

From the Editor Guest Column: Who Was Jack Shand?

CHRISTOPHER F. SILVER
Department of Psychology
University of Tennessee
Knoxville

RALPH W. HOOD JR.
Department of Psychology
University of Tennessee
Chattanooga

THOMAS J. COLEMAN III
Department of Psychology
University of Tennessee
Chattanooga

Members of the Society for the Scientific Study of Religion (SSSR) hail from a number of diverse disciplines, but one theme unites them all: a commitment to studying religion scientifically. While many readers of the Journal for the Scientific Study of Religion (JSSR) are quantitatively oriented, SSSR has a long history of sharing membership with fields utilizing a variety of qualitative methods, including religious studies, anthropology, and other scholarly disciplines within the humanities. As such, SSSR serves as a nexus for the sharing of different research, ideas, perspectives, and methodologies. Our guest "From the Editor" column is about a psychologist who appreciated SSSR and its multidisciplinary approach so much that he became a major benefactor to SSSR after his passing. That person was John Douglas "Jack" Shand, and this is a brief tribute to his legacy.

Prior to his death, Shand collected and organized most of his work, personal letters, and communications. He willed much of it to the Musselman Library at Gettysburg College, where he taught in the Psychology Department from 1954 until 1984. Shand was neither a prolific author in the field of psychology of religion nor a uniquely charismatic individual in the classroom. However, he truly believed in the empowerment of others (Shand "Awards and Diplomas," "Correspondence and Letters"). His belief in the value of collaboration and human connection was reflected in his letters to colleagues and childhood friends. Deeply moved by the power of religious beliefs, he saw clear benefit to the psychological study of religion. While he was a man of means, inheriting wealth from his family's business (Watt & Shand Department Store),¹ Shand was also a humble person.

Upon his death in 2001, Shand left over 1 million dollars to SSSR. This money was to be used to fund student and faculty travel to conferences, research in a variety of areas, and special programs hosted by SSSR. He was a lifelong member of SSSR who attended many conferences and networked regularly with its student members. Shand could have left part of his estate

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Correspondence should be addressed to Christopher Silver, Department of Psychology, University of Tennessee, Knoxville, Austin Peay Building, Knoxville, TN 37996-0184 USA. E-Mail: christopher-silver@utk.edu

¹The Watt & Shand Department Store building was a cultural feature of the Lancaster, Pennsylvania, downtown. Many residents there have fond memories of the store (Jurgelski 2006).

Figure 1

A photo of Christopher F. Silver and Thomas J. Coleman III in the Special Collections and College Archives at the Musselman Library at Gettysburg College (original in color)



to the American Psychological Association (APA), but he chose SSSR instead. This decision speaks to the value he placed on the organization, largely because of its explicit interdisciplinary orientation. Yet, and even after SSSR received such a sizable endowment, Shand has never received the recognition he deserves. Therefore, under James Richardson's tenure as SSSR's president, a plenary session was held at the 2014 annual meeting that asked the question: "Who is Jack Shand?" (Silver and Coleman 2014). This column is based upon that plenary session and provides an answer to the question using a narrative construction collected from conversations, interviews with friends of Shand, and archival information provided by the Gettysburg College archive. We did not know Shand personally. However, we do appreciate his interdisciplinary approach to research and his commitment to SSSR.

A NEED FOR APPRECIATION

In May 2014, James Richardson, then president of SSSR, along with Ralph W. Hood Jr., the program chair that year, approached Christopher Silver and Thomas Coleman III about exploring the possibility of honoring Shand during the annual meeting in Indianapolis. Silver served as the graduate student representative of SSSR, while Coleman served as Hood's assistant.

Hood already had been in touch with Lori Beaman, a friend of Shand's through SSSR, but early attempts to locate other friends had failed. In May 2014, Hood shared what little information he and Richardson had collected regarding Shand, whereupon Silver and Coleman began looking for individuals who might have known him. By June, Silver and Coleman had located a previous student of Shand as well as some former colleagues. Our team conducted two interviews in July 2014 and corresponded extensively by phone and e-mail with acquaintances of Shand. By September, the team had found several solid leads on which to follow up. In addition, our team also contacted the Special Collections and College Archives at Musselman Library, Gettysburg

Figure 2

A photo of John Douglas “Jack” Shand at the Musselman Library at Gettysburg College



Note: Courtesy of special collections/Musselman Library, Gettysburg College.

