intentional series of actions that alienated the schools from their Christian foundations and reduced thier religious impact.

Robert Benne (2001) in his work, *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with their Religious Traditions*, articulates how numerous Christian schools recovered and kept their Christian distinctives. He identified three components of the Christian tradition that must be publicly relevant: Its vision, its ethos, and the Christian persons who bear that vision and ethos.

The Christian Vision: The umbrella of meaning under which all facets of life and learning are gathered and interpreted. This arises from the Christian narrative –

41

The Bible and the long history of the church. Much theological reflection

occurred throughout the history of the church, and a Christian intellectual

tradition took shape as a result. This intellectual tradition conveys a Christian

view of the origin and destiny of the world, of nature and history, of human nature

and its predicament, of human salvation and of a Christian way of life. It also

contains a theory about how revelation and reason are related.

The Ethos: Reality is also lived, embodied and expressed as an ethos, a way of

life. First, the practice of worship – public parse, reading, prayer and sacramental

acts are performed in response to the actions of God recorded in Scripture.

Second, this ethos also embodies patterns of moral action and sometimes

particular virtues such as humility or hospitality. For Christian colleges this ethos

usually encompasses clear guidelines or rules about how participants should live

together – rules for governing issues of truthfulness, marriage and sexual life,

dress, demeanor, and other matters of morality. Living out this ethos encourages

reflection regarding the vision.

Christian Persons: The higher education that is publically relevant is one in which

leaders understand and articulate the Christian vision and embody the ethos of

their tradition. These persons are bearers of a living religious tradition as

individuals and as participants in churches, church-relation institutions, and

associations authentically model this living faith. Without the living examples of

authentic faith, a religious tradition is merely an historical artifact. (pp. 6-8)

Schools such as Liberty University were unique in their founding as they sought to retain a distinctively Christian focus. They also desired to stay uniquely Christian and avoid any drift toward liberalism.

<div align="center">**Leadership in Organizations**</div>

Leadership Approaches

Leadership is about persuasion, not about domination. The leader is always engaged in relationships that are regarded as circular or reciprocal involving persuasion and occurring within a specific organization and the situations that occur in his or her setting. Relationships for leaders move between three elements: 1) the leader, 2) the followers, and 3) the situational and organizational contexts within which interactions between leaders and followers occur. It is within this context where the leadership process is displayed (Padilla, 2005, p. 40).

Several principal approaches to the study of leadership have been developed in the field of leadership: Padilla (2005) identifies four areas:

- Traits approach – Researchers endeavored to develop a list of leadership attributes (traits) that are associated with effective leadership (p. 42).

- Situational approach – Researchers examined approaches that leaders employed in situations looking for leadership principles within the context of varying conditions (p. 43).

- Functional or behaviorist approach – Researchers examined the actions and communication patterns that leaders employ and how these actions could be taught (p. 43).

- The transformational approach – Researchers sought to make a distinction between the transactions based on rewards between leaders and followers (transactional leadership) and the transformation approach of a work culture that helps followers generate a sense of meaning and achieve successful outcomes (transformational leadership). Distinctions were often made between managing and leading; between power and persuasion (pp. 45-46).

These approaches to leadership represent how leaders must work with the people within their organization and carry out the outcomes needed to fulfill the organization's purpose.

This section will define leadership and develop the leadership approaches identified by Padilla: Traits, Situational, Behavioral, and Transformational. This section will also develop a biblical leadership approach developed by Christian leadership theory and identify other leadership approaches.

Definition of Leadership

Leadership has been defined in many ways throughout the years. The concepts of leadership are varied, but the classifications mostly focus on the process of leaders working with individuals and groups toward attaining common goals and purposes. Topics regarding leadership theory generally include:

- Leaders and followers and how they interact
- Assigned and emergent leadership
- Leadership and coercion
- Leadership and management

It is necessary to classify different approaches to leadership (Padilla, 2005, p. 12-13)

Padilla (2005) views leadership as a process whereby an individual influences a group of individuals to achieve a common goal. Leadership is a transactional interactive event that occurs between the leader and the followers where the leader influences the group of individuals who have a common purpose. Attention to a common purpose allows the group to work toward achieving goals that come out of a collaborative effort (p. 3).

Peter Northhouse (2012) defines "Leadership as a process whereby an individual influences a group of individuals to achieve a common goal" (p. 3). Leaders use processes between themselves and their followers as they affect influence over the individuals in the group. The leader gives attention to the common goal and mutually strives with the group to achieve their mutual purpose (p. 3).

Leighton Ford (1991) views leadership as resulting from leaders who can enable others to see beyond their narrow and often selfish horizons and who can empower others to be more than they have been. These leaders are those who are able to divest themselves of their power and invest it in their followers in such a way that others are empowered (p. 15).

James Kouzes and Barry Posner (2003) see leadership as relationship. Leadership is the art of mobilizing others to want to struggle for shared aspirations. The leader causes others to act. The focus is a desired future state and the goal is shared by all (p. 2).

Traits Approach

Trait approach was the first systematic approach to study the influence of leadership. Studies were done to determine the leadership traits of great leaders. This theory is sometimes called, "the great man" theory because it focuses on the innate

45

qualities and characteristics possessed by great social, political and military leaders (Padilla, 2005, p. 15).

In the mid-20th century, Ralph Stogdill analyzed and synthesized individual trait studies that contributed to the leadership literature of his day. His first study viewed leadership studies and research projects conducted from 1904 until 1974. This book was followed by a second study reviewing leadership studies and projects ranging from 1948 until 1970. Stogdill's *Handbook of Leadership* (1981) identified ten characteristics that were representative traits found in effective leaders.

- Drive for responsibility and task completion

- Vigor and persistent in pursuit of goals

- Risk taking and originality in problem solving.

- Drive to exercise initiative and socials situations

- Self-confidence and sense of personal identity

- Willingness to accept consequences of decisions

- Readiness to absorb interpersonal stress

- Willingness to tolerate frustration and delay

- Ability to influence other peoples behavior

- Capacity to structure social interaction systems to the purpose at hand
  (p. 81)

These characteristics represent the habits, temperament, and character traits represented by leaders and are a guide for examination toward effective traits in leaders.

The trait approach focuses exclusively on the leader and not on the followers or the situation. It is concerned with the traits the leader displays and who exhibits these

46

traits. It places emphasis on being a leader with individual traits that indicate effective

leadership. It provides a definitive set of traits that enhance leadership and give a

direction regrading which traits to which one must aspire (Northouse, 2010, p. 24).

The trait approach is intuitively appealing. It fits the notion that leaders are

individuals who are out front leading the way in society and in organizations. Yet, the

trait approach has weaknesses because it fails to take situations into account (Northouse,

2010, p. 24). Stogdill (1981) pointed out that traits are characteristics of leaders without

facing situational effects. Persons who are leaders in one situation may not be leaders in

another situation. The situation impacts the action of the leader (p. 82).

Situational Approach

Situational leadership focuses on leadership in varieties of leadership situations.

Effective leadership adapts to the demands of different situations. The situational

leadership model stresses that leadership is characterized by the leader in both a directive

and a supportive role in given situations. The leader must evaluate followers and assess

how much direction and support is needed in their completing of their tasks. (Northhouse,

2012, p. 89).

This style is based on the behavioral pattern of the leader as he or she works to

influence others. This approach includes both directive or task behaviors and supportive

or relationship behaviors. First, directive behaviors clarify what is to be done in terms of

tasks and who is responsible. Second, supportive behaviors help followers feel good

about themselves, their co-workers, and the situation. Supportive behaviors involve two-

way communication and responses to social and emotional support. (Northhouse, 2012,

pp. 89-91)

An example of a situational approach was developed by Hersey, Blanchard and

Johnson (2008) in their book *Management of Organizational Behavior* identified four

distinct categories of directive and supportive behaviors (p. 142)

S1 – High Task – Low Relationship (telling and directing style)

S2 – High Task – High Relationship (selling and explaining style)

S3 – High Relationship – Low Task (participating and encouraging style)

S4 – Low Relationship – Low Task (delegating and observing style)

Each of these varied actions taken by the leader are toward directing and clarifying the

actions needed to accomplish an objective and the unique person who is responsible for

its completion.

An additional part of the situational leadership model is the development of

subordinates. This categorization seeks to clarify both the competence and commitment

necessary to accomplish a given task or activity. The performance readiness scale ranges

from High R4 (confident) to Low R1 (insecure) and a moderate range R2-3 in the center.

This range indicates whether a person has mastered the skills to do a specific task and

whether a person has demonstrated a positive attitude regarding the task (Hersey et al.,

1988, p. 142).
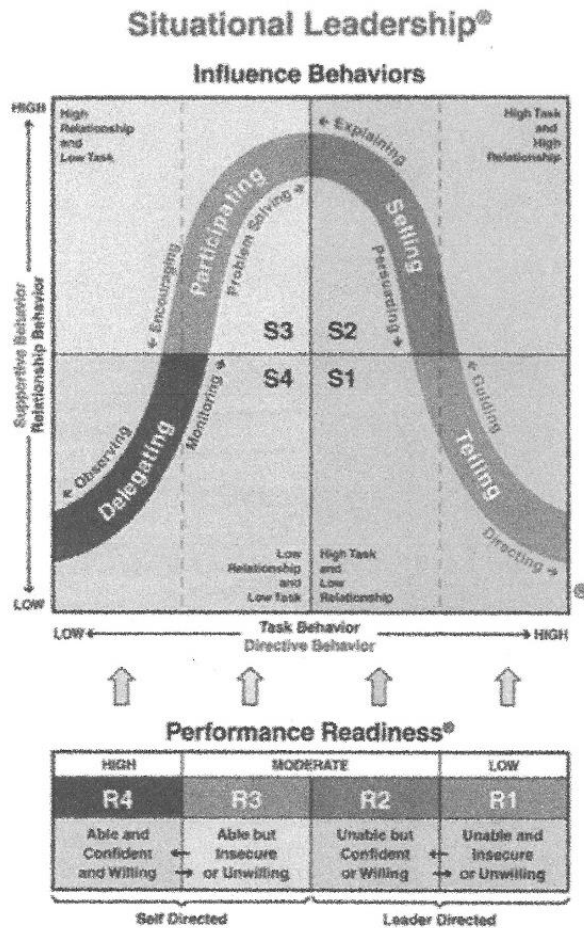
Figure 1. Situational Leadership (Hersey et al., 1988, p. 142)

The situational approach assumes that leaders must work alongside of followers to give direction and support. Leaders are effective when they understand where their followers are in the development continuum and adapt their leadership efforts to match their level. The leader must assess the components of the tasks and the skill of the follower to accomplish that task. The leader must assess the support needed and work to communicate the necessary responses and emotional support. (Northhouse, 2012, p. 93)

This approach to leadership is practical and easily understood. It is easily applied in many situations and leadership contexts. It gives a strong focus toward the follower's needs and challenges the leader to act and adapt to differing stages of the same task.

Concerns with the situational leadership model are regarding how one measures competence and commitment. The situational leadership model works well with a smaller group of individuals, but it is difficult to apply toward a larger group of employees. Also, the model does not account for demographics. It is difficult for the leader to account for differences in younger verses older employees, male verses female employees, or educated verses uneducated employees (Northhouse, 2010, p. 96).

Behavioral or Functional Approach

The behavioral approach to leadership places emphasis on the behavior of the leader and focuses exclusively on what leaders do and how they act. This approach, also called the style or functional approach, includes the actions of leaders toward subordinates in varying contexts (Northhouse, 2010, p. 69).

The behaviors that leaders carry out are categorized in two areas. First, leaders attend to tasks. Northhouse (2012) gives an example of a task relationship leader continuum. The task-oriented leadership represents leadership that is focused on procedures, activities, and goal accomplishments in relationships. These leadership behaviors facilitate the means through which objectives are achieved. Structure is initiated as the leader organizes work, defines role responsibilities, and schedules activities. Task leadership occurs anytime the leader is doing something that assists the group in reaching it goals (p. 72).

Second, leaders must also attend to relationships. On the other side of the leadership continuum is relationship-oriented leadership. Relationship-oriented leadership helps subordinates feel comfortable with themselves, with each other, and with the situation. These leadership behaviors include building comradery, respect, trust and regard between leaders and followers (Northouse, 2012, p. 73).

Blake and Mouton (1964) in their book *The Managerial Grid* use a grid to display the two concerns of managers and the range of possible interactions between them. The horizontal axis indicated concern for the production while the vertical axis involved concern for people. The number one in each axis representing a minimum concern while the number nine stood for the maximum concern. The grid displays the following.

- 9.1 Authority – Compliance Management: This style places heavy emphasis on task and job requirements. It places less emphasis on people.

- 1.9 Country Club Management: This style places a low emphasis on task and a high emphasis on people.

- 1.1 Impoverished Management: This style of management in unconcerned with tasks or people.

- 5.5 Middle of the Road Management: The style of management focuses on an intermediate concern for people and for their tasks.

- 9.9 Team Management: This style of management places a strong emphasis on tasks and on interpersonal relationships with people. (pp. 9-11)

The Managerial Grid is an example of a practical mode of leadership that focuses on both the human resources and the necessity of tasks in accomplishing goals.
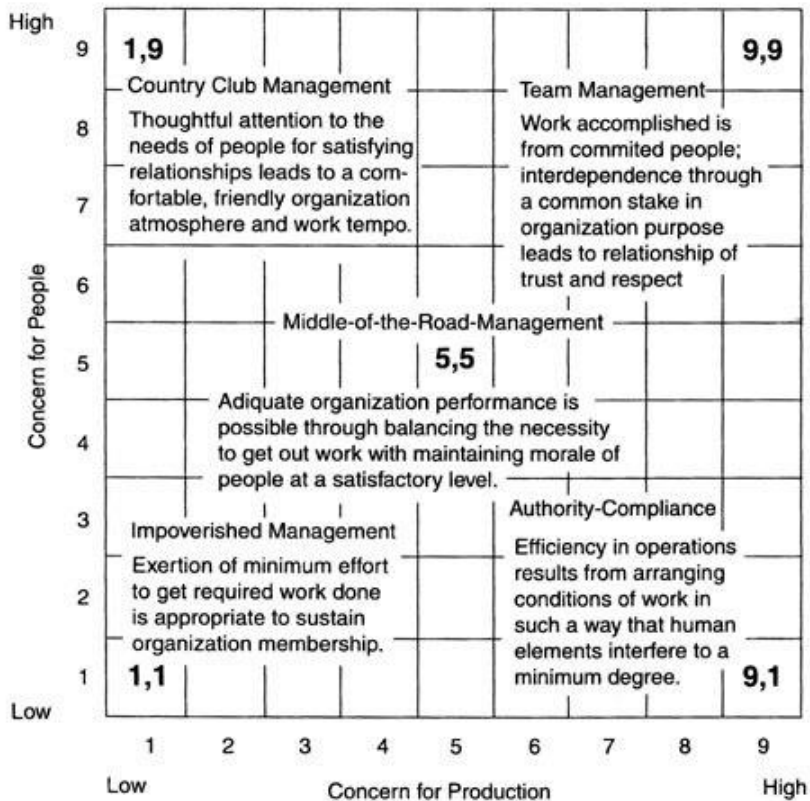
Figure 2. Managerial Grid (Blake and Mouton, 1964, p. 10)

The Managerial Grid was designed to articulate how leaders work toward organizational goals through two factors – a concern for production and a concern for people. First, the concern for production places emphasis on how a leader is working to achieve organization tasks. Second, the concern for people refers to how a leader attends to people in the organization who are trying to achieve its goals (Northouse, 2012, pp. 72-73).

The Managerial Grid represents a behavioral approach because it identifies how a leader is reacting to the people and to the tasks. This approach allows the leader to look at his or her own behavior by viewing it within these two frames. The approach, or style, of the leader is examined in their interactions with their followers and the actions they wish to achieve (Northhouse, 2012, p. 77).

This approach moves beyond the trait approach to include the behaviors of leaders and what they do in various circumstances. This includes what they do and how they act. Leaders must act both toward people and toward accomplishing tasks. The weakness of this approach is that it adequately describes how the leader interacts with others, but struggles to identify a set of universal behaviors to recommend to leaders (Northhouse, 2012, p 77).

Transformational Leadership

In the book, *Transformational Leadership,* Bernard Bass and Ronald Riggio (2006) define transformational leaders as those who stimulate and inspire followers to both achieve extraordinary outcomes, and in the process develop their own leadership capacity. Transformational leaders help followers grow and develop into leaders by responding to individual followers needs by empowering them, by aligning the objectives and goals of the individual followers, the leader, the group, and the larger organization. Bass & Riggio (2006) demonstrate the transformational leader can move followers to exceed, expand performance, as well as lead others to higher levels of follower satisfaction and commitment to the group and organization. (p. 3).

Transactional leaders are those who lead through social exchange: exchanging one thing for another. This form of leadership takes place among leaders, colleagues, and followers. This exchange is based on the leader interacting and discussing with others what is required and detailing the conditions and rewards they will receive as a result of meeting these requirements (Bass and Riggio, 2006, p. 4).

Transformational leaders are those who stimulate and inspire followers to both achieve extraordinary outcomes, and in the process develop their own leadership

capacity. Transformational leaders help followers grow and develop into leaders by responding to the individual followers needs by empowering them and by aligning the objectives and goals of the individual followers, the leader, the group, and the larger organization. More evidence has accumulated to demonstrate the transformational leader can move followers to exceed, expand performance, as well as lead to higher levels of follower satisfaction and commitment to the group and organization (Bass and Riggio, 2006, p. 3).

Bass and Riggio (2006) develop a list of several components of transformational leaders and articulate the behaviors associated with each component:

- Idealized Influence (IT). Transformational leaders behave in ways that allow them to serve as role models for their followers' work.

- Inspirational Motivation (IM). Transformational leaders behave in ways that motivate and inspire those around them, by providing meaning and challenge to their followers' work.

- Intellectual Stimulation (IS). Transformational leaders stimulate the followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways.

- Individualized Consideration (IC). Transformational leaders pay special attention to each individual followers needs for achievement and growth by acting as a coach and a mentor. (Bass and Riggio, 2006, pp. 5-7)

A full list of leadership models would include examples of transactional leadership when the leader rewards or disciplines the follower depending on the adequacy of the followers' performance.

54

- Contingent Reward (CR). Involves the leader assigning or obtaining follower agreement on what needs to be done with promised or actual rewards offered in exchange for satisfactorily carrying out the assignment.

- Management by Exception (ME). The leader takes action, either active or passive, or takes no action. The leader arranges to actively monitor deviances from standards, mistakes and errors in the follower's assignments and to take corrective action as necessary.

- Laissez-Faire Leadership (LF). Leader practices avoidance and the absence of leadership. Responsibilities of leadership are ignored. (Bass and Riggio, 2006, pp.7-8)

The transformational leader builds on the strengths of others so persons are allowed to exercise strengths that have lain dormant in their lives. This type of leader enables people to transcend their own self-interest for the sake of others. He or she motivates them to serve for a greater cause or effort (Lewis, 1996, p. 6).

Philip Lewis (1996) in his book *Transformational Leadership* states characteristics of a transformational style of leadership:

1. Transformational leaders build on the strengths of others, strengths that have lain dormant.

2. Transformational leaders raise levels of awareness about the issues of consequence and ways of reaching organizational goals for their colleagues, subordinates, followers, clients, or constituents.

3. Transformational leaders enable people to transcend their own self-interest for the sake of others. (p. 6)

Lewis (1996) then goes on to describe a transactional leadership style:

1. Transactional leaders recognize what employees want from their work and try to get that from them if their performance warrants it.

2. Transactional leaders exchange rewards and promises of reward for employees' efforts.

3. Transactional leaders respond to employees' immediate self-interests if these can be met by getting the work done.

4. Transactional leaders attempt to build on their followers' need to make a living. They concentrate on power and politics. They are reactive and focus on tactics. (p. 7)

Transformational leaders motivate people to do more than they might consider possible by raising awareness of different values and challenging followers to transcend their own self-interests. Transactional leaders often promise rewards to followers with the understanding that followers must perform in order to receive these rewards.

Transformational leadership places an emphasis on the process that occurs between followers and leaders. It views leadership as a process that incorporates both the followers' and the leaders' needs. It does not view leadership as the sole responsibility of the leader, but rather views leadership as emerging out of the interplay between leaders and followers. This interaction is viewed not as a mere exchange of reward between the leader and the follower, but also toward meeting the needs and the growth of followers (Northouse, 2012, p. 187).

Concerns regarding the transformational leadership approach deal with the possibility of leadership focusing on the personality traits of the leader more than a

behavior that others can learn. Transformational leadership deals with how leaders involve themselves with followers and how the leader must have special qualities or traits that are necessary for transforming others. Unlike other leadership models, transformational leadership does not provide a clearly defined set of assumptions about how leaders should react in a variety of situations. Transformational leadership has focused the leader toward how to think about leadership situations and places an emphasis toward ideals, inspiration, innovations, and individual concerns (Northouse, 2012, p. 189).

Biblical Models of Leadership

Leading a Christian organization necessitates looking to biblical models of leadership and principles regarding managing others based on the revealed truth of Scripture. Albert Mohler (2012) in his book *Conviction to Lead* states, "The church needs leaders" (Kindle loc. 203). Congregations and Christian institutions need effective leaders who are authentically Christian and whose leadership flows out their Christian commitment. Leaders should be driven by distinctively Christian convictions (Mohler, 2012, Kindle loc. 203).

Leaders must be convictional. "Convictional leaders propel action precisely because they are driven by deep convictions, and their passion for these convictions is transferred to followers who join in concerted action to do what they know to be right" (Mohler, 2012, Kindle loc. 299). Convictional leaders know what is right because they know what is true. Leadership is about putting right beliefs into action and knowing what those right beliefs and actions are based on biblical convictions (Mohler, 2012, Kindle loc. 311).

Biblically grounded leaders must have an understanding of the authority in Scripture. The revealed Scripture of the Bible is the basis for this truth (John 17:17). Scripture, not the corporate world or the political arena, is the authoritative source to which the leader needs to turn in order to learn the truth about spiritual leadership (MacArthur, 2004, p. xi).

All Christian leadership is spiritual leadership. John MacArthur in his work *The Book on Leadership* (2004) states that leadership within a Christian context always has a spiritual dimension. The leader who is also a Christian needs to remember that his or her leadership role is a spiritual responsibility, and the people they lead are a stewardship from God, for which the leader will one day be called to give an account before God himself (p. vi).

The character of the leader must result in a true authentic lifestyle that flows into spiritual leadership. Leading others requires a test of character in true authentic leadership. Entrepreneurship, strategic planning, and well-drafted purpose statements are all important, but the true spiritual leader must go beyond merely clarifying the people's focus. The true leader must be an example to follow (MacArthur, 2004, p. xi).

Leighton Ford's book, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values, and Empowering Change* (1991) states that a Christian model of leadership must look at Jesus and Scripture for principles and insights toward leadership:

> The leader must be able to create, articulate and communicate a compelling vision; to change what people talk about and dream of; to make his followers transcend self-interest; to enable us to see ourselves and our world in a new way;

to provide prophetic insight into the very heart of things; and bring about the

highest order of change (p. 15).

Jesus provides a model for transforming leaders. He can help persons see beyond their

narrow and selfish ends. He also gives an example of a leader who can divest from his or

her power and invest in one's followers in such a way that they are empowered to lead (p.

15).

Ford (1991) develops Jesus as a leader who sets an example of transformation in

multiple areas:

- The Leader as Son – Jesus knew who he was, and he had a quiet sense of
  confidence that grew from his relationship with his father. The sonship of Jesus is
  not something which he achieved through his mission; rather it is itself the very
  basis of the mission. It is as the Son that Jesus proclaimed the Kingdom. (p. 38)

- The Leader as Strategist – Jesus knew where he was going and knew his purpose.
  His focus was toward the Kingdom of God and his mission toward global impact.
  He would invest in people as instruments for the accomplishment of his mission.
  He experienced suffering and he modeled the role of a servant in his strategy of
  redemption. (p. 57)

- The Leader and Seeker – Jesus had his own standard of success. He stood for the
  values of the Kingdom of God. Followers of Jesus have the model of Jesus as
  seeking God's Kingdom as his highest loyalty. Kingdom seekers are marked by
  loyalty for they seek another's cause, by fidelity because they tell another's truth,
  by humility because they accept another's results, by expectancy for they dream
  another's glory. (p. 97-98)

- The Leader as Seer – Jesus saw things clearly. He had a steady vision. He shows visions of who he is; God's Son, the one who sends and empowers his representatives of his mission as the suffering servant; and of the end of history with the triumph of his kingdom. (p. 103)

- The Leader as Strong One – Jesus showed the strength of character. He has the moral authority to move others. He was gentle and compassionate, yet he was filled with power and authority. He had firmness of purpose to do the father's will. He spoke with directness and vividness. His character was marked by forcefulness and humility. He had courage in suffering and power in weakness. (p. 128)

- The Leader as Servant – Jesus knew the price of leadership. He was willing to give himself for a larger mission. He knew power, yet he had the freedom to surrender what he wished in order to serve the purpose of God and the good of others. He has the faith to believe that God's power would be at work in his weakness as he poured out himself for the world. (p. 159)

- The Leader as a Shephard Maker – Jesus had a strategy to develop leaders. He aimed to reproduce himself in his followers. He was willing to allow others to experience life together with him has he shared his life with them. He shared his goal of kingdom purposes and invited others to join him in partnership. Through time spent during the earthly ministry of Jesus, he taught in order that followers could learn. They shared risks and participated in daily ministry as Jesus modeled his mission. He gave them authority and power to carry out their assigned tasks as he instructed them. (p. 199-200)

- The Leader as Spokesman – Jesus knew the importance of communication. He could articulate his vision. As the Word of God, he had come to communicate truth, which could set people free. The authority of Jesus' speech was in fact a kind of ambassador's credential. Behind him was all the power of the Father; verbal manipulation was unnecessary, for the truth would speak for itself. (p. 232)

- The Leader as Struggler – Jesus was prepared to face conflict. He was gracious, courageous and wise. Jesus was uniquely free of inner conflict, although he still felt the pain of the costly struggles in which he was involved. But the very lack of inner conflict freed him to deal creatively and flexibly with various conflict situations. (p. 254)

- The Leader as Sustainer – Jesus made provision to keep the movement going. He was committed to the future. Jesus knew the importance of giving direction rather than details. He set the guidelines: the truth of his teaching, the good news of the gospel, the power of the kingdom, the mission into the world. Then, he allowed them the creative space in which to operate. This he knew was the best way to interweave continuity and change. (p. 278-285)

These characteristics of transformation are foundational examples and principles from which the Christian leader must model his or her leadership.

Elmer Towns (1986) in his book *Becoming a Leader* states the Christian leader must recognize the biblical leadership role to make disciples. Mathew 28:19 states, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (ESV) The New Testament word for *teach* is the term

synonymous with the word *disciples* which used in this passage and carries the idea of "learners and followers of Christ" (p. 8). The term indicates that being a disciple means more than merely making a decision to follow Christ, but also the continuing sanctification of the believer. Matthew 28:20 states, "teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." (ESV) The leader is to grow and make disciples. The disciple is to be involved in making other disciples. Towns (1986) identifies several reasons for leaders becoming disciple makers. The example of Jesus is clear and the significant time he spent discipling the men around him. Spiritual gifts must be cultivated in the leader and in the follower. The development of these gifts is key in the equipping and building process of leaders. Also, the process of making disciples, not merely for the leader to reproduce himself, but he is to reproduce leaders that reproduce themselves. These leaders make disciples who make disciples, who make disciples (pp. 10-11).

Towns (1998) gives examples from Scripture regarding this multiplication process. Jesus illustrated the multiplication of the seed that falls into the good ground (Matt. 13:8). Luke describes the church that multiplied in Jerusalem (Acts 6:1), then it multiplied greatly (Acts 6:7). Finally, he describes the Word of God that multiplies (Acts 12:24). Towns identifies a progression for believers from "followership, to servantship, to leadership" (p. 11-13).

C. Gene Wilkes (1998) in his book *Jesus on Leadership* states that too many organizations, homes, businesses, and schools struggle because they lack men and women who lead as Jesus did. Head tables have replaced the towel and washbasin as symbols of leadership among God's people (Kindle loc. 182). Serviced-centered

62

leadership must find its way into the current discussion. There is a need for leaders who will serve and still lead (Wilkes, 1998, Kindle loc. 198). Wilkes gives a working definition of servant leadership: "A servant leader serves the mission and leads by serving those on mission with him" (Kindle loc. 203). Jesus models this example. Wilkes (1998) states seven principles of leadership necessary to lead as reflected in the way that Jesus led:

1. Jesus humbled himself and allowed God to exalt him.

2. Jesus followed his Father's will rather than seek a position.

3. Jesus defined greatness as being a servant and being first as becoming a slave.

4. Jesus risked serving others because he trusted that he was God's Son.

5. Jesus left his place at the head table to serve the needs of others.

6. Jesus shared responsibility and authority with those he called to lead.

7. Jesus built a team to carry out a worldwide vision. (Kindle loc. 163)

Servant leaders have passion for the mission and have become servants to it. This passion drives the leader to recruit and empower others to join him on that mission.

Leadership turns to service when the leader equips those recruited to carry out the shared mission. Servant leadership is passionate service to the mission and to those who join the leader on that mission. Four key concepts are included: mission, vision, equip, and team. Mission is God's call on one's life. Vision is one's unique take on that mission. Equip is how one trains others to join them on the mission to complete the vision. Team is how one mobilizes those being equipped to carry out the mission beyond the leader's departure (Wilkes, 1998, Kindle loc. 219).

63

Robert Banks and Bernice Ledbetter (2004) in their book *Reviewing Leadership* identify multiple areas of leadership. Leadership involves at least four important elements: (1) the person of the leader, (2) the relationship between leader and follower, (3) the task a leader is attempting to accomplish, and (4) the influence of the context or setting in which a leader leads (p. 54).

Banks and Ledbetter (2004) articulate key benchmarks for faith-filled leading. Leadership that bears the imprint of faith includes the following characteristics:

- Intentionality: Leadership requires intentional action, and faith compels action toward spiritual integrity and ethical consistency.

- Reflection: This discipline leads to spiritual depth, greater self-knowledge, and organizational insight.

- Self-Evaluation: Leaders who incorporate their faith ask, "Is the person I see in the mirror the person I say I am and want to be?" Leading from faith involves a willingness to receive feedback and to correct course when necessary.

- Covenant Building: Faithful leaders build alliances, create communities, seek partnership, and promote teamwork.

- Intellectual Integrity: This viewpoint involves seeing the world as it is, not as one wants it to be. Such leaders never stop increasing their knowledge about human nature and the world.

- Ethical Integrity: Upholding moral and ethical values in decision making, actions, and communication is one of the hallmarks of faithful leading.

- Followership: Leadership is never devoid of good followership. The faithful leader is a servant first, and from that emerges the desire to lead.

- Perpetual Learning and Development: Leadership is never mastered; it requires constant learning and development. Leaders of faith recognize that their role as a servant to an organization requires them to constantly hone their leadership talent. (Banks and Ledbetter, 2004, p. 55)

The faith filled leader seeks to lead in a way that reflects a strong character of integrity and acts in faith with humility.

The Master Plan of Evangelism, by Robert Coleman (2010), develops a study of Jesus' method of building disciples. The leadership training principles that He used were simple, logical and full of wisdom.

1. Selection: He chose a few faithful, available, teachable (FAT) disciples. (Luke 6:13-17, Mk 3:13-19). They weren't scholars, men with special talents, just ordinary men who he could shape and mold into leaders. He did not spread Himself too thin. (pp. 21-36)

2. Association: He devoted His time to them, even in the midst of ministry to the masses. They were with him in all sorts of situations and were called to simply "be with Him" and "follow Him". (pp. 37-48)

3. Consecration: He called them to obedience. To turn away from sin and sacrifice their own personal interests. To turn to Him and His teaching. He called them to commit themselves not to a doctrine or program, but to His person. (pp. 49-59)

65

4. Impartation: He gave Himself to them and for them. The foundation of their relationship to Him was His love and self-denial. He lived discipleship before them on a daily basis and there was no limit to His love for them. His commitment to them and giving of Himself for them was the motivation of their giving themselves totally for Him. (pp. 60-70)

5. Demonstration: He taught them by showing them. All the disciples had to teach them was a teacher who practiced with them what He expected them to learn. So they learned to pray by hearing Him pray, learned how to use the Word by observing His handling of it; learned how to minister by watching Him ministering. They became evangelists by His demonstrations of evangelism. Discipleship is easier caught than taught. (pp. 71-78)

6. Delegation: He put them to work. (Mk 6:7, Mt 10:5, Luke 9:1-2) They assisted Him as He ministered; gradually He sent them out two by two. The instructions He gave them are most interesting, revealing how even this was a part of their preparation as His disciples. (pp.79-90)

7. Supervision: He kept check on them and used their experiences to instruct them further. (Mk 6:30) This was "on the job training" at its best. They were given adequate room to work and learn, yet never without His concern and guidance as it was needed. (pp. 91-98)

8. Reproduction: It is clear that He intended them to become disciple-makers. The church is like the mustard seed, it starts out small- yet we expect it to grown bigger than the crops around it. Jn 15:1-17 the branch abiding in the vine must bear fruit. (pp.99-108)

These principles developed the leaders that Jesus would inspire to proclaim his message to the known world. The development of these men into leaders was deliberate and intentional.

Other Leadership Approaches

Kouzes and Posner (2007) developed a leadership model based on interviews with leaders about leadership. They interviewed 1,300 middle and senior level managers in both the private and public sectors and asked them to describe their personal best in leading others. They made the assumption that interviewing ordinary people and asking them to describe the extraordinary leadership experiences they had encountered would reveal patterns of leadership and principles of leadership that could be learned (p. xiii).

The findings are described in the book *The Leadership Challenge* in which the authors describe five practices of exemplary leadership.

- Model the way: Leaders need to be clear about their values and beliefs. They must find their own voice and expresses it to others. They set a personal example for others by modeling the way. They earn the right and the respect to lead through direct involvement and action. They follow through on their promises and affirm the common values they share with others. (p. 16)
- Inspire a shared vision: Leaders create compelling visions that can guide others to enlist in joining the leader in a common vision. They are able to visualize positive outcomes for the future and then communicate those values to others. Leaders also listen to the dreams of others and show them how their dreams can be realized. (p. 17)

- Challenge the process: Leaders must be willing to change the status quo
  and step out into the unknown as they search for opportunities to innovate,
  grow, and improve. These leaders understand that innovation and change
  involves experimenting and taking risks. These leaders move forward with
  an attitude of learning from their mistakes as they go. (pp. 19-20)

- Enable others to act: Leaders build trust with others and foster
  collaboration. They listen closely to other points of view and treat others
  with dignity and respect. They allow others to make decisions and support
  them as they take ownership of their tasks. Leaders create environments
  where people feel capable regarding their work and feel good about
  themselves. (pp. 20-21)

- Encourage the heart: Leaders encourage the heart by rewarding others for
  their accomplishments. They know the need for people to want support
  and to be recognized. The effective leader shows appreciation for people's
  contributions and creates a culture of celebrating values and victories.
  (Kouzes and Posner, 2007, pp. 21-22)

Because leadership is a reciprocal process between leaders and their followers,
Kouzes and Posner (2007) also sought to learn what people look for and admire in
leaders. They asked the open-ended question, "What values, personal traits, and
characteristics do you look for and admire in a leader?" They found people consistently
look for the following characteristics in leaders:

- Honesty
- Forward-looking

68

- Competent

- Inspiring (p. 29)

The presence of these qualities in leaders reflects a need for leaders to be true to their values and to maintain credibility in their positions.

In the early 1970s, Robert Greenleaf (2002) developed a leadership approach called servant leadership. This leadership approach emphasizes that leaders should be attentive to the concerns of their followers and should empathize with them while they care for them and nurture them (p. 21).

