The *Mid-Continent Review* is an interdisciplinary review.

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About the Mid-Continent Review

The *Mid-Continent Review* is a scholarly, peer-reviewed journal published on an annual basis. It is an interdisciplinary publication containing articles addressing a wide range of subjects. A literary section is also included for poetry, short stories, and essays. The purpose of this journal is to introduce the reader to diverse subjects, in order to further knowledge in various fields.

Although the *Mid-Continent Review* is published by the university and features articles and works by Mid-Continent University professors, instructors, and even students, the journal is peer reviewed by off-campus personnel, either non-affiliated with the university or those who are not currently employed by the university.

**Guidelines for Publication**

All submissions to the *Mid-Continent Review* must adhere to basic American Psychological Association (APA) format with acceptable allowances related to publication format. Some of the major allowances are as follows: no title pages may be submitted, all articles must be single spaced, title and byline must begin on the first page of the article from the left margin, no pagination is accepted, and limit, but not necessarily omit graphs and maps. Photographs and illustrations are generally not encouraged, but contributors may make a case for selected inclusion. Many of these modifications are made due to limited space in the publication.

The accepted font for the *Mid-Continent Review* is twelve (12) point, Times New Roman. All business topics could include “hypothesis testing.” Psychology and science articles may also include this. Articles may be up to 10-15 single spaced pages in length. The editors and reviewers may make changes according to publishing concerns. Use parenthetical citations and a concise reference section at the end of the article. All concerns about spelling, punctuation, capitalization, and other style concerns should follow APA format. Finally, every article must be submitted electronically.

**Publication Deadlines**

The official dates for the *Mid-Continent Review* have been set. Please adhere to this timeline in submitting your article. By May 31st of each year, a condensed abstract must be submitted electronically to Dr. Stephen Douglas Wilson. By June 30th of each year, the completed article (including “hypotheses testing” for some business articles) must be electronically submitted. This will then be reviewed by the editorial staff on campus and sent to the off campus reviewers. The off-campus reviewers are experts in the discipline represented in the article. On September 15th of each year, all articles that have been vetted and approved will be submitted to the off campus publisher. Notification will be sent prior to this date to inform the contributors on whether their article will be published. Finally, on October 15th of each year, the annual issue of the *Mid-Continent Review* will be unveiled.

For more information on contributing to the *Mid-Continent Review*, please contact Dr. Stephen Douglas Wilson, editor, at swilson@midcontinent.edu.
# Mid-Continent Review

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A Comparison of Anxiety Scores of Athletes and Non-athletes in a University Setting.

Dr. Jodi McKnight
Mid-Continent University Assistant Professor of Psychology and Director of Counseling

Ms. Catherine Morris
Mid-Continent University Psychology Major

Abstract

Individuals who attend a college or a university experience a wide variety of anxiety levels. These levels can range from self-reporting no anxiety at all to severe levels of anxiety. There has been some conflicting research when it comes to athletes and non-athletes and a comparison of their anxiety levels. The researchers have found supporting evidence that both types of students experience anxiety, but none that breaks it down into several categories. This study examines the self-reported data of anxiety levels of students who consider themselves athletes and those who are non-athletes.

Introduction

Attending a college or a university, regardless the format of the courses, can cause students to experience anxiety. In the United States alone, anxiety disorders have caused over 40 billion dollars in medical expenses within the last few years (Deacon, Lickel, & Abramowitz, 2008). Twenge (2000) has found that Americans have substantially shifted towards higher levels of anxiety during the past few decades. In fact, Stasio, Curry, Wagener, and Glassman (2011) reported that it is the college student that typically reports more anxiety.

Research suggests some contradicting evidence regarding college students’ anxiety, especially when it comes to examining them as athletes or non-athletes. Downs and Ashton (2011) stated that in general, college students appear to be at elevated risk for anxiety, compared to the general population. Nevertheless, when it comes to whether or not a college student participates in an intercollegiate athletic sport, according to Martens and Gill (1976), athletes report lower rates of anxiety than non-athletes. However, Storch, Storch, Killiany, and Roberti (2005) stated that it is the intercollegiate athlete that experiences a greater risk for psychopathology, including anxiety, as compared to intercollegiate non-athletes. In agreement, Hinkle (1994) believed that athletes will experience an anxiety which can be directly or indirectly related to their sports performance. This study will examine which type of college student experiences more anxiety: athletes or non-athletes.

The American Psychological Association (2007) defines anxiety as a form of apprehension that can be accompanied by somatic and psychological symptoms of tension, in which a person may anticipate misfortune, catastrophe, or impending danger. Stein and Stein (2008) called anxiety disorders one of the most pervasive classes of mental illness. Anxiety can be demonstrated both physically and psychologically. Psychological manifestations of anxiety can be characterized by an emotional response of marked apprehension (APA, 2007). These may include, but are not limited to, feelings of dread or
excessive concern (Watson, Weber, Assenheimer, Clark, Strauss, & McCormick, 1995). Physiologically, anxiety can be manifested as a somatic tension when someone anticipates a real or imagined threat (APA, 2007). Symptoms may include tense muscles, rapid breathing and heart rate, or disturbed sleep (Spielberger, Gorsuch, & Lushene, 1970).

The purpose of this research began as an assignment on behalf of a student, taking an undergraduate psychology course, who identified themselves as a non-athlete. After the assignment was completed, it was determined that more research was needed to come to a solid conclusion of which type of student experienced more anxiety.

**Method**

**Participants**

Data were collected from 85 undergraduate college students (28=females, 57=males) enrolled in a private university in the Upper South (n=85). Table 1 shows the descriptive statistics by gender.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>male</td>
<td>57</td>
<td>67.1</td>
<td>67.1</td>
<td>67.1</td>
</tr>
<tr>
<td>female</td>
<td>28</td>
<td>32.9</td>
<td>32.9</td>
<td>100</td>
</tr>
<tr>
<td>Total</td>
<td>85</td>
<td>100</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

Of the students in the sample, 18 were non-athletes and 67 were athletes, furthermore identifying themselves by sport: baseball (n=27), women’s softball (n=4), women’s volleyball (n=9), men’s basketball (n=13), men’s soccer (n=8), women’s basketball (n=4), and women’s cheerleading (n=2). The age of the participants (both athletic and non-athletic) was between 18 and 23 years old. All participants were informed of the study’s procedures and the possible benefits and risk that could be associated with the study. Table 2 shows the descriptive statistics of the sample by sport or non-sport.
### Table 2: Descriptive Statistics of the Sample by Sport or Non-Sport

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>baseball</td>
<td>27</td>
<td>31.8</td>
<td>31.8</td>
<td>31.8</td>
</tr>
<tr>
<td>softball</td>
<td>4</td>
<td>4.7</td>
<td>4.7</td>
<td>36.5</td>
</tr>
<tr>
<td>men’s basketball</td>
<td>13</td>
<td>15.3</td>
<td>15.3</td>
<td>51.8</td>
</tr>
<tr>
<td>soccer</td>
<td>8</td>
<td>9.4</td>
<td>9.4</td>
<td>61.2</td>
</tr>
<tr>
<td>non athlete</td>
<td>18</td>
<td>21.2</td>
<td>21.2</td>
<td>82.4</td>
</tr>
<tr>
<td>cheerleading</td>
<td>2</td>
<td>2.4</td>
<td>2.4</td>
<td>84.7</td>
</tr>
<tr>
<td>volleyball</td>
<td>9</td>
<td>10.6</td>
<td>10.6</td>
<td>95.3</td>
</tr>
<tr>
<td>women’s basketball</td>
<td>4</td>
<td>4.7</td>
<td>4.7</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>85</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
<td></td>
</tr>
</tbody>
</table>

**Measures**

To assess the anxiety levels of the participants, the Beck Anxiety Inventory (BAI) was used. This is a measure of self-report that looks at the physical sensations associated with anxiety, such as numbness, difficulty breathing, sweating, and abdominal discomfort. Consisting of 21-self-report items, anxiety symptoms are recorded by a single choice that best describes the way the participant has felt in the last week, including that particular day. The choices for response are: *not at all; mild-little bother to me; moderate-quite unpleasant; and severe-could barely stand it*. Then the items are scored on a 4-point scale, with 0 meaning not at all, to 3, which means severely-I could barely stand it. Finally, the items are calculated to get a total score that ranges from 0 to 63 (Beck, Epstein, Brown, & Steer, 1988). Items from which the participant can choose to rate their recent emotional state include statements such as “unable to relax”; “afraid something terrible will happen”; and “difficulty catching my breath”.

The BAI has high internal consistency (Beck et al., 1988; Creamer, Foran, & Bell, 1995; and Andor, Gerlach, & Risk, 2008) and has been utilized in several studies where college students were the participants (Stasio, et al., 2011). The total summation of scores for the measuring of the questions includes: less than 7 (minimal levels of anxiety); 8-15 (mild levels of anxiety); 16-25 (moderate levels of anxiety); and over 26 (severe levels of anxiety).
Results

Table 3 shows the scores of the BAI by sport and non-sport. Students identifying themselves as non-athletes averaged an anxiety score of 14.77 ($m=14.77$). Students identifying themselves as athletes averaged a variety of scores depending on which sport they were affiliated. Baseball players averaged a BAI score of 8.05 ($m=8.05$); softball players averaged a BAI score of 11.05 ($m=11.05$); men’s basketball players averaged a BAI score of 5.54 ($m=5.54$); women’s basketball players averaged a BAI score of 4.25 ($m=4.25$); soccer players averaged a BAI score of 3.75 ($m=3.75$); cheerleaders averaged a BAI score of 13.0 ($m=13$); and volleyball players averaged a BAI score of 6 ($m=6$).

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>B</th>
<th>SB</th>
<th>MB</th>
<th>WB</th>
<th>S</th>
<th>C</th>
<th>V</th>
<th>NA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minimal (0-7)</td>
<td>52</td>
<td>16</td>
<td>1</td>
<td>10</td>
<td>1</td>
<td>7</td>
<td>1</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Mild (8-15)</td>
<td>22</td>
<td>10</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Moderate (16-25)</td>
<td>9</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Severe 26 and over</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>85</td>
<td>27</td>
<td>4</td>
<td>13</td>
<td>3</td>
<td>8</td>
<td>2</td>
<td>9</td>
<td>18</td>
</tr>
</tbody>
</table>

B=Baseball
SB=Softball
MB=Men’s Basketball
WB=Women’s Basketball
S=Soccer
C=Cheerleading
V=Volleyball
NA=Non-Athlete

Discussion

This research began as a project for an undergraduate psychology course on behalf of a student who identified themselves as a non-athlete. It was hypothesized that students who identified themselves as athletes would experience more anxiety than students who identified themselves as non-athletes. The results of the study indicate that students identifying themselves as non-athletes experienced greater levels of anxiety than all of the categories of athletes. This research concurs with Morris’ (2012) and Martens and Gill’s (1976) original work that non-athletes experience more anxiety during their collegiate experience than athletes.

This study is not without limitations. The participants in this study were from a small American private university in the Upper South, therefore the findings can only be generalized to those students in a similar socio-demographic grouping. Additionally, the total
number of students on each athletic team did not participate in the study, suggesting that the results could be a relatively biased sample. Future studies should try to assess entire team rosters. On the day of test administration, both athletes and non-athletes were not present. This could be a result of athletic teams having games scheduled off campus, and the athletes were not in attendance.

As with self-report measures, another limitation would be to verify that the participants were experiencing levels of anxiety, and to what extent. The BAI was administered during the second half of the spring term of the university’s schedule, resulting in active athletics in baseball, softball, and soccer. In the event that the measure been administered during an alternative time during the academic year, results may be skewed depending on which team is active and which is considered “off-season.”

