

Fall 1992

# Koinonia

Ernest Pascarella

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# Koinonia

ASSOCIATION FOR CHRISTIANS IN STUDENT DEVELOPMENT

## Designing Colleges for Greater Learning

by Ernest Pascarella and Patrick Terenzini

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Five years ago we decided to update Kenneth Feldman and Theodore Newcomb's landmark work, *The Impact of College on Students* (1969). Twenty years had passed, numerous studies had been conducted since 1967, new theories and statistical procedures had been developed, and activity on the assessment of undergraduate student learning had become widespread.

So we spent four years going through more than 2,600 studies trying to find out what scholars have learned, hoping to answer the questions: Does college make a difference? And if so, how? We focused on

three areas. How do students change during their college years? To what extent are the changes attributable to the collegiate experience? What college practices, experiences, and structures tend to produce changes?

We summarized the outcomes of four years of college in our recent book. But we finished our research feeling a bit uneasy about the solidity of some of the findings since the net effect of college is difficult to determine. It is hard to separate the impact of college from other influences on students between the ages of 18 and 23. (Only a dozen or so of the 2600 studies had control groups of similar young persons not in college.) Change during college is not the same as change due to college. Nonetheless, the evidence shows that undergraduate classes, and even more, collegiate life has a significant impact.

### A surprise in the data

Most surprising was the evidence that elite or expensive colleges and universities—public or private—had scarcely any greater impact on student growth than other undergraduate institutions. (We are both graduates of Ivy League universities.) Even the return on earnings from attending a prestigious college may not be as big as people believe it is. Where students attend college appears to matter much less than what happens to them after they enroll. Clearly certain colleges and universities may be quite potent in their impact on students. But much of the difference in educational attainments between highly touted colleges and other colleges appears to be due to the family income and high ability of the students admitted.

The evidence we scrutinized suggests that two factors are crucial to lifting students to new plateaus of thinking and sensibility.

One is the quality of the student's own effort in making use of the range of learning and social opportunities on a campus. The impact of a college is not

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Another school year brings new opportunities and challenges. Program demands are greater than ever before and resources are limited. The bottom line is that you are being asked to do more with less. But even in these times, God can work anew in our lives. We live in a world that has a low tolerance for ambiguity. Students want to know the answers immediately. Waiting on God has become passé, and not having the answers often puts us in a

situation where we feel deficient and dependent. But, like John Fischer states in his book *CHRISTIANS DON'T ASK WHY*, asking puts us back on track with God. In Fischer's words, "... it assumes a need relationship with Him, a sort of hand-to-mouth spiritual existence" (p. 19). Fischer goes on to say that in a society that rushes to fill every felt need, we need to rekindle what it means to ask God. That in my opinion is what students need to experience. Not the kind of situation where every question has an answer and every problem has a solution.

I want to thank all of you who participated in the 1992 ACSD conference. I have appreciated all of the kind notes and comments that we received. It definitely stretched our staff, but I think when all was said and done, it was worth it. I also hope you enjoyed the conference. In reviewing the evaluation comments, apparently a person such as Brennan Manning was an important aspect of the conference. Student development folks tend to get pretty beat up during the year and having a person in residence to counsel and pray with was highly appreciated. There was also support for the more relaxed conference schedule. One conferee stated that this was the first guilt-free ACSD conference he has attended, that is, he didn't feel guilty for missing a program to interact with friends and colleagues. One concern that emerged was that as the organization becomes more diverse, we need to intentionally find ways to introduce new folks to the organization. We tend to group together which is often perceived as a tightly knit group, which may be closed to newcomers. I don't think that is how we want to be perceived, and I hope that we can address this concern in future conferences. All of the comments and/or suggestions that we received have been forwarded to the Houghton planning committee and I am sure they will address these concerns.

With regard to the executive committee meeting, it was decided to offer a "New Professionals Retreat" prior to the Houghton Conference. You will be receiving more information on this program in the next several months. The committee also agreed to fund several research grants and is still grappling with an alternate election concept. In other action, it was decided that Jim Krall be appointed as editor for another two year term.

In closing, I look forward to another good year and hope that God will truly bless you as you continue to seek out new opportunities to serve him in this coming year.

Norris Friesen  
President, ACSD

Continued from cover

## Designing Colleges

simply the result of what a college does for or to a student. Rather the impact is to a considerable extent the result of the way a student exploits the people, programs, facilities, and experiences that the college makes available. Individual student characteristics usually mediate the impact of college (Weidman 1989; Weidman 1984). Not all students benefit equally from the same experience. The greater the effort, the greater the likelihood of educational and personal returns on that investment across a spectrum of college outcomes.

The other important factor we found is the quality and actions of the other people in a student's undergraduate life, whether other students or faculty. What stimulates is the character of the learning environments that other students and the faculty create, and the nature and strength of the interactions they provide for learning and changes of all kinds. The research makes abundantly clear the important influences that faculty members have on student change in all areas. But students also change because of other students, the academic program required of them, departmental climates, the residence hall arrangements and environment, co-curricular activities, and (to a lesser extent) institutional size and physical quality.

These two factors suggest that educational planners can actually shape the educational and interpersonal experiences and settings of their campus in ways that promote learning and achievement of the college's goals more effectively. And planners, faculty, and administrators can develop ways to induce students to exploit these experiences and settings to the fullest.

Nearly 25 years ago the Nobel Prize-winning psychologist, Herbert Simon (1967) charged:

*We do not, in colleges today, make use of any learning principles in a considered, professional way. We do not design the college as a learning environment. We do not give anyone a specific responsibility for bringing to the college the best available professional and scientific knowledge for designing that environment. (p.76)*

Our knowledge of how to achieve desirable outcomes in undergraduates is not yet "scientific" and certain. But we are coming closer to some answers. Educational planners and policy makers should know of the strong correlations that have been found, and employ them more deliberately.

## Implications for colleges

The conventional wisdom holds that institutional quality is based on superior resources: a large endowment, huge library holdings, many attractive buildings, nearly all faculty with Ph.D.'s and noted research

professors among them, lots of computers, and so on. Our findings, however, suggest the need for better measures of college effectiveness and quality. We tend to agree with Astin (1985) that "talent development" should be the proper work of undergraduate education, which means that quality should be measured by what institutions do to advance a student's learning beyond what it is when that student enters college. The quality of undergraduate education seems to be more a function of what a college does programmatically than it is of human, financial, and material resources.

Thus, any college or university can improve its educational outcomes, its "quality." Though this short article is not the place to discuss all the conditions that enhance outcomes in detail (for example, Chickering 1969, 1981; Baird 1976; Kuh, et al. 1991), it may be instructive to point to several of the areas that our study found can help produce beneficial student changes.

### **The importance of people**

If the quality of effort by students and faculty and the quality of the interpersonal life on campus are two key determinants of a college's intellectual achievements, then the selection of, and orientation and rewards for students and faculty are vital.

Colleges that seek to be excellent must have admissions offices with adequate financial aid behind them that seek a wide variety of talent. Academic credentials are, of course, important for admission, but colleges should also seek to enroll students with special talents and gifts that can enrich the intellectual and interpersonal climate on campus. Colleges should make stronger efforts to ascertain the personal, attitudinal, and behavioral characteristics of their applicants, especially since these are often better predictors of minority student performance than standardized test scores (Nettles, Thoeny, and Gosman 1986). Admissions is serious business, and institutions that desire to be academically productive should gather students with methodical energy. Influences on the character of a college's community that are exerted by each new class of students should not be left to chance. Admissions programs should be given careful attention and investment.

