

Spring 1992

Koinonia

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Koinonia

ASSOCIATION FOR CHRISTIANS IN STUDENT DEVELOPMENT

Reclaiming Discipline

by Stephen Beers

It's a sunny June afternoon and top Student Development personnel from around the United States representing cutting edge institutions, gather in a picturesque Indiana river valley. Invariably one of the first questions they ask of each other, one of the first gauges they record is the discipline gauge. One person states "it's been a horrible year, lot's of discipline!" What's wrong with this picture? The problem here is not in the question they ask but in how they interpret it. How do we read the discipline gauge? I wonder if we have been reading it upside-down?

The responsibility to facilitate development within our students, if taken seriously, must include a healthy understanding and position of how the discipline process can be utilized. The process and philosophy of discipline that Student Development offices have utilized within the recent years has been shaped by confusions in our role, limits and responsibilities. This resurgence of confusion is clearly seen in an article published in the *Journal of College Student*

Development, March 1988, Vol. 29, titled "Colleges' New Liabilities: An Emerging New In Loco Parentis". Within this article we get a glimpse of what's in store for us. I quote "to some observers, this trend in the courts has resembled a return to, or a new form of *in loco parentis* under which colleges must protect students from physical harm but are not empowered to police and control students' morals". This seems to be in direct contradiction to the reforms that were far reaching less than twenty years ago. Furthermore, in a new report from the Carnegie Foundation "Campus Life in search of community" it is written, "finally, to give overall direction to campus life, all campuses should have a clearly stated code of conduct, one that is widely disseminated and consistently enforced." Even though in most Christian Colleges we may never have experienced the drastic shifts that are taking shape on other campuses, we still must understand we are influenced by their experience. My hope is that as colleges around the U.S. struggle to find the answer to their quest we, the Christians In Student Development, will not only re-emerge with a clear code of conduct but that we will also be clear in how we enforce that conduct. The re-emergence should encourage the optimum development among our students. This article I hope will push us to reflect on our own discipline process and procedure.

Webster's Ninth Collegiate Dictionary states the definition of discipline can be "training that corrects, molds, or perfects the mental faculties or moral character". My hope is that at a minimum we in the great field of student development will strive to take every opportunity to train, mold, and develop those with whom we come in contact. How are we, the small Christian Liberal Arts colleges grappling with this issue? How are we disciplining and are we truly utilizing the process to it's maximum?

What's The Norm?: Current Readings

To research this topic systematically the staff and I decided to survey similar institutions. Two of the issues we incorporated in the survey were: 1.) How they perceived different discipline sanctions; 2.)

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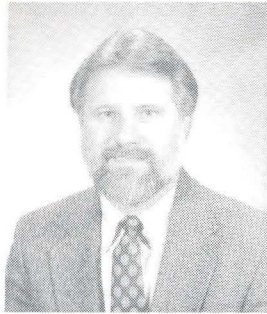
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Future ACSD National Conference Sites

- 1992 Huntington College
- 1993 Houghton College
- 1994 Westmont College
- 1995 Anderson University
- 1996 ??????

Interested in the challenge and rewards of hosting the National Conference? Contact Norris Frieson for additional information. Application deadline for the '96 conference is May 1, 1992. Preference will be given to midwest schools.

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The responsibility to facilitate development within our students, if taken seriously, must include a healthy understanding and position of how the discipline process can be utilized.



I hope this message finds you well, and trust your spring break was a nice change of pace.

In addition to my responsibilities with ACSD, I have been steeped in the process of planning the national ACSD conference. This has been both an exciting and frustrating process. We are excited to host

the conference and feel like we have put together an excellent program. At the same time it is frustrating not knowing what exactly to expect. There are people who do this kind of thing for a living, and I am sure Barry Loy is chuckling as he reads this article. Actually, one of the best resources we have available to us are the planning committee minutes from Gordon College, Calvin College, and Moody Bible Institute for which I am very grateful. We have been able to anticipate some of the problems from reading their comments and are planning accordingly. I hope you have taken the time to read the different articles in each issue of the KOINONIA that have been doing an excellent job of promoting the conference.

In the executive committee meeting last fall, the agenda was so full that we decided that we would meet again in the spring at Chicago prior to the Christian College Coalition conference. Some of the agenda that we will be discussing will include a Christian student development point of view, a new professionals institute, a new committee structure, constitution revisions, the 1996 national conference, and the upcoming elections.

ACSD also hosted the prayer breakfast at the national NASPA conference in Cincinnati, OH. David Meabon, Dean of Students and Enrollment Management at the University of Toledo and a former NASPA president, was the speaker.

Much is going on in ACSD, and I am encouraged by what is happening across the organization. We have a unique role to play in higher education and with God's help I pray that we can be light in a world that has so much darkness.

Have a great spring and I look forward to seeing you in Huntington in June!

Norris Friesen
President, ACSD

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Reclaiming Discipline

What sanctions they most frequently used. We sent the survey to twenty institutions, we received fifteen back, 67% of the surveys came from schools within the Association of Christians in Student Development.