Conclusion and Recommendations

Since college students, whether they are an athlete or not, are already at-risk for experiencing anxiety (Downs & Ashton, 2011), several recommendations are made in the identification of what type of college student is more at-risk than others, and what factors make that student more at-risk than others. It is recommended that additional research be conducted to explore the reasons behind why more non-athletic students experience greater anxiety than athletes. Morris (2012) identified several of these factors as lack of financial scholarship available and being a full-time student and part-time employee. As for the anxiety experienced by athletes, an additional suggestion to administer the BAI to entire team rosters, both in-and out-of-season, would give researchers more insight into the levels of anxiety experienced during those times. With increased research into the identification of anxiety of college students, educators, administrators, and coaches can better prepare themselves for corrective intervention.

References


Morris, C.B. (2012). *The effects of anxiety on athletic and non-athletic students with a course load of 15 hours*. Unpublished typescript, Department of Psychology and Counseling, Mid-Continent University, Mayfield, Kentucky.


MARKETING TO THE RAPIDLY GROWING SOUTH AFRICAN BLACK MIDDLE CLASS

Dr. Michael Sithole
Mid-Continent University Associate Professor of Business

Abstract

The Republic of South Africa held its first democratic elections in 1994. The African National Congress won more than a two-thirds majority and adopted a very liberal constitution that outlawed racial and gender discrimination. It also made a significant push for racial reconciliation. These measures resulted in the re-admission of South Africa into the international community. The emergence of the previously disadvantaged races- Blacks, Coloreds (mixed race) and Asians as major players in South Africa opened new marketing opportunities to the developed countries. There exist significant cultural differences in the buying decision-making among all the South African sub-cultures, as well as major differences among the Black middle class and the poor rural Blacks. Understanding the cultural differences between the consumer behaviors of South Africans poses a significant challenge to global marketers. Limited research has been conducted on the booming Black middle class that consumes normal goods-expensive apparel, automobiles, patronize up-market restaurants, buy homes in the major cities of South Africa, and participates in local and international tourism. This paper attempts to highlight this significant group’s consumer behavior and its continued growth into the foreseeable future. It also highlights the global marketing opportunities that are open to the Black middle class of South Africa.

Introduction

South Africans participated in the first democratic elections in 1994. The country adopted its constitution in 1996, and one of the most significant provisions of the constitution was the declaration that South Africa was to be a non-racist and non-sexist Republic. According to Sithole and Dastoor (2001), South Africa had been ruled by the White minority, and the Black majority had not participated in any election. Females of all races had been excluded from purchase decisions because the majority of males were heads of their households. Furthermore, this was especially prevalent in Black households.

Sithole and Dastoor regarded the advent of democracy and the adoption of the constitution as important factors in liberating Black females from the tyranny of male domination and unilateral purchase decisions. (2001). Prior to the democratic elections, South Africa’s main trading partners were Britain, the United States (USA), France, Germany, Japan, Australia, Canada, New Zealand, and other European countries. Sithole and Dastoor (2001) also related that the democratically elected government added new markets through the transformation process. These new markets included India, Singapore, Indonesia, China, Russia, South Korea, and South American countries. Pushkar (2006) noted significant changes in purchase decisions with the first evidence of pooled financial resources and decision making by resource earners in their spending on food, clothing,
there were also indications of improvements in the standard of living of the majority of South Africans following the demise of the apartheid policy.

Singhapakgdi, Higgs-Klein, and Rau (1999) reported that South Africa was one of the world’s important emerging markets, and that trade between the USA and South Africa increased after the end of apartheid but warned that companies trading in South Africa had to be aware of the cultural differences in South Africa. This view was echoed by Sithole and Dastoor (2001). Singhapakgdi et al (1999) also noted that the South African government had committed to fiscal and monetary discipline, and South Africa had been graded by Moody’s Investment Services as stable, and that English was the business language. The women were expected to play a nurturing role and live a non-material quality of life. They described relativism as the degree to which individuals rejected universal rules when making ethical decisions. They also reported that South African marketers were more idealistic and less relativistic than American marketers and consequently, they reported that South African firms had higher ethical values than American firms. Sithole and Dastoor (2001) noted that this finding reflects the collectivist culture of South Africa.

According to the South African Department of Census and Statistics (2011) estimates, South Africa’s population is as follows:

Table 1: South Africa’s Population

<table>
<thead>
<tr>
<th>Gender</th>
<th>Estimated Number</th>
<th>Estimated Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>24,515,036</td>
<td>Females 26,071,721.</td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
</tr>
<tr>
<td>African</td>
<td>40,206,275</td>
<td>79.5</td>
</tr>
<tr>
<td>White</td>
<td>4,565,825</td>
<td>9.0</td>
</tr>
<tr>
<td>Colored (mixed race)</td>
<td>4,539,790</td>
<td>9.0</td>
</tr>
<tr>
<td>Indian/Asian</td>
<td>1,271,867</td>
<td>2.5</td>
</tr>
<tr>
<td>Total</td>
<td>50,586,757</td>
<td>100</td>
</tr>
</tbody>
</table>

Sithole and Dastoor (2001) in their study of Hofstede’s cultural dimensions among Whites, Blacks, Coloreds (mixed race), and Asians in South Africa concluded that there were significant differences on cultural dimensions – power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance, and short/long term orientation. They also pointed out the obvious challenges that these cultural diversity differences present to managers. Their study revealed significant differences in uncertainty avoidance, evident in the South African sub-cultures that pose a challenge to international marketers charged with the promotion of unfamiliar products in South Africa.

This paper will examine the consumer behavior in South Africa and identify important
developing trends that will positively impact international marketers. Special topics to be discussed include self-concept, life style, variations in cultural values, global cultures, cross-cultural marketing strategies, gender-based marketing, generations, social structure, reference group influence, opinion leaders, brand name, and logo.

Czinkota, Ronkainen, and Moffat (1999) observed that many USA firms that have been successful marketers in the USA have not been able to replicate their success in foreign markets. This was attributable to their failure to accumulate and analyze relevant information and sensitivity to local needs.

Sithole and Hall (2001) see South Africa as the engine of growth for Africa and one of the last untapped regions for the USA. South Africa has been described as one of the world’s ten big emerging markets. They also referred to South Africa as accounting for one third of the African market. Sithole and Hall (2001) also commented on the White cultural heritage of European roots that influences a Eurocentric flair that offends the Black majority who perceives the Eurocentric flair as being a challenge to their African culture of “Ubuntu,” loosely translated as humanness; collectivism where community service is an imperative- you are your brother’s keeper. Extended families are still the norm in Black South African communities.

Hawkins and Mothersbaugh (2010) describe self-concepts as the “totality of an individual’s thoughts and feelings about him-or herself.” They perceive lifestyle as how an individual lives their life including the products they buy. South African Black consumers have a very strong sense of their self-concept, and this is evident in the products that they consume. Du Plessis, Visser, and Zeitsman (2007) noted that the new Black middle class is referred to as “Black Diamonds” which describes their personal status. Du Plessis et al (2007) noted that the growth rate of Black consumers whose income places them in the middle class has grown by 30% and that their lifestyle tends to be associated with consumer behavior dictated by sub-culture, social status, reference group, and social performance. Du Plessis et al (2007) concluded that male middle class consumers expressed their success in exclusive apparel, and their status in goods, property, vehicles, and tourism. The male apparel market in South Africa is highly competitive with a growth rate of 5.5% per annum and is utilized to express the desired image. Du Plessis et al (2007) identified the following marketing clusters; traditionalists (38%), shopping enthusiasts (19%), the dynamics (30%), and the laggards (13%). They made an interesting observation that male apparel consumers rely on non-personal references such as window and in-store displays when making apparel purchasing decisions. This feature of the “Black Diamonds” is consistent with Hawkins and Mothersbaugh’s (2010) limited decision making that involves limited external search for attributes and alternatives. This buying decision-making reflects affective behavior.

Sithole and Hall noted that while politicians do not command a lot of respect in developed countries, South African parliamentarians are well-respected, are part of the upper middle class, and participate as informational reference groups for South African Black consumers (2001). The colorful fashion displayed at the opening of parliament inspires consumers to purchase products. When cellular telephones were introduced to the South African consumers, cellular telephones were also offered to South African politicians, and they are now regarded as the most effective form of communication.
Soccer players are admired by all groups of Black South Africans because of their world wide travels. They are seen as potent reference groups since they own expensive German cars—Mercedes Benz and BMW vehicles. The Black culture of respect for the elderly reported by Sithole and Hall (2001) impacts the choice of celebrity endorsements. The elderly citizens advertise groceries, medicines, banking, child rearing, and insurance based on their experience with these products. Nurses, the majority of whom are females, advertise prescription medication, and not doctors, as is the norm in the United States.

Sithole and Hall (2001) reported on a very strong brand loyalty, especially among the Black consumers. Toyota uses a white horse as their emblem to insinuate the strength and power of their products. This finding is consistent with the high uncertainty avoidance among the South African blacks reported by Sithole and Dastoor (2001). Sithole and Hall (2001) also noted the multi-billion dollar failure of New Age Beverage (Pepsi Cola) in 1995. While Coca Cola remained in South Africa against the flow of the disinvestment era, Pepsi Cola withdrew from the South African market. Their re-investment effort was thwarted by the brand loyalty of the Blacks to Coca Cola. The strong culture of “saving face” precluded Blacks from providing a truthful feedback regarding their intentions to buy the New Age Beverage products. Sithole and Hall (2001) advised foreign marketers not to rely on the focus group feedback based on the culture of South African Blacks.

South African Black consumers can be divided into urban, sophisticated, and well educated blacks who have migrated to the larger metropolitan areas, township dwellers, and rural blacks with limited education and financial means. The trend setters live in the urban metropolitan areas and constitute the reported “Black Diamonds.” The remaining Black consumers, township dwellers and Blacks residing in rural areas, have limited education, hold lower paying jobs, and live in poverty. They consume subsistence products such as groceries and inexpensive clothing. As reported by Sithole and Hall, marketers normally focus their efforts on the lower middle class, the middle, middle class, and the upper middle class (2001). This observation mirrors the American income stratification of consumers also found in Hawkins and Mothersbaugh (2010).

Hawkins and Mothersbaugh (2010) noted the existence of generations in the USA market. Generations represent cohort groups of customers who share similar experiences in their lives. The pre-depression generation was born before 1930, and they represent the mature group. The depression generation consists of people who were born during the depression, between 1930 and 1945; the baby boom generation is the cohort group that was born during the large family explosion that followed the end of the Second World War. Generation X is the cohort group that was born between 1965 and 1976. The last generation is generation Y born between 1977 and 1994. These cohort groups share life experiences that are distinct and consume common products and services. Nevertheless, Tinashe Ruzane (2010) warns against the extrapolation of American generational cohorts to South African consumers. Ruzane notes that this is problematic and requires adaptations to suit the different cultures and sub-cultures in South Africa. Black adolescents in contemporary South Africa possess high brand loyalty to particular stores and brands and are willing to sacrifice personal satisfaction for conformity to group standards.

