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Association of Christians in Student
Development

Fall 2007

Koinonia

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Association for Christians in Student Development

KOINONIA

Fall 2007



The Short Account of a Monkey and a Fish

Family and Balance

Philanthropy in the Residence Halls

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Beyond the Mind



Barry Loy

Joining the Conversation

I don't know if you've noticed but the larger student affairs profession is noticing Christians. Over the summer, three articles have appeared in ACPA publications (*About Campus* and *Journal of College Student Development*) pertaining to Christianity and student development. One article, written by Tricia Seifert, explained how Christian privilege in American Higher Education works against inclusivity. Christy Moran from Kansas State explored the identity development of evangelical Christians at a public university and Ebben and Magolda, using a campus evangelical group as an example and primary resource, developed transferable lessons to help students engage in the learning process. It's evident from these recent examples and others that Christianity is part of the broader conversation in student development. Given the mission of ACSD, what should be our role in this conversation? Do we have a responsibility to be at the table more often than we are? We have had good success in meeting a need for Christian fellowship by sponsoring receptions at ACPA and NASPA national conferences, but is this enough? Can we or should we partner with other, more inclusive student affairs organizations such as ACPA or does our exclusive doctrinal statement and our particularity—our belief that Jesus Christ is the only way to God—discourage us from taking part in the broader conversation? We do have much in common with the core values of the larger national organizations—an interest in spirituality, social justice, intercultural competence and care for students, to name a few.

What would it look like for ACSD as an organization and you, as a member of ACSD, to be more involved with ACPA and NASPA at a national or regional level? If you have thoughts on this, please email me at Barry.Loy@gordon.edu. The ACSD Executive Committee would like to include your voice in this ongoing dialogue.

Before closing, I'd like to thank two groups of folks—Northwestern College for planning and implementing a very successful 2007 ACSD conference, and the Cedarville University staff for the work they have done and will do to host us in 2008. One more thing, please pray for the ACSD Executive Committee as we conduct the business of the organization and think strategically about the future of ACSD. Committee members for this year are:

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May God Bless your work to further His Kingdom.

Barry Loy

ACSD President
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Thinking Globally in a Local Context

By Jolene Cassellius



The short account of a monkey and a fish, as told by Duane Elmer in his book *Cross-Cultural Connections*, represents the urgency of preparing our students to serve effectively in a globalized world. In the story, a monkey is stranded by a typhoon on a small island. As he sits in a protected spot, he sees a fish swimming against the current. Being a kind monkey, he decides to help the struggling fish. Climbing into a tree that tilts precariously over the water, the monkey, at considerable risk to himself, reaches out and snatches the fish from the raging waters. He hurries back to his shelter and gently places the fish on the dry ground. At first, the fish flaps wildly, but eventually it settles into a peaceful rest. The monkey watches with satisfaction, content in knowing that he has helped a fellow creature in need.

Unfortunately, as reflected by the monkey in the story, well-intentioned actions when guided by ignorance can be disastrous. This is especially true in settings where cultural expectations and perspectives collide. For years, I have prepared students to serve cross-culturally on short-term assignments. The need, however, is increasing for every student desiring to lead and serve effectively in the world today to understand and practice healthy cross-cultural relations consistently. No longer is our sole responsibility to help students avoid mistakes reflective of those made by the monkey when they find themselves elsewhere. This coun-

try is a mosaic of cultures. Population estimates predict that the U.S., the most multi-cultural nation in the history of the world, will continue to become more diverse in the upcoming years. By 2020, when most of our current students will be serving in the fields for which they are currently preparing, the US Census Bureau projects that 61.3% of the U.S. population will be white, non-hispanic and by 2050, when our current students are veterans and leaders in their fields, that number is predicted to be 50.1%, meaning that whites will no longer be a majority population in this country. With a decreasing percentage of the white population comes an increasing opportunity for the emergence of thoughts, styles, customs, and world views different from those that have been upheld by a dominant white culture in the past.

Individuals who will effectively serve and lead in the upcoming decades will need a different set of tools to navigate the changing cultural and social landscape. An openness to respecting and embracing different perspectives and creating room for varying needs and values will prove a crucial requirement for those striving to achieve collaboration, progress and success. The need for future leaders to learn, adapt and accept is reminiscent of the cultural learning curve experienced by short-term teams traveling to sites where their paradigms must be set aside to achieve success. I am reminded of construction teams that

would come to help my parents when I was growing up as a missionary kid in Latin America. Most of them came from the upper Midwest, where an ample lumber supply in the northern states dictated construction styles. In north-eastern Mexico, however, local cement plants lent to widespread construction with cement block. Suddenly, tools and equipment that the Midwestern construction workers were accustomed to using were not available or effective. Carpentry skills had to be replaced by masonry skills. If they could not learn to use new equipment, work with different materials and appreciate the structural needs of a warmer climate, their trip would be a waste of time. They had to be able to accept, appreciate and adapt to needs, resources and methods different than their own to effectively contribute in that context.

While multi-cultural education on our campuses is an obvious need in our changing world, I believe we are responsible to take the education of our students in becoming global leaders beyond the classroom, programmed events and short-term missions or study abroad programs. We have to be practitioners as well as educators, using new tools, learning different perspectives and appreciating new methods ourselves and then coaching students in doing the same. Often in higher education, we do an amazing job of providing educational opportunities that support this goal. Every student is required to take a

global perspectives class, we have vibrant inter-cultural studies departments or multi-cultural programs and we provide ample opportunities for students to serve and learn in diverse settings. However, I would argue that even in the most basic interactions we still struggle to integrate an appreciation and acceptance of true diversity, in methods and mindset, into our everyday practice. We do not think globally, as individuals or institutions, moving beyond our own basic cultural frameworks. A few practical examples can illustrate this.

A group of students is planning a major multi-cultural, campus-wide event. It soon becomes evident that the event preparation process is not going as smoothly as some desired. Details are not getting solidified, timelines are not being observed, and tasks are being overlooked. Though the students are passionate, excited and visibly promoting the event, staff members have to constantly encourage and coach the students to plan thoroughly. When questions arise from faculty or administrators regarding event specifics, there are not satisfactory answers. In the end, the event comes off as a success. Relationships are developed, a sense of community was conveyed and attendees had fun. It was not, however, without some mishaps, frustrations and misunderstandings in the process. School officials waited as the event did not start on time, guests were not ready when the photographer came to take pictures and some felt a lack of welcome by the absence of key personnel at the event. The problem? We are excellent at teaching about time-oriented versus event-oriented cultures, or task-driven versus relationship-driven value systems, but sometimes even the teachers do not know how to react and facilitate when the two collide. The student group that was planning the event and their guests were largely from relationship-driven cultural backgrounds. The staff and administrators who were involved or affected by the event were largely from task-driven cultural backgrounds. So, how does a task-driven

staff advisor not see a relationship—driven student's lack of attention to detail as something from which they must be rescued, like the struggling fish? How do task—driven event planners learn to see the success of unfinished tasks that gave way to relationships or connections?

Another area in which we fail to maximize and recognize the beauty and benefits of diversity is in the classroom. As the professor of one of our freshmen classes, I receive over 400 papers a year. I remember one paper that I read that made absolutely no sense to me. I could not find the thesis or a logical, linear train of thought at all. In accordance with the assignment guidelines, I gave the student a poor grade. Later, I realized that this student was from a cultural background that tends to be more intuitive than logical. I recognized that my expectation for

study for the tests and understand the assignments. No one had taught me the beauty of learning to appreciate a different style of thought. One that was circular, narrative, fluid. How can we maximize the diversity that exists on our campuses and the potential for learning and growth that it provides?