In surveying their perception about the various types of discipline, as it relates to the development of the student, it was clear that sanctions like "fines" and "expulsion" were perceived as developmentally low whereas "counseling", "community service" and "written paper" were perceived as developmentally high. In the second question we asked what discipline options were most frequently used. Fifty three percent of the schools used "fines" most often, and eighty percent of the schools ranked it in the top three. Whereas, a "written paper" was ranked ninth out of ten with "expulsion" being the only sanction that was used less. When asked how their discipline was modified for repeat offenders, fifty three percent stated that they used the same type but increase in the severity.

We all know that the actual sanction in most cases is not as important as the way in which it is administered. We as developers of students need to be choosing the type of sanctions that will allow us to seize the discipline experience as a developmental opportunity.

Student Development Theory: The Manual

To focus our attention toward the areas in which we will begin to find a direction, I believe we must first look to the Student Developmental basics. This will set the parameters within which we are going to work. The following is an adaptation of material from the text of *Student Services* by Delworth, Hanson, and Associates, Jossey-Bass, '80.

Within Chickering's theory of personal development, Chickering emphasizes the importance of challenge and response. There must be a form of stimulation if one is to develop in each of the seven vectors; developing competence, managing emotions, developing autonomy, establishing identity, freeing interpersonal relationships, developing purpose, developing integrity.

The environment provides a challenge that ultimately brings forth developmental change in a student's life and within the student's identity. There is not a set pattern in which that development occurs; rather, students are all at developmentally diverse and different points in their growth. That growth depends on the individual and his/her environment (i.e. friends, parents, classes, etc.).

It is here, within the discipline experience, that we have a splendid opportunity to interact with those whom we wish to develop. We can provide them an

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Critical Years: A Look At A New Era In Faith Development

by Melinda Moers

The following article is based on the book, The Critical Years: Young Adults And The Search For Meaning, Faith And Commitment by Sharon Parks.

Developmental theorists have suggested that developing autonomy and personal identity are critical to helping students grow and mature. Learning to define likes and dislikes and what one really wants in life and to be independent and yet interdependent is a major focus of the college experience.

Faith development is another developmental issue with which students must grapple. Faith as it is used here is much broader than a belief system based on God. The term faith will be discussed in more detail later in the article. Many students choose a Christian college because they are interested in enriching and enhancing their faith experience. These students no doubt expect to find a supportive Christian community which will help them to deepen their relationship with God. For others, however, they discover a community which pushes and pulls at their own faith experience. This stretching forces them to seriously examine their faith in terms of what the church has taught, their parents have modeled, their personal experiences, and the written word of God.

Traditionally, college students have fallen into one of two stages in terms of their faith development. Fowler (1976) described the one stage as a synthetic/conventional faith, i.e., a faith which is based on outside authority consistent with immediate sources of influence. From this stage, one would move to an individuated/projective faith, i.e., a faith that is built on active reflection of previous beliefs. At this level, one begins to discern the meaning behind the symbols and values previously taught and accepted on face value. Fowler recognized, however, that there was

not always a clean transition from one stage to the next and many people would "get caught between" the two stages (Straughn, 1981). The observation that many young people seem to embrace this transition point and remain with it for some time spurred Dr. Sharon Parks to investigate Fowler's theory further. After reevaluation of many developmental stage theories, particularly those of Fowler (1976) and Perry (1970), Parks discovered that this time of transition was more than simply a mid-point between stages. Parks concluded that there is a unique stage in faith development between that of an adolescent faith and an adult faith which she termed the young adult stage (1986).

In exploring the distinctive characteristics of this new stage, Parks felt it was important to define what she meant by the term faith. The word faith, she stated, is generally used in a static sense, often a noun delineating an individual's set of beliefs from which meaning and truth for life is derived. Whatever the set of beliefs, it is from this point that one's actions originate. Parks did not suggest that this is inaccurate, rather she contended that it was more important to look at the doing of faith, i.e., not simply a source of action, but rather an action itself. Faith therefore becomes a verb as well as a noun. From this perspective, an individual's faith is the process of interacting with oneself and the world in order to find significance, structure, and truth and ultimately meaning. "It is this activity of composing and being composed by meaning" (p. 14) that Parks suggests people associate with the word faith. In a product-oriented western society, composing often infers an end product, i.e., something with closure. In the verb sense, however, faith is a journey that is composed and recomposed throughout life. It is through this process that meaning is developed which affects how one thinks, how one views him/herself, one's level of independence, and one's commitment to the community in which he/she has chosen to interact. It is this grappling with the task

The following article is intended to stimulate your thoughts on the spiritual development of our students, which is the theme for the 1992 ACSD National Conference at Huntington College.

This stretching forces them to seriously examine their faith in terms of what the church has taught, their parents have modeled, their personal experiences, and the written word of God.