Beneke, Scheffer, and Du (2010) investigated the online shopping behavior of South
Africans, and their significant finding was that bargain buys were touted as the driver of
internet shopping in South Africa. The disposable income is lower than in developed
countries and consequently, online shopping is restricted to the purchase of movie tickets
and airline ticket purchases. They also noted the moderate purchases of books, CDs, and
electronic gadgets. They reveal that success is also dependent upon familiarity with e-tailors
which reduces the perceived risk of online purchases. This development is consistent with
Sithole and Hall’s (2001) finding of high levels of uncertainty avoidance, especially among
the Blacks who constitute the overwhelming majority of South Africans. Beneke et al
(2010) reported the gender influence in online purchases in South Africa, with males being
more comfortable with online shopping compared to females. Carrigan and Attalla (2001)
reported that the South African consumers are sophisticated, but their purchase behaviors
favor perceived ethical companies, and they punish firms that are regarded as unethical.

Finally, Terblanche (2006) investigated the reliability of the American Customer
Satisfaction Index (ACSI) in the South African fast food industry and concluded that
the ACSI model seemed to be a good predictor of customer loyalty. He noted that items
used to measure customer loyalty scored low on reliability, especially as they related to
price tolerance. He noted a positive relationship between satisfaction and loyalty, positive
relationship between perceived quality and customer satisfaction, and perceived value and
customer satisfaction.

Conclusion and Recommendations

This paper discussed the customer behaviors of the South African market that has
been described as being a part of the BRICS countries--Brazil, Russia, India, China, and
South Africa. South Africa has emerged from its dark history of institutionalized racial
discrimination to become a lucrative investment country that attracts foreign direct
investment from numerous developed countries including the United States, Britain,
France, Germany, Canada, Australia, and New Zealand. Major American multinational
organizations have made significant investments in South Africa including Pfizer, Ford,
General Motors, and Proctor and Gamble. These investments have been facilitated by the
investor-friendly economic policies of the South African government.

Marketers need to understand the existence of cultural differences that impact the
buying decisions of South Africans. This paper endeavored to highlight the cultural
differences that exist between the booming Black South African middle class- referred to
as the Black Diamonds. This group developed after the demise of the apartheid policies of
the White minority government and represents the future of marketing in South Africa by
their numerical superiority and positions that they occupy in the public and private sector.
They are the emerging consumer of real estate, as they relocate from the townships to the
metropolitan cities of South Africa. They purchase the highest number of luxury items
including expensive German vehicles, they dine in exclusive restaurants, and participate in
foreign and domestic tourism.

While the White, Colored (mixed race) and Asian consumers continue to be an
important market, the Black middle class is poised for a growth period that extends well
beyond a decade. It is also worth noting that current researchers seem to lump the South
African consumer market as a single entity, but more research should be focused on the
consumer demographic that is the fastest growing. It is this researcher’s opinion that, after years of racial discrimination, not much is known of the evolving consumer behaviors of the Black South Africans.

**References**


Great Lecture Hall Online Classroom Model

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Abstract

The Great Lecture Hall online classroom model combines the student and faculty benefit of small classroom interaction with the financial benefit of a large lecture hall. The model connects a series of online classrooms with a central lecture hall where students can view lectures. The model combines the profitability of large on-ground university classrooms with the benefit of small class size.

Introduction

The Great Lecture Hall is an online lecture hall surrounded by a series of connected classrooms. The goals of the online learning model are to maximize class size potential and build a sustainable online classroom model to enhance student learning. The model is designed to accomplish two goals. First, the model balances the profitability of large on-ground university classrooms with the benefit of small class size. Second, the model builds on an existing research basis for developing successful online classrooms.

Each week students enter the Great Lecture Hall for lectures and weekly course homework assignments. In the surrounding classrooms, cohorts of 15-25 students participate in online discussions, answering Great Hall discussion questions, and participating in scholarly discussion of the key topics from the week’s lecture (Orellana, 2006). Throughout the learning week, the professor visits each classroom to interact with online learners and answer classroom questions regarding the lecture and course assignments (Hewitt & Brent, 2007).

The professor is responsible for developing assignment grading rubrics and approving graded assignments. Adjunct faculty assistants handle all assignment grading based on the professor’s rubric (Wright, Bergom, & Brookes, 2011). Through faculty and student interaction and the support of adjunct faculty assistants, the Great Lecture Hall model endeavors to create a sustainable on-line classroom model to enhance student learning.

Background

The online learning environment represents a significant transition in teaching style for professors trained in the traditional classroom learning environment (Williams, 2010). The online learning environment balances the personal motivation of the student with the professor’s ability to enable the learning process through asynchronous discussion, online lectures, and written assignments.

Class Size

A central aspect of the online learning experience is class size (Orellana, 2006). Class
size can impact student engagement, enhancing or detracting from the learning experience. Hewitt and Brent (2007) confirmed the relationship between class size and the number of student posts, as a measure of student engagement and participation. Balancing class size is central to models of online education.

Traditional on-ground classroom class sizes can vary dramatically. Smaller institutions of higher education promote smaller class sizes to attract students, whereas larger institutions can offer auditorium sized classes. With traditional/on-ground class sizes ranging from under ten to over 1,000, opinions vary with regard to optimal class size.

Research on class size in the online learning environment is central to the success of the student learning experience. Orellana (2006) measured actual and ideal online class size between 15.9 and 22.8 to maximize student and professor involvement. This class size “sweet spot” represents the ideal number of students to maximize student engagement and participation.

As institutions of higher education wrestle with optimal online class size, it is important to consider professor workload. Tomei (2006) measured online professor responsibilities, showing that teaching load included 38% instruction/content, 26% advisement, and 36% assessment. Increased class size impacts professorial responsibilities in the areas of assessment and instruction/content. With over 75% of professorial responsibilities tied to the number of students in a class, increases in class size can significantly impact the student learning experience.

Faculty Assistants

For several decades traditional/on-ground institutions of high education have utilized graduate assistants to help professors manage larger classes (Wright, Bergom, & Brooks, 2011). Graduate assistants allow professors to manage larger class sizes through delegation of teaching and grading responsibilities. Wright, Bergom, and Brooks (2011) showed that the graduate assistant role is changing as education moves online. How the role of graduate assistants evolves will impact the ability for increasing online classroom size.

Gatlin and Alexander (2010) pointed out the transition from graduate assistants to clinical teaching assistants in online education. Clinical teaching assistants hold masters degrees and are prepared to teach online courses. As higher education continues to move online, the role of classroom assistance is transitioning from the traditional graduate assistant to the use of adjunct teaching assistance. The Great Hall model of learning proposes replacing graduate assistants with adjunct teaching assistants.

Model Description

The Great Lecture Hall is an online lecture hall surrounded by a series of connected classrooms. The goals of the online learning model are to maximize class size potential and build a sustainable online classroom model to enhance student learning. The model balances class size with the financial benefits associated with increased student/professor ratios.

Each week students enter the Great Lecture Hall for lectures and weekly course
homework assignments. In the surrounding classrooms, classes of 15-25 students participate in online discussions, answering Great Hall discussion questions and participating in scholarly discussion of the key topics from the week’s lecture (Orellana, 2006). Throughout the learning week the professor visits each classroom to interact with online learners and answer classroom questions regarding the lecture and course assignments (Hewitt & Brent, 2007).

The professor is responsible for developing assignment grading rubrics and approving graded assignments. When the class size reaches 30 students an adjunct faculty assistant is added to the class. Adjunct faculty assistants handle all assignment grading based on the professor’s rubric (Wright, Bergon, & Brookes, 2011).

The following graphic offers a pictorial representation of the Great Lecture Hall model of learning.

![Great Lecture Hall Diagram]

**Structure**

Implementation of the Great Hall Learning model begins with the institution’s admissions department. The admissions team fills several classrooms per course with 15-25 students per classroom. The professor develops weekly lectures (presentation/video). Facilitators develop weekly grading rubrics from a standard rubric and communicates the rubric to adjunct faculty assistant(s). The professor posts weekly lectures, assignments, and begins the course.

Students view the lecture, review assignments, and enter classroom discussion with their 15-25 member cohort. Students respond to two weekly classroom discussion questions and respond to other student’s posts, building an interactive online learning environment. The professor and adjunct faculty assistants participate in student discussions and answers student questions regarding the week’s lecture and assignments.
Adjunct faculty assistants are trained in standard rubric grading to ensure consistency in grading across classrooms. The adjunct faculty assistants use a professor approved rubric to grade student assignments. The professor reviews adjunct faculty assistant grading before posting student weekly and final course grades.

Conclusion

The Great Hall online classroom model is designed to incorporate the scalable benefits of larger class size with the engagement benefits of small class size. By building multiple classrooms of 15-25 students in the online learning environment, students and professors realize the benefits of small classroom interactions, with the financial benefits of the large classrooms found in the traditional/on-ground learning environment. The Great Lecture Hall online classroom model offers benefits for students, the university, and faculty.

From the student perspective, the model maintains a small cohort size of 15-25 students (Hewitt & Brett, 2007). Online students receive direct access to course professors. In weekly asynchronous discussions and question and answer sessions, students interact with the course professor. Students have access to high quality lectures and lecture notes (presentations, video, outside video and web-linked learning).

From the university perspective, the model offers several financial benefits. The model extends online reach, while limiting need for FTE growth in faculty and administration. The model offers increased student to professor ratio (from 1-25 to 1-100+). Increased classroom size dramatically changes operating margin, resulting in increased profitability per student. Marketing and administrative per course costs rise, while marginal cost per student drops. Professor compensation can be increased to reflect the increase of students, without a negative impact to per course profitability.

Inherent in the Great Lecture Hall model is the ability to attract and retain strong teaching talent. Attracting and retaining teaching talent is central to the success of higher education (Tomei, 2006). From the perspective of faculty, the Great Lecture Hall model allows professors to standardized lectures through presentation and video-based lecture format. Professors are able to focus on teaching and scholarly interaction with students (Tomei, 2006). The professor establishes a grading rubric and grading is handled by a team of professional graders, with professorial sign-off on course grades (Gatlin & Alexander, 2010).

From the perspective of faculty, the Great Lecture Hall model allows professors to standardize lectures through presentation and video-based lecture format. Professors are able to focus on teaching and scholarly interaction with students (Tomei, 2006). The professor establishes a grading rubric and grading is handled by a team of professional graders, with professorial sign-off on course grades (Gatlin & Alexander, 2010).

The goals of the online learning model are to maximize class size potential and build a sustainable online classroom model to enhance student learning. The model combines the profitability of large on-ground university classrooms with the benefit of small class size. By incorporating the use of adjunct faculty assistants, the Great Lecture Hall online classroom model combines the student/faculty benefit of small classroom interaction with the financial benefit of a large lecture hall.
References


Potlucks to Pixels: How Social Media Helps to Build a Student Community in Online Higher Education

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Abstract

Community gatherings such as the iconic potluck dinner and ice cream social have long been traditions across America. These events brought communities together to share and build bonds that often lasted a lifetime. However, in a virtual world in which we often live today, it can be difficult to maintain that sense of togetherness and support. This paper explores how online universities can offer virtual potlucks and ice cream socials via providing opportunities to build communities among students and alumni through social networking.

Introduction

The iconic potluck dinner and ice cream social have long been traditions across America. These events brought communities together to share stories and pictures, make new friends, welcome new neighbors, and build bonds that often lasted a lifetime all while enjoying delicious food and sweet treats. Originally foods such as ice cream were considered delicacies that were enjoyed only by royalty, but eventually American presidents served it to their guests who attended gatherings. However, these community gatherings quickly became universally adopted as centerpieces of social life in the early communities. Today social networks such as Facebook, Flickr, Twitter, LinkedIn, MySpace, live chat, and blogs offer a virtual environment in which people replicate these types of community activities but with an added benefit. Now, more than 400 social media and social networking sites allow millions of people to connect both in general socializing and more specifically for the purpose of sharing common interests, such as education, cooking, music, and movies.