We, like our students, often resemble the kind-hearted monkey. Unfortunately, in spite of our best intentions we are often unaware of our ignorance and personal cultural predispositions when it comes to interacting on a daily basis with one another and our students. Yet, we do have a responsibility to educate ourselves and practice using new tools and considering new perspectives. We cannot leave understanding and appreciation of diversity solely in the hands of our multi-cultural program directors or

Unfortunately, in spite of our best intentions we are often unaware of our ignorance and personal cultural predispositions when it comes to interacting on a daily basis with one another and our students.

the assignment was not compatible with that student's prior educational experience. How do I help create an educational system that allows for cultural differences, while still maintaining standards of excellence and reliable means of assessment? How can I adjust my perspectives and also help students appreciate and embrace different patterns of thought?

Reflecting back on my own undergraduate career, I remember having a professor who had recently arrived in the United States. I would leave his class every day extremely frustrated. As a student in the Western educational system, I was trained to look for outlines, patterns and logical information. I would sit in class for a whole period and have nothing that seemed of significance in my notes. I found it difficult to

inter-cultural studies professors. It must be something that all professionals in higher education embrace. Only then can we be truly effective in coaching our students to ask why the fish is in the water, appreciate the beauty of his gills that allow him to breathe underwater where the monkey cannot, and find ways for them both to enjoy the island and surrounding sea together.

Jolene Cassellius grew up as a third culture kid, the daughter of missionaries to Latin America. She has served as the Dean of Community Life at North Central University in Minneapolis, MN for the past three years and oversees co-curricular programs including spring break short-term missions and multi-cultural student organizations.

Family and Balance

By Shannon Schans



Sitting in my lovely little office with my state-of-the-art computer and beautiful window, I have been, at times, overwhelmed with guilt. Not because I knew that I had student phone calls to return, not because I had a report due to my assistant dean that I had yet to start, not even because I told my husband that I would take care of dinner that night but had not had time to shop. Sitting in my chair, looking out over a beautiful campus filled with bright and enthusiastic students, I felt in the pits of my gut an inner conflict that not even the greatest of women have been able to fully conquer—what brought on these pangs was nothing more than a photo of two young children. These were not just any children; they were mine. Each day they stared back at me with big wide gummy grins that daily sent me to guilt-land where I served as reigning queen. I would think to myself out loud “how am I supposed to do this?” The “this” I was referring to is a job that I love. Currently, I work as the Coordinator of the First Year Experience and Residence Director for a freshman dorm at a small Christian college in Illinois. Each day brings with it new excitement and challenge—it is the kind of work that I dreamed about doing as a kid. Up until two years ago, I would have struggled to find one thing that I did not enjoy about my work. Today I just struggle. The juxtaposition came in the realization that while I adored my girls and my husband, I knew that I would be a better contributor at home by being a contributor in a work setting as well. Even though I am confident in this decision, I now deal with the ever present guilt of being a working mom. I carry it with me like a Prada bag. It's big and bright and provokes a lot of attention.

In an effort to ease my guilty conscience I did some asking, some soul-searching and some research. In doing so I came up with a list of things that, when implemented, have helped me to turn my big Prada nightmare into a lovely, manageable little clutch.

The first jewel to fall from my crown did so because of the introduction of priorities. When I first entered higher edu-

cation, I was not married, not a member of a church or of a community. It was easy for me to put everything that I was into my work. While there is a time and place for that kind of effort, I know, too, that there should be priorities in place for the long-term cohesion of your work and your life. For me, the ability to set priorities acts as a guide; I can literally hold in my hand a numbered list of what is important to me and why. In the frantic academic calendar of higher education and in the countless sea of other people's crises, I can always come back to my numbered piece of paper. As one dear friend relayed, sometimes the simplest things can free you from the biggest burdens.

Having my priorities set allowed me to then initiate appropriate boundaries. Another jewel gone as my load continued to lighten. When I encourage boundaries to the students with whom I have relationships I sometimes get a furrowed brow followed by a slumped shoulder—I think because people often confuse boundaries with confrontation. In my experience this could not be further from the truth. In fact, in building relationships, whether work-related or personal, I have found that when I make a clear statement of what my intentions are, what I expect from people and, in turn, what they can expect from me, conflict can be avoided all together. In short, while at one point in my career it would have been appropriate for me to invite students to hang out in my RD apartment until midnight, now I make it clear that while I want students to feel at home, they are, in fact, not at home. There is no confusion that students must treat me and my family as such, not like their roommate with cable. Boundaries are a big issue for me particularly as an RD. Somehow the misconception began that being a residence director implies that it is my job to stay up late and play cards in the lobby, to befriend each student, to attend every event on campus. This behavior, to me, shows students the inability to create appropriate boundaries and certainly does not

allow for a balanced life. Do not get me wrong. I understand that there is a time and a place for each of the things mentioned above, but one distinction must be made. I believe that it is my job to invite students into my life, not to build my life around students.

Even with my priorities in line and boundaries clearly laid out, there were

I believe it is my job to invite students into my life, not to build my life around students.

times that I felt like I was failing in every aspect of my life. That pesky crown seems permanently affixed to my blond little head. From kids and work to friends and church, I did not have enough time to reflect on any one aspect of my life long enough to recognize where the successes lay. This led me to map out specific goals and objectives that related to all aspects of my life. Each priority was given an attainable and measurable goal. For example, I wanted to bring my children to the zoo this summer. It is nothing close to complicated, but once I assigned it as a goal, I could then recognize that once I did make the trip, I accomplished something that was important to me. This goal was attainable and measurable and allowed me to recognize a success. As an RD, creating measurable goals for the upcoming year serves as a method to determine progress on work that is often intangible. When so much of my day is simple relationship building, without goals, it often felt to me as if I had accomplished nothing. Knowing that was not true, I needed to put in writing where relationship building fit into what I envisioned as success. By making it part of my year's goals and objectives, I was able to feel good about spending that time with students and know that by doing so, I was attaining a goal.

The final word of advice that this

former queen of guilt-land can offer is this; find support. For me, support came in the form of colleagues and friends who were able to offer advice, guidance and an outside perspective. In reading about this topic throughout the last weeks, it was more than disheartening to discover the number of women in higher education who face

this same struggle. Many institutions have begun to offer their female faculty and staff support groups where they can go for direction, advice and tips for success. More times than not it seemed that simply having a community of people with shared experience was enough to sustain and encourage women through the balancing act that is being a working mother.

Now, looking at my girls' photo with those same gummy grins does not bring the gut wrenching guilt that it once did. I can appreciate that God has called me to serve the students at my institution and to be a great mother and wife. This partnership does not come without struggle, but little worth having does. The moral of my story is that by being intentional about how you live each day can make everyone of them better.

Shannon Schans works at Trinity Christian College in Palos Heights, Illinois as the Coordinator of the First Year Experience and as a Residence Director for a freshman dorm. She lives with her husband, Matt, and two daughters, Sophie and Ellee. Shannon graduated from Trinity with an undergraduate degree in business and economics and from Geneva College with a Master's degree in Higher Education.

Cultivating Philanthropy in the Co-Curriculum: An Alternative to the Narcissism of the iGeneration

By Brian Powell



There is a revolution stirring in the wings of the Academy and the residence halls of colleges and universities across this country. It is taking place on campuses where student development professionals are beginning to boldly and earnestly ask the questions of how should our students view money, giving and caring, and in what ways the co-curriculum can and should address these topics.

While many individuals still struggle to define and label the current college generation, cheating and plagiarism continue to rise, church attendance has sharply declined among this generation, and they increasingly distrust authority and tradition. They have been referred to as the Millennials or iGeneration, and they are generally

challenge the thinking about our possessions, others and ourselves.