Melinda Moers is a Resident Director at Huntington College.

of meaning making, the role of self, and commitment that Parks views as the primary focus of the young adult. Parks takes these three key strands of development and reexamines them, pulling them together and creating “an identifiable ‘new’ era in development” (p. 94). This new era, or the young adult stage, exists between the adolescent stage and the adult stage as follows:

	Adolescent (Conventional)	Young Adult	Mature Adult	
Form of Cognition	Authority – Unqualified determined relativism (Tacit)	Probing commitment (Ideological)	Tested commitment (Explicit)	Convictional commitment (Paradoxical)
Form of Dependence	Dependent/Counter-dependent	Fragile inner-dependent	Confident inner-dependent	Inter-dependent
Form of Community	*Those like us* Diffuse Conventional	Ideologically compatible groupings (mentoring)	Self-selected class or group	Open to those genuinely *other*

(Parks, 1986, p.95)

The challenge to Christian educators and institutions is to be true to the task of providing an environment where meaning-making, the task of faith development can occur.

Parks described this stage as a time of freedom characterized by the acknowledgement of both potential and vulnerability in the real world. The young adult stage, as Parks explained it, is full of movement and dichotomy. Constructive-developmental theory helped to explain the complex structure of faith in the young adult, but Parks stated, “. . . a structure is analogous to an empty container. Although the shape of the container will, of course, shape whatever is put into it, the container-or structure-itself does not determine the full nature of its significance. The content (and, therefore, the purpose) of the container is also of utmost importance” (p. 101). This content is faith. Faith is the value and vision one holds as a basis for interaction with the world.

Parks suggested that the strength of faith formation in the young adult is dependent on his/her ability for critical thought and imagination which Coleridge (1772-1834) described as the “animating essence” of the mind (p. 115).

Herein lies the task of higher education. The college or university setting, Parks asserted, must serve as a community of imagination where the educator leads young adults “through the relativizing of all knowledge and into the responsibility of composing truth and commitment within a relativized, complex world” (p. 139). The process of imagination Parks described is an exciting journey in true learning.

This journey begins with an invitation by the educator to join him/her in conflict and doubt. Here

the soil of the mind is plowed, preparing it for the seeds of new thought. After this process, time is given for reflection and silence which in effect provides space in the young adult’s mind for new images and insight. Educators must be mindful to provide images that “(1) give fitting form to truth; (2) that resonate with their life experience; (3) that capture the ‘ideal’; and (4) that recognize and name the dynamic character of ongoing transformation” (p. 147). These new images of truth presented in the classroom, must be accompanied by connections between them and “the world of lived experience” (p.158). The final element in the process of imagination is to provide the young adult with a community of confirmation. It is in this community that new truth is affirmed and solidified.

The role of imagination in the meaning-making or faith building of the young adult is vital. The Christian educator plays a unique role in this process.

“The religious community can offer access to images of promise, for he/she knows the way of shipwreck, gladness, and amazement. But religion can only mentor the future when it does not obscure this knowledge by confining it in Authority-bound forms. Religion that effectively mentors young adults is ever a pilgrim in faith, open to doubt and ambiguity, leading out with an authority, not of assumed established structures, but rather of competent, committed, passionate visions - as Jews and Christians have expressed it, a vision of the Kingdom, or better, a vision of Commonwealth of God” (p. 200).

Parks aptly warns that this sharing of a faith image must be accompanied by the acting out of that truth. Because “faith must be embodied, religious people must reveal the power of their Story and Vision in the forms of their common everyday life” (p. 204). The challenge to Christian educators and institutions is to be true to the task of providing an environment where meaning-making, the task of faith development can occur.

NOTE: *Dr. Parks will be a keynote speaker at the 1992 ACSD conference at Huntington College in Huntington, IN, June 1-4, 1992.*

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Reclaiming Discipline

environment that is growth stimulating. We need to be careful not to automatically fall into set patterns in dealing with situations, but instead provide developmentally diverse opportunities for growth among our students we discipline. These brief thoughts center around Student Developmental theories. I believe there are other areas within which to gain insight into answering this question. One such area is the scripture.

Discipline And Grace

As Christians, how do we integrate the basic biblical truths into the discipline experience? To touch on this question lets look at the basic tenet of the gospel of grace. Lately in my study I have rediscovered that "in the New Testament "grace" is a word of central importance - the key word, in fact, of Christianity. Grace is what the New Testament is all about . . . Grace is the sum and substance of New Testament faith" (Packer, 1981). So if this is the sum and substance, how do we integrate this truth? Do we impart grace and not discipline? "No" I emphatically answer. The writer of Hebrews clearly states the "the Lord disciplines those whom he loves". (Heb. 12:6) Instead, we integrate this truth by disciplining in love! I believe that we must correct the behavior out of concern for the individual without passing judgment on the persons worth. We need to understand how valuable God sees these individuals, remembering the Lord loves each person so much so that Christ died for them, if they are Christians He has already imparted a full measure of grace. It is our job to take every opportunity to direct them back to Him.