College, which provided us with the first substantive textual information regarding Shand’s life. Moreover, the library also put us in contact with additional people who knew Shand, including some individuals who still worked at Gettysburg College. Once the archivists at Gettysburg College had located his Shand’s papers, Hood and Richardson directed Silver and Coleman to travel to Gettysburg, visit the school, and search the Shand Archive for information.

On a weekend in October, Silver and Coleman met Carolyn Sautter, Director of Special Collections and College Archives, and Ron Couchman, Special Collections Assistant, both of whom already were locating archival material alongside Amy Lucadamo, the College Archivist of Musselman Library at Gettysburg College. They prepared all of Shand’s information for our visit. Sautter and Couchman also assisted with the sorting and reading of the extensive amount of information Shand left to the school. This included seven boxes of materials, both professional and personal. Much of our work involved reading letters and looking through paperwork, research, and manuscripts. Silver and Coleman treated their research as a qualitative study, sorting for emergent themes and searching for meaningful interactions that may have occurred between Shand and others (Creswell 2009; Krippendorf 2004). Once all the data had been identified, Silver and Coleman marked the resources they wanted scanned. The Special Collections staff was then kind enough to scan these items and send them to us for further review.

For Silver and Coleman, the process of research regarding Shand was not without significant challenges. An extensive amount of time had passed since Shand’s death; he passed away in February 2001. Thus, the Richardson/Hood request from 2014 came almost 13 years following Shand’s departure. He was a private man who kept a close circle of friends. However, it was clear from Shand’s personal letters and communication with some of these friends and colleagues that he worked quietly to help others. Moreover, Shand also had a short publication record, but the bulk of his work hours were spent teaching and supporting various other endeavors at Gettysburg College. Fortunately for the team, the college became the primary, and most supportive, institution for our research. Most of the biographical details below were constructed from the personal letters and resources included in the Shand Archive at Gettysburg College, along with some narratives from friends and first-hand student accounts (Davies and Harré 1990; Young 1982).

Figure 3
A cartoon sketch drawn by Jack Shand



Note: Courtesy of special collections/Musselman Library, Gettysburg College.

