

Winter 2000

Koinonia

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KOINONIA

Winter 2000

**A Practical Framework for
Understanding Residence Life**

Gender Dynamics in the Classroom

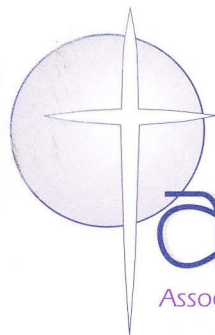
**What About Community
Service Learning?**

Diversity Education

**Helping Students Find
a Common Ground**

New Professionals Retreat

To Do, To Have, or To Be?



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Association for Christians in Student Development

I would like to share one of my student development war stories — I think we all do this periodically and, as is always the case, our stories are mirrors that reflect our own personal questions and convictions, our priorities and discoveries. This story is no exception.

About a month ago Hans came into my office — he was frustrated and disappointed. Hans is one of our best students. He is bright, articulate and thoughtful. He enjoys the give-and-take of a good debate. He is quick on his feet and, as a burgeoning sociologist, he is finding theory a valuable tool in critiquing people and evaluating their actions and attitudes. During his visit Hans spent an hour or so telling me what was wrong with the faculty, staff and students of Spring Arbor College, and he did so quite eloquently. He had a solid grasp of theoretical analysis and he walked his way through the problems of our community using theory as his guide and measure.

After listening for a while I interrupted: “Hans let me give you an assignment. I would like you to develop a theory of fish.” I proceeded to tell Hans that I wanted him to take a pad of paper and a pencil and go down to the beach and document everything he saw. These observations would serve as the foundation for his theory. I went further and said, “Let’s assume that as you walk along the beach you

Often, looking at students through the lens of theory seems to be akin to looking at fish on the beach — accurate, yes — but incomplete.

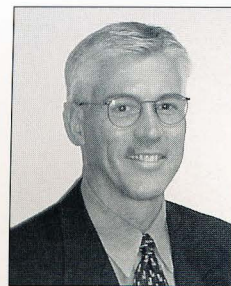
see fish lying about in the sand. They are crusty and gasping for air, their eyes are bulging out and they stink. So you take out your pad and pencil and you write, ‘Fish are crusty. They gasp for air. They have eyes that bulge out and they have a pungent odor.’ Is your theory of fish accurate?” Hans looked at me with confusion. I rescued him from having to answer and said, “Yes, your conclusions are very

By looking through His eyes we see beyond the broken world and recognize that we must pick our students up and throw them back into the loving arms of God...

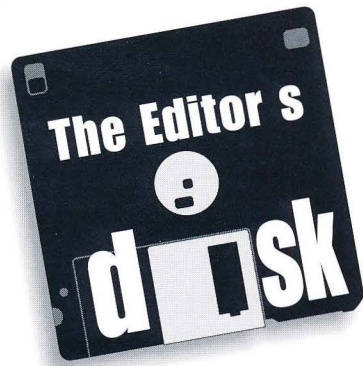
accurate; they are based on the reality of what you are observing. You have a sound theory — but does it tell you all that you need to and want to know about fish? Hans, your theory is based on objective research, but it is also based on the observation of a broken world. It fails to recognize that if we would pick these fish up and throw them back into the ocean where they belong that they would flourish and be what they were intended to be.”

Sometimes I wonder about my focus. Often, looking at students through the lens of theory seems to be akin to looking at fish on the beach — accurate, yes — but incomplete. C.S. Lewis, in *The Great Divorce* says, “Brass is mistaken for gold more easily than is clay ... There is but one good; that is God. Everything else is good when it looks to Him and bad when it turns from Him.” Let me be clear: As student development professionals we are obligated to understand the most current research and use it for the benefit of our students. But we must not mistake this brass for gold. Only by looking to Him does the brass of theory become the gold of God’s kingdom. By looking through His eyes we see beyond the broken world and recognize that we must pick our students up and throw them back into the loving arms of God where they belong. Only then will they flourish and become the people they are intended to be.

—Everett Piper



Everett Piper



George Kuh, a keynote speaker for the ACSD 2000 conference, closes the article *Student Bashing*, with a call to help students "cultivate habits of the mind and heart and acquire the skills and competencies that enable them to be productive, self-sufficient, and civically responsible in an increasingly complicated world."