The inverse can happen also. Sometimes in our sensitivity to their identity we don't spend the time in discipline. We feel that discipline somehow degrades the person. But if we understand that their self-worth, their identity is not connected to "how they are doing", we will be more free to discipline or correct their behavior without feeling like we are attacking their person-hood. In fact, we bring them closer to the one who can communicate that full acceptance, Christ. I believe this fact is especially pertinent in an age and era where so many students gain their identity almost entirely from their environment.

There are other areas in which we can gain new insights into the question of how to better the discipline process. One area that has a substantial amount to give is that of Experiential Education.

Experiential Education: The New Tool

"Student Development" has taken the stance that education is, a developmental process that takes place throughout life wherever we experience it, even in discipline. I believe that one philosophical bridge we

can use to gain a new understanding on the subject of discipline comes out of the pragmatic or experiential theories. Theorists like Dewey, Kilpatrick, and Bodes have all begun to build a case for education that is more wholistic and well-balanced. Real knowledge is usable, applicable to life in general. Although each theory and theorist may have its problems, they touch on the side that student development is on. Many theorists say that those things that are learned are changes in one's thinking, and if applicable, changes in one's doing. As Kilpatrick boldly states, "For one to learn anything he must first live that thinking. For instance, to learn community spirit means, first of all . . . he will himself, as opportunity may occur, put it into effect." (Wynne, 1963)

Transferring this into "Student Development" terms, we as Student Developmental professionals, develop our students through guided learning experiences so they will move from one developmental stage to another. It is for this reason that we need to revamp the discipline process to maximize the educational opportunities. If in fact, our ultimate goal is the development of students, what better means of development do we have than through their own experiences, even their discipline experience.

A Philosophy Of Discipline: The Setting

In the end we will need to pull all of our new and renewed thoughts together and develop a defendable philosophy of discipline. The philosophy of discipline must have at its roots the underlying assumptions and goals of the overall development of the student. I have taken a look at fifteen student handbooks as well as completed a brief literature search. Here is the compilation of their assumptions/goals: individual development; individual well being; community well being; biblical/spiritual well being. Here is the compilation of the aspects/values: non-punitive, responsibility, redemption, growth, change agent, discernment, accountability, self-discipline, community, restoration, confrontation, relationship, expectations.

These guiding philosophical ideas listed here in this article will enable us to start to review, revise or reinforce the types of discipline environments we are establishing and the types of sanction we provide.

Conclusion: The End

In conclusion, I believe that if we take a serious look at the discipline at each of our campuses, we will find ways to improve the developmental aspects. I also believe that we can be better equipped to effect positive development in our students, employ new findings and insights, and integrate biblical truths.

. . .if we take a serious look at the discipline at each of our campuses, we will find ways to improve the developmental aspects.

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A Christian Response to Multiculturalism

• What price would you pay for cultural awareness? How does nine million dollars sound? An article in a recent issue of *The Chronicle of Higher Education* says that is how much the combined grantors Ford, Lilly, and Philip Morris Companies value creating a hospitable environment for minority students. Though the funds are spread over a period of years and use different approaches to improving the "campus climate," the article reveals an intense focus on providing the best possible academic experience for all students. It would be easy to blame a lack of effort to address diversity issues on a simple lack of funds, but would that be accurate? How would your institution fare when faced with putting a price tag on current efforts to increase awareness of cultural diversity? As student development professionals, our commitment is to providing an environment for learning that enhances each student's university experience. An important task of the Christian university should be to equip students from different cultural backgrounds to value the contributions of others by incorporating multicultural awareness into every aspect of the university experience.

Individual Aspect

Before confronting the campus community, an honest examination of individual values and awareness of issues is in order. Discover your own attitudes and biases towards persons from diverse backgrounds and ask for accountability. Recognize areas of personal strength and weakness in approaching multiculturalism. Remember that racism hurts everyone, not only minority groups. Lead students to acceptance of diversity and awareness of needs by example.

Educational Aspect

One way to provide multicultural awareness is through curriculum, possibly requiring every student to take a class or orientation seminar on Race and Ethnicity. Students required to face feelings and long-held beliefs may work through them to provide a healthier campus environment for those they encounter. Other ways to bring cultural awareness and changed attitudes to students include international travel/mission programs in existence on campus in conjunction with training and debriefing on visiting another culture. The experience of being a minority may be all that is needed to bring insight to a student struggling to grasp the concept of multiculturalism. A population in crucial need of education includes both student and professional staff. Leadership development seminars can serve as effective tools to encourage attitudes of openness that may become contagious as these key people work.

Interactional Aspect

Once attitudes are addressed, opportunities for interaction are necessary. Student activities can go beyond social interaction and serve the additional purpose of education. Consider sponsoring a unity week celebration, in which all cultures represented on campus participate in ethnic food fairs, talent shows incorporating traditional folk dances, stories, drama, music, etc., or spend an entire week on each culture. Provide theme films or speakers on a regular basis to keep issues in the forefront of students' minds. Forums for debate or open discussion will continue to facilitate the development of students, faculty and staff in accepting diversity. Encourage continued interaction on personal levels, in new friendships.