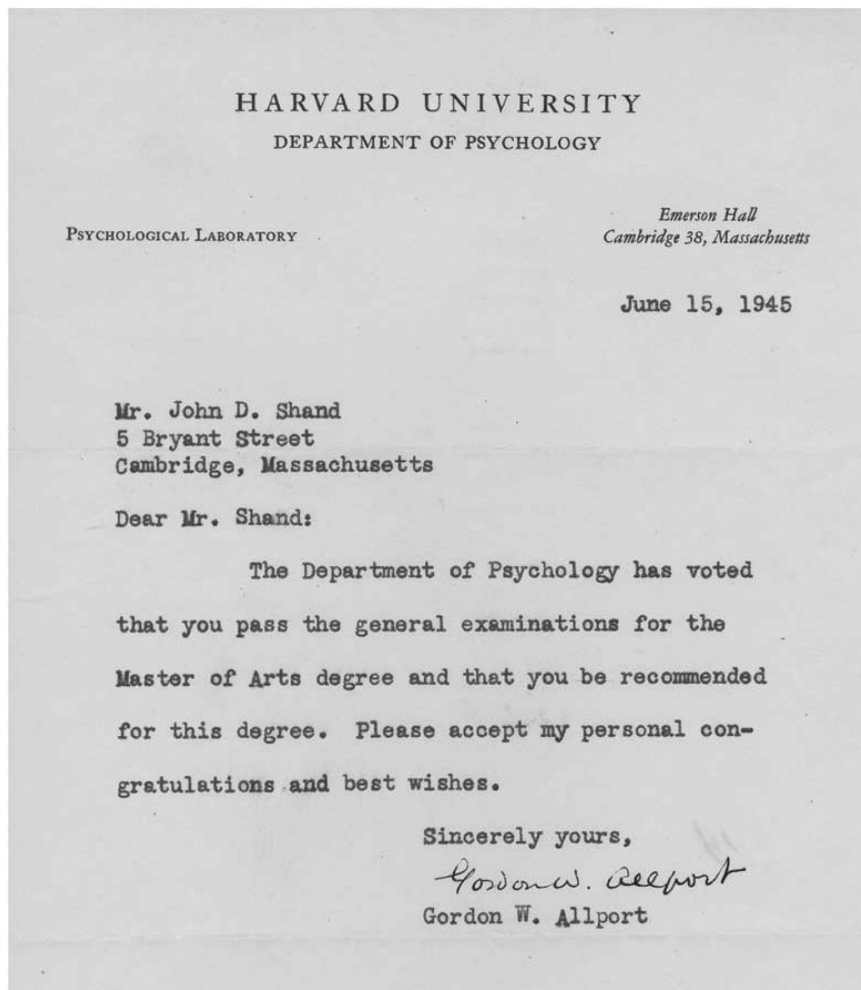
JOHN “JACK” SHAND: A LIFE

John Douglas “Jack” Shand was born to William and Dorothy Shand in Lancaster, Pennsylvania, on August 13, 1920. According to his father, he was named in honor of his maternal grandfather, Jack, in keeping with Scottish Highland customs. As a means of tracing family history, William wrote a short biography about Jack that details his birth and childhood. In it, William noted that Jack was a rather small, “sickly,” and weak child (Shand “Father’s biography”). “He was rather small and very dark, with black hair,” wrote Jack Shand’s father just after his son’s birth. Jack’s father, William Shand, was heir to the family business and, like his son after him, earned his doctorate. (William Shand received his doctoral degree in economics from Princeton University, while Jack received his from the University of Chicago in psychology.) The elder Shand was a business-minded individual who worked hard adding to the family wealth from the Watt & Shand Department Store in Lancaster, Pennsylvania. From the information we gleaned from the archive, William appears to have been an authoritarian father who sought countless opportunities to teach his children about the world. For example, he sent his children to summer camp intending to teach them survival strategies. In fact, while reflecting upon his son’s accomplishments, William noted that Jack was not fond of one particularly strict summer camp, instead favoring camps that provided more autonomy and exploration (Shand “Father’s biography”). Even with what appeared to be some tension in their letters (both William and Jack), Jack kept some of his father’s writings and awards, as well as many newspaper clippings and pictures detailing various life events. Most notable of these clippings announced the closing of the Watt & Shand Department Store for William’s funeral. Jack was very organized and kept most of these records together according to theme (Shand “Father’s biography”). In what follows we reconstruct a short biography based upon these themes.

Early Years and Interests

Some of Jack’s childhood was spent at home with his family, but he spent some time away at boarding school as well. Jack had a fascination with music and practiced piano and organ.

Figure 4
Jack Shand's General Examination Notification of Passing from Gordon Allport at Harvard,
June 15, 1945



Note: Courtesy of special collections/Musselman Library, Gettysburg College.

His musical abilities led him to play the organ in his school chapel, which often delighted his classmates. His grade school teachers praised him for his artwork and keen aesthetic eye. He wrote short dramatic-heroine-romance plays as a child, and his teacher noted that their content was better than what would be expected from a child his age. Although Shand was raised a Presbyterian, it is unclear if he was a regular church attendee from his teenage years and into adulthood. However, we found many letters in which he speaks in terms of faith and belief in his later life (Shand "Correspondence and Letters").

Shand was not fond of his first summer camp experience, which he found strict and overly supervised. However, he did enjoy Camp Wyanoke in Wolfeboro, New Hampshire, which provided him with more freedom. He even wrote a letter to one of his friend's mother, pleading with her to allow her son to attend camp with him so that he would not miss the "opportunity to improve his personality and character" (Shand "Father's biography":1).

Figure 5

The tennis courts of Gettysburg College, taken October 2014 (original in color)
by Thomas J. Coleman III



These times at camp revealed an integral aspect of Shand's personality: he appreciated structure, but preferred exploration, particularly where nature was concerned. This was a recurring theme throughout his life that became readily apparent in adulthood. As Shand grew up he traveled extensively, always seeking new experiences and meeting different people. Moreover, his time at Camp Wyanoke was especially significant, as Shand not only spent many summers there as a camper but returned later as an instructor as well. (Shand "Amherst Study '42," "Father's biography").

Shand entered a young adult program for international living and this gave him the opportunity to live and travel in pre-World War II Germany. As one of his letters indicated, he observed a Nazi Youth rally and was surprised by both the nationalism and authoritarianism of the time. While in Germany, he spent time traveling, biking through the countryside, and hiking in the mountains. He also enjoyed music festivals and concerts in Salzburg and Vienna (Shand "Awards and Diplomas," "Father's biography"). As one of his later friends, Arthur McCardle, noted in a personal e-mail, "Jack was very sensitive to noise, but he loved classical music. So there are some sounds that one can enjoy. That is a similarity we shared" (2014). Music and travel served as meaningful enterprises for Shand that he enjoyed through his entire life.