It seems to me that those who have submitted work for this issue of *Koinonia* are attempting to do just that. From the President's Corner (Piper) that carefully calls the "institutional basher" to "take another look," to the book review (Pepper) that suggests a model of dialogue rather than personal attack when confronting conflict. From the practical frameworks articulated for residence life (Speicker), service learning (Sparks), and diversity education (Ellis), to the practical on-campus activities in these areas (Bowser and Bish). And, from research in gender dynamics (Schulze) to perspective gleaned when pausing to ponder the life significance of the verbs *to do*, *to have*, and *to be* (Vasso), you will be provided with food for thought and action by your colleagues.

Be challenged, encouraged and strengthened. "God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them." (Hebrews 6:10, NIV).

—Sharon Givler, Editor

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To Do, To Have, or To Be?
That is the Question

The Outward Bounds “Temporary Community”:

A Practical Framework for Understanding Residence Life

By Eric Spiecker

“We find ourselves not independently of other people and institutions, but through them. We never get to the bottom of ourselves on our own. We discover who we are face to face and side by side with others in work, love and learning... Community is the context for the growth of convictions and character. What we believe about life and the world becomes plausible as we see it lived out all around us...”

—Steven Garber

Since its introduction into the United States in 1962, the Outward Bound program has gained national recognition as a credible educational experience. One of the nonnegotiables in their philosophy of education is the vital role that environment and the community provide student learning. Recent publications of higher education recognize the importance of these factors within the collegiate experience. Bold statements such as, “[studies] suggest that an institution’s contextual conditions are more important to student learning and personal development than faculty productivity, library holdings, organized structures, or specific academic or student life programs,”² are challenging educators to reevaluate the function of different campus departments within education.

The potential of the residence hall as an active element in the educational purpose of academia has not been purposefully explored. Sometimes regarded as hovering loosely between academic pursuit and an overnight camp, residence life departments have struggled to gain recognition as serious educators on many campuses. Examining Outward Bound’s appreciation for the influence of community within student learning provides a framework for understanding how the dynamics of dorm life influence student learning and

gives insight into the residence hall as an educational environment.

The Value and Context of “Temporary Community”

A defining characteristic of the Outward Bound program is the intentional formation and use of a phenomenon identified as *temporary community*. “Sociologically, the temporary community is categorized as a temporary system. Temporary systems operate within and between permanent systems.”³ The most consistent traits of *temporary community* are:

- a new environment is presented
- there is a marked beginning
- there is a specific purpose or function
- there is a distinct ending

If engaged intentionally, this unique environment can serve as a life changing experience, offering members opportunities for safe and fruitful experimentation with new roles, attitudes, and beliefs.

In hopes of helping the instructor take full advantage these educational opportunities, long time Outward Bound enthusiast and respected Wheaton College educator, Ken Kalish, has identified five basic phases of group development within *temporary community*. These phases include:

- 1) Getting Acquainted
- 2) Struggling Forward
- 3) Becoming Personal
- 4) Working Together
- 5) Saying Good-bye

Kalish explains, “Although each group’s development is unique in itself, it is helpful for the instructor to have a general idea of some of the general phases that one might be expected to go through. With such conceptual knowledge, the

teacher is more understanding of what is observed and is more responsive in meeting the needs of the group.”⁴ Translating these phases into the dorm environment provides Residence Life professionals with a practical approach for understanding the dynamics of dorm life, better preparing them to cultivate a community that is more purposefully educational.

The Residence Hall: “Temporary Community” Personified

From a practical standpoint, the college dormitory is ultimately a large annually occurring *temporary community*. One must recognize that residence halls maintain many of the characteristics of temporary community. Dorm life has a “marked beginning” each fall. New students, staff, programs and facilities present a “new environment.” The community exists for the “specific purpose or function” of education and/or student development. The year has a “distinct ending” each spring. Therefore, Kalish’s phases of development should manifest themselves during the course of each academic year.

To better understand how this pattern of group development can be either advantageous or detrimental to a college student’s education and growth, we will analyze each phase according to three basic questions. What are the pervasive characteristics of each phase? What typical student reactions or behaviors might occur in the residence hall setting? In what ways can the Residence Life professional become proactive within each phase?

PHASE ONE: Getting Acquainted

Pervasive Characteristics: Transport yourself back to Freshmen Orientation. Picture yourself driving to a strange campus, moving into the dormitory, walking

The potential of the residence hall as an active element in the educational purpose of academia has not been purposefully explored. Sometimes regarded as hovering loosely between academic pursuit and an overnight camp, residence life departments have struggled to gain recognition as serious educators on many campuses.

into a hall full of activity and new faces, meeting your new roommate, and being overwhelmed with all the people to meet and things to remember. What are some of your feelings or concerns? Kalish notes, "As members are new to the group situation and the environment, there is a high degree of anxiety present...the basic concern is one of being included and respected as a person."⁵ This desire for acceptance often fashions an environment characterized by a superficial level of harmony and cooperation within a new community.