Greenleaf (2002) argued that leadership is bestowed on a person who is by nature a servant. In fact, the way a person emerges as a leader is by first becoming a servant. A servant leader focuses on the needs of followers and helps them to become more knowledgeable, more free, more autonomous and more like servants themselves as they enrich each other by their presence (p. 28). The servant leader values everyone's involvement in community life because it is within a community that one fully experiences, respect, trust, and individual strength (Greenleaf, 2002, pp. 50-51).

Greenleaf (2002) places a great deal of emphasis on listening, empathy, and unconditional acceptance of others. The servant leader always accepts and emphasizes with those being led. The leader never rejects, but he or she accepts and always challenges the follower to go beyond their hindrances. The leader accepts imperfections, but lifts followers up and builds trust in order to build a team of capable leaders who are growing and serving (pp. 34-35).

Daniel Wheeler (2012) in his book *Servant Leadership for Higher Education* applies the principles of servant leadership to higher education. Wheeler believes that

many models of education are leader-centered approaches and don't empower others to develop the involvement and commitment to be a part of a more integrated community. Higher education leaders must recognize several cornerstones to their work that include a call to serve, being authentic, showing humility and moral courage, and knowing how to self-heal. Leaders have a personal responsibility to use their power with people to accomplish common goals. They must understand that growth for them, and others, comes from being honest, revealing themselves to further relationships, and showing compassion (p. 15).

Wheeler (2012) develops 10 principles of servant leadership that apply to the context of higher education:

- Principle One: Service to others as the highest priority - This principle comes from being called to serve others as a powerful motivator that provides enormous satisfaction and reward. Service is a prerequisite to leadership. The value behind this principle is that service to others is the first priority. One serves and leadership becomes a part of that service principal. Without the commitment to serve, servant leadership doesn't happen.

- Principle Two: Facilitate meeting the needs of others - This principle addresses understanding the needs of others and facilitating meeting those needs. It incorporates the principle that identifying and serving others' needs is fundamental to satisfied and productive people. It's about relationships, assessing present needs; probing for and recognizing potential; seeing inter-relationships of ideas, people and structures; and helping others to be most effective.

- Principle Three: Foster problem solving and take responsibility at all levels - Successful individuals and organizations determine responsibility and encourage problem-solving at the level best able to address the situation. The supporting value is empowering others to engage at the highest levels. Those in the organization thrive on the responsibility and constantly expect to be involved in making the organization better. They are confident that their leaders will keep them involved and up-to-date on opportunities and challenges.

- Principal Four: Promote emotional healing and people and the organization - The value involved is to prevent long-term unresolved issues as well as nurture mental health of the leader and associates. Servant leaders address emotional healing because broken hopes and dreams can be detrimental to individuals and the organization. Formal leaders and associates need to help address emotional healing with colleagues and encourage people to move through and past their difficulties. The result of motion healing can be an enhanced release of energy and productivity.

- Principle Five: Means are as important as ends - Means are just as important as ends or goals. The way things are done sends strong messages about the nature of the organization and particularly about how people will be treated. It shows the how of decisions. Without an understanding of and careful consideration of the means, followers or associates will often read the organization as noncaring, willing to do whatever to accomplish its ends, and unaware or doesn't care how actions are perceived.

- Principle Six: Keeping one eye on the present and one on the future - This principle incorporates finding a balance between keeping the everyday operation running well and looking at what should be done to be effective in the future. The fundamental value involved is addressing the tension between maintaining effectiveness in today's world and finding ways to ensure effective opportunities in the future. Servant leaders not only have an individual balance but they also encourage others in the institution to develop and practice this balance.

- Principle Seven: Embrace paradoxes and dilemmas - The underlying value in incorporating diverse thinking and alternatives in our deliberations. Servant leaders embrace and seek out the other side of situations and problems. They know that they will come to a better answer, or at least not be blindsided by the unintended consequences resulting from ignoring the other side.

- Principle Eight: Leave a legacy to society - This principle shows that servant leaders are focused on making sure that their organization or unit perform services that make society better and contribute to the greater good. A good steward cares for something and holds it in trust for future generations. Fundamental to this principle is planning and continually defining what should be contributed to society.

- Principle Nine: Model servant leadership - Servant leaders model servant leadership by living their values and principles every day. They are committed to high ideals and expect the best from others. In modeling servant leadership, they stand for values of human worth, respect, and the growth. They cherish the opportunity to be a role model.

- Principle Ten: Develop more servant leaders - This principle states specifically that the goal is to have more people committed to the service to others. This principle requires a commitment to creating an environment that values service to other's needs as the highest-priority. Servant leaders use various organizational vehicles (evaluations, professional development, and rewards) as well as formal means to encourage and develop servanthood. (pp. 28-32)

These servant principles are directed toward higher education leaders as they work to educate students and serve the needs of those in their clientele. The administrative roles of chairs, deans, and provosts are demanding and require caring for others. The leader must serve others and guide his or her department forward with wisdom, empathy, and empowering skills (p. 159).

<div align="center">

Background and Role Models

</div>

To understand the role of leaders in higher education, one must seek to understand how the leader was impacted by the circumstances that molded him and by the persons who influenced him in his formative years. Arthur Padilla (2005) in his work on leadership states that the dimensions of adult leadership and creativity have their roots in childhood and the patterns of formative experiences. In his examination of six leaders in higher education he asks several questions that arise:

- What were the important family, cultural and society factors that these future leaders experienced as children?
- Did they achieve unusually early as compared to their peers?
- A basis level of intelligence is indispensable in leadership positions, but without the ability for expression it may be overlooked: how well did the

73

young leaders speak and write and did they have special opportunities to perfect these skills?

- Are there early signs of great perseverance in the face of substantial odds or of unusual or otherwise extraordinary behavior at an early age?

- For those leaders who were dealt a "poor hand" as young people, is there evidence of resiliency and of playing the poor hand well?

- Were there opportunities for travel and patterns of understanding diverse points of view and cultures?

- Was there an early exposure to the top of their organizations, a position from which they could "see" the entire enterprise from above an understand the interrelations of the various pieces? (p. 8)

This section will examine the impact of a leader's background and how family, early childhood education, formal education, and mentors are key in the growth of a leader.

Family and Early Childhood Education

A leader's family background and early life are important for the development of a leader. The early experiences images, symbols and stereotypes reflected to a child in the home are powerful influences for the adult leader (Padilla, 2005, p. 52). The early socialization of children with their caretaker established a strong and secure bond.

Howard Garner (1995) in his book *Leading Minds* discusses the sense of trust or mistrust, comport or estrangement, that adults feel later in life that results from the bond of one's early life with significant caretakers. He identifies facets of early socialization that are critical to understanding the process and phenomena of leadership. First, the child must emerge with a strong sense of self. The child even as early as eighteen months has

become aware that he or she exists as a separate entity (Garner, 1995, p. 23). Second, a critical area in early socialization is the appreciation of how one is similar to certain other individuals. The young child identifies with an older sibling or with a parent of the same sex, to the extent that he or she internalizes features of that role model. The child even goes on to integrate the ideas of what that role model would do in a situation even if they are not in their presence. They gain pleasure or suffer guilt if they succeed in living up to the expectations of the role model (Garner, 1995, p. 25).

> Two parallel social process are at work during the early years. The child develops an increasingly complex and differentiated sense of self as an individual; and one or more social groups in general. These processes continue to unfold throughout childhood and, indeed, for much of the rest of life. In youth, they are often referred to as the formation of identity; in middle age, as components of citizenship; in old age, as a sense of responsibility to succeeding generations. (Garner, 1995, p. 24)

The end result of these social processes is an individual who has developed certain beliefs, attitudes, and values which he or she practices as they begin to assume roles in life and in leadership.

For leaders who were dealt a poor hand as young people there is a resiliency that develops as they work to overcome challenging circumstances. The young future leader develops a strong sense of self and develops the mental muscle to overcome adversity. Often the leader's background is such that a mentor, parent or community leader serves as a buffer to the potentially limiting circumstances and mentored the child with a nurturing experience. The leader may have community schools, religious groups such as

a church that served as an external support systems that allowed meaningful and valued relationships (Padilla,2005, p. 52).

Joanne Joseph (2001) in her book *The Resilient Child* identifies traits of resilient personalities. Her work examines several research studies regarding children who have succeeded in life despite coming from highly dysfunctional families and the most difficult of circumstances. She articulates these traits:

1. Resilient children take a proactive, rather than a reactive or passive approach to problem-solving. They tend to take charge of their life situation.

2. Resilient children are also able to construe their experience in positive and constructive ways.

3. Resilient children are good-natured and are easy to deal with as a result. They gain other people's positive attention. They usually form a close bond with at least one primary caregiver during infancy and early childhood. The caregiver is not always the child's parent. It can be another relative or a neighbor, friend, coach, or teacher.

4. Resilient children develop early in life. They have a sense that life makes sense and one has some control over what happens. This sense of coherence keeps resilient children strong through the more difficult times. (Joseph, 2001, pp. 28-29)

The resilient child is often able to overcome his for her circumstances and find a sense of meaning from their circumstances which then contributes to their ability to persevere and lead.

Many leaders who function well in leadership positions grew up in very difficult and emotionally stressful conditions that were beyond their ability to change. Mark Katz (1997) in his book entitled, *On Playing a Poor Hand Well* seeks to understand how these individuals endured. He set out to discover where they found their strength and resilience, and how in many ways they dramatically turned their lives around. His research studied how vulnerable children grew into successful adults (p. xii). His synthesis of research in this area of human resilience identifies four broad based prolific influences that have been instrumental in helping individuals overcome childhood adversity.

First, finding the right words to legitimize and validate their pain is vital. The right language must be spoken so it can be received in a new light. The process of learning to see adversities in a new light requires that one find the words in the language to legitimize and validate the pain someone has endured, or perhaps is still enduring. Having the right words can literally mean the difference between coming to define oneself as courageous and resilient or worthless, helpless, and hopeless.

Also, buffers can reduce exposure to adverse conditions. A person can learn to see one's adversities in a new light and provide buffers. These protective shields during vital points of each day can be helpful in turning a child into a resilient overcome her. Schools serve to help in these areas. Schools can stimulate and nourish talents that might otherwise go unnoticed, remediate specific areas of vulnerability, enhance social and interpersonal abilities necessary for friendships and relationships to develop (Katz, 1997, p. 96).

Safety nets for children are a second area of influence. Sometimes children find themselves going through a succession of foster placements. On occasion, one or more of

these placements may not have turned out to be very warm or nurturing in which to live. In some instances, they were not safe places. Children were removed from their original homes, a potentially traumatic experience itself, then find themselves exposed to a chain reaction of newly stressful experiences. Professionals who have day-to-day contact with children in foster care feel that the psychological effects of multiple placements on already abused children may be more harmful emotionally than the events that originally require them to be removed from their homes. They need a safety net to break the cycle of negative events occurring in their lives. They need a trusted circle of support that can be there for them and step in and help them regain a sense of control in their lives (Katz, 1997, p. 134).

A third influence is promoting a sense of mastery. A person highlighting a child's strengths, talents and capabilities in ways that allow important people in a child's life to recognize and value them can help a child learn to define his identity around his or her strengths and develop a sense of mastery. Intimate relationships can go a long way in determining how a child views themselves and the way others view them. Social support can buffer them from impending traumatic events and help them recover from those they have experienced (Katz, 1997, p. 163).

The fourth influence speaks to significant turning points and experiences. Experiences such as starting school, a specific job, or new relationships, can help children who grow up in traumatic experiences overcome difficulties. The phenomenon of second chance opportunities can help children overcome adverse childhood conditions. Children raised in difficult circumstances have turning points that occur as a result of different experiences. Starting school can be a turning point. It often gives exposure to new task

78

and new relationships. Later in childhood learning to express and cultivate a unique talent or specific interest, such as music, art, or sports may represent a potential turning point when children are allowed to develop and express things that are important to them. It helps them develop a sense of confidence in their abilities. Others identify turning points as relationships with specific individuals that help develop them and who love them deeply. Other individuals identify their careers or their involvement in the military as a turning point. Many speak of a spiritual awakening that occurred where they began to view themselves in a new way. Many cite a chance encounter that brought a new and important person in their lives that permanently altered their life (Katz, 1997, p. 186)

The adversity experienced by many leaders in early life may shape them, but it is not necessarily a sufficient condition for achieving future success or effective leadership. Individuals who succeed at leadership find the key to understanding that success is both within the individual and the context and situations of their life (Padilla, 2005, p. 56).

Formal Education and Mentoring

Education has come to occupy a central place in western society. Chief executives usually possess a Bachelor and Master's degree in either business or law. Presidents in academic leadership of a university usually have advanced degrees, such as a PhD and a EDD. The normal standard for leadership positions in many organizations has become a high degree of literacy and formal education. Young adults who pursue formal education learn from masters in various disciplines and are exposed increasingly to ideas about people science and the world (Padilla, 2005, p. 56). This exposure is sought in order to develop them for future leadership and management positions.

Colby, Ehrlich, Beaumont, and Stephens (2003) in their work *Educating Citizens: Preparing America's Undergraduates for Lives of Moral and Civic Responsibility*, examine the influence that an undergraduate education can have on students. The journey of higher education at the collegiate level is one part of a lifelong development process. These efforts to shape the minds and habits of students can give them a foundation upon which they can later build. The intellectual pursuits provided by a university can change the way a student thinks and mold his or her understanding of the evidence for their moral and political positions. During these young adult years, students develop wiser judgements in approaching life situations and acquire a greater understanding of life's questions that represent the potential turning points of their lives (Kindle, loc. 234).

College is the last stage of formal education for most Americans. Experiences in college determine how inclined individuals will be to pursue areas of ongoing learning throughout their life and the intellectual capacities they will bring to those engagements. While the college graduate can be a positive force in society, he or she needs to see beyond the intellectual capacities of education and understand their responsibility to contribute to their communities. Schools have an obligation to guide students in developing a sense of personal and social responsibility in contributing to their community (Colby et al., Kindle, loc. 267).

The idea of holistic student development is one that encompasses academic learning and the development of skills such as problem-solving, while working to develop the emotional and moral aspects of the individual. Kathleen Quinlan (2011) in her paper entitled *Leading Higher Education Initiatives that Integrate Mind and Heart* asserts that the educational philosophies of character education, values education, and

moral education all emphasize going beyond knowledge and skills to include an integrated view of education that guides students in developing a personal sense of responsibility. This holistic approach makes students better employees that gives them transferable skills to the marketplace such as empathy, honesty, reliability, sincerity and integrity (pp. 7-8).

Important relationships are also developed during this time and the impact of teachers and professors can be displayed as they serve as mentors and influencers. The process of mentoring is a reciprocal process between mentor and student. It is one that requires approval and consent from both parties. The mentor can be attracted by the student and the student must be coachable in the eyes of the mentor. Mentors are often sought out by students and may even receive compensation to mentor students in a professional or academic field. The mentor/leader figure can be vitally important to a young leader's future as they can provide models of behavior and action. They can open doors for the student to future leadership positions (Padilla, 2005, p. 57).

Less formal mentoring has many of the same characteristics. The mentor has to want to mentor the person and the person must seek out and accept the mentor. The mentor has to bring certain characteristics to the relationship, professional reputation or expertise in his or her field. The mentor has to be easy to work with and have an appropriate personality. They must possess the appropriate skills and intelligence level for effectively fulfilling expectations (Padilla, 2005, p. 57).

University as a Complex Organization

Introduction

The uniqueness and complexity of the university make it an ideal place to study the role of leaders. Padilla (2005) recognizes this complexity and suggests that "the university is indeed a complicated institution; it tests the abilities of leaders as perhaps no other modern organization does due to the significant constraints upon, challenges to, the power and autonomy of university leaders" (p. 14). These challenges arise from two areas of representative characteristics true of these institutions:

- Variety of publics or stake holders to whom they must respond and whom they must work.

- Unique employment relationships between the organization and its main employees, the faculty. (p.14)

The engagement of leadership within the university is unique from many other organizations. Factors manifested in the university setting are complexity, unpredictability and interdependence of the entities within the university (p. 16).

Padilla (2005) articulates five areas of operation that are present in the complexity of the university. Each component requires managerial skills and leadership behaviors and embodiments necessary for governing:

- Governance and senior administration – This component includes governance of trustees and the role of the president and vice-presidents. This area can also include academic deans who govern and administrate on behalf of senior administration.

- External development and entertainment – This component includes fund raising, public relations, sports, concerts, etc.

- Internal support operation – This element includes budget and finance divisions, plant operations, police force, and human resources.

- Student affairs – This component focuses of the development of leaders who work with the responsibility of student life, health and conduct.

- Academic enterprise – This element includes the leadership provided by provosts, vice-presidents, and deans in the area of academic affairs. (p. 20)

Each school is unique in its purposes and operations, yet these components give the researcher a lens through which to assess leadership traits and behaviors.

This section will develop the complexity of the university by viewing the elements of governance and senior administration, student affairs, and academic enterprise. These elements are necessary in the purposeful operation of a school of higher education and will also have application in a Christian context.

Governance and Senior Administration

Donald Walker (1979) in his book *The Effective Administrator* discusses the peculiar nature of colleges and universities. He identifies the university as a pluralistic democracy. Presidents have often looked to other models of governance in society and industry to make comparisons. They often regard the university as being similar to business organizations, to industrial enterprises, to the military, and even to churches. However, in the reality of academic governance, the university does not operate like these other organizations (p. 19). He suggests a pluralistic model:

1. The principle of consent of the governed functions as an academic imperative. University people feel strongly that they should be consulted before decisions are made that will affect their lives. The university faculty often feel a full and equal partnership in the operation of the university. Administrators conduct their affairs with the realization that persuasion, diplomacy, perseverance, and a sense of direction are the most important tools at their disposal. (Walker, 1979, pp. 12-23)

2. The pluralistic democratic perspective impacts a moral quality of the behavior, including the decision-making behavior of individuals within the academic community. Students and faculty feel a compelling need to make sure decision are made based on their sense of moral right and wrong. (Walker, 1979, pp. 23-26)

3. Administratively universities have polycentric authority structures. The divided nature of authority and power within the university presents ongoing challenges. University communities, like the wider democratic society, have a deep distrust of concentrated power. These communities feel that power should remain divided and the university should retain democratic in its procedures and structures. (Walker, 1979, pp. 26-30)

4. The foregoing characteristics predispose universities to accept democratic political procedures. Administrators accept the nature of the environment and use it for the expression of human potential. (Walker, 1979, pp. 30-35)

Padilla (2005) states that parts of the university resemble an anarchy or bazaar (market). It resembles an anarchy in that faculty and academic department work

independently of one another by determining their own rules and practices. The

organizational goals are often unclear and not widely shared. Its services and products

are not entirely understood even by its own members and constituencies. It resembles a

bazar or market in that the academic and research sections of the school want to act with

the freedom to make decisions and function independently. They want to make and sell

what they want to make and sell. Internal operations, budget, finance, and fundraising

operations are formulized and subject to well understood goals and coordination of

activities (p. 19).

Governing Board. The governing board of a school plays a key role in the art of

academic governance. The board of an institution provides accountability for senior

administration, holds the public and private trust of institutions, and provides guidance to

school presidents and administrators. The scope and responsibilities of school governing

boards varies greatly. Mortimer and Sathre (2007) discuss the four functions of a board:

1. The first duty of a board is to hire, evaluate, and support the president. This may

   involve such areas as salary, housing, and personal support areas. The monitoring

   of a president's performance can be directed toward the focusing of his priorities

   and goals.

2. The second major responsibility of a board is to hold the assets of the institution

   in trust. This requires monitoring the financial health of the institution, managing

   endowments, advocating for adequate resources, raising money, and many other

   accounting and financial matters.

3. The third duty of the board includes setting and clarifying institutional mission

   and purpose, insisting on long-term planning, and providing oversight of

academic matters. Boards must take serious the need to restore and maintain

education competency in the academic enterprise.

4. The fourth function of a board is to serve as a two-way bridge or buffer between
   the public and the institution. Schools need an advocate in the board for academic
   freedom and institution independence. Boards must respect the public interest in
   public institutions and make hard decisions that are necessary for public
   accountability. (Mortimer and Sathre, 2007, pp. 51-52)

These functions of the governing board allow for accountability to exist in the

governance of the university and provide a partnership with administration in their

pursuit of the school's mission.

Effective board governance is a key factor in higher education. Each board is

unique and must act in the interests of the school toward proper involvement in the

institution and working within the political realities of the organization. *The Center of

Higher Education Policy Analysis* conducted a study regarding elements of effective and

high performing boards. The study presented leadership, structure and relationship,

ongoing education, and external relationships as key elements in effective boards. They

identified several characteristics of public boards that provide leadership and move

beyond merely managing institutions:

- They discuss education and the heart of the educational mission and do not
  just vote on routine issues.
- The board leadership function includes effective board chairs and strong staff
  support, the creation of a common vision and purpose, and the development of
  broad-based multiyear agendas.

- They control their structure: they clearly define the role, focus on their work plan, establish an evaluation structure, and plan for board succession and turnover.

- They foster relationships and communication that model and build a sense of acceptable behavior and a culture of professionalism.

- They establish strong relations between the president and the board chair, encourage communication between the president and individual board members, and engage with university constituents, including faculty, staff, and students, as appropriate.

- They engage in education and learning, including a strong orientation program for new members, ongoing professional development, and board evaluation. (Mortimer and Sathre, 2007, p. 53)

President. Academic leadership is a major task of the president. He or she leads in academic affairs through a team of qualified gifted academic leaders with a common vision and responsibility to govern their institution.

The duties of a president often include fundraising, lobbying, public relations, budget planning and management. Areas such as academics, board relationships and personnel issues are all dominate in the functions of a president. Presidential leaders of public universities also deal with community relations, relationships with legislators, and relationships with political officials (Mortimer and Sathre, 2007, p. 76).

Presidents are expected to create democratic partnerships within the university and follow the unique governance traditions established by their institutions. Yet,

the president must remain strategic in his or her thinking and bold in decision making (Hendrickson et al., 2013, p. 257).

Presidents need to cultivate certain leadership qualities to help build consensus and develop mutual trust and respect. The academic leader must have the skills and abilities to work with government officials and deal with the changing nature of faculty relationships. The leader of an academic organization is consistently presented with both the needs of the student as well as the overall needs of the institution. This knowledge requires presidents to possess the financial and managerial skills necessary to deal with these issues and the intuitive intelligence to make decisions that are grounded in the office of president (Hendrickson et al., 2013, p. 247).

Many images are presented regarding the president of a college or university. Images such as Superman, hero, Titan, statesman, visionary, gladiator, peacekeeper, and preacher all seek to convey the efforts necessary to lead such a unique organization. Other images such as boss, broker, zookeeper, lightning rod, divining rod, autocrat, or scapegoat are images that give less flattering characteristics of the office (Mortimer and Sathre, 2007, p. 76).

Provost. The provost is an academic partner with the president in the fulfilling the academic responsibilities of the school. The provost often serves in the areas of faculty relations and morale, recruitment of faculty, curriculum work, budget, promotions, personnel evaluations, committee work, routine administration, and student counseling (Mortimer and Sathre, 2007, p. 77).

A key governance relationship within colleges and universities is the relationship between the president of the school and the chief academic officer. The chief academic

officer may be a position, such as a provost or vice president for academic affairs, or another commonly used title. The nature of the relationship between these positions is crucial to the political nature of governance for a school (Mortimer and Sathre, 2007, p. 75).

A successful president-provost team requires time together. Mortimer and Sathre (2007) identify several necessary elements to these relationships and the dynamics that are present. First, the relationship must be one that is both public and private, and one that strives to be mutually supportive. There is an inevitability of differences and disagreements within these roles. The nature of this working relationship requires that these two leaders have enough time together in private to be in tune with one another's differences, shortcomings, idiosyncrasies and strengths. They must build the necessary capital for a united public handling of issues, even when the two may not agree entirely (p. 78).

Second, the two academic administrators must understand each other's interests. Presidents tend to be more interested in outcomes and provosts often focus on process. Presidents are often dealing with fundraising, legislative relationships and board responsibilities while provosts are working with processes of academic governance with the deans of the faculty. Each person must be appreciative of the amount of time invested to work through the process of reform with legitimate credibility. It is vital that the president must support the work of provost with deans and faculty (Mortimer and Sathre, 2007, pp. 78-79).

Student Affairs

Student affairs seeks to promote student success and enrich the students experience at school. It deals with a multitude number of services that exist for the student outside of the classroom. Governance in this area can include resident halls, dining halls, programming in the residence halls, recreation and intramural sports, health services, wellness, emergency and risk management, counseling, student activities, student center, student clubs, student advocacy, disabilities, student success, student government, and many other student focused areas. Student programming works to enhance student learning and enrich the life of the student. Leaders often work to develop opportunities for students to engage in community service, to participate in clubs and student organizations and to expand opportunities for students to grow in their leadership capacity. Many Christian schools develop opportunities for spiritual experiences within the student body (Carpenter and Nover, 2013, pp. 38-40).

The development of student life in America's colleges and universities has changed in many ways since the beginning of early American colleges. At Harvard College and other early colleges, students were led and cared for by college administrators and the student was somewhat passive in terms of input into their education. Administrators often served in a parental role. Student clubs and organizations became a way for students to enjoy campus life and provided a way that administrators could deal with student issues when they arose. As higher education developed, changes followed regarding student interaction between administration and student body (Hu, Henderson, Iacino, 2013, p. 66). Today, students demand input into the decision-making process and schools often see a consumer mindset within the student body. Student

government is the involvement of students in institutional management, either through formal or informal organizations, where opportunities are granted to engage the growth of the student and to gain input for the institution regarding the student's desires and needs (p. 67).

Involvement in student government is a way for schools to develop students into effective future leaders who can engage in vital social changes. The drive for student outcomes increases as demands to increase the number of students who are be able to enter the job market upon graduation. Parents and students desire a greater voice in the institution regarding areas that could influence their education and future (p. 68).

David Dockery and Gregory Thornbury (2002) in their work *Shaping a Christian Worldview: The Foundation of Christian Higher Education* express the need for student affairs within a Christian worldview. The education of students and the development of certain skills necessary for engaging that student and a specific action is not the sole purpose of Christian higher education. The school is to prepare all students to think Christianly, to think critically, to think imaginatively, and prepare them for leadership and for life (p. 20). Dockery and Thornbury (2002) identify a threefold approach to education:

- Convictions: developing a worldview sufficient for life's questions and crises.
- Character: involving incarnating this worldview.
- Community: living out this worldview with mutually committed, and spiritual or stimulating people. (p. 22)

Creating a mature community and developing students to live by a Christian worldview is an intentional activity for Christian colleges and universities (Kimberly and

Thornbury, 2002, p. 348). The development of a Christian worldview must progress in a context of a meaningful Christian community. Programming of student development must contribute not only to the values of the student, but must contribute to the student's ability to be a better follower of Jesus. Two areas are vital in this process:

- Engage students in co-curricular activities.

- Provide opportunities for students to think critically and Christianly about their world. (Kimberly and Thornbury, 2002, p. 349)

Activities outside the classroom must build on the curriculum of the school. Colleges seek to involve students in learning activities that transcend grades, papers, and transcripts. Time spent outside the classroom provides students with distinct choices concerning behaviors that model their values and connections to specific truths taught within the classroom. The truth of a Christian worldview is most effective when the student is living out these truths in everyday life (Kimberly and Thornbury, 2002, pp. 349-351).

Students need opportunities for discussion regarding their values and beliefs. Schools can provide springboards for discussion where the Christian worldview is the lens through which their ideas, thoughts and behaviors are viewed. Unless students have opportunities to talk about the impact of their faith in the resident hall, cafeteria, and commons it is likely they will not talk about these issues in their workplace (Kimberly and Thornbury, 2002, p. 352). Students often have a disconnect between what is being taught in the classroom and their personal behaviors. Student development staff can use teachable moments to redirect or correct behaviors that hurt themselves, other students, or the community (Kimberly and Thornbury, 2002, p. 353).

92

Student leadership must work to identify and distinguish between legalistic rules and community-oriented rules. Schools often have a variety of traditions and theological convictions. The desire of the school for the student to conform to rules of standard can become a pursuit of rules without relationships. It is relationships, not merely rules of conduct, which create a context of authentic community. The Christian community should desire to engage students in a system that supports and affirms the community. Student leadership must challenge students to live out these values with a pursuit of obedience out of love for God and others (Brady, 2002, p. 354).

Todd Brady (2002) affirms small group ministry must be offered to students. Groups offer accountability and encouragement. Trained student leaders can lead groups in resident halls that disciple students and allow students opportunities to express their values and articulate what they are learning in their spiritual development. The Christian school is foundational in working to provide grace filled communities that emphasize love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Brady, 2002, p. 374).

Character development and Christian service are further purposes of student governance. The Christian context of a Christian university or college is to develop servant leaders. A student whose active lifestyle engages them in biblical discipleship is challenged to integrate following Christ into all of life. All campus ministry is education – an education that assists the student to integrate their love for learning with their love for Christ in the world in which they live. Campus ministry should provide opportunities for service ministry. Service projects should be done for right reasons and right motives. Through ministry projects, students are able to touch and impact the lives of those in

93

areas where they serve. These programs need a thoroughly God-centered and God-focused philosophy that drives the emphasis for Christian service (Brady, 2002, p. 362).

The student campus ministry uses these opportunities to focus a student toward a common goal of developing a Christian worldview that impacts culture as the student responds as a servant leader. Allowing students to participate in hands of ministry in a variety of settings and cultures promotes spiritual reflection and prompts students to consider how they are living out their faith. Students can be taught by leaders regarding the importance of keeping a proper conviction for their service, the glory of God (Brady, 2002, p. 376).

Academic Functions

Academic functions within the university are vital to the management and leadership of a school of higher education. Universities and colleges represent a unique organizational culture with highly professional people and academic leaders with a high level of autonomy. The functions necessary for these organizations to operate effectively and the governance actions necessary to meet academic ends must be understood by those who lead and serve these organizations.

The universities and colleges are typically divided into academic and administrative units. Each school organizes these areas in different units and works to carry out their functions in different, but similar means. The units at the core of the university are usually structured around academic disciplines and fields of study. Faculty members are organized and placed within academic departments. In larger schools, these departments may be grouped into colleges or schools which are led by academic deans. The academic deans of these representative colleges and schools then report to a chief

academic officer. These offices are referred to as a provost or as a vice-president for academic affairs. Within these divisions of academic units may also be divisions of research, graduate, and undergraduate programs. The chief academic officer reports directly to the president of the institution (Hendrickson et al., 2013, p. 38).

Hendrickson et al. (2013) identifies additional units within the university or college. The university will additionally include a department of athletics, auxiliary services, finance and administration, facilities management, institutional development, student affairs and other miscellaneous units. These units function to support the work of the school to carry out its mission of educating students (pp. 39-41).

Organizational Models. The highly complex structure and processes of academic organizations and the methods that exist within those organizations are for the purpose of making decisions key to understanding academic governance. Power structures, political dynamics, and internal and external influences are all present in academic structure and make governing these structures unique. The framework for understanding these areas of oversight are presented as models of governance and provide a useful perspective in understanding these relationships. Mark Edelstein (1997) describes four organized models of academic governance through which the university or college can be viewed:

- Collegial: Most typical of small liberal arts colleges, this model is organized in an egalitarian and democratic manner with little hierarchy. Interactions among the entire community are extensive and informational, and decisions are generally reached by consensus after thorough and lengthy deliberation. The function of the administration is to fulfill the will of the collegium. Institutional culture is cohesive.

- Bureaucratic: Most typical of public community colleges this model is more highly structured with a strong emphasis on the rationality of the organization, a clear chain of command, and formal processes for decision making. There is an extensive reliance on rules policies, generally developed by the administration, which is dominant in the decision making process. Institutional culture is coherent but comparatively shallow.

- Political: Typical of regional state universities, this model is characterized by a diffusion of power among groups and individuals, who may sometimes act autonomously but are largely interdependent. The power of any group or individual depends on the issue and the coalitions of common interest built around that issue. The senior administration and board may form a dominant coalition, but no group or individual dominates in all decisions, and decisions tend to be make through political means. While conflicts are constant, the fact that individuals belong to multiple groups and coalitions creates a balance and stability in the system. Institutional culture is less coherent because of ongoing competition among various interest groups.

- Anarchic: Most typical of flagship universities, this model is best described as an "organized anarchy," with vaguely defined goals and processes and fluid participation within it many formal and informal groups. People participate in decision-making based on their interests, and authority may be derived from numerous sources both internal and external to the university. The loose coupling of elements within the organization makes it difficult to trace clear patterns of decision-making. Institutional culture is more national and international than local

and is based on the professional reputations and authority of the faculty. (pp. 64-

65)

Diverse models display a variety of governance styles that apply to each unique

organization. Elements can be applied to a variety of situations which can give decision

makers a process of governance.

Edelstein (1997) in his work in the book *First among Equals* articulates a list of best

practices in academic governance. These practices give a framework to view effective

governance:

- Use multiple frames through which to view the institution and all situations that

  arise because virtually every situation has structural, political, human resource,

  and symbolic dimensions.

- Never lose sight of the fact that it is the institutional culture and not simply

  specific structures of governance that must adapt to meet new challenges.

- Evaluation all governance processes in terms of whether they promote or obstruct

  the transition to a learning-central and student-centered institution.

- Embrace the principle of shared governance and open communication with all

  constituencies; abandon the notion that sharing authority diminishes authority.

- Establish "rolling coalitions" made of as many groups and individuals as possible

  in order to keep the change process moving forward.

- Maintain balance through perspective, humor and a tolerance for ambiguity

  because satisfactory resolutions will be few and even an efficient collegiality will

  seem to function slowly compared to the pace at which new challenges arise.

  (Edelstein, 1997, p. 69)

97

Hendrickson et al. (2013) describes the academic core of the university as the area where the essential mission of the college or university is implemented. This core is generally overseen by a chief academic officer (CAO) who coordinates the efforts of the institutions academic units. The CAO works with academic deans and department leaders to contribute to the institutional mission as they guide, encourage, lead, equip and develop faculty. The faculty strive to monitor existing academic programs and develop curriculum that educates students and prepares them for future challenges and changing job markets. Several positions are key in the area of academic governance and the roles that these positions play in the function of the school are vital. A better understanding of the roles, best practices, and duties of these positions can give insight into the unique contribution each position makes. The office of chief academic officer, academic dean, and department head chair must be clarified regarding appropriate roles and responsibilities (Hendrickson et al , 2013, p. 282).

Chief Academic Officer. The chief academic officer (CAO) typically referred to as a Provost or Vice-President for Academic Affairs. The CAO has responsibility for oversight of all academic programs and academic support services such as the library and gives support for these programs. The CAO is responsible for faculty personnel and their development in academic scholarship, teaching, and research. The teaching and learning goals of the school flow from the mission of the institution in accomplishing its strategic goals. The admissions department and enrollment management are key areas of oversight that recruit and enroll new and current students. The development and working of the strategic plan gives focus to the faculty and administration in their collaborative efforts to

advance the institution's mission. Curriculum oversight and managing budgets are also critical areas of managing the work of the CAO (Hendrickson et al., 2013, p. 277).

The characteristics of the CAO are summarized by James Martin and James Samels (1997) in their work, *First Among Equals*. The CAO oversees many responsibilities and faces several academic challenges for the future:

1. An expert with ambiguity: the chief academic officer must identify and accomplish the institutions educational, political, cultural, and fiscal goals in the light of changing community standards and expectations.

2. A champion of new technologies: the chief academic officer must act as an experienced shaper of policies governing new technologies and their application to research and distance education.

3. An institutional entrepreneur: the academic officer must move beyond simply acting as an advisor to the president toward engaging in collaborative efforts with the community and motivating campus personnel in a great pursuit of academic excellence and student involvement.

4. A student affairs advocate: effective officers build new forms of official partnership between student and academic affairs to enable the school to deliver a wholistic educational experience.

5. A savy fund raiser: officers must coordinate and identify deeper linkages that can be realized with partnerships between state legislatures, private corporations, alumni chapters, and philanthropic organizations.