Community Outreach

Focus campus attention on needs of the local community, translating intellectual experiences into practical ones. Reach across cultural barriers in the community to promote understanding and fellowship for those who previously may not have attempted cross cultural relationships. A multicultural ministry will have more effect in a multicultural community that one that is operated strictly by the dominant culture. Encourage student creativity and initiative if no community programs are in existence. One example to follow might be Kingdom Builders Supply, Bart Campolo's ministry to inner city youth. College students volunteer for the summer programs in inner city churches and share Christ with children and youth through after-school and recreational activities. Ministry opportunities outside the "comfort zone" often affect the participants in a way that exposes unacknowledged racism and prejudice. When adequately processed in an atmosphere of openness, students can grow into increasing acceptance of other cultures. Existing programs must be updated regularly to include sufficient education and follow up for students involved.

The best example of inclusiveness and acceptance of diversity is found in Jesus Christ. Though he had at his fingertips all the power of the universe, he became like us, experienced everything we experience, and showed us the Father in a way we could understand.

Christ himself "...identified totally with those to whom he was sent, calling himself the Son of man. Luke 2:52 tells us that he grew in favor not only with God, but with man as well." (Lingenfelter & Mayers, p.17) There is eternal value in understanding and appreciating human diversity. Students who feel valued and appreciated for who they are and learn to do the same for others are better equipped to understand and share the love of God.

When addressing the issue of multiculturalism and diversity on campus, be prepared personally. Accept the challenge to incorporate awareness into every aspect of the university experience, including the areas of individual, educational, interactional, and community outreach. Allow time for growth. Consider the value and richness of a campus community with an atmosphere of acceptance and appreciation of cultural diversity. How much would you pay?

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Guest Editorial

"Hey, get up out of my chair!"
 "Man, what's wrong with you?
 There are three more chairs in this room.
 Use one of them. Anyway, can't you see I'm
 on the phone?"
 "I don't care, you're sitting in my chair! Now,
 get up or I'll..."
 "You'll what?"
 "If you don't move, nigger, you'll find out!"
 "What did you say? Man, don't say that again!"
 "And what are you gonna do if I do say it
 again?"
 "You'd just better not say it, man. Anyway, I've
 stood up for you many times when your friends talked
 about your weight problem. How would you like it if
 I called you a fat pig?!"
 "You'd better not! And I will say it again. All
 you're gonna do is stand there and cry like a big
 baby. Now, move outa my chair, nigger!"

It was then that the first punch was thrown and a
 friendship was broken.

"Hey Kevin, are you going to chapel today?"
 "I don't know. What's it going to be about?"
 "I think it's that Black History stuff!"
 "Hey, why do they have to have a chapel any-
 way? Seems to me that all it does is make us aware
 of the differences!"
 "You're right. I don't get it. As Christians,
 aren't we all one in Christ? I hear we're all part of
 the human race, right?"
 "Yeah, you're right! (Pause) "Hey, I don't
 think I'm going to chapel. Tell you what, let's go get
 breakfast!"
 "Okay!"

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Diversity

- EVERYONE PAYS A PRICE FOR OPPRESSION.
- CONVINCING OPPRESSORS OF THE COST. (RICHER SOCIETY IF NO RACISM.)
- AVOID THE TRAP OF BLAMING THE VICTIM.
- AVOID THE NOTION THAT IT'S THE RESPONSIBILITY OF THE OPPRESSED TO EDUCATE OTHERS.
- IN CELEBRATING DIVERSITY, START WHERE IT'S EASIEST. (FOCUS WHERE IT'S EASY.)
- LIGHT LOTS OF FIRES (BIG & SMALL.) LITTLE ACTIONS ADD UP!
- YOU DON'T HAVE TO BE A DIVERSITY EXPERT TO HELP OTHERS UNDERSTAND DIVERSITY.
- IGNORANCE IS NO EXCUSE.

How To Begin Building a Multicultural Campus Environment.