“A charity which knows only how to give money, is not yet Christian love. You will be free of guilt only when you also give your time, your energy, and your resourcefulness...” (Kuyper, 1991, p. 62-63)

This new paradigm of philanthropy requires a transformation of our attitudes toward our own possessions (Guinness, 2001; Schultze, 2005; Volf, 2005). It is true that the call of compassion is not satisfied by simply writing a check; however, reports do show that the richer U.S. Christians become, the less we give in proportion to our incomes (Sider, 2005). Together with our students, we must examine the meaning of money and begin to make the more difficult sacrifices of our time,

which profanes money by going directly against the law of money, an act for which money is not made. This act is giving” (Jacques Ellul as cited in Guinness, 2001, p. 109).

Philanthropy comes from the Greek word *philanthropia*, which means loving [phil] mankind [anthropos]. In order to move closer to this concept, we must return to neighborliness (Schultze, 2005). We should seek to understand the needs of the local community beyond the walls of our campuses, outside of “the bubble,” and we should be intentionally cultivating the habit of giving as a lifestyle, not simply a sporadic activity throughout their college years. To be good givers, we must be apprentices to good givers (Volf, 2005).

“We react to the dire images of far-off places served up by the media, all the while overlooking needs right beneath our noses” (Guinness, 2001, p. 203).

All of us—as family members, church attendees and educators—have contributed, or failed to provide an alternative, to the self-centeredness generally present in the iGeneration, and it will require a concerted effort to model for them the crucial nature of community. Student development professionals have the unique opportunity to foster interdependent and holistic thought (Daloz, 1996). Left alone to our own devices we are easily distracted by our preoccupations, leaving us paralyzed from responding to God’s call to care for our neighbor (Mahan, 2002).

“We react to the dire images of far-off places served up by the media, all the while overlooking needs right beneath our noses” (Guinness, 2001, p. 203).

more narcissistic than previous generations at the same age, resulting in increasing expectations and a sense of entitlement (Twenge, 2006). It is essential for student development professionals to not only understand the heart of this generation but to chal-

lenges and treasure so that giving becomes a way of life fashioned after God’s generosity (Guinness, 2001; Volf, 2005). We must help our students to understand that we ought to give because we have been given to.

“There is only one act par excel-

“For nothing can so make a man an imitator of Christ as caring for his neighbor” (St. John Chrysostom as cited in Guinness, 2001).

How do we even begin to integrate the concept of philanthropy into the co-curriculum? We would do well to heed the words of Mother Theresa who said, “I don’t do any great thing; I do small things with great love.” Building or strengthening an ethic of service starts with small actions before spreading across campus:

- Educate your own staff on philanthropy (see bibliography for several resources)
- Assess your institution’s strengths and weaknesses of integrating this concept into the co-curriculum
- Partner with other campus departments or community organizations to accomplish multiple objectives
- Foster a sense of vocation
- Develop a mentoring environment
- Provide periodic opportunities for reflection, challenge and renewal that reorient students’ lives
- Create opportunities for constructive engagements with others who are different, especially those within the local community
- Integrate global and local service initiatives
- Incorporate philanthropy and service into leadership development programs
- Serve as a resource for faculty as they seek to integrate these concepts into classes
- Aim for regularity because students need to practice now in order to develop the right habit for the future
- Dream big and ask locals for help in identifying community needs



The fruits of answering this call are plentiful. Involvement in service in college has been associated with improved academic development, life skill development, leadership development, civic responsibility and overall college retention (Astin, 1998). The time is now for student development professionals to educate themselves and their students on the meaning of money, our obligation to our neighbors, and examine our preoccupations through mentoring, programming and honest reflection and discussion. Will you join this quiet revolution?

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NORTHWESTERN COLLEGE

ACSD JUNE 2007





THE **BIG** PICTURE

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The Ministry of Reconciliation: A Conversation with Brenda Salter McNeil

By Glen Kinoshita

Across the country today, the ministry of Dr. Brenda Salter McNeil is touching lives and significantly challenging Christian institutions. An ordained minister and passionate communicator, Brenda has been traveling the nation speaking about racial reconciliation to a wide variety of audiences. Her ministry background includes serving as the Regional Coordinator of Multi-ethnic Training with InterVarsity Christian Fellowship, being the founder of Overflow Ministries Inc, and currently the President of Salter McNeil and Associates, a reconciliation training and consulting company based in Chicago. Brenda is the co-author of *The Heart of Racial Justice: How Soul Change Leads to Social Change* (InterVarsity Press, 2004). She graduated with a Bachelor of Arts degree from Rutgers University, a Masters of Divinity from Fuller Theological Seminary and a Doctor of Ministry from Eastern Baptist Theological Seminary, now Palmer Theological Seminary. In this interview, Brenda shares her insights and vision for globalization and Biblical reconciliation.

Glen Kinoshita: Tell us a little about your background.

Brenda Salter McNeil: I am originally from Trenton, New Jersey, born in a working class family. My parents had the expectation that my siblings and I would get a good education and uphold high moral values. We were raised to be honest and to love our family. We grew up in an urban environment with cultural and ethnic diversity around us though my primary social circles consisted of African Americans. Though going to church was a part of my upbringing, it wasn't until I went off to college that I came to

a personal faith in Jesus. I was a nineteen-year old sophomore at Rutgers University where a friend of mine who lived in the same dorm that I did, shared her faith with me. It was there that Jesus became more than just someone I acknowledged on Sunday morning; He became someone I lived for on a continual basis.

GK: You are known for speaking on racial reconciliation. Was there a turning point in your life where you embraced reconciliation as a value and ministry calling?

BSM: Being that Rutgers University is a very large campus, almost every known campus ministry was active there. These campus ministries were predominately white. The interesting thing is, rather than get involved in one of these campus ministries, I started to attend a small Bible study that met on Friday nights in another student's dorm room. Those of us who met regularly every Friday night were almost exclusively African American. One of the values we shared was a strong commitment to evangelism. As a result of this, the Bible study grew to be the largest ministry on campus during my time in college. We were not trying to start a movement or a separate ministry. This was just our alternative to partying on Friday nights. Why did a group of African American students do this? Couldn't we find a ministry on campus that we could fit into? I didn't ask these questions then, I was just a young college student trying to grow and remain steadfast in the Lord. Fast forward ten years later. While completing my Masters of Divinity at Fuller Theological Seminary, I also served as an intern with the chaplain at Occidental College in Eagle Rock,

California. While there were 200 students participating in the chapel program there at Occidental College, only 2 were students of color. This scenario brought me back to my days at Rutgers University. I wondered, are there students of color meeting somewhere in a dorm room having a Bible study, just trying to remain steadfast in the Lord and yet not participating in the campus chapel program? I asked myself, "Where are those students like me on this campus who love God but are not coming to chapel? Why can't these groups come together? What can we do to bridge this gap so we can grow from one another?" Here is the turning point where I came to embrace the calling to the ministry of reconciliation.

GK: You have been traveling to and speaking at a variety of Christian colleges/universities lately. What have you been seeing and hearing?