6. A supporter of "selected excellence": the chief academic officer must provide the leadership and vision to expand areas of quality instruction that exist and redefine and redevelop areas that are in need of being refurbished.

7. A legal interpreter: the legal challenges of higher education are areas where the chief academic officer must become conversant and understand the impact of laws affecting hiring, affirmative action, sexual harassment, financial aid and disabilities access.

8. A public intellectual: chief academic officers are frequently asked to engage in national debate and give ideas on leadership and management through research, presentations, and publications.

9. A shaper of new consensus: the effective officer works to arbitrate differences in philosophical approaches and mediate conflict by bringing resolution to competing constituencies.

10. A visionary pragmatist: the educational leader acts boldly and definitively to accomplish education objectives. (Martin and Samels, 1997, pp. 17-20)

The educational leadership and managerial skills necessary for this position are demanding and require an officer with skill and political wisdom.

Academic Dean. A second role of academic governance positions is the academic dean. Hendrickson et al (2013) identifies the skills and responsibilities of an academic dean necessary for effective leadership. The academic dean (AD) must be an advocate for the departments of his or her academic areas. He or she must embrace the vision of the college and communicate that vision to faculty, students, alumni, benefactors, and administration and staff. The AD must work to evaluate the performance of faculty and

staff and be able to communicate the necessary changes in a caring way. This work to develop improvement in faculty must be done in firm and caring ways. This person must know how to develop and cultivate the leadership skills of department heads without a spirit of micromanagement. The AD must also demonstrate successful budget management and planning skills (p. 281).

The AD must cultivate relationships with faculty and provide leadership to his or her department. This relational leadership is lived out in several ways. Academic deans cultivate relationships with faculty and provide leadership to a department. Their work includes several duties:

- Evaluate, coordinate and plan curriculum adaptation

- Development of research policies and guidelines

- Collaboration across disciplines and field in teaching, research, and service. (Hendrickson et al, 2013, pp. 282-283)

Jeffrey Buller (2007) in his work *The Essential Academic Dean* details the AD's role in leading from the middle. The academic dean must build a shared vision and work to see how his or her college and school fits into the big picture of the institution. The dean must relate to constituents such as students, parents, faculty, department chairs, staff, administration, donors and boards. The dean develops areas by working to develop a budget, working to evaluate staff, giving performance reviews, and articulating policies and procedures (Buller, 2007, p. 1).

The AD gives leadership by leading from the middle and working in groups through committees and one-on-one with faculty. The dean deals with faculty termination, emergencies, media, political realities, and many other areas. He also must

interview and hire faculty for their department. The dean must work with this budget to set priorities and supervise expenditures. The AD is reporting to the president and the provost while at the same time supervising and evaluating people who serve as faculty and staff in their area (Buller, 2007, p. 1).

Department Chair. The final role of department leaders is the role of the department chair. The academic work of a college or university is divided into academic departments or fields. Department chairs and department heads are often elected by department faculty or appointed by the academic dean. These faculty heads usually serve between 3 to 5 year terms. The department chair displays a level of leading from the middle due to the fact that faculty expects the department chair to be an advocate to the administration while the administration expects to the department chair to be an advocate to the faculty (Hendrickson et al, 2013, p. 295).

Hendrickson et al. (2013) believes the department chair can be viewed through the lens of Bolman and Deal's organizational frames with an application in an academic department. The structural frame considers the academic structure within the institution, how decisions are made, and where the department chair fits that structure. The political frame addresses where the department and its chair fits in the political processes of the institution, as well as where the chair fits in the politics and culture of the department. The human resource frame deals with developing an understanding of interpersonal relationships within the organization; hiring processes; investment of time, effort, and resources; and how to encourage quality work and professional development. The cultural frame situates issues and problems in the context of the history and culture of the

institution and the department to make sense of the perceptions of stakeholders. (Hendrickson et al., 2013 p. 295)

The academic department chair provides structure. The academic unit is led by an individual, the department chair, and is comprised of faculty and support staff who engage in the multifaceted activities of the institution. This team provides courses for students, engages in developing scholarly knowledge, and provides service to the campus and the community external to the institution. The department structure provides ways for faculty to develop, present, and transmit knowledge through the department structure. These departments provide a home for faculty and students. They serve as a nexus for close interaction and as a system by which the faculty members can be oriented, professionally evaluated, and developed.

Department chairs have responsibilities for multiple areas. Three major roles are identified for leaders serving in this capacity: academic, administrative, and leadership:

- Academic – the chairs academic role includes teaching, advising, calming, conducting and encouraging research, developing curriculum and faculty development.

- Administration – the administrative role involves maintaining records, administering the budget, and managing staff employees.

- Leadership – the leadership role includes providing leadership for the department faculty and program development. (McLaughlin, Montgomery, and Malpass, 1975, p. 175)

Wheeler, Seagren, Becker, Kinley, Milnek, and Robson (2008) in their book *The Academic Chair's Handbook* discuss the nuances of a department chair's leadership

position and the difference that this position entails in comparison to other organizations (p. xiv). The researchers interviewed department chairs who were nominated because of their perceived effectiveness and sought to categorize their strategies for personal development and academic tasks (p. xviii). In their research they identified challenges department chairs have in building a positive work environment and fostering personal growth:

- Create a balance between your professional and personal lives

- Prepare for your professional future

- Establish a collective department vision or focus

- Develop faculty ownership of the vision

- Initiate changes carefully

- Allocate resources of time, information, and assignment to implement the vision and department goals

- Monitor progress

- Create a positive work environment

- Establish an open atmosphere to build trust

- Listen to faculty needs and interests

- Motivate faculty and collaboratively set goals

- Develop leadership skills that empower faculty

- Serve as a role model and mentor

- Encourage and support faculty

- Help develop faculty

- Improve faculty teaching

- Improve the scholarship of faculty

- Monitor and refocus

- Work with faulty to address personal issues

- Employ technology

- Adapt to funding challenges

- Foster a culture of continuous self-improvement. (Wheeler et al., 2008)

The varieties of positions in academic governance are key to the balance of effective leadership within the academic organization.

Reframing Organizations

Lee Bolman and Terrance Deal (2003) in their *work Reframing Organizations: Artistry, Choice and Leadership* sought to identify frames within organizations and how these frames influence the organizations in order for them to be managed and lead with clarity. They identified these f*rames* as perspectives through which the leader can assess and guide an organization. Due to the complex nature of organizations a leader needs a set of frames through which to view the organization and to guide it toward healthy change. Learning multiple perspectives, or frames, is a proposed strategy to navigate change and to provide a tool for problem solving (Bolman and Deal, 2003, p. 8).

The four frames identified give a means through which a leader can clarify the functions of an organization and determine a reframing process toward change. The *structural frame* focuses on the architecture of the organization. It is the design of units and sub-units, rules, and roles, goals and policies that shape and channel decisions and activities. The *human resource frame* emphasizes an understanding of people with their strengths and flaws, reason and emotion, desires and fears. The *political frame* sees

organizations as competitive arenas characterized by scarce resources, competing

interests, and struggles for power and advantage. The *symbolic frame* focuses on issues

of meaning and faith. It puts ritual, ceremony, story, play, and culture at the heart of the

organization's well-being (Bolman and Deal, 2003, p. 18-19).

The complexity of the university makes it an organization where these frames can

find application. Lee Bolman and Joan Gallos (2011) integrated the ideas of reframing

toward higher education in their work *Reframing Academic Leadership*. Their book seeks

to view the frames from Bolman and Deal (2003) and apply them toward higher

education. A combination of goals, tasks, employees, governance structures, values,

technologies, and history make each university and college similar. It is unique from

other organizations because of the educational mission of "teaching, research, service,

and outreach necessary for the academy. Creating, interpreting, disseminating, and

applying knowledge through multiple means for many different audiences and purposes

is not a simple model of outcomes" (Bolman and Gallos, 2011, p, 5).

Bolman and Gallos (2011) apply the four frames to academic leadership in several

ways. The image of the machine (structural frame) serves as a metaphor for the task-

related facets of the school. The academic leader is an analyst and an architect. As an

analyst he or she carefully studies the institution's production processes and as an

architect develops rules, roles, policies and reporting relationships and procedures that

align with campus goals. (Bolman and Gallos, 2011, p. 51). The image of a jungle

(political frame) reflects a world of enduring differences as people participate in tribes to

compete and maneuver for scarce resources. Academic administrators must function as

compassionate politicians who respect differences, mange them productively and respond

ethically to the multiple groups without losing site of the institutions mission and priorities (Bolman and Gallos, 2011, p. 72). The image of family (human resources frame) focuses on the powerful symbolic relationships that exist between the people and the school. People need opportunities to express their talents and skills and universities need human energy and insightful contributions to fuel their mission. Effective academic leaders create caring and productive campus environments where each works to accomplish a common mission (Bolman and Gallos, 2011, p. 93). The image of theater (symbolic frame) captures university life as an ongoing drama. Each person within the organization comes together to play their assigned roles and bring artistry and self-expression into their work. Successful campus leaders infuse everyday efforts with energy and soul (Bolman and Gallos, 2011, p. 111).

> Multiframe thinking is necessary because colleges and universities are messy and difficult organizations that require from their leaders simultaneous attention to vastly different sets of needs. Academic institutions require a solid organizational architecture – rules, roles, policies, procedures, technologies, coordinating mechanisms, environmental linkages – that channels resources and human talents to support institutional goals and purpose. At the same time, they need workplace relationships and a campus environment that motivate and foster high levels of satisfaction, cooperation, and productivity. Innovation comes from managing the enduring differences and political dynamics at the center of university life that can spark misunderstandings, disagreements, and power struggles. Finally, every institution needs a culture that aligns with its values, inspires individual and collective efforts and provides the symbolic glue to coordinate diverse

107

contributions. In such a complex institutional word, multiframe thinking keeps university administrators alert and responsive to the demand of the whole while avoiding a narrow optic that oversimplifies a complex reality – and sends academic leaders blindly down the wrong path, squandering resources, time, and credibility along the way. (Bolman and Gallos, 2011, p. 12)

Each academic leader needs diverse skills, strategies, and knowledge to accomplish the tasks of higher education. This section will examine each frame and its application to higher education (p. 47).

Structure

Organizations need structure. Leaders who embrace a structural view of reframing work to clarify not only the structure of the organization, but their personal structure for working as well. Leaders must structure their own work by managing time, focusing on results, clarifying priorities, and doing first things first. These priorities help them stay focused on accomplishing their work in order to move the organization forward. They also must focus on the structure of their organizations. Leaders must know how to divide the work of the school. The must strive to delegate tasks and know what areas are important in which to delegate. Leaders know how to coordinate effort. They must understand how to work alongside of others (Bolman and Gallos, 2011, p. 50).

There is a complexity of leading highly trained independent professionals. This complexity is very evident in higher education. Department heads must oversee administrative support, set teaching schedules and loads, assign classrooms, coordinate technology support, and attend to larger campus priorities. These roles necessitate the division of work and the knowledge of coordinating efforts to accomplish priorities.

The leaders must get the structure right. Thinking systematically is vital. The leader is always asking questions about organization: "What are our goals? How can we best organize to accomplish goals? What are intended and unintended consequences? What is ahead?" (Bolman and Gallos, 2011, p. 60). These questions allow the leader to assess structure and work to create a structure that pulls things together. Bolman and Gallos (2011) identify several areas: informal processes, electronic coordination, creating formal groups, and designating "integrators" of ideas (p. 62).

Structuring the change process involves three areas: Patience, persistence and process. First, patience is important because change is not a process that moves fast within the university. Second, persistence is vital because effective change will only come when the leader is enduring and persistent. Third, process is essential to ensure that changes are done within the legitimate procedures and processes of the university. (pp. 65-66)

Structural View on Academic Leadership	
Metaphor for academic institution	Factory
Images of the academic leader	Institutional architect, analyst, systems designer
Basic leadership task	Divide the work, coordinate the pieces
Leadership logic	Rational analysis
Leadership currency	Clarity
Frame emphasis	Formal roles and relationships
Key leadership assumptions	Specialization increases efficiency Clarity and control enhance performance Problems result from structural misalignment
Areas of analysis	Rules, roles, policies, procedures, lines of authority, technology, environment

Figure 3 – Reframing Structural (Bolman and Gallos, 2011, p. 50)

Politics

Academic leaders must have political skills for academic leadership. Bolman and Gallos (2011) identify the following areas as vital in the role of the academic leaders: setting agendas, mapping the political terrain, networking and building coalitions, bargaining, and negotiating (p. 77).

The leader must have a clear vision and work toward the accomplishing of that vision. A detailed strategy for achieving the vision is necessary and functions as a means to navigate the change process within the organization. The leader must consider internal stakeholders and work within the political realities that exist. The leader must consider internal forces and know how those persons think as they seek to accomplish their mission (p. 78).

The mapping of the political terrain is a key strategy for each leader. Academic leaders must know who the political players are in the organization. They must

understand what the interests of each player. The academic leader must gauge how much power each player is likely to yield (p. 80).

Networking and building coalitions will be vital in working to accomplishing any initiative. Networking is a key determination of leadership effectiveness. The leader of higher education must maintain confidence with faculty and work to show respect and trustworthiness as they build a collaborative process. The leader's actions must commutate genuine care, interest, respect, and appreciation (p. 85).

Bargaining and negotiating are essential in building agreements to accomplish projects or academic initiatives (p.86). The leader must always be open to negotiation. The agreements need to be good enough that both parties find them agreeable and beneficial. He or she must also have the courage necessary to act when a colleague tries to derail an initiative and the wisdom when to modify for the purpose of an agreement. Achieving noble values in a highly political context requires political sophistication, strong people skills, empowerment and personal courage (p. 87).

Political View on Academic Leadership	
Metaphor for academic institution	Jungle
Images of the academic leader	Advocate, negotiate, political strategist
Basic leadership task	Bargain, negotiate, build coalitions, set agendas, manage conflict
Leadership logic	Distributive justice
Leadership currency	Empowerment
Frame emphasis	Allocation of power and scarce resources
Key leadership assumptions	Differences are enduring Resources are scarce Conflict is inevitable Key decisions involve who gets what
Areas of analysis	Power, conflict, resources, interests, agendas, alliances

Figure 4 – Reframing Political (Bolman and Gallos, 2011, p. 72)

Human Resource

Bolman and Gallos (2011) believe that the bedrock of effective human resource leadership is a capacity to encourage people to bring their best talents and selves to their respective work. Effective leaders do this in several ways: open communication, empowerment, effective teamwork, supporting coaching and caring, and hiring the right people (p. 105).

The leader must be transparent in his or her communication and work toward listening and learning from others. The process of two-way communication is vital to the leader's ability to receive information and listen to the content that is flowing back (p. 95).

The encouragement of employees and the providing of resources for the complexity of their assigned task is a critical human resource. Bolman and Gallos (2011) believe, "Empowered employees do a better job and feel better about their work" (p. 96).

The faculty member who has clear and adequate support will enjoy functioning within his

or her autonomous context of the university setting. Yet these employees must have clear

parameters and accountability (p. 97).

The human resource function of hiring faculty and staff is a critical in the role of

the academic leader. The work of recruiting and vetting candidates must be taken

seriously. The leader must know what he or she is looking for and work to ensure a

strong candidate pool. The work of assessing candidates must be through and systematic

(p. 102).

Human Resource View on Academic Leadership	
Metaphor for academic institution	Extended family
Images of the academic leader	Servant, catalyst, coach
Basic leadership task	Facilitate the alignment between individual and organizational needs
Leadership logic	Attending to people
Leadership currency	Care
Frame emphasis	Satisfaction, motivation, productivity, empowerment, skills development
Key leadership assumptions	Institutions and individuals need each other Individual-organizational alignment benefits both sides Productive relationships are vital to organizational health Learning is central to productivity and change
Areas of analysis	Needs, skills, relationships, "fit"

Figure 5 – Reframing Human Resource (Bolman and Gallos, 2011, p. 93)

Symbols

The symbolic view of colleges and universities focuses on understanding the roles of

meaning and belief. Bolman and Gallos (2011) believe that the effective academic leader

must communicate the meaning of the institution and work towards communicating the

vision and direction of the school. The leader communicates an inspiring message of

belief that shapes and conveys the impact purposes and values of the organization.

Certain roles in higher education such as President, Chancellor, and Dean are by

nature heavily and visibly symbolic (Bolman and Gallos, 2011, p. 111). The leaders must

work to envision new possibilities and develop their skills in conveying a compelling

picture of the future that inspires others to feel better about the future of the institution.

Symbols speak to both the heart and the head. The leader who speaks only to the

head will find a school lacking in creativity and passion. The leader who speaks only to

the heart will develop institutions that resemble rockets without guidance systems (Bolman and Gallos, 2011, p. 112).

Academic leaders must continually confront basic questions that can never be fully resolved. Questions such as: Who are we? What are we here to do? How should we go about doing it? To answer these questions leaders must tell stories and develop symbols to shape and convey meaning to themselves and others (p. 114). This will lead to a culture of shared assumptions that have been used to solve problems and to develop a narrative that can be conveyed to newcomers (Schein, 2010, p. 17).

Leaders must build and shape institutional culture. Culture is how we have learned to think and do things. Leaders must use the raw materials from the past and communicate several building blocks: values, beliefs, artifacts, stories, heroes, heroines, rituals, and practices (Bolman and Deal, 2008 p. 114).

Symbolic View on Academic Leadership	
Metaphor for academic institution	Theater, temple
Images of the academic leader	Artist, prophet
Basic leadership task	See possibilities; create common vision; manage meaning; infuse passion, creativity, and soul
Leadership logic	Building faith and shared meaning
Leadership currency	Hope and promise
Frame emphasis	Meaning, purpose, and values
Key leadership assumptions	People interpret experiences differently Meaning-making is a central organizational process Culture is an institution's emotional and intellectual glue Symbols express institutional identity, values, and beliefs
Areas of analysis	Culture, rituals, ceremonies, stories, myth, vision, symbols

Figure 6 – Reframing Symbols (Bolman and Gallos, 2011, p. 110)

Reframing Application

Hendrickson et al. (2013) suggests the reframing model as a useful guide for decision making and leadership. He suggests the four frames as a way in which an academic leader can employ are variety of leadership styles to a specific situation:

- Structural: Decisions and solutions are achieved through the realignment of structures, tasks, roles, and operations. This framework is useful in organizations with high degrees of formalization and rationality with clearly defined goals and little organizational conflict. A structural leadership style is analytical and highly strategic.

- Human resource: A focus on empowering and assisting the organization's people in the dominant theme of this frame. Organizational process and movement are consequences of motivations stimulated by management toward the worker and

are especially beneficial when morale is verry high or very low. Ample resources
to provide that motivation are important to this framework. The human resource
leadership style is one of servant leadership and advocate of the individual
employee.

- Political: Effective management under this framework requires the identification
  and understanding of the organization's various constituencies and their leaders
  with a focus on negotiating desired organizational resources often stimulate use of
  the political framework. The leadership style of this framework involves strength
  in coalition building and in the use of persuasion.

- Symbolic: Traditions and values of the organization predominate in this
  framework, and organizational loyalty is prized. Workers look to a visionary
  leader and motivator for support and guidance. The importance of the
  organization's culture is central. Leadership is the symbolic framework requires
  high energy, foresight, and a charismatic personality to motivate employee
  productivity. (Hendrickson et al., 2013, pp. 51-52)

CHAPTER THREE

RESEARCH AND METHODOLOGICAL DESIGN

Research Questions and Synopsis

The purpose of this qualitative, single case study is to examine the leadership traits and strategies exhibited by Elmer Towns at Liberty University within the context of his role as co-founder of the university and as Dean of the B. R. Lakin School of Religion. These traits and strategies will be discovered by a thorough review of Towns and his behavioral traits, work habits, communication patterns, and organizational concepts during his tenure at Liberty University.

Towns is known for his role in academics as a leader in Christian higher education. As the President of Winnipeg Bible College, he led the school to receive accreditation from the American Accreditation and Provincial Authority (1960-1965). As the co-founder of Liberty University, he worked to shape the academic structure of the school and work toward its early accreditation efforts. He served with distinction for 33 years as the Dean of the B.R. Lakin School of Religion (Towns, 2012, p. 257).

Towns' formal education began when he attended Columbia Bible College from 1950-1953. After three years he transferred to Northwestern College in Minneapolis, Minnesota, where he earned a B.S. degree in 1954. He then attended Dallas Theological Seminary (DTS) in Dallas, Texas. As he worked toward his degree at DTS from 1954-1958, he also simultaneously attended Southern Methodist University (SMU). He earned

a Master of Arts in Education from SMU in 1958 and a Master of Theology from DTS in the same year. Towns would later earn a Master in Religious Education from Garrett Theological Seminary in Evanston, Illinois, in 1970 and a Doctor of Ministry degree from Fuller Theological Seminary in Pasadena, California, in 1983 (Jones and Sener, 2004, Elmer Leon Towns, sec. 2).

Towns served the majority of his career as a college and seminary professor. He was an Assistant Professor of Education at Midwest Bible College in St. Louis, MO, from 1958-1961. He was the school president of Winnipeg Bible College, in Winnipeg, Manitoba, Canada, from 1960-1965. Later, He served as an Associate Professor of Education at Trinity Evangelical School in Deerfield, IL, from 1965-1971. From 1971 until 1973, Towns became the Executive Vice-President and co-founder of Liberty University. He then moved to Savannah, Georgia, and served as the Executive Vice President and Co-founder of Baptist University of America in Decatur, Georgia from 1974-1977. He returned to Lynchburg, VA, in 1977 to work as the Editor-in-Chief for Jerry Falwell Ministries but soon became the Dean of the School of Religion serving in that position from 1980-2013. He also served as Dean of Liberty Seminary on several occasions from 1979-1992 and again from 2009-2013 (Jones and Senter, 2004, Elmer Leon Towns, sec. 2).

Towns has taught extensively as a guest lecturer at over 50 theological seminaries in America and overseas. He has written over 2,000 reference and popular articles and received six honorary doctoral degrees. He has published over 100 books listed in the Library of Congress. He is also the 1995 recipient of the Gold Medallion Award from the Christian Booksellers Association for writing the book, The *Names of the Holy Spirit*

(1994). He has co-authored over 30 books on topics from church growth, prayer, worship and leadership (Jones and Senter, 2004, Elmer Leon Towns, sec. 2). The experiences of Elmer Towns as Dean of the School of Religion and as co-founder of Liberty University have established him with practical and real world applications within the academic functions of a complex university. These experiences listed above give him credibility to be the subject of a study in the field of leadership in higher education.

Research Framework

The following questions will serve as a framework for investigating Towns' leadership as the co-founder of Liberty University and a Dean of the School of Religion. Each question is shaped by the two areas articulated in the work of Padilla (2005) and the book by Bolman and Gallos (2011). Their work serves as a filter to identify the leadership of Towns. The questions serve as a framework for investigating the behavioral traits, work habits, communication patterns, and organizational concepts necessary for leading in a university:

1) How has Towns' background, significant mentors and formal education defined his patterns and behaviors of leadership?

2) How did Towns govern the complex organization of the School of Religion in terms of governance, internal operations, academic functions, and student affairs?

3) How did Towns exercise transformational leadership and display effective interaction between leaders and followers?

4) What was Towns' strategy for structuring the school and for implementing clear logical policies and procedures? What was the organizational culture and how was it structured?

5) How did Towns negotiate for resources within the university and manage the process

   of change within the school? What were his significant political struggles and how

   did he manage them?

6) How did Towns manage the skills of his faculty and lead in the area of faculty

   development? How were people hired, managed, coached, and supported?

7) How did Towns communicate the meaning, purpose, and values of the school?

The leadership principles of Padilla (2005) and the reframing categories of Bolman and

Gallos (2011) will serve as a pattern for assessing the leadership traits of Elmer Towns as

applied at Liberty University.

Research Design Overview

The case study format chosen for this research was selected due to the nature of

the material necessary to discover the leadership traits of Towns. The single case study

format is preferred in order to meet the criteria of studying an individual for a defined

period of time. Leedy and Ormrod (2005) have noted regarding the case study design, "It

may also be useful for investigating how an individual or program changes over time,

perhaps as a result of certain circumstances or interventions" (p. 135). The case study

method allows the researcher to report a greater knowledge of an individual or an

organization regarding how social behavior, organizational and managerial processes,

and individual practices contribute to a phenomenon (Yin, 2009, p. 4). The complexity of

studying social variables and their outcomes makes a case study method a strong option.

"Anchored in real-life situations, the case study results in a rich and holistic account of a

phenomenon" (Merriam, 1988, p. 32). Due to these strengths, the case study method is

appealing in its design to areas of study such as education. "Education processes,

121

problems, and programs can be examined to bring about understanding that in turn can affect and perhaps even improve practice" (Merriam, p. 32).

Type of Design

This case study is interpretive in principle. Interpretive case studies gather information and place the data into categories that can support or challenge assumptions held prior to the research (Merriam, 1998, pp. 27-28). "A case study researcher gathers as much information about the problem as possible with the intent of interpreting or theorizing about the phenomenon" (Merriam, 1998p. 28). The data for this study will be used to support theoretical assumptions of Padilla (2005) & Bolman and Gallos (2011) in order to analyze the leadership traits of Towns. This study will interpret leadership of Towns using the categories of leadership by Padilla (2005) and the reframing principles of higher education of Bolman and Gallos (2011). Data collected from interviews, oral histories, writings, and documents will be examined in light of these seven categories for principles supporting the patterns of leadership identified. These categories are: profile, complex organization, leadership, structure, politics, human resource, and symbols.

Construct Validity

The construction of validity in case study research must follow correct operation measures for the concept being studied. Yin (2009) identifies three areas of tactics necessary for validity, the first of which is the use of multiple sources of evidence (p. 41). This tactic is validated by the collection of data using interviews, historical documents, school records from Liberty University, the writings of Towns and direct observations. The second area is to establish a chain of evidence. Yin (2009) states this evidence of consistency seeks to provide evidence and information with the intent of supporting the

research questions that are linked to the protocol questions and to the citations of evidence in the case study and to the case study database and report (p. 41). These links of consistent information allow the reader of the case study to follow the evidence from the initial research to the case study conclusions. The process of this study established a database based on the categories of the research that are based on the research questions. Key themes and traits were identified in the review of the interviews, documents and observations. The categorization of these themes and traits formed the basis for the citations of evidence. The third area is to allow key informants to review a draft of the case study report (p. 41). The researcher asked a key person familiar with Liberty University to review drafts of the report. This person was interviewed for the research and has an extensive background of working with Towns at Liberty University.

Internal Validity

Internal validity deals with questions of how the findings of the study match reality. It deals with understanding a phenomenon and uncovering the complexity of human behavior and giving an interpretation of what is happening. The interpreter of the data is a translator who seeks to give a perspective of the participants and to detail a study regarding those experiences. (Merriam, 1988, p. 168). Merriam (1988) details six strategies that can be used to ensure the study matches the reality of these perspectives and that a holistic interpretation is presented: 1) Triangulation – using multiple sources of data and methods to confirm the findings. 2) Member checks – taking data and interpretations back to the people whom they were derived and asking if the results are plausible. 3) Long term observation at the research site or repeated observations of the same phenomenon. 4) Peer examination – asking colleagues to comment on the findings

as they emerge. 5) Participatory modes of research – involving participants in all phases of research from conventionalizing the study to writing up the findings. 6) Researcher's biases – clarifying the researcher's assumptions, worldview, and theoretical orientation at the outset of the study. (pp. 169-170)

Four of Merriam's strategies are used in the study. First, triangulation compares the multiple sources of data in order for the conclusion to find verification. Second, member checks are used in interpreting the findings. Third, peer examination focuses on understanding being gained as findings emerged. Fourth, research bias is checked as research findings were presented in Doctor of Education seminars with feedback being received from the professor and cohort peers.

External Validity

External validity is measured with the extent to which the findings of one study can be applied to other situations. Case studies have limitations regarding their application to other contexts and their generalizations to similar situations. Specific strategies are used to help with the issue of transferability of the case study (Merriam, 1988, p. 173). Leedy and Ormrod (2005) suggest the researcher focus on describing a situation in sufficiently rich, thick detail in order for readers to draw their own conclusion from the data presented (p. 100). Merriam (1998) argues the researcher must develop and provide a detailed description of the study's context with such specificity that the reader will generalize the findings to their own situation (p. 177).

To overcome these limitations, the researcher provides rich information of the practices and traits of Towns based on using of a wide range of documents, interviews,

oral history recordings and the multiple written works of the dean. These resources

provide a rich description of events and the leadership traits and patterns of Towns.

Reliability

Reliability refers to the extent to which findings can be replicated. In research

design, reliability is based on the assumption that something can be studied and repeated

with the same results. Furthermore, findings are considered more valid by researchers, if

repeated observations produce the same results (Merriam, 1988, p. 170). Qualitative

research through case studies is not seeking to isolate repeated observations, but rather

seeks to describe and explain the personal experiences and events witnessed by

participants. Several techniques for improving reliability in case studies are stated by

Merriam (1998): 1) The investigator's position – the investigator should explain the

assumptions and theory behind the study, 2) Triangulation – The investigator uses

multiple methods of data collection and analysis. 3) Audit trail – the investigator

describes in detail how data were collected, how categories were derived, and how

decisions were made throughout the inquiry (pp.170-172).

This study utilizes the audit trail technique by describing in detail how data were

collected, how categories were determined, and how decisions were made throughout the

study. The research design includes three primary pieces of research: interviews,

documents, and analysis.

Interview Phase

The Interview process allows the researcher to learn about the experience of a

person and how the person interprets that experience (Merriam, 1988, p. 173). For this

study, faculty and staff members who had served under Dr. Towns helped ensure validity

during the interview process. The participants also served as an added measure of validity. The participants served under the leadership of Towns for 75 % of his tenure.

The researcher interviewed the following: 1) The Dean of the School of Religion 2) the associate dean 3) professors 4) staff who had completed written dissertations on Towns. All seven interview participants were coded with a numerical representation for categorical purposes. Each interview was recorded and transcribed. Two follow-up questionnaires were answered by Dr. Towns. The answers to the follow-up questions were transcribed by his office at Liberty University. Analysis of interview data was compared and correlated through the process of triangulation with multiple sources of information: observations, documents, articles, and oral history recordings.

Documentation Phase

Yin (2009) suggests using three principles of data collection: 1) use multiple sources of evidence, 2) create a case study database, 3) maintain a chain of evidence (p. 98). The researcher used the Yin (2009) principles in the documentation phase utilizing the research from several sources (pp. 101-103). The Liberty University archives at the Jerry Falwell Library were used for data for multiple areas of research. Also the Jerry Falwell Museum provided many publications from both the church and the university. Catalogs, newspaper articles, *Liberty Journal* issues, past Liberty University publications, documents from the Old-Time Gospel Hour and Thomas Road Baptist Church all provided multiple sources for use in the study. Towns also provided the researcher access to both published and unpublished works from his archives. Class notes, personal files, yearly notebook albums were all made available containing both details of articles written by Towns and significant events during his career. Analysis of document data was

126

compared and correlated through the process of triangulation with multiple sources of information from interviews, observations, and oral history recordings.

Analysis Phase

Creswell (1998) advocates several methods of data analysis and interpretation regarding research. First, categorical aggregation is a method where the researcher seeks a collection of instances from the data, looking for a relevant meaning to emerge. Second, direct interpretation research looks at a single instance and draws meaning from it without looking at multiple instances. Third, the researcher establishes patterns and looks for a correspondence between two or more categories. Fourth, the researcher develops naturalistic generalizations that persons can learn from the case for themselves (pp. 153-154).

These methods of analysis and interpretation were used in the examination of data. Interviews and oral histories were transcribed and analyzed manually through coding categories according to leadership traits of Padilla (2005) and reframing categories of Bolman and Gallos (2011). These traits and categories were identified by highlighting the following colors to the corresponding themes:

- Themes regarding "background, mentors, and role models" were highlighted in red.

- Themes regarding "university as complex organization" were highlighted in pink.

- Themes regarding "leadership" were highlighted in orange.

- Themes regarding "structure" were highlighted in yellow.

- Themes regarding "politics" were highlighted in green.

- Themes regarding "human resource" were highlighted in blue.

- Themes regarding "symbols" were highlighted in purple.

These same themes were identified in the documentation phases by evaluating supporting documents. Organizational charts and mind maps were used in the study to identify the key categories and to place evidence within the categories regarding the theoretical propositions of Padilla (2005) and the reframing categories of Bolman and Gallos (2011).

Data Analysis Strategies

The researcher analyzed the data of the study according to the data analysis steps given in Leedy and Ormrod (2005). These steps are clarified in the following ways:

- Organization of details about the case – The specific facts about the case are arranged in logical order.

- Categorization of data – Categories are identified that can help cluster the data into meaningful groups.

- Interpretation of single instances – Specific documents, occurrences, and other bits of data are examined for the specific meaning they might have in relations to the case.

- Identification of patterns – The data and their interpretations are scrutinized for underlying themes and other patterns that characterize the case more broadly than a single pier of information can reveal.

- Synthesis and generalization – an overall portrait of the case in constructed. Conclusions are drawn that may have implications beyond the specific case study (p. 136).

Using these steps, the researcher organized around the leadership traits of Padilla (2005) and the reframing categories of Bolman and Gallos (2011). A categorization

128

process placed evidence into the following leadership and reframing categories: profile, complex organization, leadership, structure, politics, human resource, and symbols. The interpretation of single instances was noted as the researcher identified key phrases important to each category of leadership and reframing. The identification of the patterns involved comparing and contrasting the themes and traits that emerged from the research data. The leadership and reframing categories were compared to the traits and patterns of Towns for areas where the leadership traits were clear and where leadership patterns were unclear. A portraits of leadership traits and reframing patterns were constructed to display the findings. Any generalizations of this research are tentative in nature and understood to need further development through future studies.

Delimitation of the Study

The findings of the study may not be transferable beyond the one research project without additional extensive research. The case study is useful when investigating an individual over time, but certain circumstances change from situation to situation (Leedy and Ormrod, 2005, p. 135). The research will relate the findings discovered in the case study to Dr. Towns' leadership as the Dean of the School of Religion at Liberty University. Also, the case study does not compare Towns to other academic leaders and deans as a means of identifying similarities and differences. It is specific to Elmer Towns and his leadership traits and patterns. These results are analyzed through the leadership traits of Padilla (2005) and the reframing lenses of Bolman and Gallos (2011).

These leadership and reframing lenses will serve as a filter to study the leadership of higher education as it applies to Elmer Towns. The study only examines Towns as an academic leader and does not analyze his influence and leadership in other areas. Areas

regarding his books on Christian living, church growth, theology and Sunday School are not addressed. The study also does not examine his role as a Sunday School teacher at Thomas Road Baptist Church and as a national conference leader regarding Sunday School and church growth.

This case study approach is limited in its generalization to academic leaders of other institutions of higher education. The purpose of the study is to be specific toward Elmer Towns and his role in higher education. The research will provide leadership patterns that will be beneficial to the leaders of other colleges and universities, but is limited in nature due to the confinement of a single case study. Areas of application will be obvious to those working in higher education due to the general nature of their work. The study gives an account of the phenomenon of leadership and how the patterns may apply to the common setting of the complex university. The academic leader will generalize the study to his or her own context.

<center>**Contribution of the Research**</center>

The contributions of this research have value in several areas. First, this study will be useful for those in university and college academic leadership who serve as deans and chairs in these organizations. The findings of the study will serve as a model for leadership in the context of the leadership traits articulated by Padilla (2005) and the multiframe lenses of Bolman and Gallos (2011). The research will give clarification to academic leaders regarding the complex organization of a university. Further, it demonstrates that the multiframe setting of an organization can be simultaneously a machine, family, jungle, and theater.

<center>130</center>

Second, the study contributes to research by giving insight into the leadership patterns of an academic officer. Research has been done to study presidents of colleges and universities, but research on academic leadership needs additional study. In the book *The Academic Chair's Handbook*, Wheeler and Seagren (2008) substantiate the research necessary for the academic leader in his or her unique role. The academic leader needs ongoing assistance in engaging faculty in their academic duties and in developing open and trusting environments. They must focus on the mission and vision of the school as well as dealing with faculty needs, student expectations and campus demands (p. xx). The research can give clarification to second chair academic leaders regarding the communication patterns and organizational concepts necessary for their vital role.