Following high school, Shand began his undergraduate work at Amherst College in September 1939. While enrolled, he joined Theta Delta Chi Fraternity; this organization served as a social venue for him. Some of the later correspondence in his life was with individuals from this organization (Shand "Awards and Diplomas," "Correspondence and Letters"). While these clearly were close friendships, Shand served as a trusted friend, even counselor, for his fraternity brothers—and for some, long into later life. While at Amherst, Shand became conflicted between pursuing religious ministry and teaching at the college level. Eventually he chose teaching, and was accepted to Harvard University to pursue a Master of Arts degree in psychology. Following Harvard, Shand was admitted to the Ph.D. program in psychology at the University of Wisconsin at Madison. Following two years of work there, he transferred to the University of Chicago, where he completed his degree in March 1953 (Shand "Awards and Diplomas"). While enrolled at these schools, Shand used many opportunities to travel, especially to destinations with rich culture or nature. Following his graduate work, he accepted a position at Gettysburg College where he eventually reached the rank of associate professor (Shand "Correspondence and Letters").

Many of Shand's letters consisted of correspondence with fellow alumni of his various alma maters. In some cases, Shand and his friends discussed new intellectual pursuits, while in other letters he served as a confidant to many who trusted his guidance. In some ways, he was ahead of his time in using advanced statistical analysis for various unpublished studies he pursued. In other cases, he perceived clear uses for computers (he already was writing about computers in the late 1940s!) in research analysis. One of Shand's principal interests was applying a Q-sort task in research on religious belief. Unfortunately, his Q-sort work and various theoretical musings (expressed in his personal letters) never made their way into a formal manuscript.

While there were many intimate and personal details in Shand's letters, out of respect for his privacy, our team decided to focus mostly on the general facts of his life (Shand "Correspondence and Letters," "Personal Letters"). However, we can report that Shand was a highly active individual who enjoyed skiing, tennis, hiking, and camping. His father noted that his choice of graduate schools had as much to do with academics as it did with finding a place to ski. Later in life he learned ballroom dancing. Many of our interviewees for this article shared with us how encouraging Shand was toward them. A longtime friend, Arthur McCardle, maintained that Shand was a social person who always sought to connect with others: "Even after retirement he could be seen almost every day in the faculty dining room eating lunch with someone. He had regular tennis partners with whom he played even though they were years younger" (2014). The tennis theme was common. Lex McMillan, a former Vice President for College Relations at Gettysburg College, was a regular friendly opponent. On many occasions Shand would win their matches, although McMillan was 30 years younger. McMillan shared with us that Shand was always concerned that he was going easy on him due to their age difference. McMillan assured us that it was not in his competitive nature to "take it easy" (2014) on an opponent; Shand was simply a superior player despite the age difference.

McCardle also shared that Shand was a frugal individual whose contentiousness regarding money ultimately contributed to the fruits of others. Shand was not only a generous contributor to SSSR, but to Gettysburg College as well. It was estimated that he contributed over 1 million dollars to the campus; following his death he was added to the Benefactors Wall on campus. Much of his frugal demeanor is illustrated by how Shand lived his life. For example, as a humorous note shared by McMillan detailed, many times before their matches Shand would arrive in a pair of old, worn-out tennis shorts and a badly worn, long-sleeve polyester dress shirt with the sleeves rolled up. In what proved to be a laugh shared by all, McMillan remarked with affectionate humor on Shand's frugality and humility in a telephone conversation, "you would think a man of his means would dress more fashionably, but this clearly was not a priority for him" (2014).

Scholarly Work

As noted above, Jack Shand was not a prolific writer, but he did publish on some topics of interest to the readers of *JSSR*. His main scholarship fell into two categories: (1) longitudinal work dealing with changes in religious belief, and (2) cross-cultural research. In fact, 20 years after his initial data collection, he wrote one of the first manuscripts published in *JSSR* (Shand 1969). A later article appeared in *Research in the Social Scientific Study of Religion* (Shand 1990). His work tracked over 100 Amherst alumni and how their religious beliefs changed over time. He also published with his students. For example, Shand and his student Bruce Grau conducted a study with 146 college-aged women studying the relationship between self-concept and anxiety. They found that women with higher anxiety displayed greater discrepancy between their perceived selves and their ideal selves. The results of this study were published in the *Journal of Psychology* (Shand and Grau 1977). This research had served as Grau's honors thesis at Gettysburg College; with Shand's help they published the manuscript together.