BSM: As I visit Christian colleges nationwide, there are several things I've noticed. One is that there are a growing number of students who come from a background of what I call "emotional brokenness." More students are coming from families that are struggling to stay together, where their parents are divorced, or who have a background of being abused. This is not limited to any one ethnicity. There are a greater number of students bearing emotional brokenness to the degree that it is disturbing. The reason I bring this up in relation to diversity is when people feel safe and secure, they have more of a capacity to care for others. It has been said that one of the reasons why Dr. Martin Luther King was successful in motivating people to the civil rights movement was because it came at a time when the country was economically stable and, hence, people were openhearted to the underprivileged. We are living in a time where students are experiencing more and more diversity, multi-ethnicity and globalization. With this comes the necessity to be more understanding and compassionate. I believe students do have a desire to embrace others. The

capacity to be compassionate, however, is being limited by the personal pain they are experiencing. These two realities are beginning to collide with each other. Hence, when students come together, they have conflict over who is in more pain. Many have been socialized to believe that multi-ethnicity is a core value, but we also are in conflict with who has been hurt the most. Students are lacking the emotional capacity to engage more and it has created a complexity for those of us in Christian education. We have to recognize the pain of the populations we serve as we challenge students to move into multi-ethnicity.

GK: What are some of the biggest barriers to Christians becoming reconciled?

BSM: In addition to the emotional brokenness previously mentioned, students have seen a lot of talk and little action. We have to move beyond the talk of racial reconciliation as an ideal and move to the practicality of how to do it. Students today need to see authenticity. They have seen too many politicians or leaders from their parents' generation and fore parents generation be less than honest. They are not going to listen to us unless they see authenticity. They don't want to hear of reconciliation as a theoretical concept; they want to move beyond theory into significant action. In addition, I see major trends colliding. Along with a greater degree of globalization there are more people competing for resources. This causes tensions between different ethnic groups. For instance, the increase of immigrants creates the notion that more people are coming into the U.S. to take resources that are already limited. The perception is by embracing the immigrant population, the result is there will not be enough for my household. This leads us to a spirit of fear. Well-meaning and sincere Christians can do very mean things to others when they are afraid. I used to think racism stemmed from hate; I am now beginning to feel it is coming out of fear. The Bible says that God has not given us the spirit of fear, but of love, power and a sound mind.

GK: Your book addresses spiritual warfare as a major issue in the ministry of reconciliation. Could you speak some as to how principalities and powers are also barriers?

BSM: In our western worldview we often don't believe in supernatural realities; we believe in what we can touch, quantify and control. Paul says we don't wrestle with flesh and blood. Underneath the issues we deal with, there are spirits. As I mentioned previously, it is my belief that the spirit of fear is one we wrestle with. The spirit of mammon is another. The spirit of mammon is when people are controlled by greed and money. In our book, *The Heart of Racial Justice*, Rick Richardson and I write that the spirit of mammon is when people will do anything to make a buck including oppressing people and turning them into means of profit and gain. An example is when we know certain things are killing people but we will continue to let it happen because it will make money for us. This does not just mean selling drugs on the street, it also refers to what Madison Avenue or Hollywood sells that is destructive. These are the things that make our jobs very difficult because we are trying to produce Christians of moral uprightness in a society that goes counter to that.

As I mentioned in the previous question, we have people dealing with global issues but perceive that our resources are slim. I think this is opening us up to the influence of principalities and powers that capitalize on our fears that there won't be enough. As a result, we hoard our resources and are greedy. With the spirit of greed and mammon come destructive practices such as ethnic cleansing. Ultimately, it is all spiritual warfare.

GK: Where do we go from here? Can you offer some practical steps?

BSM: We have two models how we go about this: one is the older model or the civil rights model which basically asserts "how guilty can I make white people feel so that they will restore justice to me the way I deserve." It is true

that people of color have been wronged in this country and have never been healed from the scars of injustice. The civil rights model has had its day and was rooted in a truth that must be heard. However, it is a model that is not getting the same attention. Guilt has not been effective in motivating people into doing right. They are not listening to those who say you were wrong and, thus, you need to do justice.

I am starting to believe that we need to show people that globalization is a reality that cannot be denied. As opposed to the civil rights model, I am now beginning to speak about a global model. The world around us is changing. Corporate America has already declared that any company that does not take seriously the demographic shifts taking place will be irrelevant in this world. I am concerned for the Church. It is in our best interest to be a people that understand the ministry of reconciliation if we are going to stay viable as Christian institutions. If it is true that the white population in America is shrinking and this is the primary pool from which we draw as Christian colleges, as time goes by we are going to be limited. We have not cultivated trust in diverse communities. This global model is about understanding the context in which we live and taking it seriously so that the church can continue to be a viable institution. We need to produce graduates that can be relevant to a world around them.

Our goal with Salter McNeil and Associates is to help Christian organizations gain clarity and take practical steps in engaging a reconciliation process that is horizontal. In other words, a process that seeks to reconcile people to one another. We have done a good job with the vertical process in being reconciled to God and giving practical steps on how to do that. I think the church has been limited on having practical steps on how to reconcile people horizontally so that we are able to preach the whole truth of the cross that we have been reconciled to God and to one another

INTERVIEW

through Jesus Christ. Salter McNeil and Associates has developed a four-stage model of the reconciliation process. Those stages are realization, identification, preparation and activation. First, we need to realize what is happening in our institutions, what is happening in our own personal lives, and what is happening in our world around us. We have to come to an

very hard work. I do get tired. In the midst of doing this work, we constantly hear of people who have been hurt, institutions that have failed and incidents of racial injustice, over and over and over again. You can't keep hearing this and it not begin to damage your spirit. There is a tendency for those who do this work to hold onto or contain all the burdens we hear from oth-

I believe if this generation ever got passionate they could change the world.

awakening of what the problem really is and our participation in it. Secondly, when we come to that realization, we need to identify with those people in our past that we saw as foreigners and strangers. We have got to see that we have more in common as opposed to differences. Our identifying with others who are different will empower us more than if we were to stay in our mono-cultural enclaves. Our differences are significant and I believe that God created our differences. There is richness that our differences bring. However, there is much beyond our differences that connect us with one another. When we connect in those places, we empower each other in ways in which we can prepare to take action. Preparation is where you begin to go public with the things you are ready to take seriously. We cannot continue to be dependent on a few dedicated people who carry the work of reconciliation. When these people leave, the momentum declines. We need to prepare to sustain momentum. Once we formulate what our sustainable plan will be, we then need to activate that plan. We have to decide the strategic steps to begin living our plan. I believe these four steps will help move institutions like Christian colleges forward in the ministry of reconciliation.

GK: The ministry of reconciliation is a long and hard road. Many have quit along the way. How do you stay focused? What keeps you going?

BSM: Reconciliation is hard work,

ers. There seems to be a need for a scapegoat, someone who contains the burdens of others so they can go free. I believe those who do the work of reconciliation have to find a way to not take the pain on themselves. We are not big enough to hold it. Only Christ can hold or contain the sins of others. What keeps me going? First and foremost, I spend time in the presence of God. He lifts that pain and burden. The presence of God cleanses and renews me. Secondly, I am motivated by the vision of the Kingdom of God. Revelation 7:9 states that around the throne of God stands all nations, tribes, peoples, and tongues. I believe this is what the Kingdom looks like and to have anything short of this is missing the Kingdom. I believe the ultimate goal of the people of God is to be a people made up of every language, nation, and ethnic group. Thirdly, I believe in this generation of college students. I believe if this generation ever got passionate they could change the world. If they caught the vision of the Kingdom they could make choices that could have lifelong effects.

To contact or learn more about the ministry of Dr. Brenda Salter McNeil, go to www.saltermcneilandassociates.org.

Glen Kinoshita serves as the Director of Multi-Ethnic Programs at Biola University located in La Mirada, California.

North Central Region Region V

ACSD Regional Student Leadership Conference

The North Central region is planning its annual ACSD Regional Student Leadership Conference, which will be held on November 3rd at Bethel University. This one-day conference, which draws more than 300 student leaders from about five campuses, is intended for any student leader or professional staff person serving within the area of student development. Special emphasis is given to leadership issues in residence life, student government, multicultural programs and student activities. The day will include a time of worship, workshops, round table discussions on student issues as well as group discussions with students in similar roles across the different campuses. Workshops are presented by professional staff and student leaders from most of the regional schools in attendance.