Institutional climate is also heavily influenced by faculty members. Significant improvements in the quality of instruction and learning may require greater attention to faculty recruiting, hiring, and reward policies. If a college or university has a powerful interest in student learning outcomes, it needs to seek out faculty who care about teaching and student growth. For example, when new faculty are recruited, they might be asked to submit evidence of their teaching abilities and other student-oriented activities

as well as their research bibliographies. Candidates might be required to meet with and to make presentations to students as well as to the college's current faculty members.

Significant involvement in students' out-of-class-lives and in creative instruction cannot be expected from faculty members who are recruited because of their research potential. At the reward level, decisions regarding promotion, tenure, and compensation should give considerable attention to those who have best inspired students both in and out of the classroom to stretch their minds.

There is little evidence to support the widespread belief that good undergraduate teaching and scholarly productivity are strongly linked. Indeed, the available evidence indicates that, at best, there is only a small, positive relationship between the two (Feldman 1987). Institutions should recruit good teachers as assiduously as they pursue top-flight researchers and not necessarily expect the same individuals to excel in both.

### **Arranging the environment**

The transition from high school to college involves the unlearning of past attitudes, values, and behaviors. It also means establishing a new identity and interpersonal network and learning new attitudes, values, and behaviors. Thus, the first weeks, indeed the first semester, at college is a pivotal time. The initial encounters with the institution and its people can have profound effects on subsequent levels of involvement and aspirations for intellectual achievement.

Colleges should design their orientation for new students with the greatest care. Freshmen should be introduced not only to key administrators, available support services, registration procedures, extracurricular opportunities, and other freshmen but also to the institution's highest educational values and hopes and to older students and faculty who embody these. Institutional values are on display during orientation, and the program's activities send subtle but powerful messages to new students about what is valued and what is expected.

One finding we think is important for colleges is that while off-campus employment has a negative effect on both year-to-year persistence and bachelor's degree completion, part-time jobs on campus have a net positive impact on timely graduation and even on the probability of enrolling in graduate or professional school. Institutions should endeavor to find numerous ways for needy students to help in the work of the college.

While more research is needed to clarify the nature of the college experience among students of color and its effects on their cognitive and psychologi-

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## Designing Colleges

cal change, it is certainly time to review and change policies that tolerate activities that are academically and socially uncongenial, if not hostile, to minority group undergraduates.

More than half of America's collegians commute to campus; and one-third of U.S. colleges and universities are commuter campuses. Nonetheless, the evidence seems overwhelming that residing at a college acts as a powerful socializing and academic agent. Residence permits natural and continuous meetings with faculty and other students. Colleges should encourage residential enrollment and provide attractive dormitories with places where students can collect to question, analyze, and encounter intellectual and aesthetic issues. The most consistent evidence linking residence with specific kinds of change points to the greater impact of those halls where there are purposeful efforts to integrate students' academic and social lives. So colleges should try to bring learning to the greatest extent possible into the living areas.

Institutions should avoid huge residential towers. The size of a college or university is not that influential in helping student growth, but psychological size for students is very influential. That is, students need to have opportunities to become involved with smaller groups: small housing units, honors programs, clubs and cocurricular activities, fraternities and sororities, athletic teams, and the like. Campus architecture can play a significant role here by avoiding the monumental and designing smaller units for maximum student interactions. Social interaction with significant others—and encouragement from them—exerts a strong and independent influence in educational attainment.

## Improving the learning scene

Unequivocally, the evidence indicates that when students are actively engaged in their classrooms, and with learning in general, mastery of content and cognitive development are highest. Too often course content is presented in ways that make students passive participants. There is too much lecturing and too little variety and flexibility. Modern colleges, and especially universities, seem better structured to process large numbers of students efficiently than to maximize student learning. While the costs and the instructional demands on professors may be greater, colleges need to provide students with better opportunities to exercise their minds.

The possibilities are many: in-class presentation, question-and-answer exchanges, problem-solving activities, having advanced students help others having difficulty, student research, and individual tutorials for the more independent, to name some. The Association of American Colleges has recommended more frequent use of artists, writers, political leaders, business persons, and scientists in residence, more

creative use of work-study programs, and temporary faculty opportunities for leaders outside the faculty ranks.

Evidence is growing that the organizational and interpersonal climate of academic departments may have a significant impact on intellectual growth. Content learning among students is highest in areas surrounding their academic major; so is cognitive and intellectual development. Departmental influence is most observable where faculty and students have common attitudes, where personal exchanges are frequent, friendly, and not rigidly hierarchical, and where department spirit is high. Institutions would do well to encourage their department heads to make more conscious and systematic efforts to create departmental environments that attract and engage students in and out of class.

It is clear from the research that faculty members have enormous influence on student change in virtually all areas. But it is also clear that the educational impact of a college is most likely if policy and programmatic efforts are broadly conceived and diverse, consistent, and integrated. Presidents, vice presidents, and deans who set policy and choose programs are therefore key players. The literature on administrator involvement in student change is only indirect, however.

Nonetheless, we believe that academic administrators exercise significance control over campus affairs and climates. Presidents, vice presidents, deans, librarians, and middle managers set a tone and standards for students, faculty, and staff. For significant changes to occur, a collective act of institutional will is needed. These changes are more likely to originate and have effect if they are initiated and guided by senior administrators.

In the last analysis, a major shift in decision making by middle- and executive-level administrators is needed. We believe that colleges and universities should shift away from status building toward learning-centered management.

This new orientation would consistently and systematically take into account the consequences of administrative actions for student learning, for academic growth. Reward systems, the campus environment, faculty hiring and promotion, residential arrangements, the quality of the campus bookstore, extracurricular activities, and much else can and should be designed more thoughtfully and purposefully to lift students to the highest levels of intellectual development of which they are capable.

# Faith Development

by Dr. Sharon Parks

*This is a transcript of the keynote message given by Dr. Sharon Parks at the 1992 ACSD national conference at Huntington college.*

Thank you for the gracious and warm welcome and the delight in meeting all of you. What I want to say to all of you, is that it is an enormous pleasure to be here. Because as is clear in the introduction, I went to college at the age of 18 and stayed in Higher Education forever after. And before I became a professor, I was six to nine years in Student Services, and if I could rearrange Higher Education in the way I would most prefer, I wish that on every campus at least 75% of the faculty would have spent 6-9 years in Student Services, before becoming faculty.

I am here because I respect the dedicated talent and energy, and commitment, that each of you as an individual and all of you collectively represent. And I make the assumption that a conference like this is an opportunity for all of us to step back and to remember what we know, and perhaps to come away being able to name that and to do it with renewed power.

I would like to begin with a story. I was an associate Chaplain at Whitworth College in Spokane Washington, and had been there for a student generation, four wonderful years. As I will elaborate further, I had come to be curious about some things, and decided that I would go off to do a Doctorate. I had a garage sale, and I packed the rest into a little brown Honda that my students did not think qualified as an automobile, (they said it looked more like a hamster mobile), and I made my way across the country. By that time I had worked for ten years in the context of Higher Education, and was both an Administrator and a member of the Faculty. But finding myself 3,000 miles from all that was familiar to me, and in a large and unknown university, alas I had those freshman feelings all over again. I remember that in the first couple of weeks, there was an incident that focuses it for me. I found myself at a potluck supper for our department, and by that circumstance in the home of Harvey Cox. I had been someone who in my work in campus Chaplaincy and so forth, had tried to practice what I call the "ministry of connections", enabling people who may not be at home and familiar with things to make enough connections that they can begin to be at home. I remember very vividly how that evening, as I shifted from foot to foot trying to look poised, feeling that whoever would have been like I would like to have been, had not come that evening. And so I was enormously relieved when they said that we could go through, get our plates filled, and get something to eat, because at least that was something to do. After I had sat near the fireplace I was further relieved because my advisor came and sat nearby, and this was nice for me because we had at least a fifteen minute conversation earlier in the week