Third, the study can give individual experiences of an academic leader. Larry Neilson (2013) in the book, *Provost: Reflections and Advice from a Former,* states that many academic leaders are so busy carrying out their work they are often so exhausted from the demands of their job, they find it difficult to find the energy to write about the work of academic leadership. (Kindle, Loc. 264) The research will give a rich narrative of experiences from an academic leader and his leadership as he served for many years in his academic position.

Fourth, the study is useful to Christian academic leaders as they strive to give leadership to organizations that are Christian in conviction and in policy function. Carla Sanderson (2002) in her chapter of the book *Shaping a Christian Worldview* clarifies department deans, provosts, and presidents must come together to search for persons who are suited not just for higher education, but for Christian higher education (Sanderson, 2002, p. 379). Leaders of Christian institutions must live out the uniquely Christian

mission of their school and work to give leadership in a manner that reflects the servant leadership of Christ (Beers, 2008, p. 170). The research gives a narrative of Towns' leadership as expressed in the context of Christian higher education. While the study does not focus on the uniquely Christian attributes and characteristics of leadership, the leadership behaviors of Towns were carried out in the context of a Christian institution with policies based on Christian standards and expectations.

CHAPTER FOUR

REASEARCH FINDINGS: PORTRAITS IN LEADERSHIP

Introduction

This chapter investigates the framework of higher educational leadership of Elmer Towns demonstrating the behavior traits, work habits, communication patterns and organizational concepts necessary for the dean to give effective leadership in his position within Liberty University. Findings are developed from interviews, oral histories, documents, and university publications. The findings in this chapter are assessed using the first three guiding questions for this project:

1) How has Towns' background, significant mentors and formal education defined his patterns and behaviors of leadership?

2) How did Towns govern the complex organization of the School of Religion in terms of governance, internal operations, academic functions, and student affairs?

3) How did Towns exercise transformational leadership and display effective interaction between leaders and followers?

The leadership principles of Padilla (2005) are reflected in these questions and will serve as a pattern for assessing the leadership traits of Elmer Towns.

Profile of the Dean

To understand the role leaders in higher education, one must seek to understand how this leader was impacted by the circumstances that molded him and by the persons who influenced him in his formative years. Arthur Padilla (2005) in his work on leadership states that the dimensions of adult leadership and creativity have their roots in childhood and the patterns of formative experiences. In his examination of six leaders in higher education he asks several questions that arise:

- What were the important family, cultural and society factors that these future leaders experienced as children?

- Did they achieve unusually early as compared to their peers?

- A basis level of intelligence is indispensable in leadership positions, but without the ability for expression it may be overlooked: how well did the young leaders speak and write and did they have special opportunities to perfect these skills?

- Are there early signs of great perseverance in the face of substantial odds or of unusual or otherwise extraordinary behavior at an early age?

- For those leaders who were dealt a "poor hand" as young people, is there evidence of resiliency and of playing the poor hand well?

- Were there opportunities for travel and patterns of understanding diverse points of view and cultures?

- Was there an early exposure to the top of their organizations, a position from which they could "see" the entire enterprise from above and understand the interrelations of the various pieces? (p. 8)

Guiding Question 1: How has Towns' background, significant mentors and formal education defined his patterns and behaviors of leadership?

Several articles and dissertations have given an overview of Elmer Towns and of his life and ministry. Sam Towns (1988), son of Elmer Towns, in his dissertation gave an extensive biography of his father that included both chronological information and personal insights gained from personal conversations and experiences. David Brown's dissertation (1999) integrated information given by C. Peter Wagner (1996) in a chapter from the book, *Church Growth: State of the Art*. The article highlighted "The Life of Elmer Towns" documented the major significant books written by Towns regarding church growth. Gabriel Etzel (2005) included biographical information for his dissertation based on an article from BIOLA and Talbot School of Theology. Written by Timothy Paul Jones and Mark H. Senter III (2004), the article provided information for a web-based database on the Christian educators of the 20th Century (Elmer Leon Towns, Talbot Christian Educators, 2004). Towns also contributed insights regarding his early childhood and his early ministry days with two books, *Stories From the Front Porch* (1996) and *Stories About My First Church* (1997). These two resources include a great deal of humor and a great deal of insight into the upbringing of Elmer Towns. A comprehensive biography on the entire life of Towns was published under the title *Walking with Giants* (2012) and details many additional events and significant moments.

This study will examine the life of Elmer Towns by using the questions of Padilla (2005) given above along with the development of events and achievements in the life of Elmer Towns. Insight will be gained from this approach regarding the life of

Elmer Towns and his development through the events and challenges experienced by him in his lifetime.

Background

Elmer Towns was born on October 21, 1932, to Elmer Leon Towns, Sr. and Erin McFaddin Towns. He was born in Savannah Georgia to a modest family. He had two siblings: a sister named Martha Sue and a brother named Richard. He grew up in a family in which his father struggled with alcohol and his mother worked very hard to maintain stability and to instill character in the children

Elmer Towns, Sr., was originally from Georgia. He spent much of his adult life as a hardware clerk at the local hardware store in Savannah. He struggled with alcohol and this struggle caused the family difficulty for many years. Money was a constant source of friction between the couple. His drinking caused the family to begin to experience elements of being impoverished.

> Money has always influenced me – at least the lack of money. Daddy was a
> heavy drinker, a compulsive drinker, and an alcoholic. He hid his bottle in the
> hydrangea bush beside the front steps and would not bring it into the house. Why?
> Mother poured it out when she found it. Sometimes he hid it in the floor joist
> under the house. It was a pathetic sight to see a grown man crawling under the
> house because he was scared of his wife… My parents argued about money.
> Mother wanted more money for bills. Daddy spent most of the money on liquor.
> (Towns, 1996, pp. 11-12)

The senior Towns loved his children, and he was a hard worker. However, he had allowed alcohol to affect his home life, and many times it had adverse effects on the family.

Mrs. Towns was very intentional about instilling values and a strong work ethic in Elmer. As a young boy, Elmer was influenced by a small group of neighborhood boys called the "Cat Patrol." He and his small gang of friends often found themselves in mischief and trouble (Towns, 1996, p. 79). The adventures of setting a corn field on fire while trying to earn a scouting badge and of swimming in the local water tower are just two of many events through which Mrs. Towns reinforced her desire for changed behavior as she disciplined Elmer.

> I was born clay – wet, moldable clay. Mother used every bit of her energy trying to mold pliable clay into character. I am the also clay my friends molded into a member of the Cat Patrol. Sometimes my friends were my enemies, but in time my enemies became my friends. Who am I? Among other things, I am a person who must balance the tension created by the expectations my friends put upon me, the expectations my parents put upon me, and the standards I expect of myself. (Towns, 1996, p 94)

Her desire to instill a strong work ethic was important as well. Elmer was required to work in the garden and to complete other chores before he could play with his friends. Work would always come before play. His mother also wanted him to know he could accomplish anything. She worked to fix items around the house and to repair what she could. If it would mean paying someone else to do something, she could do the repairs herself. She fully restored a piano and fixed its keys with common household items. She

sewed the wounds of a cousin injured in play and she even once performed surgery on a

pigeon and stitched it up with a needle and thread (Towns, 1996, p. 64). Her continued

encouragement was, "We're Townses. We can do anything we want to do" (Towns,

1996, p. 65). Towns learned a name was important. He was expected to live up to a

standard.

Erin Towns provided for the family through planting a garden, raising chickens

for eggs and for meat. She hosted an annual community canning event to provide canned

vegetables for her family. Elmer tells the story of not being concerned about monsters

being under his bed because of the canned butter beans.

> The cans were taken home to be stored under beds. We had only three closets in
>
> our small house, they were for clothes. So I always had cans of vegetables under
>
> my bed. Although some children are afraid of ghosts or bogeymen under their
>
> beds, that was never my problem. The space under my bed was filled with butter
>
> beans. (Towns, 1996, p. 75)

Mentors

Two additional adults were significant in the life of Elmer Towns as a young

boy. First, Jimmy Breland was a salesman for the Jewel Tea and Coffee Company. He

called on the Towns' home as a traveling salesman. During visits to sell products, he

invited the young Towns to attend Sunday School. Upon Elmer beginning the first grade,

he was allowed to travel with Breland each week to Eastern Heights Presbyterian Church.

Breland would remove His tea and coffee boxes from his truck to allow room for several

boys and girls to be transported to Sunday School. Elmer Towns states that Jimmy

Breland made a difference in his life and gave him a foundation for his later salvation.

Jimmy Breland showed me the strong thread that ran through the whole Bible.

He gave me a love for the Scriptures and for the heroes who changed history. He

instilled in me a hatred for cigarettes and alcohol. I am a teacher because of him.

(Towns, 1996, p. 23)

Breland was very creative in his teaching skills. He began to teach Elmer when he

became a junior boy in Sunday School. As the teacher of the juniors, Breland brought

enthusiasm and energy to this class of elementary children. He taught the class in the

church kitchen and he creatively used the utensils of the kitchen as teaching aids. He

creatively told stories from the entire Bible throughout the year and used plain kitchen

items to inspire the children to memorize the events of the Bible.

Jimmy Breland's love of the Bible became my love. He communicated passion

and dreams. He made God's Word live. He had very little to work with, just

average boys and girls from average homes. His classroom was not conducive to

teaching and contained no educational furniture or equipment. He had an eighth-

grade education. Yet his teaching electrified his student and I learned the

WHOLE BIBLE. (Towns, 1996, p. 42)

Out of this one class 19 of the 24 children in Jimmy Breland's class went into Christian

ministry. Dr. Albert Freundt, who became a distinguished professor of church history at

Reformed Presbyterian Seminary in Jackson, Mississippi. Elmer Towns became the

Dean of the School of Religion and co-founder of Liberty University. Others became

pastors, missionaries and Christian school teachers (Towns, 1996, p. 41). Jimmy Breland

was impacting the lives of future generations by teaching a junior Sunday School class

and by living his faith.

A second adult that was very significant for young Elmer was his seventh-grade school teacher, Margaret Logan. She challenged Elmer toward a world of discovery through reading books. She inspired him toward reading by asking her students to read a biography of one of their heroes. Towns took the challenge and discovered to his delight the joy of reading.

> I was hooked. I had discovered the world of books. For several weeks I took biographies home and read them, usually in a single night. The next day I advised Miss Logan again of my progress announcing, "I read the WHOLE Book!" (Towns, 1996, p. 22)

This passion for reading and for the knowledge gained from books would become a lifelong pursuit for Towns.

Miss Logan would inspire him to change his dress and hygiene habits. She challenged him toward greater academic pursuits and helped inspire him to be a writer.

> Margaret Logan motivated me to rise above insurmountable obstacles. She believed in me. She introduced me to a new world within the cover of books and gave me an appetite to read – everything. Her teaching style motivated me to write term papers. I am a writer because of her. (Towns, 1996, p. 23)

Miss Logan inspired her class to learn how to write a research paper. Elmer was inspired by her teaching on how to use the library resources and encyclopedias. He states this started his love for libraries. "The lecture made such a great influence on me that years later I wrote a book about how to begin and organize a Sunday School library" (Towns, 1996, p. 52). Elmer wrote a term paper on the Panama Canal which was seven pages in length. Miss Logan was very impressed with the project and with the

presentation given by Towns. "Elmer that speech was wonderful! I've learned more about the Panama Canal from you that I've ever know before" (Towns, 1996, p. 54). These comments further inspired him to write a history paper on "The History of the Wars between China and Japan." This paper grew in length to 99 pages (Towns, 1996, p. 54). These events and the inspiration of Miss Logan were giving a foundation to Elmer Towns that would continue the rest of his life.

> Can anyone measure the full influence of a seventh-grade teacher four decades later? Miss Logan taught me to dream. Years later, I was able to become a college president, and later to begin the new college of my dreams. Writing a paper about the history of China and Japan created a deep love for the Orient that has resulted in several trips to the Far East both as a political commentator and a religious leader. Having convinced myself I could write a book, throughout my teaching career whenever I was unable to find an adequate textbook for a particular course, I wrote one. (Towns, 1996, p. 57)

The religious life and experiences of Elmer Towns would be important for the remainder of his life and for the development of his ministry. He continued to attend Eastern Heights Presbyterian Church in Savannah, Georgia, until he left to go attend Colombia Bible College (Towns, 2012. P. 62). He received baptism through sprinkling and had joined Eastern Heights at the age of twelve. He would later experience what he described as a conversion experience at Bonna Bella Presbyterian church during an evangelistic meeting (Towns, 2012, pp. 14-6) Sam Towns (1988) tells about this event in his dissertation:

He began searching for God. Conversion did not come easily, as he prayed for a lengthy time, read religious literature, and talked to friends. Towns struggled with doubts before his conversion so that after he was saved he testified, "Because it was so real, I have never had a doubt about my assurance of salvation since the moment I was saved, although I have had doubts about guidance and ability in Christian service," Kneeling by his bed after returning home from and evangelistic meeting. Towns prayed to receive Christ. When he ceased trying to "find" God and simply yielded, he had an emotional experience that has given direction and self-affirmation from that time to present day. (pp. 10-11)

This experience took place on July 25, 1950. It would influence every aspect of who Towns would become as a Christian minister and as a Christian educator. This conversion would lead him to a life of Christian service. Town's parents, while not regular church attenders, were very supportive of their son's efforts toward ministry. Elmer Sr. believed that his son would be a great preacher someday (Towns, 1997, p 10).

Formal Education

Towns was 17 years old when he began college. He had desired to attend Georgia Tech due to talent he had shown in the area of architecture. When a lack of finances made this idea improbable, he began a journey of Christian education that would be his pursuit for years to come. Towns soon choose Columbia Bible College in the fall of 1950. While at Columbia he learned much about theology and Christian ministry. These early years were formative years for Towns as he learned about his faith, and as he often took opportunities to preach at the bus station. These encounters would involve distributing gospel tracts and talking to persons walking on the street. He quickly

involved himself in Christian service assignments and in opportunities to travel as a singer with the school's travel teams (Towns, 1997, p 12).

In November of 1952, on a return weekend trip to Savannah, Georgia, he was given the opportunity to pastor Westminster Presbyterian Church. In his book, *Stories from my First Church* (1997), he recounts how he came to be the pastor of this church. The congregation had been closed due to sparse attendance, but five faithful ladies of the church took upon themselves to find a pastor and to work to revitalize their beloved church. The invitation to preach was offered at a Youth for Christ rally and declined due to a Sunday School class appreciation opportunity that Towns wanted to fulfill. Undeterred, one of the ladies, Mrs. Hair, waited outside to the Sunday School room and summoned young Towns when he had finished. "We have just enough time to drive across town before 11:00 A.M. for preaching" (p. 17). This first sermon started the new pastorate of the young Bible student. At the age of nineteen, Towns would spend most of his junior year of college traveling to Savannah on the weekends where he would work to pastor this small congregation. Serving as the pastor of the church taught Towns much about ministry, and about how God could use him in many circumstances. The young preacher learned many valuable lessons in success and in failure:

I jumped into pastoring Westminster Presbyterian Church in Savannah, Georgia, and did not have a clue how to officiate at a wedding or a funeral, or how to conduct myself during a hospital visit. I had no clue about leadership principles or how to employ management techniques, nor did I know how to minister in the hospital room of a man who was expected to die before dawn. Because I didn't know what I didn't know, I blundered through my mistakes, walked through

143

embarrassing situations, smiled when I didn't know what to do and kept quiet when I didn't know what to say … The fact that I pastored a church for a year and a half, caused it to grow and won many people to Christ who are still in the faith, and are my friends 40 years later, is a demonstration of the grace of God. (Towns, 1997, p 12)

It was during this same time, that he would meet Ruth Jean Forbes. They began dating and were soon engaged. Elmer had a desire to attend Fuller Theological Seminary. He was disappointed when he realized that because Columbia was not accredited he would not be admitted. His soon to be father-in-law, E.B. Forbes, advised him to attend Northwestern College in Minneapolis, MN, where Billy Graham was president, in order that he could transfer hours and graduate in one year with an accredited degree (Towns, 2012, p. 88). Ruth and he were married on August 21, 1953, in St. Louis, Missouri. They immediately moved to Minneapolis and Elmer began to attend school. In one year he would graduate with a Bachelor of Arts degree. Sam Towns (1988) states:

At Northwestern he was introduced to Northern evangelicalism, as opposed to his southern revivalist roots. The school had grown out of First Baptist Church where Dr. William B. Reiley had pastored. Also, at Northwestern he had a theological shift from Calvinism and Amillennialism to Dispensationalism. The experiences gained during this year became a subconscious model that Towns used later in forming the constitution of Lynchburg Baptist College, now Liberty University. (Towns, 1997, p. 12)

Northwestern became the place where Towns developed a desire to be a college teacher and developed several areas of skill in student ministry (Town, 2012, p. 93).

Towns' focus had changed by the time he graduated from Northwestern. His decision to further his education led him to Dallas, Texas, to attend Dallas Theological Seminary (DTS). From 1954 to 1958, he majored in theology. Elmer received a strong grounding in Biblical theology at DTS and was challenged by a well-known faculty that reflected his dispensational views. It matched well with his strong Presbyterian roots and supplied a very balanced view of ministry (Towns, 1997, p. 188).

Elmer and Ruth were not able to find a strong evangelistic Presbyterian church with the revivalistic emphasis they desired. A Sunday evening visit to First Baptist Church in Dallas led to a series of events that would lead Elmer Towns toward a Baptist understanding. After the Sunday evening service, Ruth needed emergency surgery. The church was able to minister to the Towns couple, and they began attending the church where Dr. W. A. Criswell was the pastor. Dr. Criswell was well known for his fiery evangelistic preaching and for preaching through the entire Bible. During the time Elmer and Ruth were attending the congregation, Dr. Criswell was preaching in the book of Romans. It was during a sermon on Romans 6 that Towns became convinced of the need for water baptism by immersion.

> In the evening service Elmer Towns, the Presbyterian, died. Even though I would respect my Presbyterian roots and love my Presbyterian mother; from that moment on I would never again be Presbyterian. At Columbia Bible College I had heard all the arguments for baptism by immersion from my classmates. I was able to answer all their arguments. But when faced with great passionate preaching,

tied to biblical exegesis; I moved from the world of sprinkling into the world of

immersion. I became a Baptist. (However, my greatest allegiance is not to the

Baptist church, but to the body of Christ). I love those who love Christ and

identify with those who take up His cross and follow Him, no matter their church

affiliation. (Towns, 1997, p 187)

It was at First Baptist Church (FBC) of Dallas that Towns developed an

understanding of the value and dynamics of a large church and of an effective Sunday

School. He was introduced to the mega church model and saw how a church could

realize significant growth. This model of church structure and of church size would later

impact many of his writings regarding church growth. W.A. Criswell became an example

and mentor to Towns regarding leadership of a large church and strong pastoral

leadership (S. Towns, 1988, p. 128).

Towns worked as a bank teller in order to have an income while attending

school. While in Dallas, he would also later serve at Southwestern Baptist Tabernacle and

at Faith Bible Church as a pastor (Towns, 1988, p. 12).

While attending Dallas Theological Seminary, Towns began to attend Southern

Methodist University (SMU). He worked toward a Master of Arts degree in education

while simultaneously working on his degree at DTS.

I went to visit Southern Methodist University – and thought about applying to the

graduate school there. Since I was interested in teaching, it was only natural that I

visit the School of Education, where I knocked on the door of the associate dean,

Dr. G.C. Hoskins. Dr. Hoskins immediately recognized that I was

fundamentalist, and he talked about his childhood in a fundamentalist Methodist

146

Church. As a young man growing up in West Texas, he didn't drink, smoke, dance or cuss, but now he announced, "I've taken my pilgrimage in life." Dr. Hoskins wanted to make a disciple out of me; he wanted me to take the same pilgrimage in life he had taken. So even though I had graduated from a non-accredited college and was attending a non-accredited seminary, he recommended to the university that they allow to me entrance into their M.A. program on probation. He also explained to me, "You'll first have to take 4 courses or 12 semester hours, and maintain an A to stay in the program." (Towns, 2012, p. 102)

Towns graduated from both DTS and SMU in 1958.

Towns would write articles for religious magazines in order to make extra income. It was during this time when he wrote a monthly column, "Missionary World at a Glance" in a magazine name the *Missionary Crusader* (S. Towns, 1988, p. 12). He also taught two classes at Dallas Bible College. The courses were entitled *Introduction to Missions* and *Introduction to Philosophy* (Towns interview four, personal communication, Aug 7, 2009).

Higher Education Teaching Experience

Towns completed his education in Dallas and accepted a teaching position as an assistant professor of Christian education at Midwest Bible College in St. Louis, MO. He would serve in this position from 1958 to 1961. During these years, he developed his teaching skills and worked toward a manuscript that would later become the book *Teaching Teens*.

I wrote my first book during my second year at Midwest Bible College. I went about publishing the book the wrong way, so don't follow my example. I

produced the book along with about 9 or 10 students in my class on youth

ministry. (Towns, 2012, p. 118)

Towns would organize youth clinics and invite youth workers from the St. Louis area to

attend (Towns, 2012, p. 119).

Towns began to gain experience beyond the classroom. In addition to serving as

the executive secretary of the Greater St. Louis Sunday School Association, he was

placed on the board of the Accreditation Association of Bible Colleges (AABC). Towns

had worked on a school committee at Midwest Bible College (MBC) that had helped the

school gain accreditation. This understanding of the accreditation process would open

the door to his next position in higher education. The experience gained by serving in

this capacity would be invaluable in the years that followed as Towns invested himself in

higher education and led several schools to attain accreditation (S. Towns, 1988, p. 13).

Winnipeg Bible Institute asked Town to be their president and he served in that

position from 1961 to 1965. Sam Towns summarizes Elmer Town's work at the institute:

Under Towns' administration, the college received accreditation, paid off all

indebtedness, doubled in enrollment and laid a foundation for a theological

seminary. When he accepted the position, his model for administration came from

Columbia Bible College, emphasizing the deeper life. The college had a policy of

"Full Information Without Solicitation." Yet, Towns realized that he could not

accomplish his plans and dreams without a solid financial basis. He changed his

perspective of only praying for finances and led the board of directors in an

aggressive fund-raising campaign that became the basis for the college's future

expansion. (S. Towns, 1988, p. 14)

148

This step of faith toward raising money helped the college begin to gain recognition and the generosity of donors.

During these years, Towns developed student handbooks, aims, purposes, and a plan for accreditation for Winnipeg Bible College (WBC). Towns was firmly rooted in Christian Education and sought to carry a full teaching load while at Winnipeg. He carried out his responsibilities as an administrator and as a fund raiser for the school. He worked continually to develop financial resources for the school (Towns, 2012, p. 144).

> I always felt I got the fourth straw down, everybody was most loyal to their
> Church and second most loyal to the college they attended and third most loyal to
> some other mission agency and I came in fourth string of trying to raise money
> trying to build the college. (Towns interview two, personal communication, Aug
> 5, 2009)

He began to have lunch with business men and then over a meal share his vision of the school. They began to support the school and these contributions allowed the school to reach its financial goals (Towns interview two, personal communication, Aug 5, 2009). These tasks of administration, teaching, and financial development all contributed to a model of higher Christian education that became foundational for the future ministry of Towns.

During these years, Towns strove to continue a full speaking schedule accepting engagements at Sunday School conventions and Bible conferences. He also continued to write articles and publish books. He saw his work *Teaching Teens* (1963) published and wrote two textbooks that were used in the school curriculum: *The Deity of the Savior* (1965) and *Christ-Centered Youth Work* (1964) (Towns, 2012, p. 142).

149

Trinity Evangelical Divinity School asked Towns to become an Associate Professor of Christian Education in 1965. He would hold this position until 1970. Towns had been successful at WBC and attracted the attention of the dean, Kenneth Kantzer. Towns had longed to finish his doctorate and saw the opportunity as a way to complete his post-graduate work and as a way to teach with many well known evangelical scholars (Jones and Sentor, 2004, sec. 2). Towns moved to the Chicago-Wheaton area and began teaching at Trinity. He also started back to school.

While at Trinity, he pursued a PhD in Theology at Garrett Theological Seminary. However, upon completion of the coursework for his PhD the dean of the school let him know that no professor at Garrett would agree to supervise his dissertation, because no one wanted their name to be associated with the research of a "fundamentalist" student. Even though he served as a graduate assistant for a professor and maintained high grades, he was not allowed to move forward in the PhD program. The dean gave him one option, he could write a short thesis over the course of the next week and he would then be given a Master of Religious Education (MRE). Towns took his PhD coursework, completed the thesis in an abbreviated timeline and received the MRE for his efforts. (S. Towns, 1988, p. 15).

Faced with Trinity's requirement for its professors to publish a significant work annually and surrounded by distinguished professors such as Gleason Archer, Walt Kaiser, and Carl. F. H. Henry, who were at the top of their respective fields, Towns sought to produce a "cutting edge" book (Towns, 2012, p. 148). His big idea came from an off-topic discussion in one of his classes. When Towns recalled his time in Dallas, he made the statement that First Baptist Dallas was the largest church in the world with its

150

Sunday school of over four thousand in attendance. Several students quickly jumped in noting other larger churches and Sunday Schools. A week later, Towns recalled that class discussion and made the decision to research the ten largest churches in America (Towns, 2012, p. 151-53).

Using his resources as Sunday School editor of *Christian Life* magazine, Towns published an article on the ten largest Sunday Schools in America. The article was a huge success and within two years Towns had expanded the list from ten to one hundred churches. He would go on to publish his list of the hundred largest Sunday schools for ten years. In the process, he researched and published his first significant work, *The Ten Largest Sunday Schools and What Makes Them Grow* (Towns, 1969).

During his research, Towns interviewed Jerry Falwell, pastor of the ninth largest church in the book. Towns recognized Falwell as a great leader. The two became friends and Falwell later asked Towns to join him in starting a new college. Responding to his invitation and the call of God on his life, Towns joined Falwell as the co-founder of Liberty University (Oral History Interview of Towns, July 13, 2010). While Falwell cast a faith vision for explosive growth and kingdom impact that would train champions for Christ, Towns crafted the school's structure and philosophy of ministry. Towns laid out a vision of a school built on academic excellence, cutting-edge creativity, and local church evangelism (Oral History Interview of Towns, July 13, 2010). As Falwell had built a great church, Liberty would be "the extension of the local church at the collegiate level" (Towns, 2012, p. 168). Liberty began in 1971 with a few part-time faculty and Towns as its only full-time professor.

Falwell led the school to rapid growth in its early years and the student body increased quickly. As the school grew, however, Towns found himself once again spending most of his time in administrative work. Rather than investing in his passion for teaching and writing, Towns was bogged down in the day-to-day details of running a university. "I found myself working harder and harder at things that were secondary to me, and I had less time to do the important things" (Towns, 2012, p. 182).

Towns resigned from Liberty in 1973 and moved to Savannah Georgia to pursue his love for writing and teaching. Towns (2012) would later describe his time away from Liberty as a "desert experience" (p.188). Though he had left to pursue teaching and writing, Towns soon found himself back in administrative work. Having first been hired as a consultant, he became the co-founder and later vice-president and academic dean of Baptist University of America (p. 188).

In 1976, Towns returned to Liberty University where he would stay for the remainder of his career. Upon his return, Towns became as editor-in-chief of all publications. He would write for and manage publications for the university, as well as Falwell's television ministry and Thomas Road Baptist Church (Towns, 2012, p. 198). Towns would go on to take other administrative roles, such as dean of the dean of Liberty Baptist Theological Seminary and later the B.R. Lakin School of Religion. (Oral History Interview of Towns, July 15, 2010).

The experiences of Towns in his early childhood and the influence of mentors in his adolescent and young adult years give insight into the development of Towns as a leader. His formal education gave him the knowledge and background to engage in

leadership functions at an early stage in his career and provided a background upon which to build as the co-founder of Liberty University.

University as a Complex Organization

The uniqueness and complexity of the university make it a vital place to study the role of leaders in higher education. Padilla (2005) recognizes this complexity and suggests that "the university is indeed a complicated institution; it tests the abilities of leaders as perhaps no other modern organization does due to the significant constraints upon, challenges to, the power and autonomy of university leaders" (p. 14).

Guiding Question 2: How did Towns govern the complex organization of the School of Religion in terms of governance, internal operations, academic functions, and student affairs?

The research will develop the role of Towns within the complex organization of Liberty University as its co-founder and early architect. The purpose of the school and early models of structure and governance are examined as well as an assessment of his involvement in the areas of governance and administration listed by Padilla

The area of student affairs provides a lens to study the academic leader and his leadership within the organization. The research will examine Towns in the areas of student policies, spiritual development, Christian service, and student discipline.

Founding of Lynchburg Baptist College

Towns began interacting with Jerry Falwell, the pastor of Thomas Road Baptist Church, when researching a book on the ten largest Sunday Schools in America. The church was number ten on the list of effective Sunday Schools. Towns explains:

153

I had never heard of Jerry Falwell, and he had the ninth largest Sunday school in

America. So here is where Jerry Falwell enters the story. Now, I looked at the ten

churches and I go to all of them and of the ten men, I felt Jerry was the youngest,

the most inexperienced, but also the most powerful as far as conversions were

concerned. (Oral History Interview of Towns, July 13, 2010)

This relationship would develop after the publishing of the *Ten Largest Sunday Schools*

and What Makes Them Grow (1969) and the book *Church Aflame* (1971) which detailed

the growth of Thomas Road Baptist Church.

In 1971, Towns was invited by Falwell to join him in beginning what would

become Lynchburg Baptist College. Towns has recounted the story numerous times.

And so, the last Saturday night in January of 1971, I'm getting ready to preach at

Canton Baptist Temple, that's about the fifth largest in the nation. Dr. Harold

Henniger had had open heart surgery and was recuperating at home. So I go to his

house and we had dinner together. He looks across the dinner table and said,

"Elmer, I want you to go and start a college for Jerry Falwell." And I said, "No,

Jerry's not ready for a college. I'm writing a book on him. He's only got grades

one to six. He's not going to start a college until he gets all twelve grades and

that's six years if he's going to add a grade a year." He said, "No. I know Jerry.

He's impetuous. He wants to do it yesterday. Now, I want you to go back to the

room." I was staying in a prophet's chamber in the Sunday school building. And it

had a unique telephone system; you could call out but you couldn't call in. He

said, "On my nickel, go back and call him tonight and talk to him about that

college." And then he made that statement, "You and Jerry are two peas in a pod;

you're just alike. You ought to go start it." I said, "Ok." And we talked about

other things and as I'm going out the door with my overcoat on, he takes his

finger and pounds on my chest, "Will you promise me to do it tonight?" I said,

"Yes."

So when I walk in and without taking my overcoat off, I pick up the phone and

dial Jerry's number. And Jerry says to me, "Elmer," he says, "what are we going

to call this college?" I said, "Jerry, you don't start with a name, you start with a

purpose. You start with an aim, an objective, what you want to do, what kind of a

college it's going to be." He said, "Ok, let's talk about objectives." I said, "Well

first of all, I've got this idea that a college ought to be like a three-legged stool."

He said, "Alright, tell me what you're talking about." I said, "Alright. The first

leg is academic excellence. I want a college that will be committed to all of the

liberal arts." "I don't want a liberal school, not liberal…"Then he said, "No, not

liberal arts." I said, "Ok, I'll call it arts." It took Jerry about a year to call it a

liberal arts school. He didn't understand the word liberal didn't mean liberal

theologically, but an arts college. I said, "I want it to be like Wheaton." I said, "I

want it to be as academically excellent as Wheaton. They have a great reputation

for academic integrity. But, I don't want their compromise. For instance, they

have co-ed dorms." He said, "Yes, I agree with you." "Second of all, I want it to

be sharp, streamlined, up-to-date. Jerry, you're the only church of the largest ten

that have all of your records on a computer. I want this college to be just as

academically up-to-date with computer or whatever; streamlined, like Bob Jones.

But, I don't want their legalism." He said, "Right." I said, "The third thing, the

155

third leg, I want it to be local church and evangelistic like Baptist Bible College. But, I don't want it to be a hillbilly school." And we laughed and I didn't mean to put them down but I was just describing, we could say they were culturally challenged. But he said, "That's right." I said, "Ok, now what…" . (Oral History Interview of Towns, July 13, 2010)

Towns and Falwell decided the school should be built on these three distinctives. They called the three distinctives the three-legged stool of the founding vision. The first leg was academic excellence. The school would train educators, businessmen, lawyers, and engineers. It would be a college teaching arts and sciences in the liberal arts tradition. The second leg was cutting-edge creativity. The school would be culturally relevant and minister in a world with cutting edge technology and strong creativity. The third leg of the school was local church evangelism. The school would be strongly connected to the local church and work to train ministers and leaders for the churches in America and beyond (Towns, 2012, p. 168).

College as a Church. In 1966, Towns had written a two-part article entitled, "The Bible College is a Church." In these two articles, he proposed that the essential nature of a Bible college should resemble the church (*The Evangelical Christian*, Part I & II, Nov.-Dec.,1966). This proposition was based on his definition of a church:

A church is a redeemed company taken from the people of earth, joined in vital relationship with the resurrected Christ to form a new creation, which is Christ's body and His bride. The purpose of such an assembly is to build one another up unto spiritual maturity, fulfill the commands of the Great Commission through

156

evangelism, to add to that company, and this to bring glory to the Head – even

Jesus Christ." (Part I, p. 25)

Towns distinction was the college should have a broad training in liberal arts, but the

purposes and goals of the church should be the purposes and goals of the Bible College

(Part I, p. 25).

Towns developed the idea that the college is made up of a redeemed company,

which is vitally related to Jesus Christ, gathered for the inclusive purpose of the church.

Every Bible College then is a place for spiritually gifted men to exercise their spiritual

gifts for the development of students toward their own accomplishment of the aims of the

church (Part I, p.26). Professors should use the gifts of wisdom and knowledge

especially in the area of teaching as they equip students for spiritual maturity, giftedness

and biblical knowledge. "The Bible College is a place where teaching and equipping

becomes the central thrust and the work of Ephesians 4:12 in equipping believers is

fulfilled" (Part I, p. 27).

The second part of the article by Towns (1966) states the students of a Bible

College should be required to participate in the field work of Christian service. "The

young student must grow spiritually, academically and professionally as he broadens his

competence for service" (Part II, p.14). For Towns, the Bible college existed for the

purpose of preparing students for the church, and there was not a better place to prepare

them than in a church. His view acknowledged that the Bible College depends on the

Body of Christ for the recruitment of students that can later serve in local churches upon

graduation. The college must also depend upon the Body of Christ for financial support

for buildings, capital investment, equipment, salaries, and overhead (Part II, p. 14).

Towns (1966) concluded that the Bible College and the church share the same aims and the training of students should occur in unity with the Body of Christ; College and church together equipping the generations (Part II, p.15).

Early Structure. It was this foundation of church and Bible college upon which Jerry Falwell and Elmer Towns began Lynchburg Baptist College (LBC). The early structure of the school was reflected in the model presented in "The College as a Church" article. Students were members of Thomas Road Baptist Church and contributed to every area of church life. Students attended academic classes preparing them for professional ministry in the church and in the marketplace. Each student was required to serve in the ministry of the church and guidelines were followed for dress and conduct (Oral History Interview of Towns, July 13, 2010).

Elmer Towns was the academic architect of Lynchburg Baptist College and worked as the first Academic Vice-President. The newsletter of Thomas Road Baptist Church, *Word of Life*, announced the founding of LBC. "Training pastors, missionaries, Sunday School workers, church musicians, administrators, evangelists, and secretaries will be our main purpose" (Falwell Announces, *Word of Life*, Feb. 22, 1971). The same publication announced Elmer Towns as the head of the faculty of LBC. The article gives information on his academic position and encourages those interested in the school to write for a catalog and states the first classes would be held in the Fall of 1971 (Towns Heads Faculty, *Word of Life*, Feb. 22, 1971). An article with greater detail regarding Towns appeared two months later announcing his role as Vice President and Academic Dean (Educator Joins Thomas Road, *Word of Life*, March 15, 1971).