Annual Get-A-Job! Workshop

Save the Date! The annual Get-A-Job! Workshop will be held on January 24, from 5:30 to 8:30 p.m. Location is TBA. This workshop is provided for students who are interested in pursuing professional positions in student affairs after graduation. Writing a resume, preparing for an interview, job searching, and graduate school programs are some of the topics addressed. Student Life staff from the regional schools will be available to talk with students about their own journeys into student life positions. In addition to the workshop, a scholarship to attend the National ACSD conference will be awarded to a graduating senior pursuing a position in student life (applications will be available in January).

REGIONAL UPDATES

West Region - Region IX

2008 Christian College Leadership Conference (CCLC)

The West Region has begun planning for the 2008 Christian College Leadership Conference (CCLC). California Baptist University has been chosen as this year's host for the conference that will take place on Saturday, April 12, 2008. The CCLC is an annual one-day conference for new student leaders among the West Region. The traditional track will focus on 1st year leaders with position-based roundtable discussions and workshops led by staff members from participating institutions. The Leadership Track, an alternate track for returning student leaders, will narrow the focus to leading other leaders and defining personal leadership styles. For further information regarding participation, please contact Heather Hubbert (hhubbert@calbaptist.edu).

Introducing our New Regional Directors:

JESSE BROWN

Lake Regional Director (Region IV)

Jesse Brown is the Assistant Dean of Students at Huntington University where he has served since the fall of 1999. Jesse is married to Hope and they have four kids: Grace (5), Isaac (5), Eden (2) and Cana (1). Jesse grew up in Akron, Ohio and attended Valley Forge Christian College in Phoenixville, PA from 1993-97. After Valley Forge, Jesse continued at Eastern University from 1998-99. Jesse is a serious Cleveland Indians fan and is re-energized by gardening and reading about civil rights history, diversity and Christianity.



PAUL BRADLEY

North Central Regional Director (Region V)

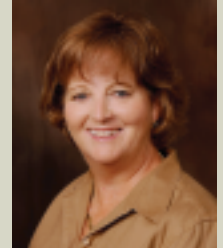
Paul Bradley serves as the North Central Regional Director for ACS D. Paul grew up in Massachusetts and Guam (as a missionary kid) and then attended LeTourneau University, TX, where he majored in Biblical Studies. Upon graduation in 1990, he became a Resident Director at LeTourneau for one year, and then Coordinator of Residence Life for three years. In 1994, Paul moved to Northwestern College, MN, where he currently serves as Associate Dean of Student Development. His greatest passions are to shepherd college students to a place of experiencing freedom in Christ, and to assist them in developing a Christian worldview and eternal perspective.



CONNIE SJOBERG

South Central Regional Director (Region VII)

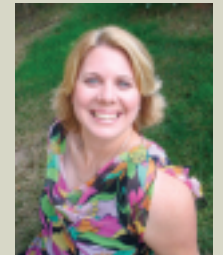
Connie has 16 years of experience in working in student services. She has an extensive background in student development including student leadership development, international student services, student conduct/grievance process, programming activities, counseling and student services policy. Connie has widespread experience in institutional research and assessment, academic program review and institutional accreditation by the Higher Learning Commission. She has also taught for Oral Roberts University and Southern Nazarene University. She has a doctorate of philosophy in Applied Behavioral Studies from Oklahoma State University.



ANDREA IDE

Northwest Regional Director (Region VIII)

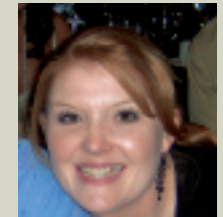
Andrea is an alum of Vanguard University, San Jose State University and, most recently Seattle University, having completed an MA in Student Development Administration in July 2007. Andrea grew up as a missionary kid in the Marshall Islands and the Philippines, where she began her residential living experience at Faith Academy. Since then, she has lived in residence halls for 16 years, including serving for three years as a dorm parent at Rift Valley Academy in Kenya as well as serving as an RD at both Anderson University (IN) and Northwest University. She currently works at Seattle Pacific University as the Campus Program Coordinator, working specifically with New Student Orientation and the Student Activities board. Her favorite past time is spending time with her husband and enjoying their new daughter, Ailsa Lynnae, born July 4, 2007.



HEATHER HUBBERT (WELLS)

West Regional Director (Region IX)

Heather Hubbert is the Director of Campus Activities at California Baptist University in Riverside, CA. She graduated with a BA in History/Political Science from Vanguard University and received her M.Ed. in College Student Affairs at Azusa Pacific University. She has just completed here 8th year in Student Affairs, and absolutely loves the opportunity to walk with students through their college experience. She and her husband Daron are the proud parents of their miniature beagle, Bubba. In her spare time, Heather can be found shopping or hanging out at the local Coffee Bean & Tea Leaf.



Thought About Thinking Lately? How About Thinking Christianly?

By Michael Santarosa



As Christian student development professionals, our task is to think Christianly and help our students do the same. But what does that mean? “Christianly” isn’t really a word so some might argue that proper thinking should be described as thinking critically, imaginatively or deeply. As such, we may suppose thinking is a worthwhile endeavor, a risky venture or a combination of both that some Christians do better than others to their gain or peril. But what does it really mean to think *Christianly*? Surely Christians who think well think about the Bible and the Church and how they can be better Christians, and those who don’t think well are caught up with needless worry or trivialities. However, if that is what it means to think Christianly, we are limiting our thoughts about so-called non-religious concerns, or at least approaching these topics with a critical posture and caution. Perhaps we are worried that thinking too deeply on these matters will lead us away from a trust in the Bible, assuming that we inevitably begin to trust our own intellect and rely less and less on God, his Word, or His Church. In that case, thinking is a great danger to be avoided. Thinking Christianly for us might not really be thinking at all, but rather simply trusting in the simplicity of the gospel and not letting our minds get cluttered with needless details.

Might I suggest that something entirely different is meant by the term *thinking Christianly*? Yes, thinking Christianly is thinking critically, imaginatively, and deeply, but try considering thinking Christianly as an alternative to thinking secularly. In his book, *The Christian Mind: How Should a Christian Think?*, Harry Blamires contends that Christians have so thoroughly adopted secular assumptions that they have abdicated intellectual authority to non-believers and, in the process, undermined our ability to effectively be the Church. Blamires suggests that we can think Christianly or secularly about any topic. Consider Holy Communion. To think secularly

we think Christianly about them as fathers and mothers in the faith literally representing Jesus Christ to us? Or how about something outside the church? Consider gasoline. Secularly we know that gas makes our cars and lawn mowers work and that, when burned, puts off emissions; Christianly, however, we recognize it as a fossil fuel given by God for the well-being of the world to be used responsibly as a source of energy. Would thinking about gasoline Christianly change our current use or the way we vote? How about freedom? To think secularly about freedom is to define it as the absolute autonomy of the individual. Christianly, however, freedom is slav-

There’s a distinct difference between thinking Christianly and thinking secularly, and the action or behavior that grows out of each will also be distinctly different.

about Communion is to decide between wine or grape juice, Welch’s or Ocean Spray, bread or crackers, distribution of the elements at the front of the sanctuary or in the pews. However, to think Christianly about Communion is to recognize the body and blood of our Lord Jesus Christ, broken and shed for us. Or, consider our ministers. Do we think secularly about them as orators, entertainers, bureaucrats, administrators, etc. or do

ery to Christ or liberty to do as we *ought* rather than merely as we *want*. Does this Christian understanding of freedom inform your discussions with students regarding their rights and responsibilities?