and there would be a base for ongoing conversation. Then he did a wonderful thing for me. He proceeded to talk about the feelings he was having that particular fall, as his eldest child had gone away to Higher Education for the first time. I found myself able to step out of my role of the anxious freshman, and back into my role of administrator and chaplain, reassuring an anxious parent on the opening day of school. I found myself saying to him, "Well, don't worry, Whatever you are most afraid will happen to him, won't. It will be something else." Now looking back on that I have wondered, one, how I thought I knew that, and two, how I was audacious enough to say it. But in any case, he immediately responded by saying, "Oh good. I've already decided what would be the worst thing that could happen to him." Now I was immediately curious, and so I said, "What do you think would be the worst thing that could happen to him?" Now all of you are very experienced people about thinking about what the worst thing could be that could happen to someone going away to Higher Education for the first time. When I asked this particular parent, what that was in his imagination he responded by saying "I think that the worst think that could happen to him, would be that the time would come when he would feel it was no longer possible to make meaning". Now I had heard a lot anxious parents on the opening day of school, but none of them had expressed their anxiety in this particular form. Maybe the things that I have heard parents say on opening day of school tell me a lot about how parents make meaning. But in any case I think that all of us in this room recognize that this sensitive professor and father, had named something that stands at the core of his son's experience, and it stands at the core of your experience and mine. As human beings, what we all share in common is that we require a sense of meaning. We look for a sense of pattern, connection, relationship, significance and purpose. It has been said that the purpose of an organism is to organize, and what the human organism organizes is meaning. We look for pattern, connections, in the warp and woof of our everyday. We do this in what we might call "mundane levels". When we get out of bed in the morning, all of us have more or less some pattern that we have devised for making our way from bed to coffee pot to shower and so forth, and we have some way of finding kind of predictable connections that move us into the day. But we might call that the making of meaning on what we might call "mundane levels". It becomes something more than that however, if (A) you aren't a morning person, or (B), there has been some significant kind of rupture in your life that becomes a much more a problematic activity.

I want us to make a move now. I want us to recognize that human beings do not settle for meaning-making just in

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*Dr. Sharon Parks*

***It has been said that the purpose of an organism is to organize, and what the human organism organizes is meaning.***

*"...the conferees make it easy to host because they are so affirming and encouraging. They keep you pumped up when you're hosting. It was a great experience."* —Jerry Davis, Huntington College

*"It has been an intellectually stimulating and challenging experience, as well as provoking one to deeper spiritual thought."* —Steve Beers, Taylor University

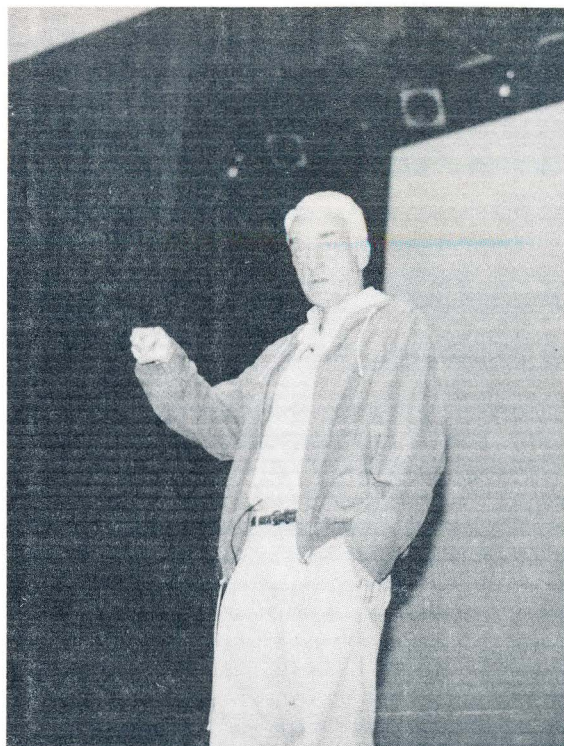
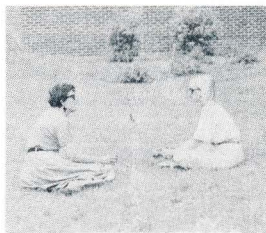
*"I bet I met 100 people."* —Marian Coleman, King College

*"Practical and helpful ideas of things to do with my RA's next year."* —Pamela Mishler, Bryan College

*"As a Christian in a not particularly Christian atmosphere, I found it refreshing."* —Harriet Marsh, University of California, San Diego



*"Had a great time, learned a lot."* —Chris Watkins, Bryan College



*"I especially appreciated Daniel Taylor, because he is a graduate of Westmont and was a classmate of mine."* —Dana Alexander, Westmont College

*"I thought that Brennan Manning provided a good dimension to the conference in terms of personal renewal. I felt refreshed as well as intellectually challenged by some of the other presentations, especially Sharon Parks."* —Tim Wilson, Westmont College



*"I think that the workshops and keynote speakers have been some of the best I've been to. I've been coming now since the early 70's. The keynote speakers set the tone for the whole conference and the quality of keynote speakers that have been at this conference have set an excellent tone for everything else, and the workshops have been wonderful. When you hear people like Brennan Manning, Sharon Parks, and Daniel Taylor, it sets a great tone. It elevates the whole conference to different level in the context of deep spiritual themes. It's the power of the Holy Spirit. ...it has just been a fantastic conference."* —Walt Campbell, Taylor University



*"Great conference, wonderful facilities, well run, good food, a wonderful experience."* —Katie VandeBrake, King College

*"Being with Walt Campbell is like standing on holy ground."* —One of Walt's staff

*"I was very pleased with the conference, it was my first time here. The food is great, the facilities are great, I learned a lot. It was great for my first year, I'll come again."* —Tom Giljam, Central Wesleyan

*"It's been very good. I've enjoyed it."* —Faye Leitch, King College

## Highlights from the ACSD 1992 National Conference

# Faith COMPOSING A LIFE OF MEANING



*"I think it's been an excellent conference. I think it's been very relevant, and I've had a lot of fun. I don't know how they have afforded all the entertainment, but it's been a very good conference for me. I always enjoy just being here with people, so that's always a plus for me. I've enjoyed it very much."* —Tim Arens, Moody

*"It's flowed very smoothly without feeling like we've been herded to get to all the sessions, so the fellowship has been nice, the sessions have been relaxed, maybe it has a lot to do with the setting, I don't know but it's been fun."* —Larry Mealy, Taylor University

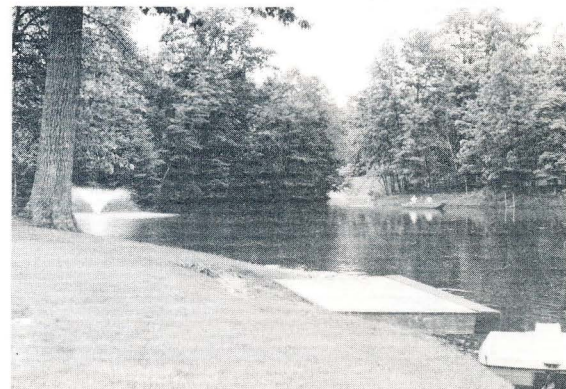


*"I think Jim Krall should teach everyone how to play 21. It was the best experience of the conference."* —Sharon Dzik, DeVry College



*"Huntington College has done a fantastic job of tying the themes of almost every workshop and presentation."* —Jack Braun, Tabor College

*"I liked it."* —Ruth Banford, Wheaton College





# THE STUDENT CENTER OF THE 90s — and Beyond

By Dr. Todd S. Voss

*Let's dream for a moment or two. What comes to mind when you consider a student center equipped to meet needs in the next century? It's an intriguing and exciting question as one considers the facility, program and service needs of our next generation of students.*

This question, although important for all institutions to consider for future programming, is even more critical to those contemplating the design and construction of a new facility in the near future.