By 2009, Facebook dramatically increased in the number of people accessing it every day (Zuckerman, 2009). Table 1 shows the increase in Facebook registered users. Table 2 reveals the number of people accessing the website on a daily basis over the past three reporting years. LinkedIn, founded by Reid Hoffman in 2002, has grown to 161 million members in over 200 countries and is available in 17 languages (Buck, 2012). The community gatherings of old were only available to people within the same geographic location; however, that restriction has been removed with the virtual gatherings. The intent remains the same as the potlucks and ice cream socials though, which is to provide a place to share life events, meet new potential friends, and grow existing relationships.
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Source: Wolfe, 2011

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Source: Wolfe, 2011

Social networks expanded the concept of community building exponentially as one, in theory, and these networks have promoted the capability of communicating with one another without geographic boundaries (Jue, Marr, & Kassotakis, 2010). As of 2009, if Facebook were a country, it would be the eighth most populated in the world, just ahead of Japan, Russia, and Nigeria (Zuckerman, 2009). This certainly supports what John Guare called “six degrees of separation” in his play by the same name (Schultz, 2004). The premise is that everyone in the world is connected to everyone else by a chain of no more than six acquaintances. In the play the character Ouisa recalled that she has read that everyone on earth is separated by only six other people. She finds comfort in this, yet reflects that the challenge is finding the right six people for the right six connections. The online student might have an advantage in this regard as the pool of potential connections already share a common bond of pursuing self-improvement through higher education—a commonality in which to start a dialogue and potential lifelong bond.

While the platforms may differ, online universities offer the same opportunities to build community among students and alumni internally, as well as by leveraging the independent social networking sites (Arnett, 1986). For example, the Director of Alumni Affairs may offer alumni from across all disciplines an online place to reconnect with the university after graduation, share success stories, network, and mentor new students. Traditionally, the Office of Alumni Affairs existed primarily to raise funds for the university. However, an opportunity exists to expand the mission of Alumni Affairs to include retaining the interest, talents, and bonds of previous students and providing a rich source for networking. Jue, Marr, and Kassotakis (2010) suggest that this type of activity contributes to the competitive advantage in the higher education market.

The addition of the new social networks to existing activities sponsored by the university greatly expands the potential for creation and maintenance of such relationships. It is in the connection to such virtual social networks that the concepts of the “potluck dinner” or “ice cream social” can be applied in order to provide an environment in which students, alumni, and faculty have the opportunity to build relationships. This type of interaction is a logical progression for students already accustomed to interacting with their peers and instructors only in the online environment. This prospect redefines how relationships could be created and sustained among the people involved with the university over time. Noting that social presence is a critical element of the online community, Palloff and Pratt (2005) discuss this prospect at length in Collaborating Online: Learning Together in Community. They
further suggest that the skills and behaviors practiced in the online environment enhance workplace skills and career development.

Michelle Kazmer (2000) created the term “purposeful socialization” after conducting research with online students at the University of Illinois. She reported: because students are not in a classroom together each week, and are not on campus working at other times, they do not have very much “incidental” socializing; they cannot run out for coffee together after class, or bump into one another in the computer lab on Saturday afternoon. Many students notice the absence of incidental social contact, and say that as a result they have to be purposeful in order to maintain their sense of being part of the community; this includes remembering to send e-mails to friends just to say “hello,” being sure to read and participate in electronic discussion groups, and chatting with friends in the text chat room before or after class sessions.

This observation supports the experience of the authors and experts in the field of distance education. This paper examined the efficacy of such social networks to help build online learning communities and the impact of these networks on student retention. Though the new virtual potluck dinner and ice cream social may not be as tasty, it is equally as effective.

**Theoretical Framework**

The concept of community is as old as the first tribe which came together to forage, hunt, and protect one another. However, it was the Greeks who coined the word “koinônia,” which implies community, joint participation, sharing, and intimacy (Arnett, 1986). Robert Lynch (2006) stated, “…the idea of community denotes a ‘common unity’ of purpose and interest,” (p. 14). This type of relationship led to higher order critical thinking which empowers members to exist in a mutually beneficial relationship. This relationship was demonstrated by the ancient Greeks who worked for the greater good of the community and shared their understanding with others. This caused loftier goals and dreams to be developed and achieved.

Contemporary online social networks can foster the same goals as those above when used properly. At many online universities, Twitter and Facebook, as well as multiple dedicated websites serving various areas of the school, provide additional ways for groups to stay connected. Through the social networking media, people can be informed about ongoing projects, meetings, and service opportunities. These networks create a ‘relational web’ which is closely connected to a seminal work by John McNeill (2003) in which he discusses the contemporary human web which is facilitated by a technology supporting instant communication. More recent research conducted in 2011 by Facebook and the University of Milan found that 92% of Facebook users have only four degrees of separation. The same research found that about 99.6% of other people have five degrees of separation. The degrees of separation seem to shrink when searching for a link between two people residing in the same country. At such times, just three degrees of separation might exist. The average degrees of separation between Facebook’s worldwide users are just 4.74. This number is expected to reduce in the coming years, due to a consistent rise in Facebook users. The reason is because connections between people broaden with new friendships (Kanhere, 2011).
The opportunities for students in online communities are stunning, not only for growing social connections, but for career advancement and networking in a global marketplace.

Educational philosophers and theorists have often emphasized the importance of social interaction in the learning setting. Lev Vygotsky (1978) noted in his social development theory that social interaction is critical to cognitive development and that all higher-order functions begin as relationships develop. Further theoretical considerations focus on community building in the educational environment. John Dewey (1897), arguably the leading thinker on modern education, was very concerned with interaction and interest in community. In his Pedagogic Creed, Dewey (1897) believed that true education is stimulated through the demands of social situations. These demands stimulate the individual to act as a member of the community. This opportunity to change personal perceptions of oneself creates the individual to conceive their welfare to the group. While intended to speak to the education of children, one can easily transfer this concept to adult learners seeking to find that “unity” in an online setting. Vygotsky (1978) certainly echoed those thoughts in his social development theory.

Martin Buber believed that community could not be forced, but would emerge from the interaction of those with a common purpose. Buber observed that people have an “…instinct for communion,” and that communion in education means being “…opened up and drawn in,” (Arnett, 1986, p. 173). Later, Mark Smith (2001) suggested that there is a strong case for community and cultivating social networks which stress trust, tolerance, and reciprocity as the primary aim of education. A consistent thread has emerged demonstrating the desire of individuals to interact and build relationships within the educational environment.

Most of the discussion of the importance of creating and sustaining connections in educational environments occurred before the phenomenon of online education was a glimmer in any of the theorists’ eyes. However, it is important to reference the underpinnings for using virtual social networking as a way to bring students together and to increase their sense of belonging with the online institutional community, just as if they were face to face on campus sharing dishes at a potluck dinner.

The Dynamics of Online Communities

One of the purposes of the Internet is to improve communication. Sociologists agree communities can grow anywhere communication exists (Liu, Magiuka, Bonk, & Lee, 2007). Communication occurs on social networking sites. Therefore, social networking sites can be used to help build a sense of student community in higher education and online universities. It is important to understand the dynamics of an online learning group in order to build a community that will enhance the educational experience of an online learner.

Online communities exist for a reason

People join online communities for various reasons. The popular social networking sites such as Facebook, LinkedIn, Twitter, and MySpace all have certain characteristics which reflect their purpose. For example, LinkedIn is more professionally oriented than Facebook or Twitter. The people who are members of LinkedIn are usually looking for business contacts and information that will enhance their skills and further their careers. In contrast the characteristics of Facebook are more oriented to personal communication and
sharing. People tend to share what they are doing along with photographs and videos on Facebook. The important thing for this discussion is to realize that the reason the sites exist should be considered when choosing the social networking sites to be used to help build a sense of community in higher education and online universities.

**Learners attract other learners**

When using social networking sites to build a community in online universities, it is important to remember that users attract other users. In the beginning, attracting energetic, vocal learners to join the community will entice other learners to join the site. Of course, the site must have something to offer them and keep their attention when they visit or the individual will not stay long term (Burgess, 2009). Having an active site where there is a great deal of dialogue about a subject of interest to the learners will help them feel a part of the online community.

**Members will develop a sense of ownership**

Over time the online community members will develop a sense of ownership of the social networking site. This ownership is one of the first indications that an ongoing community has formed. Chromatic and Krieger (2002) found that the members will begin to take on more responsibility for the content of the site and help to attract others to the site. They will also help to monitor the site for any undesirable content and take action to ensure it is appropriate. This sense of ownership is essential for the university’s online community to be sustainable (Chromatic & Krieger, 2002).

**Research on Student Retention**

Most students approach college with high hopes and great expectations of gaining knowledge that will prepare them for a career and enhance the quality of their lives. All too often the student never realizes their dream of degree completion. Students who complete their degree have increased potential of getting the job that they desire and a higher earning potential over their lifetime (Argon & Johnson, 2008).

A large body of research exists for student attrition from traditional colleges and universities as well as online education programs (Argon & Johnson, 2008). With increased budgetary constraints, colleges and universities are finding it increasingly important to retain the students that they admit into their programs. It is much more cost effective to retain a student through degree completion than to recruit another student to replace the one that drops out before degree completion (Tinto, 1986). A number of reasons serve to explain why students do not complete their degree program. A variety of retention studies seem to confirm that student retention is enhanced by the degree of student integration into the culture and community of any given academic institution.

Tinto (2006, 2007), one of the major researchers on college retention in the United States, postulated that student retention is one of the most widely studied areas in higher education. Tinto studied student retention over a period of four decades. During this time period, institutions of higher education have experienced diminishing resources which have heightened the focus on student persistence and graduation. Tinto (1986) described five major theoretical perspectives on attrition: psychological, economical, societal, organizational, and interactional. Tinto’s model of attrition is interactional. According to
Tinto (1986) students bring to college a set of traits that influence their level of commitment to a college. These traits include gender, ethnicity, and socioeconomic status. The higher degree to which a student integrates into the school’s academic and social community the greater their commitment will be for completing a degree (Tinto, 1986).

The Sloan Consortium and the Babson Survey Research Group have done research to look at the state of online learning in the United States. The study done in 2011 by the two groups showed that students learning online have now surpassed six million, with nearly one-third of all students in higher education taking at least one online course. This study revealed the largest ever year-to-year increase in online enrollment since the study began eight years ago. “The rate of growth in online enrollments is 10 times that of the rate in all higher education” (Bart, 2011, para. 3).

Hermanowicz’s (2006, 2007) research shows that although attrition may be longitudinal, it is short-lived from an institutional perspective. His research showed a student-centered approach and suggested several factors which institutions must address in order to enhance student retention. He defines these factors in this way.

...early onset of students’ thoughts about departure; considerable departure within or immediately following the first year; a multitude of reasons offered for leaving, few if any of which, if corrected, would correct much attrition; and a reasoning process among students that is hampered by a shortness of time, consideration, and consultation. However with time, consideration, and consultation it is possible to empower reasoning to address and remedy the reasons for leaving. Reasoning is one of the most viable means of intervention (Hermanowicz, 2006/2007, p. 22).

Research has evolved on why students leave colleges and universities before completing their degree programs. It was once believed that students needed to break away from their community when they enter college. Current research has shown that for many students the ability to stay connected to their past community (family, church, etc.) is essential to their persistence (Tinto, 2006). That in no way decreases the need to create an environment of community as a part of the learning experience. The learning community is one of the critical factors in student persistence and is enhanced when the student remains connected to their prior community.