Shand was fascinated with non-American cultural contexts as well. He was proficient in German, which helped him undertake a longitudinal study of faith change within the German

context. *Der Spiegel*, a popular magazine in Germany, sponsored this work. He found that both worship attendance and belief in God had dropped in West Germany and East Germany between 1967 and 1992 (Shand 1998). Shand's work also explored alcoholism in Norway (McCardle 2014). It was apparent not just that he sought out opportunities to network and connect with others through his travels, but also that he derived great intellectual stimulation from doing so. Much of his scholarly work addresses changes in the human condition and the various influences of culture or time on the individual.

Lori Beaman shared that she looked up to Shand as a mentor, even a "renaissance man," due to his vast knowledge (2014). Lori shared that he was a supporter of her work and research, always offering rich critique and input. Further, she noted that he would always ensure he was present for her paper presentations at SSSR conferences. Moreover, and in exchange for his comments and suggestions, he asked her to go ballroom dancing with him, although their deal was never brought to fruition. Beaman also noted that Shand was committed to interdisciplinary research even before it was acceptable (2014).

Final Days

In his final days, Jack Shand was diagnosed with terminal lung cancer. He flew to California for various treatments for his cancer, but in the end those were ineffective. As noted by McCardle (2014), Shand was a humble person. He wanted no funeral or memorial service. Instead, there was a small gathering of close friends and colleagues who shared their memories of him. He asked that his ashes be scattered behind the tennis courts of Gettysburg College (McCardle 2014).

Shand retired in 1984 but stayed active on campus until his death. One of his personal projects was to keep photo documentation of Gettysburg as it changed over the years. Moreover, Shand did not want public recognition for his donations or service. It was only after Shand's death that the director of development at Gettysburg College recognized the level of his generosity. This is a theme that held true for SSSR as well. Although some SSSR members have offered various reflections over the years, Shand's generosity has remained largely unacknowledged. On the basis of our research, however, Shand himself likely would have found our 2014 plenary talk and this column offensive; he wanted neither attention nor accolades. Nevertheless, there was something about the careful and meticulous manner in the way he documented his life and all who shared in it that leads us to believe he thought these records might bring inspiration to others after his passing.

CONCLUSION

The reader might ask: How does wealth lead to a true legacy? Does Jack Shand's legacy contribute to the field of scholarly discourse? While we attempted to be empirically accurate in our data collection and analysis, the lines between the myth of the man and the facts about the man are often blurred in memory and narrative reconstruction (Shotter and Gergen 1989). In one of his letters, Shand writes:

If you were to ask me what one thing contributes most to my happiness, I would say a friend. Friendship is one of God's greatest gifts to man. Some people spend their lives reading books which are truly false friends . . . It is up to you to make your friends. Don't depend on other fellows to come to you. The way to make a friend is to be a friend. ("Correspondence and Letters")

We suggest that Shand leaves us a legacy that goes well beyond any publication or even his entire career as an academic. This legacy reminds us of the most important productive metric of all: human connection. Shand was convinced that SSSR represented the greater good because it

allows us to connect across disciplines with others who share an interest in religion. We are richer academicians—and people—for it. Most of all, and as our interviews suggest, Shand believed in investing in foundations and institutions, not individuals—both fiscally and interpersonally. He shared his time to enrich others. Perhaps the most important legacy of Jack Shand for us lies not in the money he left to SSSR, but instead is a simple utilitarian conclusion we can draw from his life well lived.

Personal documents are important. Keep them. This includes your own narrative, which develops alongside one's research interests, publications, and teaching experience. Write down your experiences, both good and bad. Let others in the future see that the history of science and theory does not develop in a vacuum but instead through insightful conversation over a beer or in heated debate with students and other colleagues. Videotape a class when you teach. Save those videos. Maintain records of your lectures. Keep the correspondence you share between yourself and others in the field. Document your own learning, not just that of your students. Prepare your own archive to share with your family or university library, and follow Shand's advice by sharing your own knowledge with others beyond this archive. Money is hardly the only way to invest in your students and fellow scholars in the social scientific study of religion. Jack Shand knew this was true, and today it is his legacy.

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