Such is the case at Indiana Wesleyan University. This challenge forced us to not only dream big, but also to attempt to predict the needs and campus climate for the years ahead. Our first consideration also became our most influential. The old concept of the primarily student oriented environment as a place to "hang out" with a few distractions built in (TV room, game room, lounge) was replaced with a new vision of a campus community center as a full service facility meeting almost every need of the students, faculty and staff who use it. This "all under one roof" perspective fit well with the several assumptions we took into consideration to establish the ground rules for the design phase. The first assumption was convenience. Students today not only appreciate, but expect convenience to a much greater degree than their previous counterparts. This assumption helped us establish where the center should be located, how many entrances it should have, and what priority should be given to the proximity and importance of the various student functions.

The second assumption was more institutional: The desire to centralize student services currently scattered throughout campus to increase efficiency and communication. Our final assumption came to light in the recent development of our campus master plan: Our new student center needs to have the space and "warmth" necessary to continue and even enhance the sense of community already existing on campus. For this reason, we felt it was necessary, for example, to enhance the mailbox/

post office area — the place where students and faculty alike currently gather to talk and meet with each other.

The result of this design phase has been the generation of exciting ideas and concepts that we hope will accurately meet the expectations of the decades ahead. Some of the concepts are shared below for the purposes of sparking new perspectives and discussion concerning the role of student centers in the future.

To serve our campus community best, we are considering a building that would have several access points and entrances. One entrance could serve as a more public entrance for community visitors, but all entrances are planned to interconnect to allow student and faculty traffic through the center to other campus buildings.

We are also considering a facility designed in many ways like an indoor shopping mall. The major public area might include high glass ceilings, (allowing light to illuminate as much as possible), open multipurpose areas, second floor walkways, use of several floor and wall materials to help define space, use of indoor vegetation, and bench and lounge areas. All spaces would be large and flexible to fit a variety of purposes.

We are contemplating that the student service satellite areas will include a food court (with a minimum of a pizza station and a grill), a large multipurpose/coffeehouse area (equipped with tables and chairs on multiple levels, a stage, and a sound and light system for performances and shows), and conference room spaces that open into a large flexible dining commons for resident students (including kitchen and loading dock areas). To complete the first floor, we are considering a mail and post office congregating area, a bookstore, an area to be rented to a private business (such as a styling salon), a quiet lounge/study room, a public safety office, an ATM, FAX and copy machine area, a computer room, a courtyard, a vending area, a television and game room, a central reception/monitoring area, a printing department, and possibly a bowling alley (4 lanes).

On the second floor (with some of the offices and walkways overlooking the open mall area) we are considering numerous student services such as a commuter student lounge with lockers, a conference room, the student development

offices (Dean, housing, student activities, etc.), the financial aid office, the records office, student counseling services, the health center, the religious life office, the student publications office, numerous student organization offices (student government, student activities council and student missions, etc.) and a cashiers office.

In terms of other considerations, we are discussing a TV projection system, campus mail computer terminals, a video system welcoming individuals to the center and detailing campus events, a faculty/staff wellness room, guest room facilities for campus visitors, sand volleyball courts, and an announcement and general music speaker system for the entire facility.

As our programming and services for students have increased, our need for a flexible, convenient, accessible, community oriented center has increased as well. In this regard, we believe the student center of the future will impact the campus climate more dramatically than ever before.



**STALL STREET JOURNAL** IS A MONTHLY NEWSLETTER OF EVENTS TO BE POSTED IN EVERY RESTROOM ON CAMPUS.

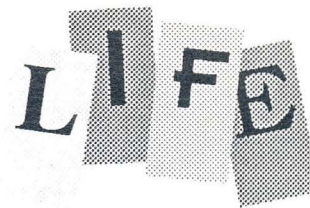


**STALL STREET** IS RESERVED FOR CAM-

PUS ACTIVITIES BOARD-SPONSORED EVENTS AND IS A GREAT WAY TO FAMILIARIZE THE CAMPUS WITH THE STUDENTS THAT PLAN ACTIVITIES. USE CREATIVE GRAPHICS, FUN QUOTES, GUEST WRITERS TO DRAW ATTENTION TO EVENTS.

THE ONLY COST IS PAPER AND PRINTING, AND THE TIME OF YOUR EDITOR. THE BENEFIT IS HIGHER VISIBILITY ON CAMPUS.

## THE GAME OF



### EVENT DESCRIPTION:

"LIFE," THE BOARD GAME, IS PLAYED USING STUDENTS AS THEIR OWN LIFE-SIZED GAME PIECES.

### PREPARATION:

CREATE YOUR OWN GAME "BOARD" USING LAMINATED HALF-SHEETS OF POSTER BOARD. PERSONALIZE FOR YOUR CAMPUS, USING DEPARTMENTS, CAMPUS LANDMARKS, ADMINISTRATORS, ETC. TO REWRITE BOARD SPACES. BE AS ELABORATE OR AS SIMPLE AS YOU LIKE. YOU MAY WANT TO RECREATE THE GAME BOARD EXACTLY, WITH A GIANT SPINNER IN THE CENTER OF THE ROOM.

### RESOURCES:

COST OF MAKING GAME BOARD AND PROPS. PLAY MONEY CAN BE PURCHASED IN BULK AT TOY OR DIME STORES. NEED STUDENTS TO FACILITATE THE GAME AS BANKERS, RUNNERS, ETC. NEED A LARGE FLOOR SPACE (LIKE A GYMNASIUM).

### PROMOTION:

POSTERS, CAMPUS MAILERS, CAMPUS NEWSLETTER

### STUDENT REACTION:

POSITIVE. APPROXIMATELY 60 IN ATTENDANCE. CONSIDER MAKING TWO GAME BOARDS AND RUN TWO GAMES SIMULTANEOUSLY SO MORE STUDENTS CAN PLAY.

*The Cocca spread in each issue of the Koinonia is contributed by the Coalition of Christian College Activities.*

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## **Faith Development**

terms of the immediate events of the predictable, but we ask for meaning in the most comprehensive dimensions that we can imagine. We ask "What is the meaning of the whole self?" "What is the meaning of our whole world?" "What is the meaning of the cosmos?" And we tend to reserve the word "faith" for the making of meaning in its most comprehensive dimensions. But if we speak of it only that way we may get into a language that is too overly transcendent, or exclusively transcendent. And so I want us to recognize that in the meaning making that embraces the most comprehensive dimensions, it touches not only that which is ultimate, but everything which is also most intimate is within its embrace. I've been helped to think of faith in this way in part through the work of William F. Lynch. He is a man who is best known for a book *The Images of Hope*, but I have been most helped by a book, *The Images of Faith*. And he suggests that faith is a powerful elemental force within the human, demanding order out of chaos. He invites us to recognize, and he uses this as mere metaphor, though pre-natal psychology is teaching us that it may not be mere metaphor, that faith comes into force in the womb at the very dawn of human existence. That we can't remember, but we can imagine that at the dawn of human existence there must be a rudimentary sense of oneness, of relation, of wholeness, and of an ultimate environment that intends my good. And then in the experience we call birth, we must undergo what is experienced as utter chaos. Sound louder than ever before, touch, our own breathing, and the first task of human being then is to recompose that which was promised at the dawn of existence. A rudimentary sense of wholeness, of oneness, of connection, of relation, of an ultimate environment that intends my good. And it is in this way of seeing that he refers to parents, and other primary care-givers as keepers of the promise. And the child has the task of finding a trustworthy, dependable pattern that will hold, and that of course is only possible if there is the presence of those who are the keepers of that which was promised at the dawn of existence. But you and I know if that little one is able to find a trustworthy, dependable pattern in which they can rest, relax, and trust, that it will not be the last time that task must be done. It seems that over and over and over again, the journey of faith requires of us that we must relinquish what we thought was a dependable, true, ultimate, trustworthy pattern that we could count on forever, and in fact find that it is finite in some kind of way, that it is limited, that it is partial, that it won't in fact do, up against all of the walls and things we bump up against. But we find in the life of faith, that while we must constantly relinquish what we thought was a dependable pattern, that we are met by a more adequate way of seeing, knowing, being, and doing.