Research has also shown that the process of student retention differs in different institutional settings (Tinto, 2006). The persistence of students in a traditional, residential university setting is different from that of students in a non-residential setting or an online education program. Tinto (2006) stated, “As we studied persistence in non-residential settings, we have come to appreciate as we did not before, not only the impact of external events on student lives, but also the importance of involvement in the classroom to student retention,” (p. 4). The involvement in the classroom is especially important in online education. If students do not engage in the classroom, whether traditional face-to-face or online, they will have a higher probability of non-degree completion. Engagement during the critical first year has proven to be one of the predictors of student persistence and degree completion. Although student retention is the business of everyone within the institution, the actions of faculty in the classroom and their efforts to engage students in the online community are key elements to success in this effort.
Student isolation is an area of concern among the providers of online education. Reduced social contact inherent in online education may increase the risk of online learners feeling isolated and disconnected. Eastmond (1995) conducted a study which found that a weak sense of social cohesiveness leads to feelings of isolation and stress and could result in increased dropout rates among online learners. However, some evidence shows online communities can establish social connectedness for both students and instructors, thereby reducing the potential attrition rate (Rovai, 2002). Strong empirical evidence shows a positive relationship between a sense of community and the perceived learning gains, learner engagement, and satisfaction in online education (Liu, Magjuka, Bonk, & Lee, 2007).

Online universities have recently begun to realize the powerful impact that social networking has in building virtual online communities. Virtual communities do not require members to meet face-to-face which removes the barrier of time and travel, allowing people from all over the world to be a part of the virtual community. Social networking sites provide an important forum for connecting community members (Santos & Hammond, 2007). The number and variety of communities available online is enormous, and people join for various reasons. If online universities are to meet the needs of their learners and decrease attrition, then they must provide opportunities for them to meet their need for socialization and connection. Many universities have embraced a number of social networking sites including Facebook, Twitter, LinkedIn, and Second Life to provide that sense of community and to help prevent students from leaving before completing their degree program.

In their research, Argon & Johnson (2008) found that females are more likely to complete online classes than their male counterparts. They felt that the reason was the flexibility of online classes which accommodated their work and family responsibilities. This finding lends many to believe that online students, especially women, would be more likely to join a virtual community or social networking group for the same reasons. Preece and Houghton (2000) stated, “Women learn best in inclusive learning environments characterized by experience, connection, and access to a network of peer relationships that provide much-needed support in managing the challenges,” (p. 63). Kear (2011) provides research which supports the earlier research. She found that “Through social network sites, such as Facebook and MySpace, users [students] can maintain social networks beyond their immediate location” (p.2). Kear goes on to explain that learners gain support from their peers and feel part of a learning group through online communication. Educators should make development of a sense of community an important goal. For many students developing a sense of community “…is a key factor in providing motivation, confidence and enjoyment of their learning” (Kear, 2011, p. 2). Online learners need the ability to socialize with other learners, as their schedules allow. The 24/7 availability of social networking is well suited to the busy lifestyles of the online adult learners, allowing for communication as little or as much as they wish. It is important to note social networking sites include networking functions where new users can link with current users and gain access to a wide network of people. The size of this web of relationships is large enough to provide benefits and research has shown that the potential for social networking sites is strong in building these relationships which provide access to information resources and opportunities (Burgess, 2009).
Beyond the Community of the Moment

Just as the potluck dinners and ice cream socials helped communities to remain cohesive, social networking sites help build cohesive and ongoing virtual communities. The following example shows the ongoing nature of social networking. One of the authors of this paper had a student in her class the first term that she taught for an online university. The student was diligent and did excellent work in the class. Over time the instructor lost touch with the student. However, the instructor was an active member of the university’s Facebook and Twitter social networking sites. Two years after the student completed the instructor’s class, the University held a graduation ceremony which was a topic of conversation among faculty and students on the social networking sites. The day before the graduation ceremony the instructor noticed a post on Twitter about how exciting the M.B.A. hooding ceremony had been. When she saw the name she realized that it was the student from the first class that she had taught at the university. The student was excited to have received her master’s degree hood, and the instructor was equally excited to know that she had a small part in helping the student to achieve this milestone. The social networking site made it possible for the student and instructor to share in the celebration of this accomplishment.

Social Networking in Online Education

Online universities are finding many ways to use social networking. As previously noted, many universities have groups on all of the major social networking sites. In addition, a number of university departments and student organizations have dedicated websites allowing for resources and conversations in areas of mutual interest. Blogs are also used to communicate and connect and some instructors use blogs within classes. Instructor and author Willoughby has found utilizing blogs within his management courses have been a huge success. Many of his students create blogs for the very first time after explaining how blogs are not only free advertising for a small business, but also a networking tool to promote the individual. Majid and Adnan (2011) say, “… blogs have created huge impacts in the online world. The impact is such that teachers have integrated blogs into their classroom in order to capture their students’ interest. In addition, blogging is claimed to be the latest genre of internet communication,” (p. 616). Also, universities are choosing to make their blogs available to the public with daily updates of technology and other information which can be used to enhance the online classroom as well as enhancing the individual’s life.

Another trend in online education is virtual faculty retreat blogs which are used as a venue for discussing papers presented. This practice provides an excellent opportunity for faculty to continue discussions and share best practices and ideas to enhance teaching. Social networking is no longer a novelty, but a critical part of online education (Jue, Marr, & Kassotakis, 2010). As students transition into the new era of obtaining a degree using technology, they may integrate into online pedagogy the underlying principle of the traditional potluck dinner and ice cream social, which is seeking a sense of community, a sense of belongingness, and a sense of creating connections in an online learning environment. This sense of community goes beyond student connection, too, as the online institutions of higher education are making progress towards sustaining lifelong connections with their students using social media and social networking.
Brooks (2009), an advocate of using social technologies in schools to aid in learning says:

Social technologies have revolutionized the idea of learning in a social context; students will expect learning to take place with people they never even meet or see. By understanding how social media impacts our learning ecosystems, we will enable student learning to reach its full potential (p. 58).

This objective is complete when online higher educational programs use the available social technologies to create a dynamic learning environment for their students. As many social media technologies are available to aid in the learning environment, Brooks (2009) mentions using them as aids to teach students as well as using them as “best” school marketing techniques. The main idea for incorporating social networking into the everyday learning experiences is to enhance student’s abilities through these technologies, and to foster sustained connections among online students by providing an array of technologies which may lead to the conclusion that increased numbers of graduates and increased retention of continuing students will be the result (Brooks, 2009).

Online instructors should realize to increase retention it is necessary to be aware of the learning curve of using social technologies, and, further, social media may be a tool to teach students the value and use of social media. This idea is brought into perspective by Rheingold (2008), author of Using Social Media to Teach Social Media, who stated, “By showing students how to use Web-based channels to inform publics, advocate positions, contest claims, and organize action around issues they care about, participatory media education can influence civic behavior positively throughout their lives,” (p. 25). Not only will social media and networking impact one’s educational experience, but it will also remain a part of their lives. Rheingold (2008) further stated, “Community production and sharing of knowledge, tools, markets, education, journalism, and political organization are early manifestations of social changes that could continue to bloom as more become literate in participatory media…” (p. 25). Many universities have found that encouraging social networking and the use of various technologies help students build their skills and allay their fears. Instead of having students fear social technologies, online educators must create the virtual potluck dinner and ice cream social effect by creating a paradigm that social networking and technologies are tools that will enable and not hinder obtaining a quality online learning experience.

Ramig (2009) used the context of a “global community” in implementing social media in the classroom, which is the major theory behind the virtual potluck dinner and ice cream social. Ramig (2009) stated, “This is the reality of the world we live in, and schools should reflect this reality. We need to help students become effective communicators, offline as well as online,” (p. 8). The power of social networking can be useful to students if it is introduced in a first online course. The instructor may encourage the students to look for things in common and to begin to connect right away. One of the authors of this paper began a relationship with another student in the first online class. The relationship became a friendship which has long outlived graduation from a graduate program. Both believed that this relationship contributed greatly to their academic success. They subsequently met in person and both are in a doctoral program and they are continuing to support one another. This story illustrates that a peer to peer relationship can provide the support needed when life difficulties arise and may result in retaining an at-risk student. This relationship was
solely created in an online environment can be replicated as long as the ideology of the virtual potluck dinner and ice-cream social are prevalent in online classes.

Cautions

As the virtual online potluck dinner and ice cream social becomes more popular with the use of social networking sites, the advantages as well as disadvantages of using these communication tools will demonstrate their effect on one’s life. An important item to look into when using a social networking site is the type of security the site offers to its users. False “.edu” accounts can be created and used in a covert fashion. Hunt (2010) noted that some social networking sites do not allow any users to join with an “.edu” email address because it may give users a false sense of security. Before choosing a social networking website, it is important to investigate their security policy as well as the privacy settings which more social networking websites are implementing as a result of security issues.

Misuse of a social network may cause a negative impact to an individual’s schooling and employment opportunities. Hunt (2010) stated:

Students are being turned down by employers for jobs, internships, and even interviews because of the information employers are finding out about students and their social networking accounts. Employers take the images that students are portraying on social networking sites very seriously as a reflection of personal character (p. 1).

Writing a profane word or posting a vulgar picture may affect future employment and create unexpected perceptions not anticipated upon joining the site. Also, misspelled words, incorrect grammar, and failure to capitalize may give employers a negative impression.

Instead of giving employers a negative impression of an individual, one should use social networking sites as a competitive advantage. Networking can be viewed as a major benefit of these websites and is a great way to make connections for people who may never have the opportunity to meet in person. Hunt (2010) suggested that creating a profile that points out a person’s best qualities is evidence that they value their reputation and the image that they are creating in the eyes of others. Individuals should develop a profile that shows his or her best qualities and images so that potential employers are shown their best qualities and avoid the negative reactions to the cautions listed above. Educators should facilitate the opportunity for students to be an active participant on social networking sites and use them as an educational tool as well as a potential tool in furthering their careers. Educators can use social media to teach social media and give students the opportunity to create a positive image to the entire virtual community and to move the potluck dinner and ice cream social into a new age.

Conclusion

As student retention is becoming a major focal point within our current economy, one competitive advantage that can be utilized is creating an effective online community to help build the foundational characteristic of the home-town potluck and ice cream social. This paper has reviewed the research on how higher education institutions can help increase retention and degree completion in an online educational setting and it starts with the involvement of every student within the community. Institutions can complement this task
with the use of social networks to help create a learning community where everyone takes place in the virtual ice cream social and potluck dinners. Aiding every student to overcome isolation should be a goal within higher education. Educators should take advantage of the available technologies to help students avoid the inherent isolation characteristic that is a part of online education. Social networking sites are effective tools, and when they are used properly they can be helpful in humanizing the online classroom and create the potluck and ice cream social community paradigm.

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Philip the Tetrarch and His Legacy in the Jewish and Christian Tradition

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Abstract

Philip the Tetrarch, a Herodian ruler of parts of Palestine from 4 B.C. to A.D. 33, was generally liked by his subjects, and had the distinction of being the only Herodian ruler with a fairly decent reputation. Highly regarded by Josephus and not criticized by the New Testament writers, Philip seemingly generated the approval of both Jews and Christians. Nevertheless, Philip preserved his reputation in spite of some decisions he made that could have offended both communities.