Towns continued his new role by writing the first college catalog. He recounted to the *Roanoke Times* in the Sunday edition in October of 1972 that he wrote the catalog in one day. "We had it out in two weeks. We had to because it was February, and we were going to open in September of 1971" (Sears, 1972). Towns explains:

When we first talked about the university in that first phone call, and we agreed that I would come and begin a college for Jerry Falwell, he said at the end of the phone call, "I need a catalog by Monday morning." That was Saturday night, and I said to Jerry, "No one can write a catalog in one or two days, that is developed by a team of people over a long period of time." He said to me. "When can you have it?" I said, "I can have it to you a week from Monday." But in my heart I knew I said, "Jerry, no one can write a catalog in a weekend, but I can." I had a great ability in what I could do, because I guided the rewriting of the catalog in one of my Bible colleges, turning the institution from a traditional Canadian educational model into a traditional American educational model. So I understood how to change educational tradition and format. Jerry and I hung up the telephone around 8 o'clock in the evening, and I began writing that evening the catalog. I outlined all of the courses, subjects, giving each of them semester hour weight. I worked on the catalog from approximately 8 p.m. that evening till the early morning hours i.e. maybe 3 or 4 o'clock in the morning (that was my habit in those days). With a few hours of sleep, I got up and preached the next day. When I got back to Trinity Evangelical Divinity School, I paid a young lady to type up the catalog, and I had it to Jerry by the end of that week. (Towns Interview Three, personal communication, April 8, 2012)

Towns often states that the curriculum outline he wrote then, is essentially the core curriculum of today (Oral History Interview of Towns, July 13, 2010).

Towns arrived in June of 1971 and began his work at the new formed school. He organized the college by hiring faculty and laying the ground work for the academic accreditation of the school. In the beginning he was the only full-time teacher. The other teaching positions were filled with part-time professors from the church staff and other adjunct faculty. He recruited two former college presidents to teach part-time.

> The first had been president of Presbyterian College in Clinton, South Carolina, and had taught World History at Central Virginia Community College. The second was a former president of a Southern Baptist College, who was now teaching Introduction to Psychology at Roanoke College. Counting me, this small unknown college had three former college presidents teaching classes. (Towns, 2012, pp. 171-172)

The summer was filled with many details. Towns began to fill many roles from classroom assignments, housing requirements, registrar duties, and beginning to build a school library.

The school began in the Fall of 1971 with 154 students. (Towns, 2012, p. 173) The church newsletter, *Word of Life*, announced the opening of the school on September 10, 1971. The article entitled "Largest Student Body" gave a total number of students at 235 counting both full time and part-time students. Included in the beginning efforts of the school was the statement that the Board of Directors were committed to meeting the Standards of Accreditation with Southern Association of Schools and Colleges (Largest Student Body, *Word of Life*, October 10, 1971).

The school began with the success hoped for by its founders. A *Word of Life* article gave a statement that summarized their hope. "In a day when private schools are closing down because of a lack of finances, the Lynchburg Baptist College stands as a contradiction, reflecting that a college can be built on faith, dedication, and the blessing of God from whom comes Truth." (Largest Student Body, *Word of Life,* October 10, 1971).

An article appeared in *Word of Life* identifying 21 faculty members and 21 reasons why a student should attend Lynchburg Baptist College. The 21 reasons are identified as follows:

1. Location in Thomas Road Baptist Church. Church growth learned from the fastest-growing church in America.

2. Learn how to pastor from Dr. Jerry Falwell who founded the church with 35 members and build the church to over 10,000 in attendance.

3. Action-oriented curriculum, committed to Christian educational excellence and practical church training. Four years of courses in evangelism correlated with in-field practical service at TRBC.

4. Expense-paid tour to Palestine. Next year students will go to Europe.

5. Complete mastery of the Bible by outstanding teachers. Solid grounding in Bible doctrine, 3 years available to each student.

6. Christian service opportunities in prisons, children's homes, youth meetings.

7. Twelve students are presently producing Sunday evening telecast as camera-men, special effects men, program directors.

8. Sunday School bus ministry learned by students through participation (average of over 1,500 come to buses to TRBC weekly.

9. Local-church controlled, each student under church discipline.

10. Study under Dr. Elmer Towns, BA, MA, MRE, ThM, and DD, former college president, author of 14 books, and professor in several colleges and seminaries.

11. High academic excellence, three former college presidents among the faculty.

12. Recognized bachelor of science degree, with majors in English, history, communications, music, elementary education, pastor, youth workers and Christian Education.

13. Low cost, $100 per semester, $20 per week room and board.

14. Communications major with practical work opportunities for writing articles and press releases and/or working with the church's seven printing presses.

15. Full-size gym and athletic program.

16. Many employment opportunities; classes arranged in morning to allow for work in the afternoon.

17. Balanced student body, equal number of men, women, and married students.

18. Two hundred and forty-one students the first year, making the college larger its first year of operation than over half the Bible colleges which have been in existence for 25 years.

19. Broadened horizons, as students from over 18 states fellowship together.

20. Exposure to outstanding, internationally known men of God who come as speakers to Thomas Road Baptist Church.

21. Guest seminars by specialists in various fields of Christian work. (21 Reasons, *Word of Life,* November, 1971)

Purpose of School. The articles of incorporation of Lynchburg Baptist College state both the general purpose of the school and its educational purposes:

"The purposes for this corporation as formed are as follows: To conduct, maintain and operate a college or university or other institution under the name of Lynchburg Baptist College, Inc. for the higher education of both men and women in the liberal arts, languages, literature, sciences, religion, physical education, and other branches of learning, usually taught in institutions of like character and for the moral, mental, physical, and spiritual training of its students. (Articles of Incorporation, January 12, 1972)

The foundational purpose of the school is in clear view regarding its focus toward liberal arts, religious education, and academic training.

Several publications and newsletters of Thomas Road Baptist give insight into the purpose of the school. The *Word of Life* publication from February of 1972 asked the question. "Why is Lynchburg Baptist College Unique?" It gives several details:

Students are coming from churches all over America to Lynchburg Baptist College. Why? First of all, we are doing all we can to provide academic excellence. Christian education should be superior, not inferior to other schools Lynchburg Baptist College is a four-year college offering majors in several areas. Second, the uniqueness of Lynchburg Baptist College lies in the fact that every student is involved in the super aggressive soul-winning ministries of Thomas Road Baptist Church. Our pupils are not only taught a devotion to soul winning

163

and victorious Christian living, but they are taught to be loyal to the local church. (Vol. 11, no. 2, February 1972)

The purpose of Lynchburg Baptist College was toward a unique school with Christian assumptions. An undated document from the personal papers of Towns gives several foundation assumptions regarding the premise of the school:

When Jerry Falwell and I began Liberty University, I had certain theological assumptions I wanted to maintain at the university. It was to be a different university from all other Christian colleges and seminaries. It was a Christian university to "capture the world for Jesus Christ," (Matt. 28:19).

1. The faculty would be joined together with a unity found in a local church and would be committed to the ministry statement of the local church, the Great Commission. The faculty would train its students to be committed to Jesus Christ, to live a deeper Christian life, to be grounded in the Word of God, to live according to the Scriptures, to be soul winners carrying out the Great Commission, and to make an impact on culture. The faculty would consider himself/herself to be an extension of local church ministry at the collegiate/seminary level in ministry and obedience to Jesus Christ.

2. Each faculty would be engaged to be a growing Christian, to be committed to their discipline, to grow in their competency, to commit themselves to research, writing journal articles, books (including text books) so that the mission of Liberty University to capture the world for Jesus Christ would also challenge secular scholars, the business world, government, and family.

3. Liberty University would commit to teaching Jesus Christ is the center of history of Christianity, to communicate a systematic understanding of Jesus Christ as revealed as the center of all history, natural science, social science, business, sciences, and government.

4. Liberty University would focus on applying the transformational dynamics of Christianity to the religious, political, economic, and cultural societies of the world; a strong positive answer to the growing humanism, naturalism, secularism, and influence of anti-Christian forces found in the world.

5. Liberty University would bring together all the disciplines of thought and research into a unified university curriculum with an eye on transforming the non-Christian cultural influences of society.

6. Liberty University would emphasize the academic relationship between faculty and students so that it embraces a holistic, Christian culture with its implications on the academic, moral, spiritual and personal discipline of each faculty and student.

7. Liberty University would be evangelical/fundamental in doctrine and biblical interpretation of Scripture so that its beliefs are grounded in biblical theology and is expressed in a consistent lifestyle of all.

8. Liberty University will be motivated by an urgency to carry out its mandate in every area of the life of the student and faculty because of the continued rampage of evil and sin in the world, and in light of the imminent return of Jesus Christ in the rapture.

9. Liberty University will be an extension of the local church at the academic level in dealing with students, faculty, staff, and all those who relate to the university, both Christian public and the secular world. Since the church is the body of Jesus Christ, and all relationships in the church are governed by love, truthfulness, dignity of the individual; then Liberty University will be a place that will nurture the growth of all concerned, so that honor and glory is given to Jesus Christ throughout the university. (Towns, Premise of Liberty University, undated)

These assumptions were toward the building of the local church, engaging in evangelism, growing in spiritual maturity and toward the capturing of the world for Christ.

From the beginning Lynchburg Baptist College was identified as an extension of the local church. The first catalog Lynchburg Baptist College (1971-1972) states the following:

Lynchburg Baptist college is the educational arm of the local church equipping Christian young people for service in the local church. The classes of the college are open to any dedicated student who has a recommendation from his pastor and is willing to live by the standards of the college attempting to fulfill the aims that should be reflected in each of its graduates. (LBC Catalog, 1971-72)

The focus of equipping students within the local church fully a key component of LBC.

The purpose of the school was clearly stated in the catalog. The first school catalog asks the question, "What is the purpose of Lynchburg Baptist College?"

Lynchburg Baptist college exist to train workers for the local church ministry both in the United States and on foreign mission field, the college is reflective of a movement by God in latter part of the 20th century. America's witnessing the

166

decay of the institutional church, the decline of his membership because of liberalism, a turning away from the Scriptures, and a substitution of social action for Christian ministry. At the same time, God is raising up a movement to carry forward his work of building local churches. The movement is centered in return to biblical fundamentals, a desire to reflect God's Christian living, the purpose to reach the whole world to aggressive New Testament evangelism, and a sense that the signs of time point of the imminent return of Christ to the earth. (LBC Catalog, 1971-72)

Jerry Falwell wrote a letter to pastors across America prior to the opening of the school. In the letter he encourages them to send students to Lynchburg Baptist College. He states, "The purpose of the college, of course, is to train pastors, evangelists, missionaries and Christian workers. Lynchburg Baptist College will be four-year arts college offering baccalaureate degrees in many fields (Personal correspondence, Jerry Falwell, 1971).

The first catalog gives seven objectives for students in order for them to understand the purpose and rational for the school. Towns and Falwell desired to be specific regarding the beginning principles for the school.

The founders of the college have seen fit to place their names on the following set of objectives that will give guidance to classroom instruction, practical Christian service to students, meaningful Christian activities and a document to publish as a rationale of the existence of Lynchburg Baptist College.

1. To train students for the local church service both within this country and the foreign mission field so that each graduate has a love for the

local church, knowledge of God's plan to work through the local church and skills that would equip him in good church worship.

2. To prepare students for both personal and group evangelism, communicating to students a desire to win others to Christ, knowledge necessary for evangelism and the skills needed to reach the lost.

3. Equip the student for a lifetime of profitable and practical Bible study by supplying him with the necessary educational tools: a thorough systematic knowledge Bible knowledge, principles of Bible interpretation, a love for the word of God, and a disciplined life to continue in the study of the word of God.

4. To cultivate the life of the student into a mature man of God: spiritually, scholastically, socially, and physically so that he will be a well-balanced Christian, equipped to win the lost to Christ and to lead Christians into maturity.

5. To inspire in students a standard of excellence in all things, that they will seek excellence in every area of life: academic, social, physical, personal, Christian living and active Christian service.

6. To lead students into a life of complete devotion to the person of the Lord Jesus, as well as a life of complete dependence upon the indwelling of the Holy Spirit for strength, direction and growth.

7. To develop the ability of students to better communicate the message of God through his personal speech and life, as well as many new techniques of modern media of communication. (LBC Catalog, 1971-72)

The original principles of excellence, local church commitment, discipleship and evangelism are distinctive in these early documents.

The local church connection to the school was vital to the founding of Lynchburg Baptist College. Towns was intent to instill this focus.

> I wanted to build a college on a local church because I had written a paper in Canada, i.e., a Christian college is the extension of the local church at the collegiate level, everything a church does to influence its members, a Christian college follows the same procedure to influence its students." Therefore, I wanted to develop a Christian church community in the college. How would students dress, they would not follow a "tight standard" of Bob Jones, nor would they follow a "loose standard" at Wheaton and dress anyway they wanted to. The concept was that we should have a code of conduct that churches have for their students, i.e., students should dress as they would in a local church. (Towns interview three, personal communication, April 8, 2012)

Evangelism and Church Growth. The necessity of evangelism being a purpose of the school is expressed in many documents and was evident in the beginnings of the institution. The school was to be a place where evangelism was playing a key role. Jerry Falwell published an article in the church publication *Word of Life* entitled, "Where We Stand." The article appeared during the summer of 1971 prior to the beginning of first school year, and was to give an update on the school.

> Lynchburg Baptist College will not be just another school. We feel that we can offer a unique curriculum to our students due to the marriage of college with Thomas Road Baptist Church. Our students will receive academic excellence in

169

the classroom. Beyond that, they will be involved in super aggressive soul

winning ministries of America's fastest growing Sunday School. They will receive

more than a baccalaureates degree. When they leave our halls, they will be well

equipped to go out and do the job. Evangelism is our major thrust. When

evangelism is given a backseat to anything, dead orthodoxy and eventually

liberalism set in. Soul winning will be the heartbeat of Lynchburg Baptist. (Where

We Stand, *Word of Life,* vol. 10, no. 12, June 1971)

Each student would be exposed to the ministry of Thomas Road Baptist and be equipped

to share their faith in their educational preparation.

The desire for evangelism being at the core of the school was also articulated in

the first student handbook. Towns understood the importance of students understanding

the role that evangelism played in the school.

For several years, the first sentence in the student handbook set the stage for all

that was to follow. It read, "Attending Lynchburg Baptist College is a privilege."

We would tell our students that they were a part of one of the greatest operations

in the world, carrying out the Great Commission through the local church. We

told them that this college would change the world, and it was a great privilege to

be a part of this college. (Towns interview four, personal communication, August

7, 2009)

The student's connection to evangelism was a key discipline for students of LBC.

Jerry Falwell (1971) wrote to pastors before the beginning of the college. In a letter to

pastors he made clear his desire for the school to focus on evangelism. He states:

Dr. Towns and I will do all we can, personally and professionally, to train your

young people to carry the first-generation message with 20th century methods to

the hundreds of local aggressive New Testament churches that will be established

all around our nation and the world in the next few years. (Personal

correspondence, Jerry Falwell, 1971)

Liberal Arts Focus. The first discussions regarding the beginning of Lynchburg

Baptist College focused on liberal arts. Towns understood the relationship between a

liberal arts college and teaching each major from a Christian worldview.

When I first began talking to Jerry Falwell about the college we were going to

create, I told him you don't want to begin a Bible college, because you are much

broader than a Bible college. I had talked to Jerry enough to know that he wanted

to train businessmen, doctors, lawyers, educations, as well as full-time Christian

workers. So I told him, "You want to begin a liberal arts college." He

immediately reacted negatively, "I don't want it to be liberal." I went on to

explain to him that liberal did not mean what he thought liberal meant, i.e.,

compromising theological integrity. So that night I said, "We will create an arts

college." He agreed on the term "arts college," although later because he

struggled with the definition, he called it a "liberal arts college. (Towns interview

four, personal communication, August 7, 2009)

Towns was aware that when beginning a Christian college, one must work to ensure the

teaching of a Christian worldview. "There are many so called Christian colleges, that

don't teach a Christian worldview. Some of these have assumed liberal assumptions,

some because of their ignorance and/or educational purposes don't teach a Christian

171

worldview throughout their entire curriculum" (Towns interview four, personal communication, August 7, 2009).

Towns realized the importance of establishing a foundation within the school that would work toward a biblical integration in every course.

A true Christian college will have God at its source in all that it is and does. God is the center of its existence. You can't have God at the center, without the Bible central. The curriculum that is built upon this foundation; meaning to get God into the center of every course, every lecture and then all that is done; brings the Bible truth into all of the above. (Towns interview four, personal communication, August 7, 2009)

Governance and Senior Administration

Towns provided academic expertise and work with faculty to build a strong foundation for future development. Towns worked in a role as an academic dean for both the School of Religion and the Liberty Baptist Theological Seminary. His influence was toward the core classes of the university and giving leadership to these schools. The impact toward the student body would be the taking of the core courses offered by the School of Religion. His leadership of the seminary would further equip students toward church vocations and engagement in missionary service. While serving in these academic roles Towns would continue teaching in the classroom and serving in a role of influence within the university.

Relationship with Falwell. The co-founders at Liberty University served at the same institution for many years. Each founder worked in a unique role and sought to give leadership to the school through their influence and position. Two distinct relationships

172

existed between the co-founders. Falwell would be the vision builder of the school and Towns would be the academic architect.

Falwell worked tirelessly as a pastor to influence people in joining his vision for an evangelical liberal arts school. Falwell cast a vision for a college and university that would be a world class school with academic excellence, cutting edge technology, and evangelistic zeal. Jerry Falwell's vision of the school was toward academic excellence and training students in the local church (Personal correspondence, Jerry Falwell, 1971). Falwell desired to build a fully accredited liberal arts university with an emphasis on church planting and church growth. He believed graduates of such a school could establish thousands of churches in North America and could impact all areas of the workplace (Falwell, 1987, p. 306).

> When I came to Liberty, I had developed a concept that "great leaders build great colleges" and "average leaders build average colleges" and "below average leaders hurt colleges." I determined that Jerry Falwell was a great leader and would build a great university. On several occasions he tried to force me to be the president, but I would not be the president, and told him point blank, "I will not be the president, you will be the president." I knew the greatness of Falwell would determine the greatness of the university.   He had started his church, had built four buildings, had innovated computer technology when no one else had them, plus he had driven his television network to cover over 200 cities across America, almost every MIA (media impact area) in the United States. I knew the greatness of his vision would produce a great university. (Towns interview three, personal communication, April 8, 2012)

173

The foresight of Towns toward Falwell and his potential to lead the school was well placed. Falwell was effective in giving vision and direction toward the university.

President/Trustees. Towns began his role serving as the Executive Vice-President and Falwell assumed the role of President at Lynchburg Baptist College. Two years after the school began, Towns left and served elsewhere for three and a half years. The position Towns held was filled by Pierre Guillermin. Towns explains:

When I announced I was leaving, I said, "Let's get Pierre Guillermin." Pierre Guillermin was the original man, Jerry's man to start the school system. Jerry and Pierre conceived of a system from kindergarten through Ph.D., as they would say, "So that no student would have to sit in front of a teacher who believed in evolution. They would always be under an evangelical teacher who would be born again." And so, when we started the college, Pierre decided to go off on his own into consulting work. And he went as a consultant into South Carolina and then he ended up with Jack Dinsbeer in Jacksonville, Florida. I said to Jerry, I'm going to leave." I said, "I came here to teach, to write, to stay fresh," I said, "to stay with, the churches," I said, "and I'm running a college and I don't want to run a college." I said, "I'm back in the same rut I was in before." I said, "I'm being salesmen all the time." Let's get Pierre. He is a wonderful manager. He is the man for you for this job. Pierre is a manager. A manager puts the right person at the right place at the right time to do the right job in the right way; that's Pierre." And he said, "Ok. If you can get Pierre to come back, hire him." So I went down to Pierre, went down to Jacksonville, made a trip down, sat down with him, and I said, "I'm offering you the job." So he came back and he took the job. Now,

Pierre's emphasis was, "I've got to be the president because accreditation, SACS, will not let a pastor of a church be both the senior pastor and the college president. (Towns interview three, personal communication, August 7, 2009)

When Pierre Guillermin returned to Lynchburg in 1973 he assumed the position of executive vice-president and then the position of president in 1975. Falwell assumed the role of Chancellor in the same year.

A *Report of Candidacy Visiting Committee Southern Association of Colleges and Schools to Liberty Baptist College* sought to clarify the role of the president and Chancellor. The report states that the role of the Chancellor, filled by Jerry Falwell, be clarified formally by the Board of Trustees in such a way that the president of the college be pictured clearly as the chief administrative officer of the institution and that the Chancellor's role be defined as a board role rather than as a college administrative role so that no misunderstanding could occur in the college community. It stated that the Chancellor's role could be clearly defined as a board role without administrative authority, his duties of providing vision of spiritual leadership to the board and to the college could be retained as well as his clear identity with the institution. It was further recommended that any action taken by the board on this matter be inserted in the board's bylaws and be made public knowledge to the college community in order for it to understand the administrative structure of the institution (Report of Candidacy Visiting Committee, SACS, Feb. 27, 1977).

A second area attracting the attention of the Southern Association of Colleges and Schools (SACS) committee was the roles of President, Executive Vice President, Academic Dean, and other chief officers of the college, but especially that of the

175

Executive Vice President being clarified formally by the Board of Trustees and that the information concerning this role be made available to the college community and reflected in appropriate bylaw and or handbooks of the institution (Report of Candidacy Visiting Committee, SACS, Feb. 27, 1977).

A third area with recommendations was the membership of the Board of Trustees regarding College staff members as well as staff members of other ministries of the Thomas Road Baptist Church and their membership on the executive committee of the Trustee board. It was the option of the committee that college administration staff members and staff members of Thomas Road Church Ministries be removed from the board, other than the President of the college. It was noted that the pastor of the church, as Chancellor, should serve ex officio as a voting members of the board (Report of Candidacy Visiting Committee, SACS, Feb. 27, 1977).

Jerry Falwell served at Chancellor from 1975 until 2007. He also served as President of the school from 1971-1975 and 2004-2007. (College Catalogs, 1971-2007) Towns explained these roles in an interview:

Ten years ago, there was a suit announced against SACS to make Dr. Falwell the President of the school. We notified SACS based on the Archbishop of Boston who was over all of their colleges and was therefore their pastor as well as Chancellor and President. If the Catholic Archbishop could be over their colleges, why couldn't a Protestant pastor be over a school and serve in these same roles. SACS agreed to it and therefore the suit was never filed. We intended to file suit and therefore it was agreed too out of court and therefore SACS agreed to Jerry

176

becoming the president. (Towns interview two, personal communication, Aug 5, 2009)

The academic positions of Liberty University were unique to its founding toward a strong commitment regarding the local church.

Student Affairs

Schools work, in part, to carry out the development of young people. These schools have broad responsibilities regarding the health, safety and conduct of students. Academic leaders are responsible for these areas and work toward the development and growth of students (Padilla, 2005, pp. 27-28). Towns contributed leadership in the areas of student policies, spiritual development, Christian service, and student discipline.

Student Policies. The early policies of Lynchburg Baptist College regarding student affairs were authored by Towns. He states:

The second thing to write was the student handbook. I did not want to come up with a negative book, and sound like the Ten Commandments, written in negatives. So the forward statement in the student handbook, was, "Attending Lynchburg Baptist College is a privilege." In the preamble to the student handbook, we talked about the student being unusually called of God, and by going through Lynchburg Baptist College they would be equipped to do a great task in the kingdom of God. (Towns interview three, personal communication, April 8, 2012)

The student at LBC was expected to see the importance of academic achievement, social improvement, and spiritual growth (LBC Student Handbook, 1972-1973)

The student handbook, now known as the "Liberty Way," was first published in 1971. In the introduction, the handbook states:

The following regulations are set forth to you and to those on the outside, the type of life we expect of our students. These regulations are reflected in the threefold Magna Carta of true Christian ministers: 1) Soul Winning, 2) Separation, and 3) Discipline. The regulations found in this handbook represent the criteria for the Christian life. In order for students to enter into the life of the college and to enjoy fully all of its benefits and advantages they should adhere to the following regulations. These will ensure their own individual rights, as well as protect the rights and happiness of others. (LBC Student Handbook, 1972-1973)

Regulations contained in the student handbook include campus life, dress, care of property, rules of interest to men, rules of interest to women, automobiles, travel, absences from classes, Christian serving and many other areas (LBC Student Handbook, 1972-1973).

A strong connection to Towns is made by comparing the student manual of the newly formed LBC with the *Student Manual Handbook of Information and Guidance at Winnipeg Bible College* (1969). A review of the documents shows the document from Winnipeg Bible College (WBC) was used repeatedly in the preparation of the new Lynchburg Baptist College handbook. A comparison of many of the regulations shows almost a word for word adaption in many areas. It states a desire for students to be a reflection of Christ's character. These similarities would establish a strong connection toward Towns and his authorship of the Liberty Way (WBC Student Manual Handbook, 1969 and LBC Student Handbook, 1971-72).

The *Liberty Way* set clear expectations for students and has been adjusted over the years. Towns explained the changes to the *Liberty Way* over time at Liberty University:

> The Liberty Way has reflected the change in the church and in the culture. Originally young men wrote dress shirts and ties to classes and chapel and church activities. That was changed in 2005. Originally young ladies wore dresses to classes, chapel and church activities. That also was changed in 2005. Originally the students were not allowed to attend Hollywood type movies. That was changed in 1992. Originally young people were not allowed to work as servers in restaurants that served alcoholic beverages. However, within a period of time almost every restaurant in the city served alcoholic beverages. Then it was noticed that many young people worked in grocery stores that sold wine and beer. Then the rule was changed that Liberty students may not work as bartenders, although they could work in restaurants and carry the alcoholic beverages from the bar to the customer, when they were involved in serving meals, i.e., young people could not work in a bar where the primary activity was just serving alcoholic beverages. (Towns interview four, personal communication, August 7, 2009)

The Liberty Way continues as the guiding document for student behavior at Liberty University. The Division of Student Affairs booklet still seeks to encourage and instruct students, "How to love God through a life of service to others" (Student Honor Code, 2012, p. 2).

Spiritual Development. The spiritual development of students was a second area of emphasis for Towns in the development of programs and policies for students. His

intention in the foundational structure of student programs was to develop a program of teaching that went beyond the classroom and continued into the dormitories through small prayer and discipleship groups. Towns was intentional in establishing a program that was effective (Towns interview one, personal communication, April 7, 2008).

A former student and administrator of Liberty explains the programs for students and how they were a part of the founding model:

> The structure on the hall is very similar, every hall has two resident assistants, two what we call Spiritual Life Directors, whose sole focus is the spiritual development of our students and then eight to ten Prayer Leaders. Such that we got four to five students in a group, in a prayer group. We still have hall meeting, which we had back then. We do hall meetings on Tuesday night and then after hall meeting they break and go to prayer groups. (Interview one, personal communication, Aug 4, 2009)

The experience of students in these meetings is explained by an administrator:

> We did prayer groups, then we did hall meetings, then periodically we would do like hotel meetings were at Stewart Arms Hotel we would gather the whole guys and girls in the main lobby and basically do church and you know it was some really sweet times of fellowship together times when God just fell all over the place and a really neat thing about that is that still goes on today. That's the one constant that I have watched in the thirty six, seven years. I've watched at Liberty and seen the Spirit of God still falls on this place at times. And it's one of the things I really love about this institution and it's one of the things that continuing to have men like Dr. Towns around I think is what keeps that momentum going.

180

Whenever he sees me all through the years, especially when I came into this spot

that I'm sitting in now, He says "You still keeping them straight?" There is

always that push, that encouragement that you have a responsibility here, you

better live up to it because we laid the foundation and this institution has grown

on this foundation is incredibly large, you have a responsibility to those who paid

a price before you. My response is always, "Yes sir". (Interview one, personal

communication, Aug 4, 2009)

The spiritual development of students was a founding value and became a means to equip

and develop students for their future.

Christian Service. A third area of student affairs at Liberty University is

Christian service. The founding documents identify student service to be a core value

from the founding of Liberty University:

The outstanding advantage of Lynchburg Baptist College is that it is located in the

Thomas Road Baptist Church, the fastest growing church in the United States.

Because of this, each student will be given an obligation to serve God through the

local church. Students may find themselves in one of the following Christian

Service assignments: visitation, Sunday School teaching, children's church work,

song leading, Sunday School bus ministry, office work, printing ministry, singing

the choir, mission work, preaching in prisons or chair gangs or conducting Bible

memorization classes with adults or children. There will be opportunities to

participate in the college choir, trios, quartets or play in an instrumental ensemble.

(LBC Catalog, 1971-72)

A full offering of student volunteer opportunities was present at Thomas Road Baptist Church and throughout the various ministries of the Old-Time Gospel Hour.

Towns' desire was for students to be required to be involved in every facet of TRBC. "On top of normal educational and Christian service requirements in the first year, the church conducted a week of evangelistic crusades" (Towns interview four, personal communication, August 7, 2009). School was canceled and the students became involved in all week in prayer meetings, promotional activities, and actual door to door evangelism through the city of Lynchburg and the surrounding areas. "During the first three years of Liberty, it seemed like every attendance goal we set at the church exceeded previous attendance goals. Every time we broke an attendance goal, it established a new attendance goal that was broken next yea." (Towns interview four, personal communication, August 7, 2009).

An early brochure of the school articulated an "action oriented curriculum." The curriculum is detailed as follows:

> The action orientated curriculum combines classes with academic excellence and practical training in skills of communication. Students are involved in the production of colored television of the Old-Time Gospel Hour church who's morning service is telecasted to more than 175 outlets nationwide. Some students involved in operating church's IBM systems through computer helping with the vast mailing and printing ministry.
>
> Students participate in special revival campaigns, sing in the choir, work in counseling room, participate in the bus ministry and visitation. As part of the continuing revival of Thomas Road Baptist Church, they serve in many capacities

of the multi-faceted ministry of the church: Sunday school, junior church, prison

ministry, youth camps, radio and television outreach, and printing ministry.

The Lynchburg Baptist College Chorale members also participate in the exciting

commuter evangelism flying with Dr. Jerry Falwell and the evangelistic teams for

rallies and meetings, returning to the college the same night. Quality education in

this four-year liberal arts college includes majors in history, elementary education,

communication, music, and Christian workers. Areas of vocational preparation

includes, pastors, youth directors, Christian educators, missionaries, music

directors and school teachers. (LBC publication, no date)

The Christian service aspect of Liberty University has remained a part of its educational

curriculum. The Christian Service Department (CSER) requires the following: "To

graduate from Liberty, all full-time, residential undergraduate students must successfully

complete one CSER requirement for each full-time semester that they are a student, up to

eight (8) semesters" (Liberty University LU Serve (CSER) Official Policy Handbook,

Spring 2009). The school website for the CSER department contains a quote from Jerry

Falwell:

We at Liberty University require Christian/Community Service so that our young

people get an action-oriented curriculum. When you go to a Christian university

you need not only to learn the information in the class room, but you need to take

it out to the people; out to the neighborhoods and the communities; the hospitals

and homes. Christian Service for us is a part of the Liberty curriculum; a part of

the action-oriented curriculum, and it shall ever be a part of Liberty." (Jerry

Falwell on Christian Service, accessed April 2016)

The continual emphasis regarding Christian service in the life of the school places emphasis on the development of the student and their actions of service being a key factor in their education at Liberty University.

Student Discipline. A fourth area within student affairs is the topic of student discipline. The LBC Student Handbook (1971-72) details a system of demerits and of student expectations. The student is encouraged that the expectation of the school is for their welling being. "As a Christian institution, LBC expects that its students shall not only live lives that are above reproach, but also that they shall exemplify Christian unselfishness and kindness in their dealings with faculty and fellow students" (LBC Student Handbook, 1972-1973).

A school administrator and former student shared his thoughts regarding watching Towns interact with students who were being disciplined.

> One area of influence that you would say is inside the classroom that he shows, but it's outside as well. It's realizing that it is a bigger picture; it's not just academics that a University is involved in, but it is the balance between academics and what we would consider extra things. Those in academics understand that those who serve have a huge impact on a student's life. Where they live and who they are influenced by and the activities that they are involved in in the early years. He has told stories of how he would have to sit and tell a student that you've been expelled for a day, you can't go back to your dorm for a day. He will tell them that and have this conversation about why you had this many reprimands and this is what we're doing. He would then turn around and say. "Hey if you need a place to stay, sleep on my couch tonight." He

184

understands the need for discipline and the need for standards and curfew which

we have here at Liberty and but also being gracious and being understanding and

helping students out as well. Students pick up on that. He gets up to speak in

convo and students go crazy because it's Dr. Towns. I have really seen that as a

way he recognizes at least the principles behind his influence. (Interview three,

personal communication, Aug 5, 2009)

Towns developed the necessary organizational concepts for the young college and

established a model of higher education based on Christian worldview principles. The

liberal arts structure of the school was established with a full integration of Christian

beliefs and an academic structure that included practical service to the community and

the development of the student as a disciple of Christ. These efforts were established

within a local church setting and worked toward the preparation of students who would

serve the local church and their communities.

Leadership

Leadership for Padilla (2005) is about persuasion, not about domination. The

leader is always engaged in relationships that are regarded as circular or reciprocal

involving persuasion and occurring within the specific organization and situations that

occur (p. 40). Relationships for leaders move between three elements: 1) the leader, 2)

the followers, and 3) the situational and organizational contexts within which interactions

between leaders and followers occur. It is within this context where the leadership

process is displayed (p. 40).

The university is a great place to study leadership. Padilla (2005) states that

leadership is a "reciprocal, two-way conversation between leaders and followers that

takes place in and around institutions and social systems that have existed for decades" (p. 61). The organizational nature of the university provides a useful framework within which to understand the ongoing relationships between leaders, followers, and their leadership setting (p. 62).

Guiding Question 3: How did Towns exercise transformational leadership and display effective interaction between leaders and followers?

The research will examine the transformational leadership of Towns and his behavioral traits as he interacted through his work and with those for whom he had oversight. Towns will be viewed from several areas: administrator and teacher, role model, persuasion leader, authentic leader and spiritual leader.

Administrator and Teacher

Towns worked during his tenure at Liberty University as both an administrator and a teacher. He had continual responsibilities within the administration of the university, teaching in the classroom, and working within the church. He was well known for his strong work ethic and sought to be a role model to others within the organization.

A faculty member and department chair stated, "Towns is an administrator and dean, but he is also the head teacher" (Interview five, personal communication, Aug 7, 2009). He goes on to explain the work ethic and organization of Towns:

> Dr. Towns is among other things a master of delegating and getting things done
> through other people. He very quickly figured out organization for his classes to
> have graduate students and student workers who are there to help him keep order
> in the big class while he is teaching. I remember several years ago in his larger
> classes he got graduate assistants and he assigned the assistants clusters of

186

students within those big classes that they would work with to do tutoring, to have

buzz groups, and to make sure that the dynamic of learning is still there. Dr.

Towns teaches as much as any teacher at the university and it amazes me that he

is able to be a dean and do all the traveling and speaking he does and yet be here

teaching his classes. And he's here, he teaches his classes; he doesn't have his

GAs do much of it, he's here teaching and he is able to do that because he is a

master of figuring out where other people's strengths are and imploring those

strengths to help him accomplish his tasks. I know some of Dr. Towns graduate

assistants. He is good at picking the right people as students to invite to be his

graduate assistants, and several of them have gone on into education and a couple

of them are here still in administration. (Interview five, personal communication,

Aug 7, 2009)

The use of graduate assistants (GA) in the classroom has allowed Towns time to focus on

administrative duties and not be tied down with large amounts of grading.