I want you to hear that here for a moment, we are provisionally distinguishing faith from belief. In contemporary English usage belief has come to mean, not for all of us, but for many, merely intellectual assent to abstract propositions or doctrines. What we are talking about here is something that is prior to doctrine. Something that is at the core of human beingness. We are talking about the activity of making meaning in the most comprehensive dimensions. We are talking about the activity of faith.

One of the privileges that you and I have as counselors, as teachers, as people in Student Services in a variety of ways, is that we have the privilege of being with others at the

time of shipwreck. I had a colleague, Dave Erb, who was Dean of Students with whom I worked. Reflecting on his college years he certainly remembered a time of shipwreck. He had gone off to college, his dream was to be a star basketball player. He hadn't factored in that he was about 5'6" from a small high school. After a couple of weeks he was cut from the team. He remembers going to the showers, and standing in the shower for two hours sobbing. For him it was a collapse of self, a collapse of world, and in a real sense for him, it was a collapse of God. While I was both in Student Services and on the faculty, later at the college my alma mater, Whitworth College, I was having the privilege of teaching with four other faculty in a course required of all freshman students in the Introduction to the Jewish and Christian tradition. Long before I had come to the course, it had been designed by faculty across the years. It was a wonderful, powerful course, and it was a privilege to teach in it. I had a student in my section, who I was beginning to catch on, did not feel it was a privilege to be a student in this course. And so one day in what I hoped was an appropriate and welcoming way, I invited him to stay for a few minutes after class. We began to talk and my agenda was that by the time we finished this conversation he would know what a privilege it was to be in this class. As we began to talk and one thing led to another, I had assumed things were going fine for him. He had an older brother on campus who kind of paved the way for him. He was a football player, and he began to tell me that he wasn't so sure that the football player was really his identity. Maybe that was an identity that had been given him by his high school newspaper. As we talked a little further, he began to tell me about his parents divorce that had happened a couple of years before. I will always remember how he looked me in the eye and said, "Do you know what it's like to have lost everything you ever really loved?" We never got around to talking about the course per se that day, but in that moment I felt some gladness that I knew something of what he was talking about. I did not come from a home that had suffered divorce. In college, I did not suffer shipwreck. A dingy went here and there, but essentially the basic ship stayed intact. But on the other side of college and on the other side of a Masters degree, I had suffered an experience that looking back on it, I know was the loss of everything I had assumed and expected about my life, how I would be and how it would become. Looking back on it now, I know that it was the loss of my sense of self, my understanding of the world, and my assumptions about God. I am offended as I dearly hope you are by the kind of piety that says, "Well, I'm glad that kind of thing happened to me because it builds character". None of us want character that badly. None of us believe that God wants that kind of stuff for us. But I do know as I look back that I would not want to go back to a time when I didn't know what I know now, a little bit more about how life really is, about how things really are patterned. What can be counted on, what can't be counted on. What is predictable, what is not so predictable. What one can assume about providence, and what cannot be assumed about providence, and so forth. Shipwreck, and on the other side a kind of gladness. A gladness of a new and a more adequate knowing. A new and more adequate faith. A new and more adequate way of seeing the fitting patterns, connections, and understandings of things. Then it is interesting to me that Niebuhr, when he talks about faith: a shipwreck in gladness, he adds the word amazement. When we're talking about transformation in these kind of dimensions, the metaphor of shipwreck is

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fitting in that there is a sense that one's not going to survive this because there is the coming apart of that which is sort of the glue, or the fundamental holding of life together. We look back on the other side of that experience. It has been said that Eastern Passover is what happens to us when we say "I, survived that". And it is in our own experience, an amazing grace. And on one hand we have been involved, we have composed a new faith, but on the other hand it has received an experience as gift. Something that is given to us, the grace of life itself. It is what as Christians we talk about most centrally with the metaphors of death and resurrection. It goes on not only from time to time, but we all know there is a sense in which it goes on in the day to day, in our daily conversations inside ourselves. The conversation between fear and trust, hope and hopelessness, alienation and belonging, power and powerlessness. Do I fit in or am I left out? The inner conversation of the everyday. The activity of spirit, within us, among us, and beyond us.

The purpose of Higher Education is to take the faith that we bring in the door, to on one hand respect it, but also to challenge it, to enlarge it, to change it, to enhance it, to modify it. Indeed, to transform it, to strengthen it, into more adequate forms of recognizing truth, meaning, what is dependable, what is trustworthy, what we can count on and so forth. It would be too bad, that after four years of college one would not see self, world, and God somehow differently than one had when one came in the door. And yet I discovered not long after being associate chaplain, that there must have been a hidden clause in my contract. Somehow in my role, while people expected college to be a transforming experience, that I was to ensure that faith would be kept intact for four years of college. Things sometimes seemed to be at cross purposes with each other. As I observed my students, and had the privilege of being with them over time, I began to recognize that some of the students who were most faithful, sometimes underwent considerable transformation of belief and understanding. After I had been in this process for a couple of years, I became curiuser and curiuser, and I began to want to understand more deeply what we were seeing in the life of faith in the college years. I went to a colleague of mine, Dave Erb, who I'd thought to also be interested in this. He was Dean of Students, and he knew a Residence Director who was also interested in this, and the three of us decided that we would do a study. It's wonderful to do a study when nobody cares whether you do it or not. We began to approach, just wanting to understand what really happened to faith in the college years, and we were informed in part by some established theory. I hope that you are familiar with the work of William G. Perry. In his book, *Intellectual and Ethical Development in the College Years: The Scheme*. We brought in a consultant, that's always a good thing to do. But most of all, we talked with some of our faculty, who because of the quality of their relationship with students and their length of tenure in the college we thought they might have some insight for us. And then best of all we talked with some of our Seniors. We simply asked the Seniors if they would remember what their faith was like when they came in the door, and if they could reflect on what it was like now, and if they could tell us about some of what had gone on in the intervening in between, and they did. After we had heard all that, we said, can we put together a descriptive model of what happens, and you always can, so we did. And then we began to share that with faculty and parents and other constituencies. We knew it was kind of made out of

paper mache, and they began to take it very seriously, and I thought I'd better find more out about this, and that's when I decided to go do a Doctorate. I have the privilege now at Harvard University, where I never thought I would stay, of still listening to students when they come in the door and listening to students when they leave. It's my job to interview them, and then to interpret who they are to faculty, as we are asking fresh questions about what it means to teach leadership and ethics in the context of a major university. I've never left Student Services.

What I'd like to do is share with you the model as it emerged and as it has been refined for our shared reflection and contemplation. In building on the work of Bill Perry, he in fact has nine different positions. I have mercifully collapsed them to four. Let me describe them briefly.

There is a time in the life of faith when we might describe faith as authority bound and dualistic. By this we mean simply that in terms of how we sort of intellectually do our work, that finally what we know, what we trust, what we depend upon, is based on some authority out there that I trust and have confidence in. It may be my parents, it may be my pastor, it may be Time magazine, it may be a group of peers to whom I give a lot of power to interpret my world. I may hold things with great conviction. I may feel a great sense of commitment, but if you ask me long enough how I know what I know, I will finally tell you about someone or someones that have told me that, and I trust them and believe them and have confidence in them. In this way of knowing there tends to be somewhat of a dualistic quality to it. There is a fairly clear sense of who is we, who is they, who is right, who is wrong, A pretty good sense of how things should be and how things shouldn't be.