Philip the Tetrarch, son of Herod the Great by Cleopatra of Jerusalem (not the famed Egyptian ruler), is often confused with one of his half-brothers named Herod. This Herod, called Herod of Rome, also bore the name Philip (Mark 6:17), perhaps reflecting the Herodian tendency to call royal offspring by common and repeating family names (i.e. the many Herodian family members named Herod, Antipater, Cypros, Mariamme, Salome, Aristobulus, etc.). Philip constituted one of ten sons of Herod the Great, and the entangled relationships in the family often confuse modern historians and readers. For instance, Philip’s half-brother, Herod (Herod Philip I) married Herodias (a daughter of another son of Herod). Their daughter, Salome III, who danced for the head of John the Baptist, later became wedded to Philip (Josephus, Antiquities of the Jews, 18: 136-137; Matthew 14:6-8, Mark 6:22-25). These complicated Herodian family ties with their repeating names have led some writers to refer to Philip the Tetrarch (“ruler of a fourth of a kingdom”) as Herod Philip II.

Nevertheless, Philip never referred to himself as “Herod.” Josephus (Antiquities, 18, 106-108), the gospel of Luke (Luke 3:1), Philo (Against Flaccus, 25), and other sources of antiquity refer to him as only Philip, or Philip the Tetrarch. In addition, while Herod’s other sons, who ruled realms, like Archelaus and Antipas, struck the name “Herod” on their coinage, Philip refrained from doing so and used only the name “Philip the Tetrarch” on his coins (Browsing ancient coinage of Judea: Herod Philip, 2009). This confusion over his name has been further reinforced by his full-brother, another offspring of Herod the Great and Cleopatra, who also bore the name Herod.

No reliable birth year for Philip can be established. Raised initially in Herod the Great’s palace in Jerusalem, Philip sojourned for a time in Rome while pursuing an education. While in Rome, he endured the intrigues of his older half-brother, Antipater. Josephus related that Antipater’s false accusations of Philip even caused his father to call Philip back to Judea (Jewish war, 1, 602-603). While his father did him no harm, he excluded him from any major benefit in every will he dictated except the one that mattered most—the last one. Philip, like many of Herod’s sons, feared for their lives. Since Herod eventually killed three of his adult sons, this remained a very real concern for the young Herodian.

Conversely, when Herod realized that Antipater had falsely represented Philip and his
other half-brothers, he made him a tetrarch in his final testament. In this will his father gave him a realm in the northeastern portion of his kingdom. These areas had a mostly non-Jewish population. When Herod died in 4 B.C., Josephus wrote that Philip’s stature increased from fearing execution to acquiring a principality that could earn him a hundred talents a year (*Antiquities*, 17, 319).

Philip’s good fortune, however, was not shared by some of his brothers. His father killed three of Philip’s half-brothers—Aristobulus, Alexander, and Antipater. The latter was executed only a few days before his father’s death. Since Josephus mentioned that Herod’s death and Antipater’s execution occurred near an eclipse of the moon, scholars can date the death of Herod and the time of Philip’s ascension: around March 12-13, 4 B.C. (*Antiquities*, 17, 167).

As a result of Herod’s frequent changing of wills, the sons of Herod soon fell into a dispute over who should rule. Herod’s last will decreed that his son Archelaus would rule half the kingdom (Judea, Idumea, and Samaria), his son Antipas a fourth (Galilee and Perea), and Philip a fourth (the northeastern portions of his father’s kingdom). Philip at first supported his father’s wishes and added his voice to the approval of the king’s last will and the elevation of Archelaus to half his father’s kingdom.

Nevertheless, this was not acceptable to his half-brother Antipas and many of the Jews themselves. In a previous will, Antipas (also called “Herod” in the gospels, on his coins, and sometimes by Josephus) had been promised the entire kingdom. So he challenged the new will. Furthermore, many Jews desired the complete end of the Herodian dynasty, and wanted the Romans to rule them directly. Such a request revealed the deep distrust of the family that many religious Jews held. Since Herod’s will had to be approved by the Roman emperor Augustus (the Herodian realm was after all a client state of the Roman Empire), all three parties journeyed to Rome to argue their case.

The unity of the Herodian family had been destroyed by this dispute, and family members did little to inspire Augustus about the fate of his strategic client kingdom in the East. The emperor watched with dismay the unfolding dispute over his old friend Herod’s will. Even Philip, at one point, changed his mind. At first supporting half-brother Archelaus for half the kingdom, he soon championed his own claims in hopes of gaining a better settlement for himself. Augustus, in the end, made few changes in Herod’s will. He named Archelaus over half the kingdom, but omitted the title of “king” for him. Although the emperor informed Archelaus that if he performed well as a ruler that he might give him the title of “king” in the future, Archelaus ruled as “ethnarch” (“ruler over the people”). Augustus also decreed that Herod’s sister, Salome II, would rule over small pieces of her brother’s former kingdom in the Jordan Valley and coastal areas of Palestine. Antipas and Philip would govern a quarter of their father’s kingdom, and the title of “tetrarch” was given to both brothers.

Josephus chronicled that when Philip returned to his tetrarchy, he proved to be an energetic and capable ruler. Over time, he rebuilt Bethsaida and renamed it “Julias,” either in honor of the emperor’s wife Livia, (ceremonially referred to as Julia Augusta) or the emperor’s daughter. This city was across the Jordan River near the north end of the Sea of Galilee. At the Gentile city of Panias (named by Greeks after the god Pan), he added on to his father’s structures and reconstructed that city as well. He then changed the name
to “Caesarea Philippi” (the “Caesarea of Philip”) to distinguish it from his father’s city of Caesarea on the Mediterranean coast. Strategically located near the source of the Jordan River, Philip once initiated an experiment proving that the Jordan River originated from this site. The rebuilt city became Philip’s capital (*Jewish war*, 3, 512-513; *Antiquities*, 18, 28).

His building program aided the local economy and provided jobs for his subjects. Although Philip’s construction projects never matched that of his father, the efforts were no doubt welcomed by both his Jewish and Gentile subjects. Some of his coins featured a building that either Philip or his father had erected in Caesarea Philippi. While Philip personally remained Jewish, his largely Gentile subjects, who had been restless under Herod, accepted Philip, and they too were grateful for the benefits of his building program and his mild rule over them (*Browsing ancient coinage of Judea: Herod Philip*, 2009).

Josephus recorded that Philip at one point needed some additional revenue—perhaps to finance his construction projects. He levied some additional taxes on the Jewish mercenaries that Herod had brought in with the promise that they would pay no taxes. These taxes tended to be small and were only collected for a short while. Then Philip reversed himself and decided to end the levies. Once again free of significant taxation, the Jewish mercenaries continued under their original agreement. Such generosity furthered his reputation as a fair and humane ruler, and his Jewish subjects too, appreciated his benign reign over them (*Antiquities*, 17, 27).

Ten years later trouble arrived adjacent to Philip’s territory. Triggered by his half-brother Archelaus, whose misrule of Jews and Samaritans in his kingdom had angered them, Augustus removed and exiled Archelaus, and put his ethnarchy under direct Roman rule. According to the Roman historian Cassius Dio, Philip and his brother Antipas may have played a role in the removal and exile of Archelaus. However, few details of their role were revealed. Neither brother gained any territory from the fall of Archelaus (*Roman history*, 55, 27, 6). The failure of Augustus to reward them any new territory could have been the result of counter accusations posed by Archelaus against them, as seemingly implied by Strabo (*Geography*, 16, 2, 46).

To get an idea of the wealth of the new Roman province, the Roman governor of Syria, Quirinius (Cyrenius), ordered a census of the new Roman province, and this sparked a revolt by the Jews, led by Judas of Galilee. Antipas and Philip must have encountered some nervousness concerning the revolt, since Judas possessed ties to both realms. Nevertheless, Judas perished in battle, and Roman troops brought order to the area. In the end Philip’s realm suffered little damage.

Only a few short years later, Herod’s sister, Salome II, passed away (A.D. 9 or 10). Apparently finding no great love for her ruling nephews, Antipas and Philip, she willed her possessions in the Jordan Valley and coastal areas of Palestine to Augustus’ wife Livia. The empress in turn accepted it. Yet another piece of the once unitary Herodian family realm had fallen to direct Roman rule. Like neighboring tetrarch and brother Antipas, Philip would never have his realm expanded. Although both Antipas and Philip must have been disappointed, no surviving material from ancient sources contains any reaction from them on this development.

As the years advanced, Philip must have been troubled by the non-expansion of his
kingdom under the Roman emperors Augustus and Tiberius. His father, Herod the Great, benefited many times by Augustus enlarging his kingdom. Since Philip’s realm faced the Nabatean Arabs and the nearby Parthians, it was very strategic for the Romans to keep the status quo for both the tetrarchies of Antipas and Philip. Unfortunately for Philip, the two Roman emperors desired the two small tetrarchies to remain small and be under more direct Roman oversight. If Rome had expanded these realms, the empire could have experienced a potential loss of power in their Asian borderlands with Parthia.

Therefore, Augustus, and later Tiberius, never gave the tetrarch the recognition he deserved. Had Augustus or Tiberius expanded Philip’s realm and authority, history may well have witnessed the emergence of a major state relatively free of the violence and corruption that commonly typified the Herodian dynasty’s kingdoms and principalities. Philip must have nurtured this disappointment for nearly all 37 years of his long reign.

**Philip and the Jews**

Disappointed aside, Philip ruled effectively over his tetrarchy. Although Philip’s realm was largely populated by non-Jews, he enjoyed the good favor of both the Jews in his tetrarchy and Jews in Palestine. This is certainly remarkable as at least a few things he promoted could have angered his Jewish subjects. For instance, his aforementioned decision to tax some Jewish mercenaries who lived in his realm certainly had raised some concern on the part of those Jews. Complaining Jews, objecting to Herod the Great’s oppressive taxes, had even petitioned Augustus to remove the Herodian dynasty in 4 B.C. Nevertheless, Philip avoided a similar crisis by only instituting the taxes on the Jewish mercenary soldiers for a short period of time, before returning to the original Herodian decision to not tax them.

In addition, Philip initiated something that even Herod the Great and his sons Archelaus and Antipas had avoided—he put images of the Roman emperors Augustus and Tiberius on his coinage. Religious Jews of that era regarded this development as idolatrous. Herod the Great and his other sons thought it wise to refrain from posting human images on their coins. Philip became the first Herodian ruler to put human images on his coins. Perhaps Philip was guided in this decision by the fact that most residents of his tetrarchy were not Jewish. Nevertheless, Jews lived in his realm, and Bethsaida (later Julias) contained a large Jewish community. Furthermore, he himself professed Judaism, and could have faced the wrath of the Jewish community for his decision concerning his coins.

If Jewish opposition surfaced to his decisions concerning taxation and human images on his coins, it never appeared in the ancient literature. In fact, Josephus, a first century Pharisee who took his own profession of Judaism very seriously, acknowledged that Philip was quiet and a man of moderation in both his private and public life (*Antiquities*, 18, 106).

Indeed, Philip possessed one of the more outstanding political reputations among the Herodian rulers. Both Gentiles and Jews seemed pleased with his administration. Josephus notes that he continued to live in his own realm, and this alone set him apart from other Herodians who favored the larger cities of the empire as their place of residence for their much extended vacations. He also noted that Philip did not keep a bloated bureaucracy or a large entourage to help him rule, and that he relied only on a “few chosen friends.” He apparently traveled all around his realm, and when approached by his subjects for important favors and requests, he immediately met with them. In matters of justice, Philip
possessed a reputation for fair judgments, convicted the guilty, and absolved the innocent. Such conduct again set him apart from other Herodian rulers whose decisions and character tended to be more flawed (Antiquities, 18, 106-108).

**Philip and the Ministry of Jesus**

Although the ancient literature concerning Philip and the ministry of Jesus is sparse, the Christian tradition concerning Philip does not have the harsh condemnations that Christians placed on other Herodian rulers. In fact, only the gospel writer Luke mentions the tetrarch (Luke 3:1). Luke recorded that he governed a realm and dated the beginning of John the Baptist’s ministry to the time when Philip ruled.