Serving in the role as the Dean of the School of Religion allowed Towns to

influence not only faculty, but as he served as a teacher he was able to stay in contact

with students. An administrator at the school stated:

In the School of Religion there's something significant about how the curriculum

is set up. All students have to go through the School of Religion in courses. Dr.

Towns is a teacher that impacts the lives of students. He is not merely a policy

maker, though he is involved in that but he sees himself primarily as a teacher and

so his impact is foundational. (Interview three, personal communication, Aug 5,

2009)

187

As a teacher, Towns focused on the role of teaching and allowed his administrative responsibilities to exist alongside the role of a teacher.

Towns viewed himself as professor and worked diligently to implement his gifts in both teaching and administration. A religion professor and administrator stated that Towns saw himself as primarily a professor:

> He has said of himself he is not a premiere speaker unless he has a position here at Liberty. He loves to go and speak with people, with the pastors, with the lay people, but he realizes Liberty is where he wants to be defined. He is proud of being Dean. I think he would correct anybody. "I'm a professor at Liberty." He loves his connection with the classroom. He has the gift of administration and teaching so that is where God has allowed him to contribute most in those areas. (Interview seven, personal communication, Aug 7, 2009)

His abilities in both of these areas has allowed him to balance his responsibilities to engage students and be a leader in the university as well.

Role Model

Towns displayed a willingness to achieve the mission of the school and to be a role-model to faculty. Towns is well known for his writing of books and articles. He has written over 2,000 reference and popular articles. He has published over 100 books listed in the Library of Congress and has written numerous chapters within the books of other authors (Jones and Senter, Elmer Leon Towns, 2004). Towns saw his writing as a way to influence others. A faculty member observed:

> I would say his writing is an extension on his teaching. He sees his writing as a way to influence lives. He is writing to really teach people. His books come out

of lessons that he has taught. Whether it's lessons he has developed for a theology

class or for a church growth seminar or lessons he has developed at Thomas

Road. He still impacts Thomas Road Baptist Church with his Pastor's Bible Class.

He will take lessons from a ten-week series and publish them. He often talks to

the faculty about taking the extra step. His advice is to take the ten-week series,

send the outline on to a publisher and get their thoughts on it and make that

outline the ten chapters you will write and you're done. Just write it out and take

the extra step, but again I think it comes back to that heart of being a teacher you

know he's talked opportunities to just do administration and he always comes

back to opt in to teach. (Interview three, personal communication, Aug 5, 2009)

A strong work ethic was displayed as Towns balanced teaching, administrating, and

writing. Towns worked to behave in a way that allowed others to see him as a role model

for their work.

Persuasion Leader

Towns was characterized as a persuasion leader. His style was not one of

domination. He worked to lead from his influence. A former student and dean stated:

I think he definitely used influential power. From the very outset the he wanted a

liberal arts institution that was very academically oriented, but also along with it

to keep the spiritual side of what they were trying to accomplish. So, I think you

can see his imprint both in the classroom and outside of the classroom as well.

There certainly was a lot of influence and again he had positional power as a co-

founder but he also had influential power when big decisions had to be made. He

189

was always a part of the discussion. So his influence continued to be there.

(Interview one, personal communication, Aug 4, 2009)

The leadership style of Towns is characterized as one of influence. He led from the role of teacher, co-founder, and dean.

Towns gave leadership to the School of Religion through the work he did with the faculty and deans of the school He would meet with the department chairs and the associate dean in what he called the Dean's Council. A faculty member of the SOR and former graduate assistant gave insight into these meetings.

He will guide those meetings. He has a very casual way about him, he likes it to be structured, but it's not. He doesn't rule by fear. Where some leaders rule by fear and intimidation, I've never, never really felt that way with Towns. Even as a graduate assistant, I felt free to go and talk to him. He just had a really good spirit about working with him and that comes through in his meetings. It's structured, but it's relaxed and there's a lot of laughing and joking, but yet things get done. He stays on task within those meetings. (Interview three, personal communication, Aug 5, 2009)

Towns established a leadership style that challenged others to work together toward common goals without using his position to rule others.

Authentic Leader

A leader needs to be perceived as authentic and credible to those they serve. He or she must pay attention to the needs of the followers and act as a coach and mentor. When the leader is credible and the followers believe he or she is interested in their needs, they will respond to accomplish their work (Bass and Riggio, 2006, p. 7).

190

The authentic nature of Towns was expressed by a former graduate assistant and a current professor.

> The spirit in which he carries himself is a very approachable. He is respected because of his position and because of who he is as a person. I traveled with him and what he talks about in Sunday School and in the classroom regarding integrity and the importance of character is what I see when I travel with him. A few years ago, when I traveled with him as a graduate assistant, he always put things into practice. Which is just kind of amazing. It is encouraging. You hear about pastors and Christian leaders who don't put that into practice, but seeing first hand someone who takes that seriously, it's just been amazing to see him throughout the years. (Interview three, personal communication, Aug 5, 2009)

The authentic and transparent nature of Towns supports him as being characterized as an authentic leader.

The example set by Towns has allowed him to be respected by his colleagues and to be a coach and mentor to others. The professor continued his insights:

> It is great to really see a person of integrity and character who has a larger than life ministry. People ask, "What's it like travel with Dr. Towns?" My response is, "You know he's kind of a normal guy." He doesn't act like he knows everything. He takes his work seriously but not himself. He is willing to sit down and talk with people. I have appreciated that and just picked it up. I tell people I've learned as much just picking up and working as a graduate assistant. Just being involved in his classes, that has been an education in itself. (Interview three, personal communication, Aug 5, 2009)

Towns worked with numerous graduate assistants and as a result several of those

assistants have joined the faculty. Three of them did extensive research regarding his

writings and on his involvement in the church growth movement. One of those

administrators and former assistants gave insight into the coaching model of Towns:

Working for him as a GA for four years I would travel with him to seminars from

time to time. Church growth appointments and weekend conferences. That was

good and it was good exposure. So we were gone to Lincoln, Nebraska or

Georgia, or Detroit, or various areas in which I would drive the van, and I think

he would dictate his next book. We would just take off and travel. I would also

attend most of his classes, most every one of his classes I was the grader. He

would come and teach and I could answer the student's questions and manage all

the students. Managing the class and listening to him speak again and again. I

would fill in for him when he would be gone but just because I was in the class

myself I had you know a little bit of knowledge. I had been going through his

classes so that was great exposure. Sitting in his class watching him, more than

just learning the topic, he had that talent of teaching. It was just amazing how

casual, how fluid, how his concepts flowed, and how well he communicated to the

age group. He controlled the class. I picked up as a teacher one gift and insight to

another. I was really growing as an individual as his craft was inspiring me. The

students called him "Dr. Out-of-Towns," because he would go on trips from time

to time and I would get to fill in. I actually got the opportunity to teach so in 1996.

I started teaching full time and we were doing the survey classes. Towns and I

actually wrote the work text together for the Old and New Testament Survey

192

classes. So those years of being Town's GA, I was being counseled and

encouraged and given much for my educational career. He was always

influencing and saying you, "What do you want to do?" I always thought I needed

to go out and get into the church for about ten years so I could come back and

teach with credentials. Towns said, "You know that if God's called you to teach,

then teach." (Interview seven, personal communication, Aug 7, 2009)

Towns displayed the characteristics of an authentic transformational leader. His example

of integrity and character support his leadership behaviors as credible and focused toward

the needs of others. He communicated genuine concern for the development of others and

worked to coach them toward future teaching roles.

Spiritual Leader

The educational context of Elmer Towns was within a Christian university and his

career focused on the development of students toward Christian aims. A final

examination of Towns as a transformational leader would include an assessment of his

role as a spiritual leader.

Lewis (1996) believes Christian transformational leaders work for change as they

focus on values, morals, and ethics. Their goal is to transform people within the

organization by changing minds and hearts (p. 6). The leader that works to impact others

spiritually must be willing to be transformed by God and then allow God to use them to

transform others (Lewis, 1996, p. 2).

Towns and Falwell were part of the first generation of leaders at Liberty and they

developed a vision for training Christian leaders. This vision would require keeping the

school focused on its foundation. Towns states:

193

In the first generational community, Dr. Falwell said often that the School of

Religion and LBS were the rudder that guided the ship. Meaning that the School

of Religion and its Bible classes was the force that kept Liberty on track for the

vision of the founder, Jerry Falwell. Therefore, leading all of the Bible teachers,

i.e., those who were the spiritual leaders of the organization was an influential

position. Therefore, I was very concerned about the spiritual life of the

institution. (Towns Interview three, personal communication, April 8, 2009)

Towns worked to maintain a Christian worldview perspective as he taught in the

classroom and worked with faculty.

Towns was motivated by a passion to see students grow in their faith. His class

lectures included challenges to be growing spiritually. Notes from his classes show a

regular emphasis on challenging students to act in faith and to develop their spiritual lives

to maturity. In an article associated with the Theology 104 class, students are asked to

read an article entitled "Understanding Faith" (2013). Towns challenged students to

recognize the importance of correct doctrine and faith.

The apostle Paul certainly recognized the importance of correct doctrine. He

constantly opposed those who sought to change the faith. Perhaps he was

concerned about accurate doctrine because of his own experience. When Saul of

Tarsus was persecuting the church, he thought his doctrine was accurate and that

he was serving God. But when he met Christ on the Damascus road, he gained a

living faith which changed what he believed and how he lived. Paul talked about

those who had "departed from the faith" (1 Tim. 4:1) and "denied the faith" (1

Tim. 5:8). At the end of his life, the apostle was able to say, "I have kept the

faith" (2 Tim. 4:8). Jude challenged his readers to "earnestly contend for the faith" (Jude 3). If we want to have a growing biblical faith, we need to ground it upon a correct knowledge of God. (LU Online, THEO 104 Module 1, Accessed June 1, 2013)

This admonition to students to grow in biblical faith is displayed in every area of Town's ministry at Liberty University. From convocation to the class room, the role of faith was a theme for Towns. In an unpublished manuscript entitled *Big Bold Extraordinary Faith*, he documents the stories of faith from Liberty University and the reader is challenged, "Extraordinary faith can overcome insurmountable obstacles with limited resources in difficult circumstances to the glory of God" (Towns, 2009, p. 1).

Towns would often speak in convocation regarding the necessity of spiritual growth and faith. He also made a connection to the original vision of the school and told the stories of faith that were present in the founding of the school. Titles for several of these messages are as follows:

- God Has Made a Plan For Your Life (08/28/2013)
- Question About Your Dream (01/16/2013)
- Learning from Giants (08/22/2012)
- How To Discipline Your Prayer Life? (02/01/2012)
- Make the One Thing of Life Your First Thing (08/31/2011)
- How To Know You Are Saved (01/19/2011)
- The Making of a Champion (10/22/2010)
- Liberty's Vision - Your Vision (08/25/2010)
- The Faith of Dr Falwell: Believing the Impossible (02/10/2010)

195

- Today's New Journey (08/28/2009)

- How to get your Personal Dream or Vision (01/14/2009)

- God Has A Plan For Your Life (08/20/2008)

- The Life of a Champion (04/16/2008)

These messages were directed toward the development of faith in the life of the student while using the stories from Liberty University's past to illustrate the life of faith (Convocation Messages by Elmer Towns, http://mediaarchive.liberty.edu/).

Towns traveled regularly to equip leaders for the local church. He wanted to challenge churches to be growing and healthy. Towns would hold weekend seminars and teach on Sunday School, evangelism, and church growth. His background in church growth with the publication of his books on growing Sunday Schools and churches in America has made him a popular speaker at churches and associational meetings. His further publication of *The Complete Book of Church Growth* (1981) and *154 Steps to Revitalize Your Sunday School* (1988) were popular resources for pastors and seminaries who requested for Towns to come and speak. He partnered with Larry Gilbert to found the Church Growth Institute to publish materials that would be sold to churches for their strengthening (Towns, 2012, p. 209-210).

CHAPTER FIVE

RESEARCH FINDING: REFRAMING

Introduction

This section continues the research investigation into the higher educational leadership of Elmer Towns as co-founder of Liberty University and the Dean of the School of Religion. It seeks to understand his leadership traits, work habits, communication patterns and organizational concepts within the context of the reframing concepts of Bolman and Gallos (2011). *Reframing* is an organizational perspective through which the leader can see and give leadership within an organization by assessing multiple frames or perspectives as a strategy to navigate change and provide a tool for problem solving. Lee Bolman and Terrance Deal (2003), in their work *Reframing Organizations: Artistry, Choice and Leadership,* sought to see multiple frames within organizations and articulate how to influence and view the organizations in order for them to be managed and led with clarity (p. 18). Bolman and Gallos (2011) sought to apply the multiframe model to higher education in their book *Reframing Higher Education*. They identify four frames of academic leadership in which higher educational leaders work: structure, political, human resource, and symbolic.

The four frames are integrated to academic leadership in several ways. The structural frame serves as a metaphor for the task-related facets of the school. The leader is an analyst and an architect. The analyst carefully studies the institution's production

processes and the architect develops rules, roles, policies and reporting relationships and procedures that align with campus goals (Bolman and Gallos, 2011, p. 51). The political frame encapsulates a world of enduring differences as people participate in tribes to compete and maneuver for scarce resources. Skilled academic administrators are compassionate politicians who respect differences, mange them productively and respond ethically to the multiple constituencies without losing site of the institutions goals and priorities (Bolman and Gallos, 2011, p. 72). The human resource frame focuses on the powerful symbolic relationships that exist between the people and the school. People need opportunities to express their talents and skills and schools need human energy and insightful contributions to fuel their mission. Effective academic leaders create caring and productive campus environments where each works to accomplish a common mission (Bolman and Gallos, 2011, p. 93). The symbolic frame captures university life as an ongoing drama. Each person within the school comes together to play their assigned roles and bring artistry and self-expression into their work. Successful campus leaders infuse everyday efforts with energy and soul (Bolman and Gallos, 2011, p. 111).

This section will continue to assess Elmer Towns through the research questions of the study with a focus on guiding questions four through seven. The reframing categories will serve as a pattern for assessing the leadership traits of Elmer Towns.

Structure

Organizations need structure. Leaders who embrace a structural view of reframing clarify not only the structure of the organization, but their personal structure for working as well. Leaders must structure their own work by managing time, focusing on results, clarifying priorities, and doing first things first. These priorities help them stay

198

focused on accomplishing their work in order to move the organization forward. They also must focus on the structure of their organizations. Leaders must know how to divide the work of the school. They must strive to delegate tasks and know what areas are important in which to delegate. Leaders know how to coordinate effort. The must understand how to work alongside of others (Bolman and Gallo, 2011, p. 50).

Guiding Question 4: What was Towns' strategy for structuring the school and for implementing clear logical policies and procedures? What was the organizational culture and how was it structured?

The research from this study will give insights into the structural perspective of Towns. The structural assessment of Towns will include the structured personal work of Towns and the management of structure within the School of Religion.

Structured Personal Work

Towns worked during his tenure at Liberty University as both an administrator and a teacher. He had continual responsibilities within the administration of the university, teaching in the classroom, and working within the church. He was well known for his strong work habits and sought to be a role model to others within the organization.

During his tenure at Liberty University, Towns focused on teaching larger classes during the week. He was willing to teach a full-time schedule in addition to his administrative duties. An administrator and SOR faculty member stated:

> He sees his impact as a teacher. Teaching is what he wants to do. At his age he is
> going to be lecturing to classes of 600 students He will teach 700 students three
> times a day on Tuesday and Thursday. In the fall, he will teach a large New
> Testament class and teach a large theology class in the mornings on Tuesday and

Thursday. He will have between 600 and 700 students and then he actually takes

on another New Testament class in the afternoon that will have 400 to 500.

(Interview three, personal communication, Aug 5, 2009)

This example of a strong drive toward teaching was a leadership conviction for Towns so

he could set the example to his faculty.

His passion is for teaching, a lot of people don't see it as much as some of us that

can actually look at something with a schedule. Faculty members, as you know,

are only expected to teach a certain number of courses per semester, deans have a

very low requirement for teaching. Dr. Towns teaches more than most faculty

members teach and then in addition he teaches several courses every summer. He

has this passion to keep going. He teaches at least two or three at Liberty and then

he's out there doing one week courses at other schools. (Interview two, personal

communication, Aug 4, 2009)

The example set by Towns displayed a willingness to achieve the mission of the school

and to be a role model to faculty.

Towns sought to grow in his personal and professional leadership. He was always

working to develop his skills as a teacher and a scholar.

I never tried to grow; I think it has just comes naturally. I have an inquisitive

mind, and I always want to learn new things. So I have this drive to grow in my

leadership skills, to grow in my teaching, and to understand new things. Over the

years being a dean and/or a head of schools, I've always ended up on "both ends

of the stick." Sometimes, I am able to teach anything I want to teach, so I assign

myself new courses, forcing myself to read new books, to develop new syllabi

and to develop new lesson plans. And other times, I was at the other end of the stick. When I couldn't find anyone to teach a course, I just taught it myself. In the early days of Lynchburg Baptist College I taught History, Western Civilization, American Literature, Philosophy, Logic, Educational Psychology, Methods of Teaching, Curriculum Building, etc. Many of these courses I took in my graduate work, i.e., at Southern Methodist University, or Dallas Theological Seminary. I had done something that most other people did not do, I had developed an elaborate filing system, and I had almost every page of every note that I took of all the courses. These were all filed according to Dewy Decimal numbers and I kept that file system in my office. During the first year of the University, I had 4 file cabinets full, i.e., that makes 16 file drawers of material. This not only involved all of my class notes, I had a copy of every sermon, and since I feel I preach Bible sermons, all my sermons were filed according to the Bible location i.e., the text from which I preached. Also, I had a very large topical file. Every time I read anything of interest, I usually tore out the pages, and filed it under a topic. If I did not have a topic, I created a new file. As a result, over the years, most of the people who work at the university whether faculty, staff or administrators, they used my file as resources. They would send students to me, for information on a variety of topics. Approximately 1998, I stopped filing. I found Google and their files were much more extensive than anything I found. Therefore, for many years, I was developing my own private Google, and I made that available to my colleagues and students. (Towns interview three, personal communication, April 8, 2012)

This passion to grow in his skills and to push himself in teaching and in administration displays the personal structured work of Towns in academic leadership.

Structure of the Organization

Towns worked to manage the structure of the university and School of Religion. His clear focus was toward maintaining the original vision and structure of the school within the life of the university. He also worked to divide the work of the school through delegation and problem solving.

The beginning structure of the college was toward a local church focus. Towns realized that for a Bible college to function effectively it needed to be based within a local church.

I realized in early church history, there were no Bible colleges, seminaries nor mission schools. The local church was everything. I began to think the Christian college could be the extension of a local church at the collegiate level. Since both college and church were one in God's eyes and in God's plan, why not organize them that way. (Towns Interview four, personal communication, Aug 7, 2009)

The local church has a role in equipping believers and that purpose should be realized in a local church connected with a Bible college.

The responsibility of establishing infrastructure, establishing rules, establishing, traditions, and establishing a new culture within the school would be upon its founders. Towns was aware of this responsibility.

Therefore as a first generational leader, I was well aware of what I was doing, where I was going and how I would do it. I wanted the culture of the school to have the cultural of a local church, i.e., to be a different type of community. A

202

true New Testament church is held together by love, a vision of serving Christ,

and a passion of self-sacrifice and the fact that the community is greater than the

individual. It was a "Not I but Christ" community. (Towns interview three,

personal communication, April 8, 2012)

Towns was fully aware that he would be followed by other generations of leaders and

their functions would look different.

A first generational leader must establish tradition, whereas in my role as a third

generational leader we modify tradition in keeping with academic and

professional goals. A first generational leader establishes academic policies and

activities such as developing an approach to midterm and final exam experiences,

developing special lectures, developing graduation traditions, developing

enrollment traditions.   As a third generational leader, we are dealing with

tradition that has already been established, we are modifying and directing

tradition to accelerate learning and influencing lives in keeping with institutional

aims and academic aims. (Towns Interview three, personal communication, April

8, 2009)

The variety of roles for each generation would build on the other and should continue to

support the institutional goals and aims of the university.

Other areas of importance in the structure of the school were the areas of

academic excellence, accreditation and Christian worldview integration. One of the

school professors observed:

One area of specific influence was the academic excellence of Towns. Falwell

knew his weaknesses and his strengths. I think that is why he grabbed Towns for

203

that particular time. Towns probably didn't even know the impact that he would

have on a lasting curriculum, and I don't say just the curriculum as a particular

course. We're not even talking a particular degree; we're talking about University

outcomes. (Interview seven, personal communication, Aug 7, 2009)

Towns' influence toward the maintaining of the school's original vision was a structural

objective that Towns took seriously.

Towns worked to resolve issues and to promote solutions. The structural focus of

the school would need a leader who understood the organization and worked to give it

direction. A long-time faculty member stated:

I saw him not just as a Christian Educator, one who educated, but I saw him as

one who had the knack of saying this is the problem and then coming up with a

solution . He was able to diagnosis a problem and get to the heart of it. Yeah, I

think you could say not only about personal problems, but also I think we can say

at the school too. We used to meet in Elmer's room. That was the faculty den.

There was five or six of us and Elmer would say you need to do this, you need to

do that and so. (Interview four, personal communication, Aug 6, 2009)

The ability of Towns to delegate to others allowed the faculty to work in a collaborative

environment where the efforts of many worked to accomplish the mission of the school.

The planning of the events and projects within the school needed a process

through which to be accomplished. Towns observed:

In the early days I had a faculty meeting once a week. All the faculty sat in my

room, and we dealt with all of the issues, a printed agenda was provided. In the

early days faculty meetings involved planning coming events for the University,

i.e. academic, recreational, athletic, spiritual service projects, etc. In that meeting

jobs were delegated, tasks were delegated, so that every person knew what was

supposed to be done and how it was to be accomplished. This was group

planning, as we began to plan an event other faculty brought up problems, issues,

and all other things that needed to get done. In group planning, there was

"community" and commitment to the aims of the institution. (Towns interview

three, personal communication, April 8, 2012)

The communication process toward the faulty and the ability of other leaders to

contribute to the events and mission of the school were enhanced by this planning

approach. Towns was able to focus the ongoing organization and planning of the school

and move the School of Religion forward.

Politics

Academic leaders must have political skills for academic leadership. Bolman and

Gallos (2011) identify the following areas as vital in the role of the academic leaders:

setting agendas, mapping the political terrain, networking and building coalitions,

bargaining, and negotiating (p. 77).

Guiding Question 5: How did Towns negotiate for resources within the university and

manage the process of change within the school? What were his significant political

struggles and how did he manage them?

The research will give insights into the political skills of Elmer Town and assess

his ability to work within the complex organization of Liberty University. It will study

the accomplishments of Towns in managing the change process, setting agendas, building

networks, and managing the political terrain.

Change Process

The managing of change process is an area upon which Towns served in a unique way. Change was inevitable within the school. Rapid growth, new programs, diverse issues, and new faculty all presented challenges for working through change. Falwell was a forward thinker, and he was consistently working toward new growth initiatives. The growth of the university and the continuing nature of change was consistent for the school. The 25-year anniversary yearbook-style publication *Twenty-Five Years of Miracles* states that by 1996 the school had over 5,000 students enrolled residentially and over 10,000 enrolled in external and doctoral studies. Their alumni base was over 26,000 in various fields of church vocations, business, government, medicine, education, journalism, and may other fields (McClellan, 1996, p. 10). By the year 2011, the school had a resident student body of over 12,000 students and an online enrollment of 63,000 students enrolled in external programs. The student body of LU grew at a rate of 27% from 2006 to 2011 (Liberty Journal, 2011, p.14). This growth gave Liberty the status of being identified as the largest, non-profit, private university in the United States and the largest Christian university in the world (LU Quick Facts, 2011). The growth of the school brought many changes to the school and would bring pressure for many changes to take place regarding facilities, programs, and curriculum.

Curriculum was one area where Towns worked within the changing processes of the school and displayed the characteristics of patience, persistence, and process. A professor and administrator stated:

> Dr. Towns has been probably the significant person in keeping the number of
> courses as part of the curriculum at Liberty University. There is always that sense

when you are growing Liberal Arts you can have absolutely committed Christians

in other departments just see the need for more English, more Biology, more

Social Studies, or whatever it is and students can't take everything. So it kinda

creeps in and they ask to reduce the hours in religion and Dr. Towns has been the

key person in that respect. (Interview two, personal communication, Aug 4, 2009)

The beginning curriculum structure established core courses for each degree. Towns

articulated these courses that were established from the first semester.

From the very beginning I determined that the curriculum should have:

a.   An introductory course in evangelism and the Christian life

b.   Two introductory courses in the Old Testament

c.   Two introductory courses in the New Testament

d.   Two introductory courses in the doctrine/systemic theology

e.   One introductory course in philosophy (Towns interview four,

personal communication, Aug 7, 2009)

All of these were eventually offered through the School of Religion form 1979 forward

and gave a biblical foundation to each student.

Towns also identified Christian service at the heart of every degree. A core

principle for each student was the requirement of courses with a biblical foundation and a

curriculum that necessitated service of others.

Students were required to take Christian services classes each semester. During

the first year these classes were identified with specific Christian service

activities, i.e., (1) soul winning, (2) Sunday school teaching, (3) bus work, (4)

children's church, (5) camp work, (6) youth work, (7) Vacation Bible school, (8)

local church evangelism, etc. (Towns interview four, personal communication, Aug 7, 2009)

These requirements gave support to the premise that the university was to train its students with the context of a Christian worldview within all degree programs. A professor in the School of Religion speaks to this distinction.

> The part of the value of requiring all of our students to have a core of Bible religion courses is key. The residential students all have to take Old and New Testament Survey, all have to take the Theology, all have to take Philosophy from a Christian worldview, and all have to take the Personal Evangelism course. We've got this core built in. What makes education at Liberty distinctively Christian is not just that all of our students are required to take this core of religious studies. It's that all of our teachers are committed Christians and view what they do as ministry and seek to integrate the Christian worldview into math and sociology and psychology and philosophy and humanities and all the rest. Dr. Towns' impact has been broader than the School of Religion of course, yet because he is Dean of the School of Religion his impact is seen primarily on the School of Religion. (Interview five, personal communication, Aug 4, 2009)

Towns maintained the vision for a Liberal Arts University and the School of Religion still impacts the larger university through core courses for each degree. A seminary professor stated:

> I think it reflects Towns, as well Dr. Falwell. Falwell's background was a Bible college and for him that was a necessary part of whatever education you gave students and I think that has paid off. I think students that have gone through here

208

tell their stories often make reference to the religion courses they had to take that really shaped them as Christian men and women. And so in the long run I think that's paid off. Kept us on course. (Interview six, personal communication, Aug 4, 2009)

Towns was patient in his willingness to allow the university to move forward, yet persistent in his influence to keep these areas in view regarding the necessity of Christian worldview integration of all programs. He allowed a legitimate process to take place as areas were discussed and decisions were made toward the maintaining of a Christian perspective.

Setting Agendas

Towns set an agenda for the School of Religion. During his tenure, he often negotiated and advocated keeping to the original vision of Liberty University. Towns and Falwell stated clear principles regarding the founding vision of the school. The college catalog, newsletters, articles, and sermons gave clear indicators regarding the direction and vision of the school. The purpose of the school was to train pastors, evangelists, missionaries and Christian workers in various baccalaureate degrees in several fields. The core objectives of the school gave rationale for its purpose. These objectives included training students for local church service, preparing students for personal and group evangelism, equipping students with the tools of Bible study, cultivating students for academic and spiritual maturity, inspiring students to standards of excellence, and developing students to communicate the message of God through personal speech and life (Lynchburg Baptist College Catalog, 1971-72).

These purposes and objectives were to be maintained within the college and in time Towns realized the School of Religion would become a key instrument to accomplish these ends.

Dr. Falwell had the vision. He had the big picture vision for what he wanted to do, but Dr. Towns was the one who came in and knew how to do college. He knew Christian education. He had been a college and seminary teacher and a college president up in Canada so he had all the nuts and bolts. He came in and laid the foundation educationally and was one of four faculty that they had when they opened. He really set the pace and tone and to a great degree wrote all the documents educationally that were the foundation for the direction Liberty would take and is still taking. Now since then as co-founder he carries an awful lot of weight. What he says people pay attention to because he was dean of both the seminary and the School of Religion for a number of years. As Dean of the School of Religion his impact has been not just on religion courses because he will say it is the rudder of the institution and for Liberty it really is. Liberty is a Christian institution and our vision is still Jerry's vision. Training young champions for Christ. (Interview five, personal communication, Aug 7, 2009)

Towns and Falwell expressed their belief that the School of Religion was a necessity for the school. Towns states:

Dr. Falwell said often that the School of Religion and Liberty Baptist Seminary were the rudder that guided the ship. Meaning that the School of Religion and its Bible classes was the force that kept Liberty on track for the vision of the founder, Jerry Falwell. (Towns Interview three, personal communication, April 8, 2009)

This perspective is affirmed in a faculty document. Jerry Falwell addressed the SOR

faculty on March of 1986. In his remarks to the faculty he described the SOR as the

rudder of the ship. He indicated that the SOR must not be deterred from its purposes. He

detailed the history of the college from the early days of the institution and affirmed the

necessity of the vital role held by the SOR (Faculty Minutes, Archives of LU, March 5

1986).

The agenda was set as Towns worked to keep this vision through hiring faculty

that were spiritual leaders. Towns developed within the SOR an emphasis on training

students in core classes of Bible and theology. The school trained Christian workers with

degrees in evangelism and church growth. The SOR worked to equip and develop leaders

educated in the art of growing churches and Christian organizations.

Network and Build Coalitions

Networking is key ingredient of leadership effectiveness. The development of

relationships is a key part of networking. A leader must take the opportunity to listen to

people, understand what they care about, and find ways to respond to their interests

(Bolman and Gallos, 2011, p. 82).

Towns worked to build several coalitions and networks within the school, the

church, and within the larger evangelical community. First, Towns worked as the Dean of

the School of Religion for 33 years. During this time, he worked to keep the confidence

of the faculty. As professors and staff came to serve in the SOR, he worked to develop

close relationships with them as a co-laborer and encourager. His role as Dean and co-

founder gave him opportunities to encourage the larger university faculty and staff. He

would use humor in interactions with people by remembering personal details regarding

their lives. He often used these insights to encourage and recognize persons while affirming their value to the school.

Second, Towns served as the Sunday School teacher of the pastor's class and as an associate pastor at Thomas Road Baptist Church. These relationships within the church were key in helping support the vision and mission of the school. Opportunities regarding teaching and preaching at TRBC were readily available and were an opportunity to continue in telling the stories of the school.

He began teaching the Pastor's Bible Class in 1986. This class was a very sizable Sunday School class and has averaged over 1,000 in attendance every Sunday for many years. Towns made the decision to give up preaching in churches on Sunday and to remain in Lynchburg.   This opportunity gave him a strong connection with the church and allowed Towns to teach and model spiritual truths (Towns, 2012, p. 219).

The Sunday School lessons taught by Towns each week gave him an opportunity to develop books and Christian resources. He developed many of the series which were taught in Sunday School into well-known books such as: *My Father's Names* (1991), *The Names of the Holy Spirit* (1994), *Fasting for Spiritual Breakthroughs* (1996), *Praying the Lord's Prayer for Spiritual Breakthrough* (1997), and *Biblical Meditation for Spiritual Breakthrough* (1998) (Etzel, 2005, pp. 87-93). A dissertation written by Gabe Etzel (2005) detailed the number of books written by Towns by the year 2005:

- Christian Life – 31 books

- Church Growth – 29 books

- Bible Study and Exposition – 26 books

- Christian Education – 17 books

- Sunday School – 11 books

- Theology – 5 books   (pp. 65-71)

These books have been read widely and have given Towns an opportunity to teach others

the essential Christian truths of his faith. The context of his teaching and writing have

been in a Christian institution where he was able to model the validity of his Christian

convictions.

Third, Towns kept the confidence of evangelicals by engaging in the church

growth movement and through extensively writing on church growth and evangelism.

Sam Towns shares about the influence he discovered in his research:

> Dr. C. Peter Wagner said in a personal interview, "When I got into the Church
>
> Growth movement, I began looking for sources and information on what was
>
> happening in North America. Elmer L. Towns was the name that kept coming up
>
> in my study. Towns was the pioneer in Church Growth in North America and
>
> gave it attention before others." Towns gave focus to Church Growth by his
>
> listing of the largest Sunday Schools, articles on the fastest growing Sunday
>
> Schools, and other charts related to external growth, i.e., growth of Sunday
>
> School attendance, Sunday School enrollment, church membership, Church
>
> Growth, and growth of finances. Also, Towns gave focus with his constant use of
>
> illustrations of growing churches and Sunday Schools. (S. Towns, 1988)

Towns was viewed as an authority in the field of church growth and many of his teaching

opportunities at other institutions of higher education were in the area of church growth.

> It does not take one long to discover that Elmer Towns' ministry has been
>
> extremely broad in scope. Although some scholars and authors choose to focus on

one area of expertise, Elmer Towns has chosen to influence and affect as many

people as possible through as many avenues as possible. His teaching ministry

extends throughout various denominations, parachurch organizations, and higher

educational institutions. As has been described in great detail, his writings extend

to six diverse areas, including many books within each of the six topics [Church

Growth, Sunday School, Christian Education, Bible Study and Exposition,

Christian Life, and Theology]. (Etzel, 2005, pp. 108-109)

In many ways Towns served as an ambassador of the school. A faculty member observed

the importance of Towns in this role:

 I think he's actually known for his ability to go out and communicate, be a voice

outside of Liberty. He's done very well taking the message, the representation,

being an ambassador for Liberty out there. I don't see him as being the great

fundraiser for the University but his exposure, his title, and all his books and how

he introduces himself or is introduced at different places. He loves the fact that

he's Liberty. He loves it. (Interview seven, personal communication, Aug 7,

2009)

This larger network within the Christian higher education community and within

Evangelical churches served as an effective network toward Liberty University and

Towns.

Mapping the Political Terrain

Leaders must learn to understand circumstances in the university that are

politically charged. Understanding the political nature of the university and how to

navigate with political skill during times of crisis is a necessary trait of the academic

leader. The navigation of these events must be done in a way in which the leader does not overreach his or her authority. For agendas to move forward, often leaders must step back, assess the political environment, and get a feel for the landscape and work to move forward (Bolman and Gallos, 2011, p. 80).

Towns knew the political terrain of Liberty University. He worked through several politically difficult circumstances during his time as the Dean of the School of Religion and co-founder. Finances and the impact money had in the development of the school was a major area of political reality.

The school had begun with the need to raise outside finances. Towns gave insight into the beginning finances of the school.

I showed up here on June 1, 1971, ready to go to work. I remember going in to see Jerry Falwell and presenting a budget I had developed for one hundred and fifty-two thousand. I said, "Jerry, one of the first things I want to do is to open a bank account and I'll need a check and here's my budget for the year. I said, "Can you give me a check for five thousand dollars?" "I don't have any money." "What do you mean you don't have any money? This church is big." He said, "Everything that came in yesterday is already spent. We don't have anything." I said, "Jerry, I got to have money to start a…" He said, "Well, let's just, for the summer, let's just pay all the expenses through the church and let's not start a bank account yet." And so I did. Then he said, "Let's go get the money tonight." I said, "What do you mean?" He said, "What are you doing tonight?" I said, "Nothing." He said, "Let's go get the money." So we got in his Buick and we drove a hundred miles west of here. Up in the Blue Ridge Mountains, there was a

church called Colonial Baptist Church. It was a church, a Southern Baptist

church, your typical church with your columns and your steeples and very

colonial looking. And that night, that church, there were about three hundred, had

about a hundred and fifty people there. Doug Oldham was there first and he sang

for about half an hour. Now, people were thrilled; he drew the crowd. And then I

stood up and for about ten minutes I pitched this college. "We're going to create a

college, a different college. It's going to be a world changing college,

academically excellent. It's going to be streamlined, using computers, and using

television. We're going to train young people to use all the media. It's going to be

focused in a local church. It's going to be evangelistic. We're going to change the

world." And then Jerry preached and then he held up this packet; this ugly,

obscene packet of fifty-two envelopes that had been stapled with a commercial

stapler. Now, I want you to see, these were business reply envelopes. They

indicated "Mail to: Thomas Road Baptist Church." And back then, the business

reply probably cost us three or four cents each to get it, maybe a little bit more

than that. But, we held it up and he said, "Now, notice their called doorkeepers.