Now what I want you to recognize, and please do not forget it, is that a person can live all of their adult life in this form of faith. Always finally trusting someone out there who knows better than they do. I encourage you to read a novel entitled *Remains of the Day*. A wonderful, readable summer novel by a Japanese who went to England. It fits our contemporary world, and it deals with that fact. A person can live all of their adult life in a mode of primary trust on authority placed outside self. In the context of bumping around through life or in the context of a good Liberal Arts education, or in the context of perhaps going into the military, it can be that it may break down, because I bump up against some life experience where it is not as I always presumed it to be. It could be that or I simply come to a time in life when I begin to wonder "Well, how do I know what I think I know?" "Is that really true?" It may be that I go to a college and I start taking notes from all my professors, and someone one day inconveniently points out they don't all agree with each other. It may be that I go into the military and I meet people that are always "they", and I discover that "they" aren't exactly like I was told "they" should be, and I make exceptions for awhile, but after awhile the whole thing comes apart. And I begin to wonder how do I know what I think I know?

One can then at that point move into what I'm calling here "unqualified relativism". One can then sort of catch on that how you see the world depends a little bit, in fact a whole lot, on where you grew up, who your parents were, who your religious leadership was, what kind of assumptions you made in the particular country you lived in and so forth. Then you can get into a stance at a place where you say, "Well, obviously we can't know what's ultimately true. You have

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***A person can live all of their adult life in a mode of primary trust on authority placed outside self.***

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## **Faith Development**

your truth and I have my truth, and it doesn't finally matter as long as we're all sincere." Then somebody points out that there's a sense in which both Martin Luther King Jr. and Adolf Hitler were sincere. One begins to notice that one is going to have to make life choices that are going to affect oneself profoundly, but are also going to affect others, and one begins to notice that there may be places to stand in a relativised world that are more adequate than other places. One begins to look for a place that is more trustworthy, more dependable, more adequate, more true, more viable than other places might be. One begins to look for a place of commitment within the context of the relativised character of knowledge.

Then we find on the other side of that, alas, that the journey is not over, and this doesn't tend to emerge in its most profound sense until at least post mid-life, if ever, that there can come a time when one moves yet more deeply into what I only know to call and describe as "convictional commitment". This is dramatized in a film on the life of Carl Jung that I saw at Harvard University with about 200 prematurely sophisticated undergraduates. There comes a point in the film where Carl Jung is asked, "Do you believe in God?" And Carl Jung immediately responds by saying "No". And everyone roared with laughter. Of course Carl Jung was far too sophisticated to believe in God. And then Carl Jung followed up his statement by saying, "I don't have to believe in God, I know God." And nobody laughed. What we find in that mode of knowing that Carl Jung knows, that tomorrow he could learn something that would have dramatically revised what he knew that day, and yet he can say "I know" in a way that represents a quality of knowing and conviction that we tend to call wisdom. And it is really wisdom that we seek as we set people forth on the journey called Higher Education.

Now when one undergoes those kinds of changes in ones' knowing, when we do it at the level of faith, it is very costly business. Because to let go of what I have really known and trust, and depended on, even though it isn't working very well is pretty hard to do. Bill Perry, when he was talking with undergraduates, talked with a senior who talked about an event in a physics class where there's an apparatus that looks as though it's oscillating back and forth. But when you change the light that's cast on it you see that in fact it's revolving around in a continuous circle. You flip the light switch again and it appears to just be oscillating back and forth. All of a sudden it struck this undergraduate that the light you cast on things may determine what you see. Therefore, how can you know what is true. She talked about how helpful her Physics professor had been to her as she had undergone this experience, and she was asked how the physics professor had been helpful. She said, "Oh, now that you ask me that, I realize that he didn't say anything to me, but the way he looked at me, I knew that he knew what I had lost." What she had lost of course is that she had moved from the world of certainty and stepped into a necessary world of faith. Faith is not mature until faith can have doubt of itself. We know and we do not know, we trust the evidence of things not seen.

Now to be able to talk about that, it seemed that we had to be able to talk about feelings and not just cognition. That's when we turn to the work of William Weyerhaeuser and we use the language of dependence. Dependence is how

we feel, how we're held in the world. It makes reasonably good sense that in the time of authority bound, dualistic knowing that we're fairly dependent. But then we may become kind of counter dependent as we begin to wonder what's it like to move out into the deep waters of knowing for ourselves. We kind of shove away from the dock and particularly, perhaps if we've had a very good harbor in which we've grown up, we may have to shove particularly hard. It's an awkward time between parents and their students. The students who used to be fairly going along with everything now begins to question everything and starts to do the opposite of what the parent asks. Bright parents figure this out and suggest the opposite of what they really want the student to do. It's a good time to go away to college, or to bed, or someplace. And then you know we receive them, and for awhile we're pretty trustworthy authorities and so forth, and then they begin to push against us and wonder how we think we're so smart anyway, and do we really know what we think we know and so forth. It's hard to celebrate those moments. Particularly if you're the one being shoved against. Counter dependence is really just the flip side of dependence. One is still pretty much shaped by authority, its just now one is beginning to question, to move against rather than to flow with. But then, it's pretty hard to live all of your life in a counter dependent mode. You either become the most frustrating person on the committee or you become a prophet. The next step is usually to look for a place that I want to call interdependence, and notice that I am not using the language of independence. Independence in our culture tends to be—I don't need anyone. I can stand on my own two feet, thank you very much. It's another form really, of counter dependence. At the mode of interdependence, we do need each other, we do want to know what each other thinks, we do need to have input from others and how they perceive, we do listen to professors, we do listen to our resident counselor, we do listen to our R.A. But know now that we must include the self in the arena of authority. We must also listen inside. And this is the mode of interdependence and its a part of becoming an adult. It's essential to becoming an adult in faith. Then on the other side of that, it seems that there is the potential for a very profound interdependent kind of knowing when what I really trust is neither what I hear out there or only what I hear within, but rather what I most trust is what happens in the dialogue that emerges between us. An interdependent form of knowing.

Now as we began to put this model together, it seemed to me that we weren't finding anything very real or very valuable if we couldn't also recognize this in the ancient language of our people. In our experience of this, to make this kind of journey in faith is something like in the language of the Hebrew scriptures, a journey from Egypt through the wilderness to a more promised land. It is to recognize also when I speak of this place as Egypt, that we want to remember that if we go back and look at the Biblical story, that initial place was initially a place of salvation. This place is a place of reflective thought, and we do have some people coming to college who are pretty concrete thinkers and can't even do reflective thought. We want to honor those who are there and who have perhaps put that place together at some significant cost. There is a potential of an enlarged knowing for all of us, but it sometimes means moving through wilderness times. In the language of the Christian scriptures, we notice that God may be experienced somewhat differently in each of these places. If it's a time of authority bound dualistic kind of knowing, then that authority bound

**Now when one undergoes those kinds of changes in one's knowing, when we do it at the level of faith, it is very costly business.**

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time may most resonate with a notion with God as a great shepherd who takes care of me, who told me to drop chemistry 101. It may also be that I've had the experience after awhile of something like a far country. But we want to remember for some people, coming particularly to our schools who have not previously had a Christian faith, that a good way to rebel against their mom and dad is to follow Jesus Christ. There is a part of that moving into another kind of country, another kind of place. Then at the time of interdependence, it may be that the language that is most powerful, is the sense of the spirit within you or the Kingdom of God within you. Then at the time of interdependent convictional knowing, that the language of Paul, when he wrote about many members of one Body, takes on a whole new kind of meaning as we understand more profoundly what it means to be the Church. Notice that in each of these places, that one might use the language such as "I am committed to Jesus Christ", but that language would take on new meaning, would represent qualitatively different modes of faith depending on the way it was held in the world. Did you notice that one of the performers last night talked about "over the last couple of years I have learned more about what mercy means". You had the feeling that she used that word three years ago, but what it means now is different. As her faith is being recomposed on the other side of what we glimpse is some kind of shipwreck experience.