1. Create opportunities for honest and open communication.
2. Explore the past with the intent of allowing it to teach us about the "whys" of the present.
3. Those in the dominant culture should be willing to assume the role of the "learner" and listen to those from non-dominant groups.
4. Be aware that when under pressure, all groups tend to revert to their narrower beliefs to make themselves and their culture right and others wrong. Therefore, learning to value diversity is an on-going process.
5. Institutionally, be willing to publicly state goals to eliminate race and gender differences. Such a statement should affirm your commitment to equal educational and professional opportunities.
6. Commit discretionary dollars for recruitment, retention, and graduation of non-majority students.
7. Employ multicultural leaders in senior and decision-making positions.
8. Collect relevant data about the achievements of multicultural leaders.
9. Meet student needs systematically. Provide comprehensive and mainstream support services to remove barriers to academic achievement and social integration.
10. Emphasize Quality...which includes diversity and diversity awareness training for all persons.
11. Collaborate with public schools, colleges, community businesses and agencies. This "team" approach will assist in sending a positive message that you value the input of the community.
12. Provide a supportive learning environment...including helping majority students appreciate multicultural students. This might mean publicly encouraging majority students to attend activities and events sponsored by multicultural students. It also includes extended learning opportunities for multicultural students (tutor and other bridging programs.) Faculty should also be diverse and culturally aware in the classroom.
13. Diversify the faculty and reward good teaching. This should include recognizing those majority teachers who make an effort to be inclusive.
14. Maintain a comfortable social environment. All persons should know that acts of racism or genderism will not be tolerated.

Items 5-14: Adopted from "The Bottom Line" produced by the National Center for Post Secondary Governance and Finance, College Park, MD.



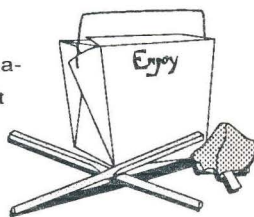
INTERNATIONAL FOOD NIGHT

PURPOSE: To expose American students to foods from other countries. It is also a plus for International students to be able to prepare some dishes from home.

DESCRIPTION: Every Saturday night a different group of international students are given use of the dining commons kitchen to prepare some dishes from their homeland. The food service provides the necessary ingredients in advance. The "international" option is offered to all students in addition to the traditional menu items provided by the food service. Because it is assumed that not all American students will choose the "international" option, the food service must offer traditional dishes at the same meal time.

PREPARATION: Provide food service with ingredient list at least a week in advance. Provide information about the dish being served as well as the country it is common to.

EVALUATION: Excellent! A great way of giving international students a taste of home from time to time. Also, it makes American students more aware of some of the differences in how different foods are prepared, seasoned, and eaten.



UNITY WEEK: Bringing The Campus Together

PURPOSE: To encourage awareness of cultural diversity and its enrichment of the campus community.

DESCRIPTION: Student organizations joined forces to plan and implement programming designed to raise cultural awareness of the student body and encourage celebration of differences. The Multicultural Student Union arranged for the University Food Service to provide a variety of ethnic foods on four days. Each day a particular ethnic group was the focus, with entertainment from each group during the dinner hour. Buttons were designed by the Student Government Association and made available to students, faculty, and staff to draw attention to the focus of the week. Publicity and articles in the student newspaper stressed the importance of sharing cultural differences as well as similarities.

PREPARATION: Contact Multicultural Student Association, Student Government Association, and any other student group desiring involvement and delegate tasks. Contact Food Services for provision of theme foods, arrange for students from various nationalities/ethnic groups to provide talent. Student newspaper should cover events. Possibly request articles highlighting current issues. Buttons or handouts are helpful in raising awareness.

EVALUATION: Student reaction was good. The program would have had more effect with more advance publicity. One question that was never answered: "So what?" Students could have been prompted to ask themselves specifically what it means to "celebrate our differences," and challenged to become more accepting of others in definite ways. The program successfully promotes awareness through entertainment and food, but would be enriched by application to the personal lives of students.

Continued from page 7 Guest Editorial

These two students have just made an assumption that to learn about cultural differences is to further divide the races. But more importantly, they have made a conscious decision, based on their own frame of reference, to remain close-minded to exposure, learning and cultural growth.

In so doing they have chosen to remain "culturally illiterate." For now, these students will continue to ignore the fact that most history books do not reflect a "true" picture of America's evolution since they fail to include the contributions of most Blacks, Hispanics, Asians, and Native Americans to the development of the American mosaic.

"Diane, you are a gift to our community. I'm glad that you are here!"

"Thank you, Dr. Johnson. So am I. I believe that I have a viewpoint to offer this community that would not be voiced if I were not here. For instance, I'm sure that you realize that I'm the only person of color in our department. But, more importantly, I've noticed that there are no women in higher administrative positions. I would like to call these observations to the attention of the President. I know that it would be helpful if I had your support in raising these issues within. What do you think?"

"Well, uh...perhaps we should wait a while longer to...uh...address those issues. You do know that we have worked hard to change things. In fact, you being here is evidence of that. If you're patient, you'll have much more influence in the long run than if you start off putting everyone on the defense. Show that you can be a team player first."

No doubt this administrator has good intentions, but in actuality, he has just succeeded in making the employee feel guilty for even suggesting that there are issues of inequity that still need to be addressed. Furthermore, it implies that should attention be called to existing inequities, the employee's standing as a member of the administrative team might be jeopardized. Unknowingly, the administrator has participated in the "blame the victim" syndrome. However, intentional or not, the results are the same. Instead of actively working together to change existing policy, compliance to maintaining the status quo will be achieved. Both the employee and the institution will miss achieving the goal of creating a multicultural environment that truly understands and appreciates diversity.