See what I’m getting at? There’s a distinct difference between thinking Christianly and thinking secularly, and the action or behavior that grows out of each will be also be distinctly different. To think Christianly is to see all things

from an eternal perspective and see how all things relate to God's creation and redemption in Christ. To think secularly is to limit our thinking merely to this world and all things natural forgetting that God exists and that he has revealed himself and his ways generally in Creation and specifically in Scripture. Therefore, thinking Christianly includes nature and natural things, but goes beyond and finds its orientation in the supernatural. God exists as do Heaven, Hell, angels, demons, principalities, and powers and these realities should cause us to interpret and speak of the world differently than those that suppose only nature and material things exist. At the same time, thinking Christianly about life cannot neglect God's good creation and hope to glorify God only by practicing spiritual disciplines and waiting for the afterlife. Proper Christian thinking is neither all natural nor all supernatural.

But what of Blamires charge that Christians have forgotten how to think Christianly? Could this be true of Christian student development professionals? He prophetically states:

We twentieth century Christians have chosen the way of compromise. We withdraw our Christian consciousness from the fields of public, commercial, and social life. When we enter these fields we are compelled to accept, for the purposes of discussion, the secular frame of reference established there. We have no alternative—except that of silence. We have to use the only language spoken in these areas. Our own Christian language is no longer understood [sic] of the people there. Moreover, we ourselves have so long ceased to use it except for discussion of the moral, the liturgical, or the spiritual, that it is rusty and out of date. We have no Christian vocabulary to match the complexities of contemporary political, social, and industrial life. How should we have? A language is nurtured on usage, not on silence, however high-principled. And we have long since ceased to bring Christian judgment to bear upon the secular public world. (27)

If his statements were true when published in 1963, how much more true are they today? If you remain skeptical, consider our largely absent voice at the annual NASPA and ACPA conventions. Might we have a responsibility to bring the truth of the gospel to the student development issues discussed there? Are you ready to win-solely and persuasively present Christian alternatives to the problems our colleagues are trying to solve largely from a limited, secular perspective? Do we love God and our neighbors enough to risk our comfort and honestly share our insights born of thinking Christianly?

Consider a few of the content areas that are typical at student affairs conferences: human sexuality, moral development, identity development, and spirituality—all areas where Christian perspectives are sorely needed. Many student affairs professionals recognize that students are not developing in healthy ways and are at a loss to know how to help them despite extensive research and valuable theories. What might it mean for us to develop our capacity for thoroughly Christian language that our student affairs colleagues could understand and theories they could perhaps embrace? For example, a few years ago I attended an ACPA workshop where a presenter insisted that students determine morals that are “right for themselves” only to go to another workshop where the presenter lamented the growing misconduct she was dealing with on her campus. I doubt many attendees noticed the incongruity between telling students they are their own authority and the incredulity experienced when these same students are confronted with misconduct charges. Could we develop a model of moral development that builds on the good insights of Lawrence Kohlberg and Karen Kitchener, and yet powerfully demonstrates the truth that human beings are image bearers of their Creator, desperately fallen and distorted by sin, and yet loved by a holy God?

At the same ACPA conference I attended a workshop entitled “*The Learning and Unlearning of Heterosexism*”. Ironically, one of the presenter's goals was to “deconstruct hetero-normativity as the basis for society.” While much of the presenter's logic was impeccable, the glaringly undeniable fact is that sexual hetero-normativity IS the basis for society. I left the workshop thinking I was the only one who knew that it takes men and women reproducing to have any society at all. While I raised some good questions, for the most part I was silent just as Blamires would have predicted. However, I've come to realize, as J. Budziszewski powerfully argues in his book, *What We Can't Not Know*, that the presenter and everyone in attendance knew the truth as well and yet were willing to go to great lengths to suppress this knowledge. Budziszewski reintroduces Christians to the concept of natural law, simply the norms or morals God has written on every human heart and that every reasoning human, at some level, knows.

The concept of natural law, developed over centuries by believers thinking Christianly, is a treasure the Church would do well to re-embrace. As Christian student development professionals, we have something distinctly different and urgently needed to offer our students, our colleagues, and our world. As we develop our ability to think Christianly, taking every thought captive and making it obedient to Christ, we will find ways to better fulfill our unique calling.

Michael Santarosa serves as the Director of Conference Services at Indiana Wesleyan University located in Marion, Indiana.

References and further reading:

- Blamires, Harry. (2005). *The Christian mind: How should a Christian think?* Vancouver: Regent College Publishing.
- Budziszewski, J. (2003). *What we can't not know: A guide*. Dallas: Spence Publishing.

Book Review

Hush: Moving from Silence to Healing After Childhood Sexual Abuse

by Nicole Braddock Bromley

Reviewed by Dr. Carol Harding

Nicole Braddock Bromley, in her book *Hush*, educates her readers about the overwhelming affects of sexual childhood abuse on the mind, body and spirit. She draws on her personal experience of nearly a decade of sexual abuse from her stepfather as well as the reflections of many victims she has interacted with personally. Nicole skillfully weaves scripture throughout the text, outlining steps to healing, so readers cannot miss the importance of exposing Satan's lies and claiming God's promises.

Right from the beginning, Nicole develops a rapport with the reader by writing with passion in clear, direct language. She offers her personal testimony of faith in Jesus Christ and sage advice to both the victim and those who want to help them. The book's layout and the logical progression of material are easy to follow and effectively communicate the message of hope and the steps necessary for healing of abuse victims.

Nicole asserts that the first and most important step toward healing is to break the silence; the victim needs to tell someone they trust their experience of abuse. They then need to realize it is not their fault, to forgive those who hurt them and to use their experiences to make a positive difference in the lives of others. Trusted, compassionate adults are needed at each stage of the healing process to affirm the victim and help them persevere through the process.

Although the steps sound simple, Nicole helps us understand the complexity of the dynamics surrounding childhood sexual abuse and that each step is important in moving from silence to healing. For example, the power and control exerted by an abuser can lead to feelings of fear, shame and isolation on the part of the

victim and keep her from breaking the silence. This fear, shame and isolation can lead victims to disguise their true feelings and disguise themselves. Nicole's personal experience helps us imagine how we would respond and helps victims understand that their reactions are normal. She then exposes common unhealthy coping mechanisms. She writes of one victim, "What once helped her survive an abusive childhood now hindered her in her relationships." (p. 129)

Nicole shares many other memorable thoughts in her book which will be helpful for all of our students, not just victims of sexual abuse, such as:

"True freedom is found in being who you really are, who God made you to be." (p. 97)

"I have found that living with my fears brings me more hurt and chaos than facing them and trusting the Lord to help me overcome them." (p. 154)

"If others are trying to control your life, if they aren't listening to you, if they are pushing you beyond your boundaries, if they aren't building you up or loving you the way God would want—get out!" (p. 136)

"The details [of your abuse] are important for your healing process, not for the listener." (p. 48)

"If the first person you tell doesn't believe you, tell someone else." (p. 50)

A study quoted in the book stated that one in every three girls and one in every six boys are sexually abused by the time they are 18. We must pay attention to these numbers and realize that we are not exempt on the Christian College campus. Victims, our students, need help in this process. They cannot do it alone. Students, counselors, deans, chaplains,



faculty and administrators can benefit from reading this book to be aware of this often silent issue and learn

more about recognizing students who may be suffering the effects of abuse. The book offers specific ideas about the caring and compassionate response needed to help our students gain the healing that is possible.