Now what I want us to recognize, that because this is hard work, it is very tempting to stay in this place. One of the times you may notice it is tempting, is that sometimes as people make their way through undergraduate experience and maybe go through some ups and downs and come to some new ways of seeing, that they can look pretty robust in junior year and then senior year as one really faces going out there can be a kind of pulling back and a kind of wanting to go back to what was more tried, true, and certain that I'd lived with for longer. We are the ones who are given the privilege at that point of being keepers of the promise, and enabling those who are given into our stewardship, to know that the journey on which they have embarked is one in which as they are faithful, they will be faithfully met. It is to say, that to make this journey requires community. You should be suspicious of this model because of the way I've talked about it so far. It can imply that we go through it as isolated individuals. It's the peril of every psychological model. We have to turn this into a psycho-social model. We recognize that none of us come to faith alone. All of us come to faith in the faith of others. All of us are always dependent upon what I want to call a "network of belonging". We don't feel quite at ease or at home in the world unless there isn't some kind of network that holds us, and sometimes that's immediate face to face relationships in our mobile culture. Sometimes it's very scattered. Sometimes it includes authors we've never met. But our network of belonging is those we check in with mentally, spiritually, when we're going to make an important shift, or an important decision. We count on that, and it gives us a base, a home from which we can move and thrive. But, we also know that every network of belonging is not only a freedom, it is a constraint. In every network of belonging there are some questions you cannot raise and still belong. There are some behaviors you cannot explore and still belong. There are some possibilities of life and vocation to be entertained that are not tolerated. What we find is if we're going to nurture growth in the life of faith, we have to ask not only do we provide networks of belonging on the campus, but do we provide spaces where

people's faith as they have known it can come unraveled to be able to come together again. Then we need what I want to call a *holding environment*, a community that holds while you do that profound questioning at the core of one's soul. Then if we do find a new, more adequate, more truthful, more worthy way of seeing, knowing, and being, we don't feel okay in it unless there's a community of confirmation. A community that says yes, life is like that. One of the tests of our campuses, is are we able to serve as networks of belonging, holding environments, and communities of confirmation, as we have the privilege of working with others in the journey of faith. When I was at Whitworth College as we made some changes in the curriculum, part of the changes that were made was that everyone while they were there, should have the experience of studying off-campus and not being for four years among the pine trees of Spokane, Washington. By that circumstance, I had the fun of leading a months study trip to San Francisco with another faculty member, and as chaplain, I noticed that there were students who had nothing to do with religion on campus who were having everything to do with religion in San Francisco. I thought this was interesting, but I figured, well you know there are more cathedrals in San Francisco than there are in Spokane, Washington. There's a lot to bump against and wander around in. But what I began to realize was that it wasn't just that there was a different physical environment in San Francisco than there was on the home campus. The network of belonging had changed. It was a group of forty students in a new configuration, and some of them had been in networks of belonging on campus where they had grouped according to those who did not want to go to chapel, or campus ministry, or partake in certain student services. Then they found themselves with new choices and new options. We also thought as we had off campus study programs, that people would come from those programs, move back into their dorms, and they would then be able to help further enlighten, educate, nurture, and enrich those who hadn't gone away perhaps as far off-campus. We found in fact that as people who had been off campus and who's lives and perspectives had changed moved back on to campus. they tend to group together because they now share new ways of seeing, and they needed communities of confirmation. I encourage you, if you haven't already, to look very closely at those dynamics on your campus. What Brennan Manning was saying was right. The purpose of Jesus was not the death and resurrection of one man, it was the birth of a new community, and God is always in our midst creating new forms of community whenever we are in the process of becoming more faithful.

I want to close by saying something about the potential and vulnerability of young adult faith. When one makes that move from simply trusting how one is told things are, to moving to a critical owned faith of one's own, one necessarily moves through a passage that is scary and it is also wonderful. That passage is marked by a potential vulnerability. The potential is that as one becomes strong enough to be disembedded in the assumed conventional world, that there is then a potential to imagine self world as they could be and could become in the relationship between them. There is a new potential to see the possibilities in life. It is the time of the formation of a dream. I don't know if you noticed, but I noticed in the lyrics last night, and in the sharing of the performers, that several times the language of dreams emerged. The first performer talked about always

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***To have a vocation is different than to have a career, or a job, or credentials . . . My favorite definition of vocation is that it is "the place where the hearts' deep gladness meets the world's deep hunger".***

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## **Faith Development**

having a dream of being involved in music and then undergoing the experience of that dream sort of being cooped and having to reclaim her dream on her terms. In the lyrics at one point there was the language of "finding in love a dream come true". At another point there was the language of a dream of a city. What does Los Angeles dream about as we have had portrayed across our television screens as so many there have been robbed of the right to dream. When I was in New Zealand and I was speaking a few years ago, the first night I was speaking there, I was wondering if what I had to say would make any sense in New Zealand. There was a man about mid-age, and he was sitting on the middle aisle about halfway back right in my line of vision, and he really looked bored. He stared at the floor almost the entire time. I was talking about the potential and vulnerability of young adult dreams, and the power for ongoing adult life. To my great surprise at the end of the time, instead of just getting out as quick as possible, he lingered to speak to me briefly, and he said "I want to thank you for what you have presented to us tonight. When I was a young adult, I immigrated to New Zealand". I said "Oh, you had quite a dream didn't you". He said quietly, "It was my father's dream." I could see that now at mid-life he was having to wonder what his dream would have been. I want to suggest, that for those of us who are committed to Christian faith, that the way of most fittingly talking about the formation of the young adult dream is that it is the time of the formation of vocation. To have a vocation is different than to have a career, or a job, or credentials. In the song that Brennan led us in at the end of the meditation this morning, there's the language that our dreams are only a shadow of the dream that God has for us. My favorite definition of vocation is that it is "the place where the hearts' deep gladness meets the world's deep hunger". Frederick Buechner, a chaplain on a campus has found that which I think is deeply true. "It is that moment when students learn that they are competent and that there is a world that needs them."

Sister Jose Javde, a wonderful Franciscan sister, has said that "the most important thing we can do for our students, is to teach them that they could be let out on a road anywhere, and that they would come to someone who needs them". I talked about this time, not only as a time of that potential, but as a time of vulnerability. It is a time when one is appropriately yet dependent, not merely on authority outside the self. Not ready yet for authority fully located within, but an in-between place where I choose an authority that makes sense to me. An authority that makes sense in a time when I'm beginning to question what is true, what is trustworthy, what is dependable. That authority serves as mentoring authority in a mentoring environment,

making good and worthy dreams accessible, and embodying them as real possibilities. There has been that has been done at Boston University on cynicism in the life of America. You know cynicism is a gloss on despair. It passes for sophistication. What has been found is that increasingly, cynicism is growing in our country, and it is particularly marked among those who are under the age of thirty-four. I happen to know that two graduates from one of your schools were talking when they were seven years past graduation. They had happened to meet and they spent an afternoon together, one was a man, one was a woman. Finally, one turned to the other and said, "You know why I think we aren't able to settle for things in the way most of the people around us are able to settle for them, it is I think, when we were at such and such a college, we glimpsed the Kingdom of God". Young adulthood is the optimum time for glimpsing the Kingdom of God and finding one's vocation within it. It was not happenstance that this had taken place at the college they had attended. The faculty and student services formed a partnership in which they created an environment of challenge, respect, and compassion. An environment in which students could heal and learn. They had been initiated into a wider world. A world that they discovered to not always be just, but they had been given an invitation to work at justice and the faith to believe that if they did that, they would never be finally alone. Another graduate of that institution put it this way, she said, "because we saw transformation take place in each other, we came to believe it was possible". Hundreds of young adult lives were dependent upon your faithfulness this past year for the composing of their dreams. Worthy meanings to live by. Hundreds of students next year will be dependent upon your faithfulness for the composing of faith and meaning, and worthy meanings to live by. I have come here to affirm you. I have come here to thank you. In a world in which the meaning and faith by which human beings as individuals, as nations, and as a species, does in well determine how we live and die in the future. Your leadership, the leadership of each one of you, who you are individually, and who you are as collective staffs, as collective colleges. . . your leadership matters not less than everything.