Nevertheless, while early Christian literature failed to say much about Philip or comment much on the tetrarch’s relationship to the ministry of Jesus, a connection certainly existed. This connection largely consisted of Jesus’ knowledge that Philip would not harm him when he journeyed through the tetrarch’s realm. Jesus, a subject of Philip’s half-brother Herod Antipas in Galilee, occasionally left Galilee to get away from Antipas’ announced intention to execute the popular Jewish rabbi (Luke 13:31). While Herod Antipas never acted on this threat, even when he had the later chance to do so (Luke 23:11), Jesus left that Herodian realm from time to time to escape these potential threats from both Antipas and the Herodian party that supported him.

Although never stated in any ancient source, Philip certainly knew about John the Baptist, the ministry of Jesus, and the disciples who followed him. He could have potentially received information about John the Baptist, Jesus, and his disciples from individuals in the court of Antipas, as well as his own court. Because the two courts were related by ties of family, faith, and purpose (both were Herodian client states of Rome), some of these individuals populated both courts. For instance, Philip married Salome, the daughter of Herodias. Salome’s mother, Herodias, had married Antipas after divorcing Herod of Rome (Herod Philip I), and Salome herself had once danced for the head of John the Baptist (Matthew 14: 1-12; Mark 6:14-29). It is not known if Salome was married to Philip at the time of her dance, but Salome, Herodias, and Herod Antipas were all eyewitnesses to this incident. Furthermore, it is conceivable that John, Jesus, and the growth of the ministry of Jesus also were conversations at Philip’s court.

In addition, members of the inner circle of Jesus, the disciples, possessed ties to Philip’s realm. Philip the apostle, along with two other apostles, Peter and Andrew, came from Bethsaida in Philip the Tetrarch’s realm (John 1:44). The brothers, Peter and Andrew, were fishermen, and this is not surprising since Bethsaida meant “House of Fishing.” The disciples too possessed business ties to Philip’s tetrarchy. When Jesus’ disciples navigated the Sea of Galilee and brought goods back to Galilee, these goods were assessed for duties at Herod Antipas’ custom houses at Capernaum and other locales. Here another disciple, Matthew (Levi), once collected the duties on goods that came from Philip’s realm and the neighboring Greek-speaking cities of the Decapolis region (Matthew 9:9-13; Mark 2:13-17; Luke 5:27-32). The ties between the two Herodian tetrarchies were substantial, and it is reasonable to conclude that information, like goods and services, easily flowed between them.
After the execution of John the Baptist, Herod Antipas had a series of conflicting emotions about Jesus—whose ministry greatly increased after John’s execution. Antipas’ emotions about Jesus ranged from curiosity about the rabbi (Luke 23:8), to a fear that he was a resurrected John the Baptist (Mark 6:16), to even darker thoughts that eventually caused him to threaten to kill him (Luke 13:31).

Antipas’ threat to kill Jesus as well as his actual execution of John prompted Jesus and his disciples to withdraw from Herod Antipas’ realm by boat to either the Decapolis or Philip’s realm (Matthew 14: 13-14). This excursion was the first of many departures from Galilee to prudently avoid Antipas and his informers. Nevertheless, the rabbi and his followers always came back to Antipas-ruled Galilee and ministered publicly—even drawing large crowds, but occasional forays into Philip’s realm helped diffuse concerns about Antipas. Indeed, the idea that Jesus withdrew to Philip’s realm as a safe haven to avoid the watchful eye of Antipas has been proposed before by historian Harold Hoehner (1972).

Another reason existed for Jesus and his followers to seek the safe haven of Philip’s realm. Supporters of Antipas were organized into a political party called the Herodians. The Herodians desired an end to all Roman rule in Palestine and a return to Herodian rule. They championed the cause of Antipas and thought his rule over them more desirable than that of the Romans. The Herodians, like Antipas, the Pharisees, and the Sadducees, saw the growing ministry of Jesus as a potential threat. The Herodians included many of Antipas’ supporters among the upper classes, his soldiers, tax-collectors, and officials. The Herodians grew more leery of Jesus and his followers as the ministry of Jesus expanded, and they participated in plots to assassinate Jesus or to embarrass him (Mark 3:6; Matthew 22:16-17). So this opposition too afforded the rabbi and his followers to seek occasional rest and recuperation in Philip’s tetrarchy.

Therefore, Jesus and his followers sojourned from time to time in Philip’s realm. Although the gospels record Jesus leaving Galilee from time to time for other locales, locations in Philip’s realm are specifically noted on a number of occasions. For instance, Jesus tells the disciples to meet him in Bethsaida in Mark 6:45 after Antipas executed John the Baptist. In Luke 9:10, Jesus is reported as doing miracles in Bethsaida in the presence of a large crowd. They visited Bethsaida again in Mark 8:22 after Jesus had warned the disciples about Herod (Antipas) in Mark 8:15. Jesus himself made the assertion that he had performed many miracles in Bethsaida (Matthew 11:21; Luke 10:13). During this same journey the group was reported in the vicinity of Caesarea Philippi in Mark 8:27 and Matthew 16:13. Near this locale, Jesus finally revealed his claims as the Jewish Messiah and his own divinity (Matthew 16:13-20). In one of the great ironies of history, Jesus revealed his claims as the Jewish Messiah near the largely non-Jewish city of Caesarea Philippi—Philip’s capital city.

Only two possibilities exist for why Jesus and his followers were not harassed by Philip. One is that Philip simply did not know of the famed rabbi’s sojourns in his tetrarchy. Although possible, it is unlikely since Philip’s officials were certainly in Bethsaida and nearby locales when Jesus drew large crowds, and this would have been reported.

The other possibility is more likely—that Philip knew about the rabbi and his followers in his realm, but was tolerant of these excursions. Many differing possible explanations
may account for Philip’s tolerance. For instance, Philip may have been largely apathetic about Jesus and his followers. Conversely, knowing that the Herodian party favored his brother’s claims for the throne of Judea, he may have even allowed Jesus and the disciples to roam freely as a means of getting back at the Herodians for not supporting his claims. Another more likely possibility was Philip’s reputation for moderation. Perhaps in the mind of Philip, Jesus and his followers constituted yet another faith tradition in his multi-ethnic and multi-cultural realm. Whatever the explanation, Philip was not recorded in the New Testament as opposing Jesus and his followers. For this reason, Philip remained one of the few Herodians who avoided the future condemnation of the Christians.

Nevertheless, the early Christians, like the Jews, could have criticized Philip. He had married his great-niece Salome who played a role in the execution of John. Moreover, Philip had seemingly promoted Greco-Roman pagan culture on his coinage and at his capital city at Caesarea Philippi. It is significant that while Jesus visited Bethsaida, the hometown of some of his followers, he only visited “the region of Caesarea Philippi” rather than entering the largely pagan city (Matthew 16:13). While Philip either ignored or allowed Jesus and his followers to journey through his tetrarchy, he neither became a Christian nor directly promoted Jesus and his ministry. Nevertheless, in the end Jesus never criticized Philip as he had rebuked Antipas and the Herodians (Luke 13:31-32; Mark 8:14; Matthew 22:15-18). Following the lead of Jesus, the early Christians too, never criticized Philip in the gospels, the rest of the New Testament, and in early Christian literature (Eusebius, *The history of the church*, 1, 9-10).

Conclusion

In A.D. 33 Philip passed away at Bethsaida. Having no children by Salome, he died childless. The positive assessment of the gentle tetrarch by Josephus is how the world has remembered him. Jews and Christians generally regarded the Herodian rulers with disdain, but Philip avoided their condemnation and judgment (*Antiquities*, 18, 106-108).

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36
Literary Section

In the following pages the *Mid-Continent Review* will provide a section of literary selections from members of the Mid-Continent community. These include an essay and various poems.
An Opinion Essay on the Decline of Morality from a Christian Perspective

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Abstract

Many young people of this present generation exhibit a lack of genuine character, clear values, and basic morals. This essay will take an in-depth look into the causes of these current, troubling situations. The exploration of this subject begins with delving into where the deterioration of these morals began, focusing on the parents and children themselves, and concludes with a proposed remedy to the situation.

The present day American generation of children, teenagers, and young adults shows little respect for a traditional Christian worldview or the principles of basic right and wrong. With this decline in Christian morality that our society experiences, the question stands, what has happened to basic morality?

The issue of declining morality is not a new phenomenon. In fact, moral degradation began in the Garden of Eden with Adam and Eve’s rebellion against God. Sin, rebellion, and consequences have been in a repeating cycle since that time. Two more biblical examples of this include Noah’s generation that was engulfed in a worldwide flood for their wickedness and Sodom and Gomorrah that were utterly destroyed with fire raining from the heavens for similar reasons (Genesis 6-7; 19:24-28).

Although sin in many forms has occurred throughout all of history, for the most part, the previous American generations have not shown such a blatant outward disregard for the basic principles of right and wrong. In the past, private sins were hidden and not exposed to public view. Morality appeared to be upheld in respectable society, yet the current situation has vastly changed.

The young people of this generation openly exhibit a lack of genuine character, clear values, and basic morals. Where did deteriorating morals such as immorality, disrespect, homosexuality, and rampant crime begin, and how can this situation be remedied? As with any difficult situation, before a solution can be found, the problem must be identified. To identify the current state of morality, one must study where morality begins to be instilled into a young person. The most popular beliefs regarding where moral development takes place are as follows: moral degradation begins in the home, that values are instilled mostly in a church setting, or with a personal relationship with the Almighty, or that day to day interaction at school, either with fellow classmates or teachers, has the most profound impact on a child’s moral development. All these factors play a potential role in the moral development of children, teenagers, and young adults.

To better understand the current state of morality in young people today, one should first understand what moral development constitutes. According to the Encyclopedia of Sociology, “Morality refers to the set of values that people use to determine appropriate behavior, that is, what is right versus what is wrong.” Further clarification is provided
on this subject when this same source details, “Determining which behavior is morally appropriate, or ‘right’, is essentially a cognitive decision making process called moral judgment.” With this foundational definition of moral judgment, one may draw many important conclusions (Figurski, 2000, p.1894).

For instance, one’s moral behavior relies on how he or she perceives the social world and his or her relation to it. Basic moral judgment relates to the act of moral decision making. Moral judgment pertains to rational cognition. Moral judgment, decision making, and rational cognition are all tied to various views that differ as a particular person increases in his or her age (Figurski, 2000). These views will change drastically as one grows older and learns more throughout his or her life. Because this process is changing throughout the remainder of life, this merely comprises one step of the lifelong process of developing healthy moral behavior (Figurski, 2000).

Considering the idea that moral development is essentially a lifelong process, it may be deduced that as a child ages, his or her ideas about what is good and bad, right and wrong will change. These new ideas will spark actions that follow the same behavioral path as these ideas. This is a normal process in a child’s moral development (Damon, 1988).

Decisions and thoughts that lead to action are described as morality. Morality is conceived in multiple ways. These various themes of morality are explored in William Damon’s book, The Moral Child. Damon, an expert in the fields of psychology, human development, and moral commitment, argues that: “Morality is an evaluative orientation towards actions and events that distinguishes the good from the bad and prescribes conduct consistent with the good.” This definition is an in-depth look at morality. Another manner in which Damon in The Moral Child describes morality is that it “implies a sense of obligation toward standards shared by a social collective.” Damon’s book goes on to expound on many different aspects of morality such as concern for other people, responsibility, and honesty (Damon, 1988, p.5). These principles will continue to develop in a child for many years. These are the basics of moral development.