I'm glad we have already booked Nicole for a return visit to Moody's campus this fall. Nicole is an engaging person who is very versatile and adaptable to the needs of a college campus. On her first visit to Moody she spoke in chapel, met one-on-one with students, conducted a session for our Student Development staff and offered a Q and A session in the evening for students. Her ability to answer questions, give trustworthy advice and meet individual needs was quite impressive.

This book, *Hush*, and Nicole's ministry, OneVOICE enterprises, offer support, encouragement and hope to the victims of childhood sexual abuse and those who want to help them. If given the opportunity, I believe God will impact countless numbers of students and staff on our campuses through them.

For more information, visit www.OneVOICEenterprises.com.

Dr. Carol Harding serves as the Associate Dean for Residence Life at Moody Bible Institute located in Chicago, Illinois.

Book Review

I'm the Teacher, You're the Student: A Semester in the University Classroom

by Patrick Allitt

Reviewed by Ryan K. Giffin

Student Development educators seeking to build bridges with faculty will be well served by the much needed glance into the teaching and learning dynamics afforded by one professor's semester-long classroom experience in *I'm the Teacher, You're the Student: A Semester in the University Classroom*. Written by Dr. Patrick Allitt, Professor of U.S. History at Emory University, this book is a reflective narrative on Allitt's spring semester journey with an undergraduate introductory U.S. History class entitled "The Making of Modern America: 1877-2000."

Befitting the style of a historian, Allitt proceeded chronologically through his work from course preparation and the first Wednesday of class in January on through the course final in May, ending with the assigning of final grades, commencement and preparation for summer. The appendix to the book appropriately included the course syllabus, instructional handouts and an answer section for the course's final examination. Sprinkled throughout the book were the professor's many thoughts on clearly defined teacher-student roles (from where the book derived its title), educational philosophy, classroom management, the assigning of grades, changes in students and teaching over time, plagiarism, compensation and the inner-workings of the undergraduate academic experience in general.

The author clarified his motivation for writing: "It's strange, isn't it, that of the tens of thousands of books produced by academics in recent years, hardly any have been about our actual work? As far as I know, there aren't any about the daily life of a history professor" (Preface). Veiled behind virtually every university professor's expertise in his or her field, along with the research, writing and service expectations placed on most faculty, is the first love of many college educators: the classroom. *I'm the Teacher, You're the Student* is, as the title implies, about teaching and learning. Allitt addressed lec-

ture preparation, book selection, dialogue creation and navigation, parental and departmental expectations, faculty appreciation, grade negotiation, and professorial excursions. Commentary on the actual content of the day's lecture does come up—the book is full of U.S. history—but only to give broader context for Allitt's purpose of exposing his observations of professor and student life. The writer's pleasures, frustrations, annoyances, and joys in regard to his vocation were laced throughout the text.

Of interest to Allitt's colleagues in the professorate will be the sheer honesty and vulnerability with which he expounded on his life's work. I imagine that many of the author's observations of issues such as grade inflation, student underachievement, student disengagement and sense of entitlement, the perceived thanklessness of the job, along with the administrative, departmental and parental pressures thrust on faculty will not be a news flash to any academic. Likewise, it will be easy for teachers to resonate with Allitt's recurring mantra, "It's a great life being a professor," as they read about the perks and pleasures they have experienced in ways similar to the writer. What will be potentially fresh and new will be the validation and agreement faculty will find in Allitt's writing. Professors, I assume, have been aware of the very things Allitt exposed in their own classroom experiences all along; finally one of their own has stepped up to express their sentiments!

Students encountering *I'm the Teacher* will appreciate a professor's perspective on the educational process. How many students have given thought to what life beyond the lecture must be like for the lecturer? Allitt revealed his colleague's secrets. There are reasons why some students receive an A—when they should have received a D. There is intentional philosophy behind the assigning of so much reading and calling on students directly by name during class discussions.

Students who have desired deeper friendships with their professors are given a glimpse into why, in the professor's mind, that simply is not a good idea.

Other voices in the higher education world such as parents, trustees, alumni and student affairs professionals will benefit from this book for many of the aforementioned reasons. The potential for misunderstanding and mystery concerning the teacher's life and work is seemingly endless. Allitt threw light on why professors do some of the things that they do, why some think of the things they think, why they say some of the things they say and educate in some of the ways they educate. The book will provide necessary insight into the dynamics of the classroom experience and teaching life for virtually everyone involved in higher education.

I found it delightfully ironic that a book about a semester in the university classroom would not only document the experience itself, but would also mirror the rhythms of a spring semester in its writing style and method in many ways. The book began with very little prelude or orientation; after a brief welcome Allitt jumped right into the semester. He proceeded to tell his story by date; his commentary on the first few days of class were long, introductory and engaging, providing more than enough of a hook to keep the reader coming back. Some readers, like some students, will come back because they want to; others because they know they should. Chapter 5 was the "Spring Break" of *I'm the Teacher*, where Allitt broke away from the potential monotony and routine of his memoir by taking a literary road trip from his thoughts about his history class to discuss another part of his job: teaching abroad at Oxford during the summer months. Chapter six picked right back up with class session number nine. Days nine through forty-one comprised the "meat" of the book with only a few breaks from the schedule for Allitt to give his account of office hours, counseling students on their writing, and grading. Before the reader realized it, the book ended. There was very little closure to it.

If I were granted professor privilege in assigning Dr. Allitt a grade for accomplishing his intended purpose in writing this book, I would have no choice but to assign him an A. The writer did what the writer intended to do: give the reader the professor's perspective of a semester in the university classroom. He did not deviate in his writing from the awareness-

es that have formed in him as a result of teaching this group and the many that have come before it. It will become implicitly apparent to the reader that Allitt raised the issues that are personally near and dear to him. He talked at length about personal situations encountered with students and other faculty, and these experiences directly informed his views on professor-student friendships, grading, pedagogy, plagiarism, and student behavior, among other issues. His voice in this context was not the voice of a scholar, but the voice of a practitioner.

Because the writer's purpose was to tell the story from the teacher's perspective, all other perspectives are limited at best. Allitt did reflect briefly on his experience as a student attempting to learn Spanish with the conclusion that "being a student is difficult" (65). That is the only time the professor removed his professor hat at any length. His positions, arguments, and conclusions are logical and reasonable in light of the fact that he is the teacher and not the student, the administrator, the trustee, the parent, the alum, the maintenance worker, or the prospective high school senior. If the non-faculty voices of the campus community were to address the same issues raised by Allitt, the professor's views would surely meet opposition.

If Allitt's previously cited observation concerning the rarity of writing on the actual professing experience is correct, the writer's efforts must be applauded. Student Development professionals cannot fully critique the classroom experience of professors and students without the perspective that Dr. Patrick Allitt has offered. He wrote with clarity and honesty, offering plenty of practical advice to the reader as he told his story. As one who serves as a student development educator, I found this book to be a refreshingly engaging, entertaining and insightful account of faculty life—a life that all of us who serve students and institutions alongside our classroom colleagues would do well to understand.

Ryan Giffin is a Resident Educator at MidAmerica Nazarene University located in Olathe, Kansas.

Allitt, P. (2005). I'm the teacher, you're the student: A semester in the university classroom. Philadelphia, PA: University of Pennsylvania Press.

Book Review

Reconciliation Blues: A Black Evangelical's Inside View of White Christianity

by Edward Gilbreath

Reviewed by Jesse Brown

Do we *still* need racial reconciliation? This is the question that Edward Gilbreath is seeking to answer in his book, *Reconciliation Blues: A Black Evangelical's Inside View of White Christianity*. Gilbreath's blueful tune describes an insider's view of an African-American Evangelical male on what he regrettably calls "white Christianity." Gilbreath avoids writing another book that cries racism behind every institutional policy and offers guidance to better understand the distance that we still need to travel for authentic reconciliation.