**C**onferences must be a lot of work. You can always tell who is on the conference committee by their endless smiles, but tired looking eyes. They laugh in a somewhat cynical manner when you ask them questions like, "Was it worth it?" or, "Was it fun?" I've also noticed that those who host the conference are not in a big hurry to have it back on their campus.

Those of us that have not experienced it can only imagine the work involved, while I'm sure the veterans can truly appreciate the huge effort that is needed. For all of you that have hosted the conference this past year, and years past, working hard to provide experiences that refresh and challenge your colleagues, Thanks. What you create and host for us, touches us in many deep and profound ways. We are deeply appreciative.

The editor

### **The Huntington College 1992 ACSD National Conference Planning Committee**

Norris Friesen	Karen Frank	Donisa Alexander	Crystal Handy
Jerry Davis	Joe Brand	Beth Goldsmith	Melinda Moers
David Lunow	Jo Frysinger	Martha Smith	Carlene Peters
			Ron Coffey

*Thank you for a great conference!!*

# With A Little Help from Our Friends

by Jay Barnes

It's that time of year again - budget time! The Vice President for Business has warned you that this will be another tight year. "Budget conservatively, she says!" In your mind you think you've been budgeting conservatively for as long as you can remember. In fact, you have the suspicion that your area is not getting its fair share of the pie. Every time you try to argue your point, the Vice President refers to Minter ratings, CUPA surveys, and stacks of printouts with rows and columns of little numbers.

"But what about comparing us with other Christian colleges of our type and in our region of the country," you argue. "It doesn't make sense to compare us with liberal arts colleges who operate from a different philosophy and with a different financial base."

"I'd be willing to consider other comparisons," she replies, "but we just don't have the data."

Does this scenario sound familiar? Most of us operate in a financial vacuum. For the most part our graduate programs in student development spend little time on budgeting skills. When we try to make decisions and battle for our fair share of the pie, we lack a reference point. With a little help from our friends, we can begin to address these problems.

With encouragement from ACSD and The Christian College Coalition (CCC), a survey was conducted in the spring of 1992 of ACSD and CCC member colleges. The survey instrument was mailed to the chief student development officer and asked for very detailed responses on budgets, salary ranges by posi-

tion, and related information. Fifty-two of the 125 surveys were completed, an unusually high response given the length of time needed to complete the instrument.

An overview of the results shows that the average responding institution has 931 full time undergraduate students of which 630 (67.7%) live on campus. The mean educational and general budget is \$8,995,000 (\$9,661/student) and the mean total budget is \$11,365,000 (\$12,207/student). The average student development budget excluding facilities maintenance, utilities, repairs and employee benefits is \$553,668 (\$595/student) or 6.16% of the educational and general budget. Of the student development budget, 53.3% was spent on salaries for non student employees. In addition, another 10.5% of the student development budget was spent on RA compensation.

The survey asked about the institutional reporting structure. Seventy-three percent of the chief student development officers (CSDO) report directly to their president. Of the rest, 9.6% report to a provost, 11.5% report to the chief academic officer, and the remainder report to another vice president. Of the functions reporting to the CSDO, all colleges indicated that residence life, student activities, and student government were under the student development umbrella. At least 80% of the colleges indicated that the career center, counseling center, health service, leadership development programs, and orientation programs reported to student development. This profile is similar to the results obtained in the 1991-2 NASPA Salary Sur-

vey. Other areas reported to student development as indicated (NASPA survey comparisons in bold): admissions (13%, **39%**), campus ministries (65%), chaplain (40%), family weekend (44%), financial aid (19%, **51%**), food service (17%), intercollegiate athletics (48%, **37%**), intramurals (73%), international student support (69%, **84%**), minority student support (60%, **71%**), MK support (46%), and public safety (35%, **23%**).

The final major area of comparison was salary data. The chart below gives basic comparisons with salaries prorated to 12 months.

Information is also given on typical degrees held, number of years in position, and comparisons with NASPA (since our mean enrollment was just under 1000, comparisons with NASPA were for the schools under 1000 classification) where available.

The more we know, the more effective we'll be in making wise decisions, formulating policy, and supporting our budgets. While comparisons are difficult, and gathering data is time consuming, the results are worth the effort. A more detailed report is available from author.

*Jay Barnes, VP for Student Development at Messiah College graciously consented to do the survey at the request of ACSD. The executive committee would like to thank Jay for the large amount of time put in the survey, and the quality of work done.*

POSITION	MEAN SALARY	YEARS HELD	DEGREE 1=DOCT, 2=MA, 3=OTHER	NASPA
CSDO	43067	7.28	1=50%; 2=46%	46113
Associate	33158	5.87	1=21%; 2=71%	37100
Chaplain	30718	4.97	1=24%; 2=65%	
Dir Coun	26629	7.58	1=45%; 2=48%	27749
Dir Career	26160	5.48	1=15%; 2=67%	27134
Nurse	19626	7.32	2=10%; RN=68% BSN=18%	22099
Dir Res L	25877	4.76	2=87%; 3=13%	
Dir St Act	21024	2.73	2=32%; 3=64%	
Dir Min Af	26623	4.11	2=40%; 3=50%	
RD	16860 + apartment			

## 1992 CACSD National Conference

The fourth annual Christian Association of Canadians in Student Development conference was held May 21-23, 1992 at Prairie Bible Institute in Three Hills, Alberta in conjunction with the national meeting of the Association of Canadian Bible Colleges.

Approximately 50 student development professionals from all over Canada

attended the conference. The conference theme was encouragement. Dr. Bill McRae, Chancellor of Ontario Bible College and Ontario Theological Seminary, was the speaker at the plenary sessions.

All in attendance experienced an outstanding time of koinonia and professional development. Presentations were on student morality,

shepherding of students, paradigm shift as a model for change, professional development, and the history of student discipline.

Anyone interested in more information about the CACSD should contact Verdell Longstaff, Eastern Pentecostal Bible College; Earl Marshall, London Baptist Bible College; or Rick Schellenberg of Bethany Bible Institute.



# ***Koinonia***

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*Koinonia* is the official publication of ACSD (Association of Christians in Student Development). The purpose of the publication is to provide interchange, discussion, and communication among Christian professionals in the field of Student Development. It is published three times per year, in early fall, winter, and spring. Both solicited and unsolicited manuscripts and letters may be submitted to the editor for possible publication.

The *Koinonia* is mailed to all members of the Association. Annual ACSD membership dues are \$15.00 per year. Information on membership may be obtained by contacting Jack Braun, ACSD Membership Chairperson, Tabor College, 400 South Jefferson, Hillsboro, KS 67063, telephone (316) 947-3121, ext. 259. Address changes may also be sent to the Membership Chairperson.

The ideas and opinions published in the *Koinonia* are not necessarily the views of the executive officers, or the organization of ACSD, and are solely those of the individual authors or book reviewers.

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## THE 1993 ACSD NATIONAL CONFERENCE *HOUGHTON COLLEGE, HOUGHTON, NEW YORK*



UNDERSTANDING THE CHANGING FACE OF STUDENTS  
*Please plan to join us June 7 - 10, 1993*