Will you be a doorkeeper in the house of God?" And he read that verse with

Solomon, when he built the temple, assigned certain people to be doorkeepers, to

keep the door. "Will you keep the door open? Will you put a dollar a week in one

of these envelopes?" Now, the envelopes were all marked by a different week

throughout the year, fifty-two of them. "Would you, would you, would you

commit yourself to a dollar a week to help reach the world for Jesus? And put

your hand up." And I would walk up and down the aisle and Doug would walk up

and down the aisle and that evening we got about seventy people committed and

Dr. Falwell said, "Now would you like to hear Doug Oldham sing *The King is*

Coming again?" "Yeah! Yeah! Yeah, we want to hear him sing!" "Ok, when we

get five more," and hands went up like that. And so, Doug got up and sang and we

got cards. And so going home, I said to Jerry, "Well how, much did we get?" He

said, "A lot more than you think about." He said, "We got seventy-five dollars,

but think of seventy-five dollars times fifty-two." And so the next night we went

over here into the Shenandoah Valley, that was a Tuesday night, and I think we

got thirty five envelopes. And the next night we went to Richmond and I think in

Richmond we went to a big church over there. I think we got three hundred

envelopes. And that first summer, night after night we would go out, hold up the

envelopes, and get people to mail us a dollar a week. And that became the

backbone that built a great university. (Oral History Interview of Towns, July 13,

2010)

Outside donors became a major source of revenue for programs and buildings from the

early years of the college. The school was subsidized by the church and the television

ministry of Thomas Road Baptist Church.

Falwell had a large vision for the school. The school relied on funds from the

church and outside donors. Most of those outside donors were from the Old-Time

Gospel Hour television ministry. The weekly program debuted in 1956 and became a

major source of donations underwriting the school's activities. This source of revenue

dropped significantly in the late 1980's during the scandals involving Jim Bakker and

Jimmy Swaggart (Kennedy, 2009, p. 2).

Over the years, Falwell's big dreams allowed the school to become indebted as it grew to meet the demands of an expanding institution. This indebtedness of the college often caused numerous crises in life of the school. Towns expressed how this impacted the school:

We had twenty-seven million dollars in income and a lot of that was brick money. We were erecting a building after a building, after a building. Jerry called the pastors in at the School of Religion, "These, these are the ways it is going to go down." And boy, within two or three years, it got to be bad. I mean, we didn't have money, um…matter of fact, nobody had a budget. You had to go beg for everything. So, as the Dean of the School of Religion, I would go beg. I said, "Jerry, we got to have this, we got to have this." And then, it got worse and worse. We kept borrowing money. We would put our assets up for loans and we couldn't pay off the loans and we would lose assets. We lost Liberty Mountain, five thousand acres. We lost the old shopping center, shopping fair downtown with the shopping center, we lost that. We lost a television network. So we owed six, seven million dollars on that network and Southern Baptist took it over and took the indebtedness from us so that debt went away. We owed around a hundred and four million dollars total. I think that's a ballpark figure and we started, there were several men who saw us through the dark days. One of the men was Dan Reber. Dan went out to people of which we would owe money. We owed thirteen million dollars to an Amarillo, Texas bond company. They went bankrupt. The state of Texas took them over and Dan Reber went out to talk to the people of the state of Texas. They looked at Dan and said, "If you'll give us two million dollars, we'll

218

cancel the thirteen million." So he called Jerry and said, "Two million." And Jerry

Said, "Well, I don't have two million." Jerry, Dan said, "I'll tell you what, I'll buy

from you X." And it was something worth five million and Jerry sold it to him

and so he took the two million, paid it off and we, we were thirteen million to the

better. That happened about five or six times. There was a big loan company out

of Chicago to whom we owed sixteen million dollars and about two million of

that we paid. We sued them and we paid off and negotiated out of court. We got

them down to about two million dollars. In the tough days, A. L. Williams came

in and, in essence, he saved the University. On three or four occasions, he made

up payroll and every time payroll would come, Jerry would try to borrow from

something. This material is in the book called *Falwell Inc*. It's a really good on

the financial side, but that book doesn't show the spiritual side of Jerry, the

spiritual leadership. I remember we missed salary as faculty, couple times. Jerry

would say, "Now, we're going to give you your checks all summer long. Don't

cash a single one. Can you make it until the students come back?" "Yeah." And

so I just put them all in an envelope and then go turn them in at the end of the

year. So we in essence loaned the school money.

On one occasion in chapel, Jerry said, "You know, we don't even have enough

money to buy toilet paper." And the next day, I came in with two or three bags of

toilet paper for the school of religion and I thought, "Boy," you know, "I look like

little Jack Horner; put your thumb in the pie." You know, what a good boy I was.

There were about five or six guys walking in with bags of toilet paper all over the

school. Nobody talked to one another; we just all showed up with bags of toilet

paper. (Oral History Interview of Towns, July 23, 2010)

These events display the financial difficulties experienced by the school and magnify the

potential for political push back by stakeholders within the school.

The school would eventually experience the event known as Black Friday. This

event was a day when the school experienced significant layoffs toward a large portion of

its faculty and staff. Towns gives insight into this period:

Now, A.L. Williams sent three CPA's here. "Here's the deal." He said, "Jerry,

I'm tired of making up your payroll. We're not getting anywhere closer." He sent

three CPA's and they spent two weeks going through every book we had and they

put a number on every employee's forehead. "Here's how much…" They took all

the people, whether you were a janitor or whether you worked in maintenance or

whether you were a dean, every person had a number. "Here's how much you cost

the University." It's you plus the cost to fund your position. It was insurance and

benefits and roads and maintenance and everything. Everyone had a number on

their forehead. "This is how much you cost." And then everybody had a second

number, "Here's how much you bring in depending on classes." So, on one day

changes came. Now known as Black Friday. I was Dean of the School of Religion

and on Black Friday, I got the list from Pierre and I went from thirty-seven to

sixteen employees, that's over a third, in one day. Almost a half in one day. And

they went through and there were five PhD professors I lost. And the PhD

professors tend to gravitate towards the esoteric, the better class; the smaller

seminary classes, and if you didn't make enough money, you were cut. And I

remember some fellows having an MA. I had to keep and some fellows who had a

PhD. I had to send off. And that was Black…and A. L. Williams called Jerry and

said, "Jerry, I want you to leave town on Thursday night and don't come back

until next Tuesday." He said, "I got to come back Sunday." He said, "If you come

back Sunday," I think the thing was, "you can fly in, go straight to the church,

preach, and when they're having the closing prayer, leave because if people get to

you, you'll put them back in." And there were deacons who were cut, there were

charter members of the church who were cut, there were people who were best

friends of Jerry who were cut, people he had hired who were cut. You know, we

didn't know who was going to be cut on that whole list. . (Oral History Interview

of Towns, July 23, 2010)

The school had to adjust in order to stay within its financial income and expenses for

operation.

The institution and its leadership worked to persevere in this period of time. A

professor remembered the setting regarding the school's loss of income:

I look back and we've come through some dark periods at Liberty, there were,

there were back twenty years ago, fifteen years ago there were days when I

remember Black Friday when a lot of people got laid off, I remember a lot of

programs got cut back. I remember when the school asked us on two different

occasions to forego our paychecks. We had to do this and the Lord kept us alive.

Dr. Falwell's determination was that he just wasn't going to go under; we were

going to find a way. You remember back in the 80's with the scandals with PTL

and Jim Swaggart and he just made a huge financial impact on us and the

University was not paying for itself. The ministry was very much dependent on the giving of people who watched the Old Time Gospel hour, and giving just plummeted but God kept us going and there were a lot of people who were scrambling around to make the institution survive. The people who were doing marketing. They were trying to create new ideas that might catch fire. There were people who were trying to make sure that we didn't let what we still had decay. We had to make sure that the quality was still here. And yet look at us now, we are the premier evangelical Christian University. I remember hearing criticism of the quality of the education and not just insinuations, but flat out accusations that it was substandard. I don't hear that much anymore, people realize that Liberty not only is having a lot of success in terms of enrollment and growth and buildings and notoriety but that what we are producing is a good product. We are giving our students a good education and they are going out with the equipping they need for whatever it is Gods called them to do. (Interview five, personal communication, Aug 7, 2009)

Towns worked within the circumstances faced by the school to focus on academic achievements and to lead the School of Religion toward its goals.

Leadership over the School of Religion would place Towns in a situation where he often had to negotiate for scarce resources.

When it came to mobilizing resources we just spent what was necessary and we spent in light of the success of the event. If the money was not there, of course, we did not spend it. People just did what they had to do to get the event successful (Towns interview three, personal communication, April 8, 2012).

Towns worked within the unique relationship he had with Jerry Falwell seeking to be a friend and advisor to him. Towns worked with Falwell in his unique role as co-founder and advisor by giving guidance and support in areas in which he was asked to consult.

> Dr. Jerry Falwell was the academic and financial head of Lynchburg Baptist College. Everyone was committed to that purpose. When I came to become co-founder of Liberty University, I never wanted to embellish my name or reputation, and one thing for sure I did not want to be a college president again. I had that prestige in Canada, and that type prestige was not what I wanted in life. I often said that just as Melanchthon helped Martin Luther carry out the purpose of the Reformation, I wanted to help Jerry Falwell carry out the purposes of Thomas Road Baptist Church and Lynchburg Baptist College. (Towns interview four, personal communication, Aug 7, 2009)

This unique relationship between Falwell and Towns gave support to the ongoing work of the school and clear organizational direction.

The decision-making process was identified as being directed by Falwell. Decisions regarding administration and programs were made and many times were reviewed if they did not succeed.

> You learned that when Jerry made a decision, "Make a decision, make it work," you couldn't change his mind; you couldn't go to him and get him to change it. And Ed Hindson and I, on several occasions…if you get together with someone else, you go to Jerry and you tell him, "This decision was made," and you don't

223

criticize what he did but you come with a better, "This is what we think is a better thing should, this is what we should do." If you don't make it ad hominem, you don't talk personally about why it was wrong. You don't ridicule him and say, "We made this decision." But Hindson and I, Bill Paul and I, "We think this is what we ought to be doing because," and such reason. "Ok, let's do it." If you know anything about Jerry, he never did a post mortem on something that went wrong. We never talked about things that went wrong. He always talked about the next thing he was going to do right. (Oral History Interview of Towns, Aug 8, 2010)

The efforts of Falwell to make decisions and to continue to move forward after a failure was characteristic of Falwell's decisive leadership.

A part of this unique relationship was supported by the unique roles in which Towns and Falwell served within the school. Towns articulated on several occasions during convocation that Falwell had stated he would raise money for the school, build buildings, recruit students, and set the vision of the school. Towns would work on academics through hiring faculty and setting academic programs. Together they would build the greatest university in the world (Convocation, 01/16/2013, 1/14/2009, 4/16/2008).

Towns was willing to follow Falwell's lead and work to find creative solutions. During the layoffs that resulted from Black Friday, Towns worked through the staffing and restructuring as he worked with faculty to teach the necessary courses for the school and eliminate classes and programs as needed.

We didn't lose faculty in our darkest days, brother Cline. People bought into the

vision, the power of Jerry's vision. You know, we really believed that we could

train young people who would change the world and some of our greatest young

people came from the hardest of times. I think back of those students, back in the

'70s riding buses all over the place. I think in the, the mid-'80s, dark financial

days, the kids stayed here, the kids stayed with us. They believed in the training

they were getting and there was such a degree of commitment, "We came here to

serve God. We're going to become champions for God." (Oral History Interview

of Towns, July 23, 2010)

The focus toward the mission of the school gave direction during the hard times

experienced by the university.

Towns was always affirming of Falwell when relating stories regarding the

growth of the school and the faith exercised by Falwell. During a convocation sermon on

faith Towns stated, "Falwell had a bold faith, that lead to bold prayers that lead to bold

action" (LU Convocation, 4/16/08).

An unpublished manuscript by Towns (2009) entitled *Big Bold Extraordinary*

Faith details numerous stories regarding Falwell and his actions of faith. Towns says of

Falwell purchasing the land for Liberty Mountain:

Is this a leap of faith in the dark? Is buying a piece of property when you don't

know where the money is coming from a leap into the unknown? You might not

call it a leap in the dark because you have a different meaning for the word *dark*.

Perhaps it is best described as "a leap into the unknown" to fulfill a dream God

225

had planted in the heart of His servant who knew he was doing what God has

commanded. (Introduction, p. 2)

This account and many other stories illustrate how Towns worked through the realities of

leading within Liberty University as he worked alongside its founder and other leaders.

Human Resource

Boman and Gallos (2011) believe that the bedrock of effective human resource

leadership is a capacity to encourage people to bring their best talents and selves to their

respective work. Effective leaders do this in several ways: open communication,

empowerment, effective teamwork, supporting coaching and caring, and hiring the right

people. (p. 105)

Guiding Question 6: How did Towns manage the skills of his faculty and lead in the

area of faculty development? How were people hired, managed, coached, and supported?

The research from this study will give insights in to the human resource

perspective of Towns. The human resource assessment of Towns will include the

observation of how Town empowered employees, worked with the faculty in teams while

giving support and care. A review of the process of hiring faculty will also be key in this

assessment.

Effective Teamwork

Towns served the growing faculty of Liberty University for over 38 years

working to hire, develop, and encourage them. One area in which he sought to empower

others was his work with colleagues. An associate dean to the school stated:

I felt free to go and talk to him and to say, "Dr. Towns. I messed up, I'm taking

care of it, but I messed up." I was never afraid of getting yelled at or shouted

226

down. I mean he just has a really good spirit about working with him and that

comes through in his meetings. We will have meetings with the 45-50 faculty

members within the School of Religion. Like the Deans Council it's structured,

but it's relaxed and we get things done. (Interview three, personal communication,

Aug 5, 2009)

The team environment that existed with the faculty encouraged employees toward

effective relationships and collaboration.

Towns worked toward involvement and participation in decisions. Towns gave

insight into how he set expectations for faculty:

I hired people to contribute to the organization. As a first generational leader, you

simply hold out expectations of your faculty. I constantly said I wanted them to be

a "Renaissance man" or "Reformation man" I would describe the scholar teacher,

the one who was writing articles, writing books, surrounded by a number of books

in his study, on his desk, and they walk from that environment to the classroom to

inspire students with the knowledge they have learned. (Towns interview three,

personal communication, April 8, 2012)

These expectations toward faculty were a part of high expectations that challenged them

to excel in their roles.

Faculty served in teams to solve problems and to create action. Faculty minutes of

the School of Religion display a faculty that worked consistently to grow, elevate,

develop and manage multiple areas of academic function. The faculty developed a

process to develop academic programs and course listings. Committees of faculty

members were consistently established and actively studied and recommended revisions

227

and changes to existing programs. Working committees reviewed and developed new academic programs and study requirements. The School of Religion faculty meeting records from the archives of the Jerry Falwell Library show a continual review of curriculum changes, new degree program recommendations and the addition of degree concentrations (LU Library Archives, SOR FAC, 1979-2000).

Numerous documents from faculty minutes display faculty teams and committees that existed within the School of Religion. Committee reports from 1982-1983 identify the faculty teams: Doctoral Studies, Faculty Life, Graduate Studies, Theological Lectures, Student Life, Library, and Deans Council. Committee reports from 1990-1991 indicate some of the same teams with some adjustments. Faculty Committees: Graduate Studies, Doctor of Ministry, LUSLLL, Serving Council, Evaluation and Assessment, Library, Faculty Life and Promotion (LU Library Archives, SOR FAC, 1979-2000).

Accreditation always gives a chance for review. This process was every ten years. The activity of working through requirements and the documentation required by accrediting agencies gave the School of Religion an opportunity to review their work as an academic school with in the university. Accreditation documents and reports document the team efforts of faculty in examining the work of the school. Accreditation materials including self-studies of the school give listings of teams from each school that worked on these reports. In a 1986 Liberty University Self-Study, Towns is listed with 14 additional faculty members of the School of Religion having compiled the report for the SOR portion of the study (LU Library Archives, SACS Accreditation Materials, Record Group 39).

Towns consistently attended faculty meetings and gave important interaction with the faculty at these meetings. SOR Faculty Meeting Minutes document the consistent attendance of Towns at these meetings. He regularly attended the meetings and his interactions are noted consistently in the meetings. He would give input and lead discussions as the faculty reviewed reports and recommendations (LU Library Archives, SOR FAC, 1979-2000).

Support, Coaching & Care

Towns worked in the area of supporting and coaching faculty by calling them to a set of common expectations. A professor commented on the commitment to excellence:

> We have got some very brilliant scholars in the School of Religion and I think
> that they respect him because he not only has the evangelistic thrust and the
> conservative commitment but has the emphasis on doing things with excellence.
> Supporting faculty going to Evangelical Theological Society or writing,
> presenting papers, or doing things like that. He is very supportive of that. He
> talks to the School of Religion faculty as being Renaissance men in the sense of
> thinking about the classics and so forth in other words not just preaching the word
> in the classroom, but really being scholars and being models in their scholarship
> as well as communicating very clearly and seeing lives changed through what
> they are doing. (Interview two, personal communication, Aug 4, 2009)

The high level of support set a high expectation toward scholarship and academic excellence.

Towns has been noted for his coaching abilities and for his development of not only faculty, but graduate assistants. In interviews for this study, several of Town's

former graduate assistants noted his role in mentoring them through graduate school and toward the earning of doctoral degrees. Four members of the teaching faculty of the School of Religion were once graduate assistants for Towns and were interviewed for this study. Each faculty member noted his coaching skill and mentoring in their academic and spiritual development.

Hiring

Towns shared founding insights and principles regarding the school and what actions were taken regarding hiring faculty. The school began interviewing and hiring faculty from its outset.

> Faculty were interviewed, and during the first and second year I hired 22 new faculty members for teaching positions. We looked at their commitment to the Great Commission, their willingness to join TRBC, their commitment to the fundamentals of the faith, their commitment to the separated Christian life, and finally we looked at their academic degree. The lack of an academic degree would disqualify a candidate, but it was never the first criteria for determining the employment of a candidate. (Towns Interview four, personal communication, Aug 7, 2009)

The criteria for faculty was toward spiritual excellence as well as academic achievement.

Dr. Jerry Falwell preached a sermon with five points indicating the criteria to keep Liberty University committed to the original vision of its founders. He believed that if these five criteria of principles were violated, that would indicate a first step towards compromise and the collapse of Liberty University as a Christian institution. The first and last points address the area of faculty:

230

1) Every faculty member must be a born again Christian committed to the fundamentals of the faith.

2) Every student must be born again and give a testimony to that experience.

3) Bible courses must be required of all students.

4) A Christian service assignment would be a requirement for all students.

5) Weekly required chapel/convocation was required of all students and faculty.

   (Towns Interview four, personal communication, Aug 7, 2009)

Towns and Falwell worked to hire persons with a common biblical foundation and a practical commitment to the local church. It was essential that faculty model the theology of the founders of Liberty.

Jerry and I are very similar in our beliefs. Ron Hawkins made the assumption one time, he said, "Elmer, you and Jerry are closer together than any other two people on campus. When Jerry's against something, you're against it. When he's for something, you're for it." And he said, "When it comes down to doctrine, whether it happens to be the intricacies of the rapture or the tribulation…" because we were trained out of that same background, we agreed. So I used my theology, which was Jerry Falwell's theology, to reach out and to examine people to come and teach for us and so I wanted people who were pre-millennial, were pre-tribulational. I wanted people who were local church. I wanted people who were baptistic. I wanted people who were soul winning. In the early days, we said, "Every faculty has to be involved in some ministry at Thomas Road; preaching, visitation." Dr. Hughes came and ran a bus route in his first two years. And that

bus route became Heritage Baptist Church which is the second largest church in the city today. (Oral History Interview three, July 23, 2010)

This emphasis on serving the local church and working toward evangelistic efforts was vital to the founding values of the school and of new faculty.

Towns insured interviews were conducted in order to find a consistent philosophy of education

I always began the interview asking them about their local church experience, about their salvation experience and their assurance of salvation. I always wanted to know about the commitment of their spouse to their ministry and I wanted to know how they fulfilled God's calling in their life. Usually during this interview questions about doctrine and lifestyle were answered thus qualifying a person for hiring at the new college. (Towns Interview four, personal communication, Aug 7, 2009)

Interviews involved a broad range of criteria and focused in areas beyond mere teaching and academic skills.

New faculty were asked to engage in ministry. Towns was interested in their commitment to the local church.

All faculty members were required to attend chapel/convocation where Dr. Falwell communicated the spirit, principles and purpose of the institution on a weekly basis (Wednesday). Dr. Falwell preached every Wednesday, plus Sunday morning, Sunday night and Wednesday night. What was happening in the university was communicated to all of the church members, and what was happening in the church was communicated to all of the students. The growth of

232

the church impacted the growth of the university, and vice a versa, i.e., the growth

of the university impacted the growth of the church. Each became healthy

because of the other. (Towns Interview four, personal communication, Aug 7,

2009)

This communication allowed faculty to be aware of the continual connection that existed

between the church and the school.

Towns wanted to make sure that the faculty interview process was distinctively

Christian. An academic chair and professor stated:

Liberty's uniqueness among institutions comes from it being unapologetically

Christian that vision that Dr. Falwell trumpeted all the time, "Training Young

Champions for Christ." In the on-line program, we're training a lot of middle age

champions for Christ. That's our distinctive the commitment to being a Christian

institution means that it is mandated that our faculty be themselves committed

believers. When they are interviewed, part of the interview process is to tell us

about your relationship with Jesus. Tell us what you believe about how the world

came into existence. We have a strong creation science program here and are

committed to a young Earth creationist view point. That's a distinctive, a lot of

Christian institutions aren't committed to that. And we really do hold the line

there, we don't knowingly hire faculty who are evolutionist, that's part of the

interview process. I think that's probably the biggest thing that protects Liberty's

uniqueness. We stay very careful, we've kept that commitment and at some cost.

Frankly it's hard to find people with doctorates who are in the other disciplines

who are young earth creationist. A lot of good Christian people who believe that

233

God used evolution in the process and that Genesis 1 & 2 shouldn't be understood

in a literal fashion at all. We take it literally therefore, we wish them well we love

them and will pray for them and we're glad that God is using them somewhere

else. (Interview five, personal communication, Aug 7, 2009)

The doctrine of creation and a young earth perspective was essential in the hiring of

professors and became a clear benchmark for new faculty.

Towns looked for other areas beyond creationism. Faculty were examined for

commitments that extended to spiritual disciplines and common beliefs with the school.

I would carefully examine their actions, for their actions speak louder than words.

I would not just ask him about his philosophy of the local church, I would ask him

about his attendance practices, serving practices, and tithing practices. I would be

interested in a person's understanding of the purpose of the church, and his/her

commitment the Great Commission. As an illustration of membership, I would

want to know that person's commitment to baptism by water, and when they were

baptized and how, and how meaningful was it to them. I would want to know

what that person was doing to fulfill their spiritual gift of ministry in their present

ministry through the local church. Next, I would want to know a teacher's

method of testing their students. For what they test, and how they test, and how

they access their testing procedures, tells me what is important to them in the

learning process. I would ask them, "What kind of student do you want to turn

out from this college?" I would also ask, "What kind of Christian do you want

your student to become after he/she finishes this class?" Or I would ask, "How do

you want your student to minister once they finish this class of yours?" How a

234

prospective teacher viewed the Great Commission was extremely important to

me. (Towns Interview four, personal communication, Aug 7, 2009)

The ultimate pedagogy of the classroom was to be supported by strong Christian

believers who authentically practiced Christian disciplines and beliefs. A professor and

administrator gave insight in to the interview committee at Liberty University.

Dr. Towns and whoever is the dean of the seminary, serve as co-chairmen of the

faculty interview committee and the faculty interview committee interviews every

faculty member of Liberty University and they talk to them usually at least an

hour to two hours in terms of doctrine, worldview, origins, somebody from the

biology department asks them what their views are on the early chapters of

Genesis, and so forth. Then something personal, usually somebody from the

Counseling department or Psychology department. They make sure we have got

all the documents, we have letters of reference, transcripts and so forth and the

chairman of the department wherever that person is going to serve has already

talked to them but it's just to make sure again that there is this base agreement.

And it needs to be very close for somebody in the school of religion and the

seminary. Once in a while we will hire somebody with the understanding they

really have never gone to a Christian school and maybe they have only been

converted in the last couple of years they might not even know a view of

eschatology. You can tell from their discussion that they are wanting to grow,

wanting to learn, wanting to be connected with Liberty University but that is a big

part of the faculty interview committee. (Interview two, personal communication,

Aug 4, 2009)

These thorough examinations were necessary for the hiring of faculty that matched the worldview and doctrines of the school and its philosophy of Christian worldview integration.

Faculty hiring practices naturally extended to the reality that a faculty member might not be a good fit for the school. Towns reflected on the way these standards were maintained:

> As we moved into the second generation 1990-2010, we had to deal with the faculty in a different way. In the first 20 years, we almost said that we had tenure by default, because almost no one was ever fired for incompetency, laziness, etc. However, Jerry Falwell always said, "We will never have tenure, because that breeds laziness and incompetency." Perhaps that statement by Jerry caused many people who were teaching at Liberty to leave. Those who stayed understood the rules, and knew they had to be outstanding to stay at Liberty. Hence, another way we communicated exceptionalism. (Towns interview three, personal communication, April 8, 2012)

The practice of no tenure kept the faculty committed to the conditions with which they were hired.

> In the School of Religion and the seminary, there were two or three cases where faculty was dismissed because of doctrinal diversion, meaning they no longer agreed with the statement of faith of the institution. Some of these I called in and confronted the faculty member with what they were teaching which was contrary to the Doctrinal Statement. In almost all occasions I did not have to say, "You are fired" rather they knew our expectations and submitted their resignation. Firings

236

happened on two or three occasions in the middle of the semester. I would have a

check prepared paying them for the end of the contract year. I would meet with

this faculty member; tell them that because of their doctrinal problems, they

would no longer be teaching in their class. I would give them a check for the end

of the year. On the back of the check I wrote something to this effect,

"Endorsement indicates agreement with the terms of termination from Liberty

Baptist College." (Interview three, personal communication, Aug 5, 2009)

This example of working to stay true to the doctrinal convictions for the faculty was vital

in staying committed to the founding principles of the school. Towns also recalled how

faculty could be terminated for non-doctrinal issues:

There were other instances where faculty members were not renewed for lifestyle

and/or attitudes. On one occasion when the University was extremely tight with

finances one faculty member went in to get his paycheck before Thanksgiving

holidays but there was no money to pay, and he was told that the paycheck would

not be available till 2 o'clock Monday (the usual practice of the University). This

faculty member lost his cool and proceeded to chew out the secretary in a

confrontational and loud manner. He didn't know about the vice-president in

charge of finances was in the next room listening to everything he said. I got a

phone call from the vice-president, telling me, "I am going to sign that man's

check through the end of his contract year, but I will not sign a single check to

him after this contract year is over." That faculty was non-renewed for un-

Christian like attitude. There have been other incidences of faculty that were

dismissed (immediately) because of moral failure. Again, their contract was

237

honored throughout the end of their contract year. (Interview three, personal

communication, Aug 5, 2009)

Towns recognized the necessity of quality faculty and the need for their worldview,

doctrine, and lifestyle to reflect the values of the school.

Symbols

The symbolic view of colleges and universities focuses on understanding the roles

of meaning and belief. Bolman and Gallos (2011) believe that the effective academic

leader must communicate the meaning of the institution and work towards

communicating the vision and direction of the school. The leader communicates an

inspiring message of belief that shapes and conveys the impact purposes and values of the

organization (p. 110).

Guiding Question 7: How did Towns communicate the meaning, purpose, and values of

the school?

The research in this section will give insights into the symbolic leadership of

Elmer Towns. The study will examine how symbols and stories were used to

communicate meaning, purpose and values of the school.

Symbolic Leader

Falwell and Towns worked to envision a school that was training leaders. They

worked to give a compelling vision. A dean and former student gave insight:

I think first of all it was Dr. Falwell and Dr. Towns, the early guys that were

doing this being sensitive to God's leading, because I really do believe if God had

not built this house it wouldn't be here today. They were the individuals that God

used and they were sensitive to his leading from the stand point of the Bible and

theology and the fact that it was going to be important that we remain true to

sound doctrine. I think they saw the importance of that early on, but I also think

they saw the importance of providing a sound academic education for students

who had sound biblical principles and their theology. Dr. Falwell wanted to

change the world. And that's why he coined the phrase "Training Champions For

Christ," those weren't just words to him he really did mean it. So I guess tying

the two together is what I see. When we have early student orientations or College

for a Weekend where parents are bringing their sons and daughters to look over

Liberty, they really are listening to hear two things. Parents want to know if we

are spiritually on track. They are looking for a Christian education, but they also

want to hear that it is academically excellent. So you know when our students go

out of here and they get into medical school, they get into law school, they go on

to other institutions to work on masters and doctorates it tells me "Wow" we have

a sound academic program but we also are helping them leave spiritually ahead of

where they were when they came in. (Interview one, personal communication,

Aug 4, 2009)

The statement, "Training Champions for Christ," was an ongoing emphasis in the life of

the school. The literature of the school and the website of Liberty University uses this

phrase in great detail. It has become the tagline for all correspondence. Dr. Falwell

began using "Champions for God," (Word of Life, newsletter, 1971) then it later became

"Champions for Christ." (McClellan, 1996, p. 91)

Another statement was, "If it is Christian it ought to be better." This was a way

that Falwell sought to convey the expectation of excellence. Towns recalls:

239

Almost from the beginning there was an unwritten presupposition of exceptionalism. We communicated that our school was exceptional, there was none like it. We communicated to them, that we expected them to be better than the average student; we expected them to excel in their life's commitment. Jerry and I wrote a book in 1973 "Capture Your Town for Christ," and we expected every pastor to go out and be the most powerful instrument for God in their community. What we expected of pastors outside of Lynchburg, we expected our students to do the same thing, where they finished the college. We expected them to be exceptional. Jerry used the term, "If it is Christian, it ought to be better." That is a term that he repeated almost every month, throughout the next thirty-six years of his life. (Towns Interview three, personal communication, April 8, 2012)

Towns and Falwell were committed to challenging student and faculty toward excellence in all areas of the school and in their lives.

A third statement was, "Keep the chapel hot." This was a way that Falwell and Towns sought to display role models of persons they felt reflected the founding ideals of the school. Towns stated:

In the early days we had a rule, "Keep the chapel hot." By that we meant we did not allow faculty to preach, because we considered that they would be outstanding in the classroom, but not necessarily representatives of great ministries. So from the very beginning, we had the outstanding pastors of America come to Lynchburg and tell their story in chapel. (Towns Interview three, personal communication, April 8, 2012)

Chapel was a way to model excellence and exceptionalism to students.

A final symbolic aspect was the school logo. The school logo visually represented several founding principles. Towns discussed its origin:

> I figured, you know, the school needs a seal and so I began to think about it. Now, the front cover of the book that Jerry and I had done was called Church of Flame. It had a flame coming out of a local church which was the front sketching or drawing of Thomas Road Baptist Church. So I took that and put it down and then I drew an eight sided octagon around it; it was a frame. And that eight sided octagon stands for the eight sides of the old Thomas Road Baptist Church, you remember? Jerry had a, a drawing by Thomas Jefferson of a chapel that was going to be eight sided and Jerry took that drawing and made it much larger. So, here was symbolism. I put a Bible at the bottom; we were Bible based. I took a church at the center; we're going to be a church centered university. I put a flame; we're going to be evangelistically flamed with eight sides. And then I put a ribbon around it. I took it in to our art room to Bud Fisher. I said, "Clean this up, make it look nice." He did and so that's the symbol on our ring and that's the symbol of the school's to this day. And so it really came out of those three things; Bible, evangelism, and church. Those three things became, made Liberty great. (Oral History Interview of Towns, July 13, 2010)

The seal of the university was updated in 2016, but still retains the elements of the flame, the Bible, the octagon, and the year of the schools founding.

Story Teller

Towns always had a place in telling the vision and purpose of the school as co-founder. But after the death of Jerry Falwell, that role increased. He began to convey the

241

founding and purposes of Liberty University with greater frequency. From 2007 – 2013, Towns spoke on average of once a semester in convocation. In these messages he gave lengthy recounting of the school's founding purpose and of events that had shaped the school (LU Convocation, 2007-2013). The titles of the messages and themes were: God has a plan for your life; Be a champion for Christ; You can change the world for Christ; Vision is necessary to accomplish God's plan for your life; Determine to act in faith and be a champion for Christ. These messages were illustrated by the retelling of the story of Liberty University and how these themes were present from its founding.

Towns was effective in reflecting the intentions and premise of the school. A faculty member reflected on his role as story teller:

> Towns voices the heartbeat of the original direction of the school. He is older now and probably his connection to the young students is becoming increasingly distant. I think he does still enjoy it and sometimes you hear the students talk about some of his cheesy jokes. I think he feels like, and in this respect he is probably right, he really does voice the heartbeat of the original direction of this institution. Why we came to be and what we're trying to do. (Interview six, personal communication, Aug 7, 2009)

Another faculty member shared an insight regarding Towns and his communication of the founding of Liberty,

> It was a good approach you know there's a legacy that's beyond just the man of Towns. There is the legacy of the initial dream. While age might happen and things change, new people take over in leadership. You still got to have faith in

that initial dream that one had many years ago and stick to that. (Interview seven, personal communication, Aug 7, 2009)

The communication of that dream through stories has keep the dream and the vision of Liberty's founding alive for the students, faculty, and alumni of the school.

Towns identified several stories and slogans have been vital in communicating the vision and mission of the school:

- The phone call between Jerry and me on the last Sunday night in January 1971, the night we established that we would build a Christian Liberal Arts College and not a Bible College, and that we would build it on a three-legged stool i.e., academic excellence, innovation and cutting edge technology, and evangelism soul-winning. In that phone call we determined that he would be president, and that the college would be an extension of Thomas Road Baptist Church, and students would participate fully in the life and ministry at Thomas road Baptist Church.

- June 1st, 1971, how Jerry and I went to Mountain View Baptist Church and began the "doorkeepers" fundraising appeal.

- How Jerry and I decided to give away a free trip to Israel to recruit students to the school.

- The call for all students to fast for one million dollars, Spring '71.

- A plan to preach the Gospel on every radio station in the world, so that we would reach everyone in the world in one day, Spring '71.

- A plan to have 10,000 in Sunday school and be the first to ever to reach that goal, November '71.

243

- Wayne Booth, Bill Burris, and Tom Betty taking Jerry up to the Carter Glass farm and telling him they would donate that farm to him to build his university. The story of Jerry walking around and saying, "I see it all… i.e., the academic community, recreational community, the living community."

- The story of February 1977 where all the students met in the snow, Robbie Hiner saying, "I want that mountain," and we prayed for God to give us that mountain. That kicked off the brick campaign, and by the fall of that year, three buildings were built and occupied on campus.

- Jerry's prayer changed from 5,000 students to 50,000 students.

- Praying for $5 million to build 7 dormitory buildings on the hill next to the chapel.

- Fasting and praying for Charles Hughes to be healed and speak in commencement May '78.

- Fasting and praying for Vernon Brewer to be healed of cancer April 25, 1985. (Towns interview three, personal communication, April 8, 2013)

Each of these stories are noted in the writings of Towns and Dr. Falwell and were used in the conveying of the mission, purpose, and history of the school.

CHAPTER SIX

SUMMARY AND CONCLUSIONS

The research methods of this study based on Padilla and Bolman and Gallos provided a template for examining the leadership traits of Elmer Towns. The work habits and communication patterns of Towns were identified as he served in the roles of co-founder and Dean of the School of Religion at Liberty University. The detailed organizational concepts of the school at its founding were distinguished in a pattern to give clarity to his influence and guidance.