The current generation is significantly lacking in various areas of moral development. With crime, promiscuity, open homosexuality, and outright disrespect part of the public discourse, one may be interested in why this increase has taken place in the last few decades, more than ever before. While values are still upheld, many young Americans show a lack of character. Basic Christian morality has suffered. The Bible predicted this very thing to happen in II Timothy 3:1-5:

This know also that perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of all those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.

These shortcomings of the present age were recognized and recorded in the Bible nearly 2,000 years ago. Although a part of fallen human nature, these conditions have experienced their greatest recognition in the past few decades. The source of the problems,
In the *Republic*, Plato, speaking through Socrates, made the statement, “You know that the beginning is the most important part of any work, especially in the case of a young and tender thing, for that is the time at which the character is being formed and the desired impression is more readily taken.”(Plato, 2, 377, 10b) The moral instruction of children is important for forming their moral development. Children mature rapidly at an accelerated rate when they are less than six years of age (Elle, 2010). When a child is young, most of his or her time is spent at home with family or at pre-school/school. These institutions have the greatest influence on a child’s moral development.

A parent’s greatest desire is for their children to learn the basic life principles that they endeavor to teach them (White & Matawe, 2004). The family remains the greatest contributor to a child’s moral development. How much a child is allowed to ask questions and essentially, “challenge one another’s ideas on moral issues” influences much of the process of moral development (White & Matawe, 2004, p.219). This freedom allows a child to take what he or she has been taught and decide for themselves if they want to accept and implement it throughout his or her life.

The idea of a child making his or her own decisions based on what he or she has been taught is heavily tested during the teenage years (White & Matawe, 2004). Various contributions from the family influence a teenager’s moral judgment. The closer the teenager is to his or her family, the better his or her moral judgments. This results because he or she will have more opportunity to absorb the family’s values (White & Matawe, 2004).

Nevertheless, a child learns his or her morals from a variety of sources. Obviously, parents must teach their children these principles. Many of these principles are taught by more than just mere verbal communication. These are the principles that are instilled by example. Whatever a child observes in his parents will be engrained in him or her as right or wrong (Elle, 2010).

Although the mother instills many of the basic principles a child develops, the *Journal of Child and Family Studies* research supports that when a mother is the leader, and the father is secondary, “moral reasoning” is lacking. Therefore, the contributions of both parents are important, and this theory endorses that shared parental morality instruction will shape a child’s morality for future years (White & Matawe, 2004, p.231).

The other key institution where the installation of moral reasoning and development take root is the classroom. William Kilpatrick once said, “The core problem facing our schools is a moral one. All the other problems derive from it. Even academic reform depends on putting character first” (Lickona, 1991, p.3). At one point in recent history, people were not as concerned with schools emphasizing moral education, but with crime rates high and basic societal morality suffering, schools are being expected more and more to emphasize moral training (Lickona, 1991). The school too plays a role in a child’s moral education. If moral principles are ignored in schools, such as they are in many school districts, it is improbable that a child will absorb moral teachings. Schools, along with homes and other places such as churches and after school programs, are failing the youth
of today by not encouraging them to do right or, in many cases by not leading by example.

Churches cannot continue to influence teenagers and young adults when they do not attend church. There are measures that the church can take to prevent the loss of its youth. Paul Chappell simplifies the subject of children leaving the church by saying, “Christians are failing at the ‘baton transfer of faith’ to the next generation. Most churches are seeing over seventy percent of their young people never grasping the baton of faith and continuing to run the race” (Chappell, 2009, p.13). This is a sad but sobering truth. Churches are not caring enough for their youth and not educating them properly or thoroughly. The younger generation that leaves the church finds itself without the moral underpinnings that they could have acquired in a church setting.

The Bible says “Even a child is known by his doings, whether his work be pure, and whether it be right” (Proverbs 20:11). The Bible contains countless stories of children who have made good decisions such as Samuel (I Samuel 2:18) and Josiah (II Kings 23:24). These individuals made good decisions because they were acting on the principles that their relationship with God had instilled in them. A personal relationship with the Lord Jesus Christ influences a young child’s moral development. When a child has a relationship with the Lord, it will be apparent in his or her actions. This will be the case for the rest of that particular child’s life.

Now that the source of the issue of a lack of moral development has been identified, solutions may be developed. A moral education based on the Bible and its teachings must be revived. This revival should begin in the home and be reinforced in the school and church. Christian morality should be instilled in each and every child in the major character-building institutions of the country.

Churches may be able to prevent their youth from walking away from their principles and church itself by adhering to a few guidelines. Parents in the churches must, most importantly, center their home around Jesus, and base their parenting from Biblical principles. Youth ministries must be strengthened. Churches should also recognize these issues and put into motion a plan to prevent churches from losing their youth. The church should influence their youth to make their faith personal. Other measures a church can take to nurture its youth is to build stronger relationships with their teenagers, and teach them to make their own moral decisions (Chappell, 2009). The church must accept the important role it plays in the moral development of the youth of today and begin to lead by example. This should include investing time and resources in the lives of its youth.

The educators and parents of this generation must realize that the future is, literally, under their control. These principles must be more than just an option. As aforementioned, schools, homes, and churches must emphasize this. Children and young people must also become receptive to the principles.

The depletion of values among the youth of the current generation is an immediate threat. Without a revival America’s present and future moral climate faces decline. Every day another young person acts on what they have been taught or not taught. These actions generally have repercussions that the youth of today are not prepared to deal with.
A solution is clear for the decline of Christian morality in America. A return to God, the Bible, and adhering to its basic principles can impact the younger generation. Today’s generation provides tomorrow’s leaders. Future presidents will come from today’s young people. If young people continue to not be exposed to upright values, today’s moral state will continue to degenerate.

In conclusion, the problem at hand is of some concern, but can be remedied. Homes, churches, and schools must recognize the scope of this problem and begin to take measures to encourage moral education. With courageous and strong intervention by the Christian community, Christian morality in America can be restored.

References

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Mutt Wheeler

Ms. Barbara Elliott
Mid-Continent University Instructor of English

Editor’s Note: Barbara Elliott confesses that on writing poetry: “A poem is a new way of looking at things—anything can be its subject. When the inspiration or thought comes, let it have its way in the words.”

Abstract

Mutt Wheeler is a tribute to men who teach us to embrace the simple things of life for enjoyment and survival. The poem was inspired by two elderly men: a Graves County [Kentucky] fisherman and the author’s grandfather.

Mutt Wheeler

Mutt Wheeler, old friend, is dead, and tonight the clouds are all there, making heaven.
Those “winter-coming-on-clouds,” he called them, churn, never still.
Mutt said I could have anything I wanted in the clouds, and the clouds are all there as Mutt said they were when the first man looked up— same as over the China Sea in the war.

Word was he had a woman there, and sometimes I wanted to ask him, about the washed-out photo in his shirt pocket.

. . . and the clouds are all there, the same as that night he took me jug fishing.

We skulled the coves and runs of Blood River— Mutt read those waters like a cat reads night, knew when to drop bait.

I watched him all afternoon, knotting lines, hooks to Clorox bottles he’d scavenged.

When that part of night came still as slime, we paddled out, checked jugs, white jugs, bobbing giant eyes of sea monsters staring.

The catch came easy for him— easy as he skulled coves thick with willows, easy as he walked along the road with his old dog picking up string, a smooth stone, easy as he sat down on his front porch late yesterday and died.

“It’s easy to make a cloud,” he said. “Just breathe out on a cold day.”
Wedding Postlude

Ms. Barbara Elliott
Mid-Continent University Instructor of English

Abstract

This poem was inspired by the wedding experience of the author’s daughter Sarah, who married one sultry November day in Florida.

Wedding Postlude

The calla-lilies hang suspended across the Florida room
like thin white parchments
or angels’ wings drying.
The purple brushed flowers
hold their shades,
giving no hint that their connection
to the earth has been severed—

. . . and you, tan cheeked and lovely,
embrace those passing, giving
smiles to subdue this tropical clime.

A fresh, new connection
to the earth from which we sprang
renews my tomorrows
with promises of new life.

A new arrangement of experiences
gathers itself into a clay pot
with insight into what was
and what will be.
The Poet’s Moon

Ms. Michele L. Hinton
Mid-Continent University Student

Abstract

This poem was inspired by the poet’s nocturnal seaside reflections under a “poet’s moon.”

The Poet’s Moon

I sit upon the shore bathed in the light of the poet’s moon.
The quiet of the evening is broken by the whispering of the tide.
A zephyr carried upon the waves caresses my cheek as a lovers touch.
I close my eyes and listen to the symphony of the sea.

The quiet of the evening is broken by the whispering of the tide.
A prelude to a concert performed by the rhythmic rolling of the waves;
Then a mighty roar comes to my ears, as the sea crashes against the rocks,
Tantalizing my senses with its majestic beauty and humbling power.

A zephyr carried upon the waves caresses my cheek as a lovers touch.
The sea gulls sing their songs, as the dolphins dance beneath the poet’s moon.
The sea grass sways upon the shore applauding the performance.
My poet’s soul is cleansed and inspired as nature’s harmonies give praise to God’s glory.

I close my eyes and listen to the symphony of the sea.
Can a poet’s pen capture the essence of such splendor?
The evening is alive with sounds carried upon a breeze,
As I sit upon the shore bathed in the light of the poet’s moon.
Seasons

Dr. Stephen Douglas Wilson
Chair of the Mid-Continent University History Department and Dean Emeritus

Abstract

This is a collection of seasonal poems set in a typical year in the Upper South.

A Winter Day Poem

Snow covers the grounds,
And ice rules the branches,
Drifts pile up like mounds,
And wildlife takes their chances.

Bitter cold and snow conspire,
To hide their grass away,
And the sun will soon tire,
Of keeping Jack Frost at bay.

The day’s warmth took a fast,
So the land is cooling white,
Between New Year’s and Candlemas,
All days feel winter’s might.

God’s winter wonderland,
Is such a sight to see,
A beautiful divine plan,
The Lord allowed to be.

A Spring Day Poem

God brought the springtime peace,
Warm breezes maintain a lease,
The lakeshore scene is calm,
The robin sings a psalm.

Flowers and leaves now grow,
Unclogged streams now flow,
Gone is winter’s landscape,
The meadows wear a pleasant cape.

Nature’s spring colors abound,
Yellow pansies on the ground,
Tulip red and iris white,
Pink rose in gold sunlight.

Resurrection is here,
New life will now appear,
New work and festive play,
God smiles on a spring day.

**A Summer Day Poem**

Sitting under a shade tree,
The sun seems to have its way,
Green hues pervade all you see,
God provides a summer day.

Summer heat is often fierce,
A dog searches for some shade,
Country lawns dry and wilt,
Ice will melt in lemonade.

Yet, bees and blooms fellowship,
Along with blue sky and earth,
Divine elements merge,
In nature’s time of mirth.

God ordained the summertime,
When flowers turn to fruit,
Nature joins human effort,
In summer’s perfect suit.

**An Autumn Day Poem**

Corn shocks and chimney smoke,
Greet the frosty autumn morn,
As a weakened sun takes its place,
Above the squash and Indian corn.

Autumn foliage on the trees,
Acorns abound on the ground,
The brisk air invites a walk,
And time for prayer is found.

The porch is set with pumpkins,
The smokehouse teems with hams,
Fruit is stockpiled for canning,
To make into jellies and jams.

Autumn is time for harvest,
Of nuts, barley, corn, and wheat,
God provides for all our needs,
Spring and summer now complete.