The *blues* seem to be an appropriate description of our experiences in racial reconciliation. We *have* made tremendous strides toward reconciliation but we still have far to go. We have had many discussions, attended many workshops, got chills listening to Brenda Salter McNeil speak, sensitized our language and watched countless movies with racialized themes. We have analyzed our skin color and observed the blessings and baggage that it brings. So how can we still be singing the blues in spite of our better understanding of one another? Gilbreath gently reminds us that "our experiences tell us that things are not all good. In our everyday existence, just when we've managed to get it off of our minds, we sometimes trip over the remaining rubble of our racialized world."

Do we *still* need racial reconciliation? Yes, and *Reconciliation Blues* reminds us that racism is the same as other individual and corporate struggles: we make incremental progress over time with God's help. While offering practical suggestions and insider stories of frustration and hope, Gilbreath offers a vision of true, perfect reconciliation through another musical metaphor: the Heavenly worshippers in Revelation 7:9-10:

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."

Jesse Brown is currently the Assistant Dean of Students at Huntington University.

McIntosh, Peggy (1988). *White privilege: Unpacking the invisible knapsack*. Independent School, Winter90, Vol. 49 Issue 2, p31.

Adelman, Larry (Producer) (2003). *Race—The Power of an Illusion* [Television series]. New York and Washinton, DC: Public Broadcasting Service.

Harris, Paula and Schaupp, Doug (2004). *Being White: Finding Our Place in a Multiethnic World*. Downer's Grove, IL: InterVarsity Press.

Tatum, B. D. (2003) *Why are all the black kids sitting together in the cafeteria?*. New York, NY: Basic Books. Gilbreath, 182.

FROM THE EDITOR'S (VERY MESSY) DESK



Welcome back to another year of reading *Koinonia*. Unlike a lot going on at our institutions, there are no orientations, training sessions, retreats, all—hall meetings, in-service programs or medical release forms that serve as prerequisites for participating in *Koinonia*. You don't even have to look for an outlet, an internet port or dig around in your backpack to locate your earbuds. You just open up the latest issue and read. Yes, the simplicity is refreshing.

Hopefully, if you have found this little piece stashed away in the back of this Fall issue, it signals that you have read the articles, interview and reviews up to this point. If not, I must urge you to return to where you left off and continue reading. The pieces submitted by your friends, colleagues and fellow ACSD members are well worth your

undivided attention. I had lots of fun editing them (some call this an affliction) because of their variety, thoughtfulness and ability to speak to what we do and who we are as Christians serving in higher education. Thank you, writers!

Speaking of writers, and you knew this was coming, I would like to urge more of you to submit pieces of all shapes and sizes—features, resource reviews, interviews and more—for publication in *Koinonia*. Our upcoming Winter issue will focus on “Leadership”. We all talk about Christian or servant leadership at our institutions, but what does that really mean? How does that definition, then, influence and shape our classes, training, programs and services? Ultimately, how does our working definition of leadership impact our students? A recent ACSD list serve conversation asked members to share what books and resources we use to teach leadership and the results were varied, suggesting that we all do not

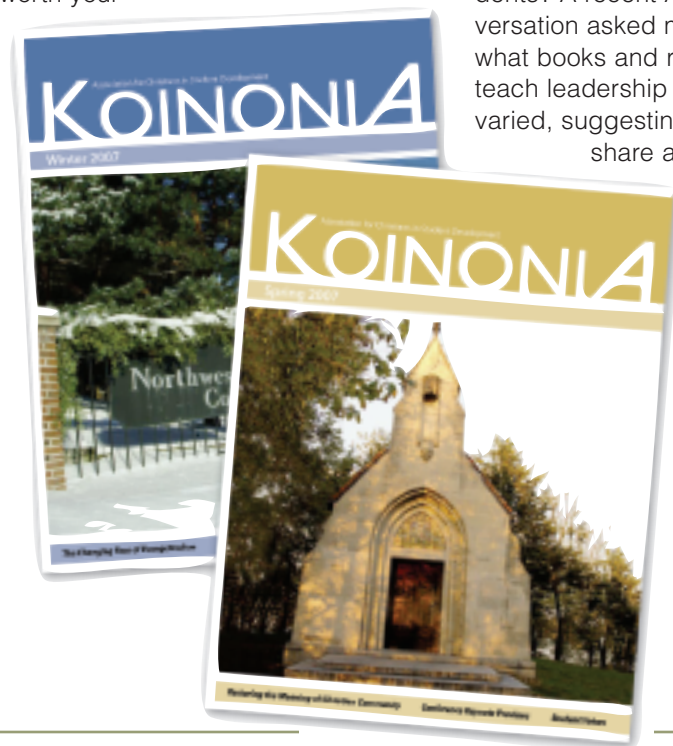
share a single view of Christian leadership. In fact, I would argue that the results were fascinating and highlight our need to have this long overdue conversation together. Do John Maxwell and

Henri Nouwen offer competing or compatible visions of leadership? Is a book that focuses on Christian discipleship a leadership book? What role, if any, do non-Christians have in helping us understand Christian leadership? Why are most leadership resources sorely lacking in discussing loneliness, failure and God being shown strong through our weaknesses—things all-too-familiar to us and our students who serve in leadership? In preparing our students for global citizenship, where are the non-Western Christian ideas of leadership that we sorely need? I would love to receive articles that offer up definitions of leadership or challenge commonly held definitions, creative pieces that examine leadership from a variety of contexts within higher education, reviews of leadership resources, best practice pieces or whatever else you think is pertinent to the conversation. Submission deadlines for receiving these articles will be December 3rd.

Let's review:

- ✓ *Koinonia* is easy—just open issue and insert head
- ✓ *Koinonia* is good to the last line so read the articles
- ✓ *Koinonia* is waiting for you or your friend's article

Cheers!
Steve Austin
Editor of *Koinonia*



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Now to him who is able to do immeasurably more than all we ask or imagine ...

Ephesians 3:20 NIV

KEYNOTE speakers



David P. Gushee

University Fellow and Graves Professor of Moral Philosophy at Union University. He is a columnist for *Christianity Today* and author or editor of nine books, including the award-winning *Kingdom Ethics*.



Steve Haas

World Vision's VP for church relations. Steve is known as a motivator and a visionary with a passion for making things happen. He was one of the driving forces behind the launch of Acting on AIDS, which has chapters at dozens of colleges across the U.S.



Chris Williamson

The Lord led Chris to plant a church in 1995 that would be multi-ethnic and community impacting. As a result, Strong Tower Bible Church, www.stbch.org, was born. Pastor Chris's passion is for STBC to be a reconciling, difference maker in society.



Lauren Winner

Author of *Girl Meets God* and, most recently, *Real Sex: The Naked Truth About Chastity*. Lauren earned her doctorate in the history of American religion. She teaches at Duke Divinity School and lives in Durham, North Carolina.

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ACSD (Association for Christians in Student Development) membership dues are \$50 each year. Information on membership may be obtained by contacting Mary Ann Searle, the ACSD Membership Chair, via e-mail at Maryann_Searle@pba.edu. Changes of address may also be sent to the Membership Chair.

KOINONIA is the official publication of ACSD. The purpose of this publication is to provide interchange, discussion, and communication among Christian professionals in the field of Student Development. Solicited and unsolicited manuscripts may be sent to the Editor of *Koinonia*, Steve Austin, for publication consideration via e-mail at staustin@tayloru.edu. The ideas and opinions expressed in *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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