Research Purpose

The purpose of this qualitative, single case study was to examine the leadership traits of Elmer Towns and the strategies he employed as the co-founder of Liberty University. In order to accomplish this purpose, the behavioral traits, work habits, communication patterns and organizational concepts of Towns during his tenure of 38 years at Liberty University. The *portraits of leadership* patterns gave a means to explore the background of Towns and to understand his leadership within the complex organization of Liberty University. His background, education, and life experiences prepared him for his academic roles at Liberty University. His ideas and organizational concepts were valuable to the institution and key in regard to its ongoing purposes. The *reframing* patterns were vital for the researcher in discovering a lens through which to study Towns as an administrator, teacher, mentor, and leader.

Research Questions

The study sought to answer a series of guiding questions to assess the leadership traits of Towns in regards to the portraits of leadership and reframing patterns.

1) How has Towns' background, significant mentors and formal education defined his patterns and behaviors of leadership?

2) How did Towns govern the complex organization of the School of Religion in terms of governance, internal operations, academic functions, and student affairs?

3) How did Towns exercise transformational leadership and display effective interaction between leaders and followers?

4) What was Towns' strategy for structuring the school and for implementing clear logical policies and procedures? What was the organizational culture and how was it structured?

5) How did Towns negotiate for resources within the university and manage the process of change within the school? What were his significant political struggles and how did he manage them?

6) How did Towns manage the skills of his faculty and lead in the area of faculty development? How were people hired, managed, coached, and supported?

7) How did Towns communicate the meaning, purpose, and values of the school?

Implications of Research

The research proposes that Towns' leadership was vital to the founding of Liberty University, and his role as co-founder was one of influence in working with Dr. Jerry Falwell and others in order to establish the founding principles of the school. His passion for teaching and administrating allowed Towns to serve within the university and to

effectively guide the School of Religion in its vital role within the school's academic programs.

Profile of Dean

Towns provided an example of the childhood factors and leadership characteristics in his initial development into an academic leader.   He overcame difficult circumstances. He demonstrated resiliency in his childhood, and the influence of his mother in his life was evident. She was determined to instill strong character and a strong work ethic in his life.

Several significant mentors were identified in his childhood and early academic relationships. The relationship with Jimmy Breland and Miss Logan are significant in each respect. Mr. Breland saw his role as impacting the lives of young boys by teaching them and living an authentic faith. This role model was an example to Towns and provided a support system within the church that allowed meaningful and significant relationships. Miss Logan saw potential in a young boy and was determined to motivate him to rise above his insurmountable circumstances. Her introduction to simple patterns of life, such as hygiene and dress, were vital in preparing Towns for the future. Her additional challenges toward reading, learning, and writing were significant elements in that they became life-long pursuits for Towns.

When Towns became engaged in college and graduate studies, he developed his writing and speaking skills on a variety of subjects. The academic environment at Dallas Theological Seminary was rigorous and gave Towns a desire to write on what he was learning and studying. He was also challenged to write articles and began a love for writing journalistic articles that allowed Towns to develop his skills in writing

journalistically at the age of 23. His pastoral experience in Dallas at Faith Bible Church and teaching at Dallas Bible College sharpened his speaking skills during this same time.

He was shaped by several of the great higher educational institutions in the evangelical world during his day, and he developed a strong Christian worldview and evangelistic zeal. Columbia Bible College, Northwestern College and Dallas Theological Seminary were exceptional Christian institutions delivering high quality conservative evangelical teaching. The professors became models for Towns in terms of academic rigor and passion for Christian beliefs. These men provided models for Towns to use in his future academic roles.

His educational teaching and administrative experience shaped him for the future. Towns held academic positions immediately after graduate school and showed exceptional leadership beyond many of his peers. He became an assistant professor of Christian education at the age of 26. He was a president of a Bible College by the age of 29. He had published several books by the time he was 31 years old and was the co-founder of a college at the age of 39.

Complex University

The early student affairs policies and standards of Liberty University were developed by Towns. The organizational standard for student affairs entitled the "Liberty Way" became the guiding document for students. The spiritual development of students was integrated into the life of the school by Towns. This discipleship model allowed all residential students to have an opportunity to be developed and mentored. Christian service was a key principle that has remained a core focus of the school. Towns saw the

discipleship of students and their outward focus in service as traits to be carried out by all members of the university.

Towns focused the school toward academic excellence, cutting edge creativity, and local church focus. He also ensured a local church connection and a strong program toward training ministers and leaders for the churches in America. His founding principles of higher education were connected to the local church and the college was a means through which the church equipped students both inside and outside of the classroom. Towns was able to provide academic expertise and work with faculty to build a strong foundation for future development. He worked in a role as an academic dean for both the School of Religion and the Liberty Baptist Theological Seminary.

Leadership

Towns exhibited transformational leadership in several areas of the university. He worked to display authentic leadership as he engaged in teaching within the classroom and worked to administrate the School of Religion. His passion for teaching was a means through which he was able to mentor leaders and to influence the larger student body. Towns saw his role in teaching core classes as a way to stay in contact with students. These actions were accomplished within the context of the school while he challenged students toward a bold faith for their future.

Towns modeled the leadership trait of persuasion and sought to use his influence toward asking others to accomplish tasks and purposes of the school. His goal was toward challenging faculty and school leaders toward achieving common goals.

Towns was authentic and transparent as he modeled leadership for school faculty and students. His communication patterns were direct and always encouraged persons to achieve the task assigned. His integrity and character supported his leadership as credible.

Towns challenged students, faculty, and church members toward spiritual growth. The classroom was a place to teach spiritual principles and areas of Christian maturity. He led faculty by modeling Christian spirituality in his desire for faculty to grow and develop themselves and others. His influence on the larger evangelical Christian community was vital to his larger leadership role as co-founder and toward the academic credibility of the School of Religion.

Structure

Towns structured his personal work through the strong work ethic that involved teaching in the classroom, administrating academic areas, working in the church, and traveling to speak and lecture throughout America. This level of personal commitment toward a structured pattern of work was vital for Towns. The management of the school was characterized by the ability of Towns to delegate tasks and to work toward the solution in solving problems.

Towns displayed leadership traits as he worked diligently to use his gifts in teaching and administration. He worked toward being a role-model to faculty in teaching and in writing. He worked to delegate tasks and worked toward the purposes of the school. He managed and administrated the School of Religion with efficiency and excellence in order to influence the entire school.

His focus was toward writing class workbooks, textbooks, and also books that he published for the larger evangelical church community. He worked to model the habits necessary to be both a teacher and a scholar.

Politics

Towns set a clear agenda for the faculty of the school and had a clear understanding of how the School of Religion accomplished the mission of the school. He built networks within the school, church and larger evangelical community. As co-founder, Towns used his influence where possible, but Falwell took the lead in the direction and vision for the school. Towns worked to map the political terrain as the school experienced turbulent times.

Human Resources

Towns worked to empower employees by giving faculty a role in the decision-making process for academic programs and the guidance of SOR's academic activities. He worked toward the care and support of faculty by engaging faculty through faculty meetings, one-on-one engagement, and personal encouragement. Towns worked diligently to hire faculty that reflected the mission and purpose of the school. Faculty were screened and vetted for their commitments to the founding principles of the school.

Symbols

Towns sought to reinforce the symbolic statements of Liberty such as "Training Champions for Christ" and "If it is Christian it ought to be better" by working toward the aims of Christian exceptionalism and excellence. His design of the original seal supported the founding aims of the school. After the death of Dr. Falwell, Towns became a major communicator of the founding purposes and values of the school. His role in

telling the founding stories and significant events in the life of the school displayed his role in communicating the meaning and founding values of the university. The telling of these stories kept the dream and vision of Liberty's founding alive for students, faculty, and alumni.

Application of Research

This study is an application of the Padilla's *profiles of leadership* patterns of leadership that characterized the leadership traits of six university presidents in order identify how their background, mentors, education, and adult experiences shaped their leadership with the setting of a complex organization of a university. These patterns were applied to the role of an academic dean and the study seeks to establish a framework of leadership analysis. In addition, the study also employed the *reframing* patterns of Bolman and Gallos in order to establish an academic leadership lens in the examination of leadership traits and behavioral patterns.

This single case study should be viewed as a means to clarify the leadership traits, work habits, communication patterns, and organizational concepts that Dr. Towns implemented during his tenure at Liberty University. The study has limited generalizability to other applications and its findings would be viewed as tentative and in need of further research. The research does, however, have application because of the nature of triangulation and the ability to analyze the leader in his context for several years. The research can give tentative leadership principles within the context of a university organization.

The phenomenon of leadership is varied and the actions within an organization toward circumstances and changing landscapes within a complex organization are

252

multiple. The value of examining the leadership behaviors and patterns of other academic leaders provides a framework to draw understanding and insight for leaders in their context. This benefit to other leaders is seen in understanding the role Dr. Towns as co-founder and Dean of the School of Religion and the experience he brought to the beginning of the school. The transformational leadership of Towns is identified through authentic relationships, focusing on teaching, and the mentoring of faculty and student graders.

The research project supports the research of Bolman and Gallos by applying the leadership practices of Dr. Towns into "reframing categories" that apply to higher educational leadership. Determining how Towns modeled and implemented these areas may be helpful to other academic leaders as they carry out their work.

In light of this application, benefit is realized by understanding how he structured the school as well as both his personal work and academic work. Towns focused on delegating tasks in order to assist in the administrating of the School of Religion. He managed and built networks upon which he drew to manage differences and to deal with the political realities of the school. His focus was toward setting an agenda for the School of Religion and working to complete its mission. He respected differences and responded ethically during school crises. The human resources frame was reflected in his work to develop faculty and staff. Towns coached faculty and empowered them to excel and to make decisions for the school. He worked to hire faculty for the school that reflected its mission and encouraged them to carry out the work of the school. Towns created symbols and traditions that were used as a means to communicate the founding purposes and values of the school.

Suggestions for Further Research

The study investigated and analyzed the establishment of a Christian college under the leadership of two co-founders and the ongoing leadership of one of these founders. The primary purpose of the case study was to examine the leadership of Dr. Elmer Towns as co-founder and dean of the School of Religion for 33 years. The primary purpose of this qualitative, single case study was to examine the leadership traits of Elmer Towns and the strategies he employed as a co-founder of Liberty University. Additional research may provide a deeper understanding of Dr. Towns' leadership and additional study of *portraits of leadership* and *reframing* patterns in the Christian higher educational context.

Recommendation 1

A case study of the writings and the class notes of Towns could study the leadership principles Towns articulated toward the leaders of churches and other Christian organizations. Insight could be gained regarding the principles articulated to pastors of growing churches and other religious institutions. The identification of these principles could identify traits and habits necessary for the growth and vitality within these organizations.

Recommendation 2

A multiple source case study could be conducted regarding Towns' leadership traits and behaviors in comparison to other academic leaders. A study could expand the research to include the role of multiple academic leaders within Christian universities. This study could be done based on the *portraits of leadership* principles from Padilla and the *reframing* principles of Bolman and Gallos.

Recommendation 3

A study with a qualitative approach could be done with greater detail to statistical data regarding the growth of Liberty University. The research could examine the growth of Liberty University looking for patterns and relationships in regard to its exponential growth. It would seek to identify both internal and external factors that contributed to the growth of the school.

Recommendation 4

A study of Liberty University could be conducted regarding the perceptions of alumni towards Towns and his influence on them during and after their time as students at Liberty University. The study would examine how exposure to Towns through classes and course workbooks at Liberty University challenged them in the areas of worldview, church growth and spiritual practices and habits.

Recommendation 5

A study could be done of Falwell according to the *portraits of leadership* patterns of leadership. Dr. Falwell served as co-founder, chancellor and president of Liberty University from 1971 until his death in 2007. He gave leadership in all areas of academic life and was the driving force of the school's vision and mission. A single case study could clarify the leadership traits of Falwell and strategies he employed as president, chancellor, and co-founder.

<p align="center">**Conclusions**</p>

The purpose of this qualitative single case study was to examine the leadership traits of Elmer Towns and the strategies employed as co-founder of Liberty University. The purpose was accomplished by assessing the behavioral traits, work habits,

communication patterns, and organizational concepts he employed as the Dean of the School of Religion.

In order to accomplish this purpose, the study examined Towns as he applied leadership traits and actions to the School of Religion and worked to guide the school to remain true to its founding principles. Then *portraits of leadership* patterns of Padilla gave a context in which to consider leadership within the context of the university.

Research identified key principles, patterns, and strategies demonstrated by Towns. These leadership results were also viewed through the *reframing* lens of Bolman and Gallos as a way to identify the structural, political, human resource, and political aspects of the university setting.

Some of the findings could benefit other colleges by the observation of leadership behaviors and as a way to examine the multifaceted lenses of the complex organization known as the university. The research could also give insight into the founding activities of establishing a new school of higher education and the commitments necessary to sustain its long-term growth.

Towns was an academic leader that served with distinction. He was diligent in focusing the school toward Christian principles and foundations, while serving in a significant teaching and administrative position. His leadership and influence upon the university is evident and he is a model for other academic leaders to follow. Towns was a leader who promoted the mission of Christ in higher education and sought to encourage a Christ-centered focus that emphasized excellence and character development in students. The conclusion of this study is the affirmation of Dr. Elmer Towns as one of the most

influential Christian leaders in Evangelical Christianity and as a major role model for other academic leaders to follow.

APPENDIX

INTERVIEWS

Interview Questions for General Interviews

Research Purpose

The purpose of this qualitative, single case study is to examine the leadership traits of Elmer Towns and the strategies employed as co-founder of Liberty University. In order to accomplish this purpose, the study will assess the behavioral traits, work habits, communication patterns, and organizational concepts he employed as the Dean of the School of Religion.

Questions:

How do you view the impact of Elmer Towns on Liberty University?

Give your view on the leadership of Dr. Elmer Towns at Liberty University?

What do you see as the significant areas of influence to which Towns contributed to the structure and purpose of the school?

What emphasis and direction was given to the school by Dr. Towns that has contributed to its success?

How much of that vision was theological/biblical in nature?

How much of the success has come from general principles of education?

What makes the Liberty University model unique?

What process is in place to develop students?

What standards applied to hiring faculty?

How has Towns developed the faculty of the School of Religion?

How has the core curriculum changed over the years?

What drives the academic standards at Liberty University?

How has Towns influenced the curriculum?

Interview Questions for Dr. Towns - Second Interview

Model of Christian Higher Education and its Application at Liberty University.

Early Years

Which persons have most influenced your view of Christian Higher Education?

What models of Higher Christian education did you observe during your education and what were the strengths and weaknesses of those models?

What did you learn from the accreditation process of the schools with which you worked to gain accreditation?

When did you begin to see college as an extension of the local church?

How did you begin to recognize a way in which social science and research in church growth could work together as a way to discern how churches grow?

Did you see model a model for Higher Christian Education and for theology to discern principles for education and growing a college?

Definitions

What is your philosophy of Higher Christian Education?

What is your definition of theology?

What is your definition of teaching?

If you were assigned to discover a person's philosophy of education, what principles would you seek to examine? How would you go about discovering that philosophy?

Relationships

What is the relationship between faith and learning?

What is the relationship between theology and education?

What is the relationship between a liberal arts college and teaching a Christian worldview?

Application at Liberty

What was the core philosophy/theology of education that set the direction of the school?

What initial actions were taken to implement this philosophy of education?

What resistance was encountered to early actions?

How was faculty determined?

How was philosophy/theology of education communicated to new faculty?

How were interviews for new faculty conducted to insure an understanding of a consistent philosophy/theology of education?

What advice would you give to a church seeking to begin a college or university?

Supervision and Governance

Does the faculty handbook give clear directional statements about the philosophy of the school?

Do the bylaws and constitution give clear statements about the philosophy and theology of the school?

What is the role of the pastor of the church with the trustees, president, and faculty? How has this developed and changed?

Spiritual Development

What is the strategy for spiritual development with students?

What changes have been made in the "Liberty Way?"

How has the strategy for spiritual development changed and developed over the years?

What direct influence did you have on this area when the school began?

Curriculum

How does the curriculum for the liberal arts programs maintain a Christian/theological

perspective?

Why was the School of Religion and seminary established so early in the school's

history?

How was the original vision for the Christian workers program maintained in School of

Religion?

Instructional approaches

What instructional approaches are unique to Liberty?

How has technology been used in education?

What methods were encouraged by administration?

What methods are unique to Liberty?

Distance Learning

How did the distance learning begin?

How has technology changed?

Who has been the driving person behind the distance learning program?

Reframing Interview Questions for Dr. Towns – Third Interview

Structure

What distinctions exist between your role in the School of Religion/Seminary and the larger university?

How has your role as co-founder shaped the structure of the school?

How do you set measurable goals for faculty and then hold those persons accountable for the results?

How do you develop and implement clear logical policies and procedures?

Politics

How do you anticipate and deal with organizational conflict?

What strategies have been successful in negotiating for limited resources during you tenure at Liberty?

Human Resource

How do you mobilize people and resources in order to accomplish the objectives of the School of Religion/Seminary?

How do you foster participation and involvement in decisions for your departments?

What strategies have been helpful in building open and collaborative relationships?

How do you inspire others to do their best?

How do you grow in your personal and professional leadership? (self-monitor)

How do you monitor growth of your faculty?

Symbolic

What symbols, slogans, and stories have been vital in communicating the vision and mission of the school?

How do you see beyond current realities to create new opportunities?

As co-founder, what historic narrative do you enjoy telling often?

What rituals and ceremonies do you see as vital to sustaining the belief and mission of the

school?

REFERENCES

21 reasons why you should attend Lynchburg Baptist College. (1971, November). *Word of Life*, *10*.

Articles of Incorporation [Articles of amendment of the articles of incorporation]. (1972, January). Lynchburg Baptist College, Lynchburg, VA.

Banks, R., & Ledbetter, B. M. (2004). *Reviewing leadership: A Christian evaluation of current approaches*. Grand Rapids, MI: Baker Academic.

Bass, B. M., & Riggio, R. E. (2006). *Transformational leadership*. Mahwah, NJ: L. Erlbaum Associates.

Bass, B. M. (1985). *Leadership and performance beyond expectations*. New York: Free Press.

Beers, S. T. (2008). *The soul of a Christian university: A field guide for educators*. Abilene, TX: Abilene Christian University Press.

Benne, R. (2001). *Quality with soul: How six premier colleges and universities keep faith with their religious traditions*. Grand Rapids, MI: W.B. Eerdmans.

Blake, R. R., & Mouton, J. S. (1964). *The managerial grid: Key orientations for achieving production through people*. Houston: Gulf Pub.

Bogue, E. G. (1994). *Leadership by design: Strengthening integrity in higher education*. San Francisco: Jossey-Bass.

Bolman, L. G., & Deal, T. E. (2003). *Reframing organizations: Artistry, choice, and leadership*. San Francisco: Jossey-Bass.

Bolman, L. G., & Gallos, J. V. (2011). *Reframing academic leadership*. San Francisco, CA: Jossey-Bass.

Brady, T. E. (2002). Christian worldview and campus ministry. In D. S. Dockery & G. A. Thornbury, (Eds.). *Shaping a Christian worldview: The foundations of Christian higher education*. Nashville, TN: Broadman & Holman.

Brown, D. (1999). *A chronological presentation of the writings of Elmer L. Towns from 1986-1999.* (Unpublished doctoral dissertation). Liberty Baptist Theological Seminary.

Brown, M. C. (2000). *Organization & governance in higher education*. Boston, MA: Pearson Custom Pub.

Buller, J. L. (2007). *The essential academic dean: A practical guide to college leadership*. San Francisco: Jossey-Bass.

Bunn, C. E. (2010). *Navigating change and leading an institution of higher education: A case study of the missional leadership of a university president* (Unpublished doctoral dissertation). Southeastern Baptist Theological Seminary.

Burns, J. M. (1979). *Leadership*. New York: Harper & Row.

Burtchaell, J.T. (1991). *The decline and fall of the Christian college* (II)," First Things (May 1991): 30-38.

Burtchaell, J. T. (1998). *The dying of the light: The disengagement of colleges and universities from their Christian churches*. Grand Rapids, MI: W.B. Eerdmans Pub.

Carpenter-Hubin, J., & Snover, L. (2013). Key leadership positions and performance

expectations. In K. M. Cragg & P. J. Schloss (Eds.), *Organization and*

administration in higher education. New York: Routledge.

Chancellor details the path for Liberty to stay on track. (2011). *Liberty Journal,* (1), 13-

15.

Colby, A., Ehrilich, T., Beamont, E., Stephens, J., & Shulman, L. (2003). *Educating*

citizens: Preparing America's undergraduates for lives of moral and civic

responsibility. San Francisco, CA: Jossey-Bass.

Creswell, J. W. (1998). *Qualitative inquiry & research design: Choosing among five*

approaches. Los Angeles: SAGE.

Diekema, A. J. (2000). *Academic freedom and Christian scholarship*. Grand Rapids, MI:

Wm.B. Eerdmans Pub.

Dockery, D. (2002). Interview with Carla Sanderson, Provost, Union University. In D. S.

Dockery & G. A. Thornbury (Eds.), *Shaping a Christian worldview: The*

foundations of Christian higher education. Nashville, TN: Broadman & Holman.

Dockery, D. S., & Gushee, D. P. (1999). *The future of Christian higher education*.

Nashville, TN: Broadman & Holman.

Dockery, D. S., & Thornbury, G. A. (2002). *Shaping a Christian worldview: The*

foundations of Christian higher education. Nashville, TN: Broadman & Holman.

Dockery, D. S. (2008). *Renewing minds: Serving church and society through Christian*

higher education. Nashville, TN: B & H Academic.

Dr. Elmer Towns. (n.d.). Retrieved December 3, 2013, from

http://elmertowns.com/?page_id=27

Edelstein, M. G. (1997). Academic governance: The art of herding cats. In J. Martin & J.

    E. Samels (Ed.), *First among equals: The role of the chief academic officer*.

    Baltimore: Johns Hopkins University Press.

Educator-author Towns joins Thomas Road staff. (1971, March 15). *Word of Life*, *10*.

Etzel, G. B. (2005). *A chronological presentation of the writings of Elmer L. Towns from*

    1999-2005, noting the interrelatedness of his teachings and writings from 1980-

    2005 (Unpublished doctoral dissertation). Liberty Theological Seminary and

    Graduate School.

Falwell announces newest addition to TRBC ministries. (1971, February 22). *Word of*

    Life, *10*, 1.

Falwell, J. (1971, June). Where we stand. *Word of Life*, *10*.

Falwell, J. (1972, February). Why is LBC unique? *Word of Life*, *11*.

Falwell, J. (1987). *Strength for the journey: An autobiography*. New York: Simon and

    Schuster.

Ford, L. (1991). *Transforming leadership: Jesus' way of creating vision, shaping values*

    & empowering change. Downers Grove, IL: InterVarsity Press.

Founder. (2016). Retrieved June 2016, from

    http://www.liberty.edu/aboutliberty/index.cfm?PID=6921

Gardner, H., & Laskin, E. (2011). *Leading minds: An anatomy of leadership*. New York:

    Basic Books.

Gimelech, W. H., & Robson, K. J. (2008). Forward. In D. W. Wheeler, A. T. Seagren, L.

    W. Becker, E. R. Kinley, & D. D. Milnek (Ed.), *The academic chair's handbook*.

    San Francisco: Jossey-Bass.

Good, C. V., & Scates, D. E. (1954). *Methods of research: Educational, psychological, sociological,*. New York: Appleton-Century-Crofts.

Greene, A. E. (1998). *Reclaiming the future of Christian education: A transforming vision*. Colorado Springs, CO: ACSI.

Greenleaf, R. K. (2002). *Servant leadership: A journey into the nature of legitimate power and greatness* (L. C. Spears, Ed.). Mahway, NJ: Paulist Press.

Harvard business review on leadership. (1998). Boston, MA: Harvard Business School Press.

Hendrickson, R. M., Lane, J. E., Harris, J. T., & Dorman, R. H. (2013). *Academic leadership and governance of higher education: A guide for trustees, leaders, and aspiring leaders of two- and four-year institutions*. Sterling, VA: Stylus Publishing.

Hersey, P., Blanchard, K. H., & Johnson, D. E. (2008). *Management of organizational behavior: Leading human resources* (9th ed.). Upper Saddle River, NJ: Pearson Education.

Hirschman, D. W. (2013). The Leadership of Dr. Jerry Falwell. *Eruditio Ardescens, 1*(1), article 3. doi:http://digitalcommons.liberty.edu/jlbts/vol1/iss1/3/

Hu, S., Henderson, C., & Iacino, J. (2013). Student governance, committees, and advisory groups. In K. M. Cragg & P. J. Schloss (Eds.), *Organization and administration in higher education*. New York: Routledge.

Jones, T. P., & Senter, M. H. (2004). *Elmer Leon Towns. On Christian Educators of the 20th Century web-based database project funded by the Lilly Endowment*.

Retrieved February 29, 2012, from

http://www2.talbot.edu/ce20/educators/view.cfm?n=elmer_towns

Joseph, J. M. (2001). *The resilient child: Preparing today's youth for tomorrow's world*.

Boson, MA: DaCapo Press.

Katz, M. (1997). *On playing a poor hand well: Insights from the lives of those who have

overcome childhood risks and adversities*. New York: Norton.

Kennedy, J. W. (2009, September). *Liberty Unbound*. Retrieved September 12, 2009,

from http://www.christianitytoday.com/ct/2009/september/22.40.html

Kotter, J. P. (1990). *What leaders really do*. In *Harvard business review on leadership*.

Boston: Harvard Business School Publ.

Kouzes, J. M., & Posner, B. Z. (2003). *Credibility how leaders gain it and lose it, why

people demand it*. San Francisco: Jossey-Bass.

Kouzes, J. M., & Posner, B. Z. (2007). *The leadership challenge: How to keep getting

extraordinary things done in organizations*. San Francisco: Jossey-Bass.

Largest student body. (1971, October). *Word of Life*, *10*.

Leedy, P. D., & Ormrod, J. E. (2005). *Practical research: Planning and design.* Upper

Saddle River, NJ: Prentice Hall.

Lewis, P. V. (1996). *Transformational leadership a new model for total church

involvement*. Nashville, Tenn: Broadman & Holman.

Liberty Baptist College Catalog 1971-1972. (1971). Lynchburg, VA.

Liberty University College Catalogs. (1972-2007). Lynchburg, VA.

Liberty Way [Student honor code]. (2012). Liberty University, Lynchburg, VA.

Litfin, A. D. (2004). *Conceiving the Christian college*. Grand Rapids, MI: W.B. Eerdmans Pub.

LU Serve (CSER) Official Policy Handbook for Students. (2009). Retrieved April, 2013, from http://www.liberty.edu/osd/luserve/index.cfm?PID=18164

Lynchburg Baptist College Student Handbook 1971-1972. (1971). Lynchburg, VA.

Lynchburg Baptist College Student Handbook 1972-1973. (1972). Lynchburg, VA.

MacArthur, J. (2004). *The book on leadership*. Nashville: T. Nelson.

Marsden, G. M. (1994). *The soul of the American university: From protestant establishment to established nonbelief*. Oxford, NY: Oxford Press.

Marsden, G. M. (2006). *Fundamentalism and American culture: The shaping of twentieth-century evangelicalism, 1870-1925*. New York: Oxford University Press.

Martin, J., & Samels, J. E. (1997). *First among equals: The role of the chief academic officer*. Baltimore: Johns Hopkins University Press.

Martin, J. (2015). *Provost's handbook*. Baltimore, Maryland: Johns Hopkins Univ Press.

McClellan, R. (1996). *Twenty-Five years of miracles 1971-1996* [Anniversary Annual]. Lynchburg, VA.

McLaughlin, G. W., Montgomery, J. R., & Malpass, L. F. (1975). Selected characteristics, roles, goals, and satifsfactions of department chairmen in state and land-grant institutions. *Research in Higher Education, 3*, 243-259.

Merriam, S. B. (1998). *Case study research in education: A qualitative approach*. San Francisco: Jossey-Bass.

Mohler, A. (2014). *The conviction to lead: 25 principles for leadership that matters*.

    Bethany House.

Mortimer, K. P., & Sathre, C. O. (2010). *The art and politics of academic governance:*

    Relations among boards, presidents, and faculty. Lanham: Rowman & Littlefield.

Myers, J. (2005). *Secrets of everyday leaders: Create positive change and inspire*

    extraordinary results : A coaching manual to accompany the Leadership

    Coaching System. Nashville, TN: Broadman & Holman.

Newman, F., Couturier, L., & Scurry, J. (2004). *The future of higher education: Rhetoric,*

    reality, and the risks of the market. San Francisco: Jossey-Bass.

Newman, J. H., & Svaglic, M. J. (1982). *The idea of a university: Defined and illustrated*

    in nine discourses delivered to the Catholics of Dublin in occasional lectures and

    essays addressed to the members of the Catholic University. Notre Dame, IN:

    University of Notre Dame Press.

Nielsen, L. A. (2013). *Provost: Experiences, reflections, and advice from a former*

    "number two" on campus. Sterling, VA: Stylus.

Noll, M. A. (1991). *Between faith and criticism: Evangelicals, scholarship, and the Bible*

    in America. Grand Rapids, MI: Baker Book House.

Noll, M. A. (1994). *The Scandal of the evangelical mind*. Grand Rapids, MI: W.B.

    Eerdmans.

Noll, M. A. (2006). The Christian colleges and American intellectual traditions. In

    Ringenberg, W. C., *The Christian college: A history of Protestant higher*

    education in America. Grand Rapids, MI: Baker Academic.

Northouse, P. G. (2010). *Leadership: Theory and practice*. Los Angeles [u.a.: SAGE.

272

Northouse, P. G. (2012). *Introduction to leadership: Concepts and practice*. Thousand

    Oaks, CA: SAGE Publications.

Padilla, A. (2005). *Portraits in leadership: Six extraordinary university presidents*.

    Westport, CT: Praeger.

Pazmiño, R. W. (2008). *Foundational issues in Christian education: An introduction in*

    evangelical perspective. Grand Rapids, MI: Baker Academic.

Quinlan, K. M. (2011). *Developing the whole student: Leading higher education*

    initiatives that integrate mind and heart. Manuscript, Oxford Learning Institute,

    University of Oxford.

Report of candidacy visiting committee southern association of colleges and schools (pp.

    1-39, Rep.). (1977). Lynchburg, VA: Liberty Baptist College.

Richards, L. (1975). *A theology of Christian education*. Grand Rapids: Zondervan Pub.

    House.

Ringenberg, W. C. (2006). *The Christian college: A history of Protestant higher*

    education in America. Grand Rapids, MI: Baker Academic.

SACS Accreditation Materials, record group 39. (1973-current). Manuscript, LU Library

    Archieves, Liberty University, Lynchburg, VA.

Schein, E. H. (2010). *Organizational culture and leadership* (4th ed.). San Francisco:

    Jossey-Bass.

Seagren, A. T., Creswell, J. W., & Wheeler, D. W. (1993). *The department chair: New*

    roles, responsibilities and challenges. Washington, D.C.: George Washington

    University.

Sears, R. B. (1972, October 1). Phone call gave birth to college. *The Roanoke times*, p. 12.

Sloan, R. (1999). *The future of Christian higher education* (D. S. Dockery & D. P. Gushee, Eds.). Nashville, TN: Broadman & Holman.

SOR Faculty Minutes. (1979-2000). Manuscript, LU Library Archieves, Liberty University, Lynchburg, VA.

Special report on Liberty University (pp. 1-27, Publication). (2013). Lynchburg, VA: Liberty University.

Stogdill, R. M., & Bass, B. M. (1981). *Stogdill's handbook of leadership: A survey of theory and research*. New York: Free Press.

Stogdill, R. M. (1974). *Handbook of leadership: A survey of theory and research*. New York: Free Pr.

Student manual: A handbook of information and guidance. (1963). Winnipeg Bible College, Winnipeg, Manitoba.

Thornbury, K. (2002). *Christian worldview and student life.* In D. S. Dockery & G. A. Thornbury (Eds.), *Shaping a Christian worldview: The foundations of Christian higher education*. Nashville, TN: Broadman & Holman.

Towns, E. L., & Falwell, J. (1971). *Church aflame*. Nashville: Impact Books.

Towns, E. L. (1963). *Teaching teens*. Grand Rapids: Baker Book House.

Towns, E.L. (1966, December). The Bible college is a church, part two. *The Evangelical Christian*, 13-15.

Towns, E. L. (1966, November). The Bible college is a church, part one. *The Evangelical Christian*, 24-27.

Towns, E. L. (1969). *The ten largest Sunday schools and what makes them grow*. Grand
    Rapids: Baker Book House.

Towns, E. L. (1985). *A History of religious educators*. Grand Rapids, MI: Baker Book
    House.

Towns, E. L. (1986). *Becoming a leader: How to develop leadership*. Lynchburg, VA:
    Church Growth Institute.

Towns, E. L. (1988). *154 steps to revitalize your Sunday School*. Wheaton, IL: Victor
    Books.

Towns, E. L. (1991). *My Father's names: The Old Testament names of God and how they
    can help you know him more intimately: Sunday school and small group study
    guide*. Ventura, CA: Gospel Light.

Towns, E. L. (1994). *The names of the Holy Spirit: Understanding the names of the Holy
    Spirit and how they can help you know God more intimately*. Ventura, CA,
    U.S.A.: Regal Books.

Towns, E. L. (1994). *Theology for today*. Lynchburg, VA: Elmer Towns?

Towns, E. L. (1996). *Fasting for spiritual breakthrough*. Ventura, CA: Regal Books.

Towns, E. L. (1996). *Stories on the front porch*. Ventura, Calif., U.S.A.: Regal.

Towns, E. L. (1997). *Stories about my first church*. Ventura, CA: Regal Books.

Towns, E. L. (1998). *Biblical meditation for spiritual breakthrough*. Ventura, CA: Regal.

Towns, E. L. (2007-2013). Liberty University Convocation. Retrieved from
    http://mediaarchive.liberty.edu/?SearchTerm=towns

Towns, E. L. (2009). *Big bold extraordinary faith*. Unpublished manuscript.

Towns, E. L. (2012). *Walking with giants: The extraordinary life of an ordinary man: A memoir*. Ventura, CA: Regal.

Towns, E. L. (2015). *Praying the Lord's prayer for spiritual breakthrough*. Minneapolis, MN: Bethany House.

Towns, E. L., Vaughan, J. N., & Seifert, D. J. (1987). *The complete book of church growth*. Wheaton, IL: Tyndale House.

Towns heads faculty. (1971, February 22). *Word of Life*, *10*.

Towns, S. R. (1988). *Elmer L. Towns a biographical and chronological presentation of his writings* (Unpublished doctoral dissertation). Fuller Theological Seminary.

University Advancement Staff. (2010, February 10). Dr. Falwell's enrollment vision fulfilled: 50,000 students. Retrieved February 11, 2010, from http://www.liberty.edu/news/index.cfm?PID=18495&MID=15663

University Special Report. (2014). Liberty University, Lynchburg, VA.

Wagner, P. C. (1986). *Who's who in church growth*. In. E. Towns & W. Arn,(Eds.). *Church growth: The state of the art* (pp. 267-271). Weaton, IL: Tyndale House.

Walker, D. E. (1979). *The Effective administrator: A practical approach to problem solving, decision making and campus leadership*. San Francisco, CA: Jossey-Bass.

Wheeler, D. W. (2012). *Servant leadership for higher education: Principles and practices*. San Francisco, CA: Jossey-Bass.

Wheeler, D. W., Seagren, A. T., & Becker, L. W. (2008). *The Academic Chair's Handbook, 2nd Edition*. John Wiley & Sons.

Wilkes, C. G. (1998). *Jesus on leadership*. Wheaton, IL: Tyndale House.

Yin, R. K. (2009). *Case study research: Design and methods*. Los Angeles, CA: Sage

    Publications.