Scenarios such as these happen every day on college campuses. And, yes, they do happen at "Christian" colleges, too.

Why do intelligent, Christian adults behave in such irrational, suppressive, and hurtful ways, and seemingly do not realize it?

Why do students find it acceptable to talk to their fellow students in such a manner? And, why do students of color often not report such incidents to the proper authorities on campus?

The answers to these and many other questions surrounding racial and gender bias can be found in one simple concept: There is a lack of understanding, acceptance, and valuing of the diversity which is present in today's multicultural society.

Interestingly enough, this lack of awareness, acceptance, and the inability to manage multiculturalism is not a "new" concept. In fact, these factors are exactly what contributed to the once popular concept of America as a "melting pot." As people flooded the shores of America from all over Europe, they brought with them their customs, beliefs, music, art, value systems, languages, and ways of doing things. Because human beings are products of their environment, and environment dictates culture, the immigrants brought their cultures with them. And, they were all "different." Soon, there were Greek, Italian, German, and other European villages where people of like cultures resided. Hence, America, in its inception, was "diverse," culturally different, and multicultural!

It is a sad commentary that those early settlers could not find ways to "hold onto" and "value" those differences while building a new nation. It was indeed a most challenging and difficult task. So much so that the answer that emerged was to "discard the ways (culture) of the old countries and build a 'new' culture where all immigrants would become 'American.' Thus, the 'Melting Pot'" ideology was born and began to flourish. Ironically, these peoples of European descent forgot to include the Americans who met them at the shores of the Atlantic and those that they brought over with them in chains.

What would America be like today if they had successfully grappled with the issue of multiculturalism? What if they had found a way to value the differences and to appreciate what each ethnic group had to offer to the building of a great new nation? Of course, one can only speculate, but I believe that several real events would never have existed. First and foremost, Native Americans would have been able to teach Americans how to value and protect the environment. It is common knowledge that the Indian people fully appreciated and revered nature. They understood that they were one with the universe. Seeing "The Great One" in all of nature, they showed a deep respect for and responsibility for its care. If Americans had shown respect and allowed themselves to become the "learners," perhaps they might have prevented the need for "environmentalists" today. And, what if they had valued the languages that were given to this country through the different immigrant groups? Perhaps today, our children would be beneficiaries of a multilinguistic

nation instead of one where people constantly quibble over the question of what should be the "official" language of our country. Perhaps our children would not be behind countries like Japan where most of their children are proficient in at least two languages by the time they are through high school.

To take our speculations on valuing diversity and multiculturalism one step further, perhaps the cruel and inhumane system of slavery would never have tinted the mirror of America. Just imagine a place where immigrants of Africa had been given the same consideration and validation as all other immigrants to this country. Perhaps the idea of "racial superiority" would never have found root in the soil of American hearts and minds; therefore, "racism," "classicism," and "genderism" would never have existed. But, we are only reflecting and speculating. The harsh realities are that those early settlers did not know how to value diversity; therefore, they did not know how to capitalize on the vast richness that diversity offers.

So, today, four hundred years later, the concept of "multiculturalism" emerges once again! And, once again, the challenges are there before us. But now, time and experiences have empowered the ideals of "separateness" and "superiority" with economic, political, and institutionalized racism, classicism, and genderism. Now the question is more than merely a valuing of differences and diversity; it is "to what extent are white males willing to share the power that they have amassed over four hundred years of dominance?"

When we are willing to honestly deal with this question and all of its ramifications; then, we will be ready to embrace diversity and multiculturalism! The challenge is there; how we deal with it today will impact upon the future of America for years to come!

Christian higher educational institutions should be at the forefront of meeting that challenge and leading the way for the world.

We are challenged by the word that says, "To whom much is given, much is required." If we are to be leaders in the arena of valuing diversity, we must consistently stop denying that racism, classicism, and genderism exist on campuses in students, faculty, staff, and administrators. We must remove the atmosphere of blaming; yet, we must create and allow the opportunity to fully explore the impact of past experiences on all of us, both Eurocentric Americans and people of color. This is the toughest challenge. It is how, in the willingness to create an open environment where it is "okay" to talk about it, ("it" being past history, hurts, denials, and crisis) that we will begin to move toward a true "transition" and "resolution." If we are successful, then, and only then, will we be able to gain re-entry to a truly multicultural world. Until then, we are doomed to repeat the mistakes of the past and to miss out on the opportunities to build a truly multicultural world.

•••••
There is a lack of understanding, acceptance, and valuing of the diversity which is present in today's multicultural society.

*Jean Morehead is
Director of Multicultural
Affairs, Department of
Student Life, Anderson
University.*

ACSD Lake Regional Conference Report

by Linda Cummins

On January 24-25, 1992, ACSD members from the Lake Region (Illinois, Indiana, Michigan, Ohio and Ontario) met at Anderson University in Anderson, IN to consider the theme: **Real People; Real Issues; Breaking the Silence.**

The focus of the conference this year was directed towards professional staff. The goal was to take a realistic look at difficult issues that students are facing. The hope was to provide several opportunities for conferees to relax, catch up with each other, and come away from the conference renewed and challenged.

Dr. Sig Zielke, Clinical Specialist for Koala Hospitals was the keynote speaker. His address was titled "Kids of the 90's: Implications for Christian Higher Education". Dr. Zielke's years of experience in adolescent issues, family therapy, patient aftercare recovery, and addiction therapy, coupled with his personal faith and teaching experience at Taylor University brought an enlightening perspective on the issue of kids of the 90's and faith development.

*The workshops focused on the following areas:
Student Survey: One College's Positive Experience*

*Overcoming the Stigma of Counseling
Alcoholism and Family Dynamics*

*Friendships: We Really Do Need Each Other
Relationships Among College Students of the 90's:
Caring, Clashing, Clinging*

*AIDS Peer Education: What is Our Message?
Sex Without*

Anderson University would like to thank all of those who participated in the conference. It was a pleasure hosting you on our campus. We look forward to hosting the National ACSD Conference in 1995.

ACSD Placement Services

ACSD members have now received the Winter and Spring Placement Bulletins. Thus far we have received 48 candidate and 32 position listings for the 1991-92 year. The Pre-Conference Bulletin will be mailed on May 4, and the deadline for all listings is April 27.

In addition, a final Placement Bulletin with available positions and candidates will be printed and distributed at the 1992 ACSD Conference at Huntington College. A general placement meeting will be held at the beginning of the conference in order for candidates and employers to meet each other. At the Conference there will be a bulletin board to post complete resumes and/or job descriptions. Mail boxes will also be available to directly communicate with potential employers/candidates, to clarify backgrounds/expectations, and to set up interviews.

All listings or questions should be directed to: Jane Hideko Higa, Vice-President for Student Life, Westmont College, 955 La Paz Road, Santa Barbara, CA 93108-1099, (805) 565-6028.

ACSD Research Grant Applications

May 1 is the spring deadline for applications for research grants. ACSD is seeking to stimulate members to undertake projects and papers that will provide important information/research that will benefit the membership of ACSD. Applications are available from Norris Friesen. Applications may be filed with Norris by May 1 for a June decision, and by October 1 for a November decision.

A CALL FOR VIDEO TAPES

The planning committee for the 1992 ACSD conference would like your assistance in preparing for an event scheduled to take place on Tuesday evening June 2nd. A film festival is being planned at which schools participating in the conference are being asked to submit video tapes produced around the theme of R.A. training. This contest is designed to be a humorous look at this topic and it is the committee's hope that many institutions will participate. The guidelines are listed below as is the information regarding mailing your tape. Due to the fact that technological capabilities vary from institution to institution, we would like to ask that all tapes submitted be of an amateur status.

Entry Guidelines

1. One entry per school
2. All entries must be received by Friday, May 22nd
3. All entries should be 6 to 8 min. in length
4. All entries must be on VHS format
5. Please include the name of a contact person that will be attending the conference
6. Prizes will be awarded to the top three places

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ACSD Regional Conference

Journey of A Leader

April 3 & 4
Northwestern College, IA

Keynote Speaker:

Deb Lacey
Vice President for Student Life
George Fox College

for additional information contact
Steve Beers (712) 737-4821

ACSD FILM FESTIVAL ENTRY FORM

NAME OF INSTITUTION

TITLE OF PRESENTATION

NAME OF CONTACT PERSON ATTENDING CONF.

Send all entries to Ron Coffey, 2303 College Ave.,
Huntington, IN 46750.



Faith

COMPOSING
A LIFE OF
MEANING

*“Now faith is
the substance of
things hoped
for, the evidence
of things not
seen.”*

Hebrews 11:1

Plan now to be a part of
this year's ACSD Conference

**JUNE 1 - 4, 1992
HUNTINGTON COLLEGE**

Huntington, IN

PRE-CONFERENCE PREVIEW

Faith Domain Distinctions and the Christian College Student

Dr. David Rahn, associate professor of educational ministries at Huntington College. This workshop will examine the categories used by evangelical Christians to make moral judgements.

A Personal Wellness Plan

Dr. Paul Smith, assistant professor of physical education at Huntington College. Participants will be assisted in developing a comprehensive, individualized wellness plan that will include an assessment of fitness and nutrition.

Helping the Campus Deal with Sexual Shame

Mr. Keith Hankinson, counselor and consultant, will discuss the concept of sexual shame and assist participants in organizing support groups on individual campuses to address this important issue.

Faith

COMPOSING A LIFE OF MEANING

*"Now faith is the substance of things hoped for,
the evidence of things not seen."*

Hebrews 11:1

**Plan now on being a part of ACSD
June 1-4, 1992 at Huntington College!**

Koinonia

c/o Jim Krall
King College
1350 King College Rd.
Bristol, TN 37620

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Bristol, VA 242**

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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