Typical Behaviors/Reactions: Students making effort to adjust to their new environment produce a variety of responses. In an attempt to gain acceptance from the group, members often strive to make a good first impression. Students also tend to avoid conflict in order to protect their reputations. These dynamics create a lot of initial energy, enthusiasm and incentive. Students may exhibit open mindedness, strong motivation, high-levels of commitment, unity, respect for authority, a sense of intimacy, and relational bonding. However, there are also the risks of self-orientation, striving for comfort, a false sense of security/unity/harmony, immature pursuit of attention, over-commitment, looking for acceptance in the wrong places, or even personalities that withdraw.

Proactive Response: As students make this transition, it is important for Residence Life staff to be attentive and sensitive to the needs of individuals and the progression of group dynamics.

Kalish explains, "The most pressing concern at this point is making sure that everyone is involved and is being included by others in the group... The objective...is to create a tone and structure which supports getting acquainted and first feelings of groupness."⁶ Consequently professionals should focus on assisting with students' basic needs, providing opportunities for involvement and healthy interaction, and facilitating an atmosphere of trust and openness.

PHASE TWO: Struggling Forward

Pervasive Characteristics: As the "superficial level of harmony" of phase one disintegrates, students' "true colors" arise causing conflict and struggle. The weight of class work begins to take its toll, roommate personalities clash, healthy academic debates become damaging arguments, and release of anger and frustration are more common. Kalish explains the origin of these dramatic changes, "In the search for personal significance each looks to discover a place in the group...the basic concern is one of being able to establish and maintain satisfactory relations with other members in terms of 'power and control.' Each member wants to feel a sense of individual importance and a sense of influence over the direction of things."⁷

Typical Behaviors/Reactions: While students "struggle forward" one can anticipate anger, confusion, hurt feelings, aggression, retreat, etc. Some residents may begin to jockey for positions of power and influence, challenge authority or the status quo, while others may be content to withdraw into the background. These dynamics create potential hazards including the formation of cliques, division, jealousies, competition, hostility, communication breakdown, gossip, argumentation, selfishness, stubbornness, and egocentrism. On the other hand, more mature students may recognize the need for genuineness and strive to break falsities and move beyond superficiality.

Proactive Response: Kalish encourages the group facilitator "not be shocked at the arrival of this stage, but acceptant of it. Despite the disruptions it causes to group functioning, it is a healthy sign that members feel free enough to move beyond

superficiality."⁸ Although this may be a necessary element of interpersonal and community development, Residence Life professionals need to be ready to intervene when necessary, promote reconciliation, facilitate conflict resolution, foster healthy communication, and nurture relationships and community.

PHASE THREE: Becoming Personal

Pervasive Characteristics: Many people remember college as the time they truly understood friendship and experienced mature brotherhood/sisterhood. Much of this can be attributed to phase three. Kalish explains, "the issue is one of being willing to love and to be loved... Members will demonstrate an ability to give and receive supportive feedback without becoming sarcastic, defensive and evasive."⁹ In other words, this "becoming personal" is the initial step toward deeper fellowship.

From a practical standpoint, the college dormitory is ultimately a large annually occurring temporary community.

Typical Behaviors/Reactions: Ideally students will make efforts toward restoration seeking authentic harmony and stability. Students may become less self-focused and take a genuine interest in the well being of others. This produces new opportunities for growth, an increasing empathy for others, humility, forgiveness/healing, better communication, acceptance of positive criticism, and a willingness to listen. Some threats to "becoming personal" are deep relational wounds, stubbornness, exhausting attempts at resolution, irresolvable differences, and immature responses. Hopefully residents will be willing to take the risk of being genuine with others about their feelings, beliefs and values, and one will see evidence of forgiveness and reconciliation, enabling students to draw strength from one another.

Proactive Response: Compared to "struggling forward," "becoming personal" may seem like a breath of fresh air. Residence

Life staff should anticipate enjoying this restoration process, as students grow through practicing reconciliation and forgiveness. However, it is important to provide support and counsel as students strive for unity and interconnectedness in developing and strengthening their relationships.

PHASE FOUR: Working Together

Pervasive Characteristics: As students grow through resolving conflicts the intended nature of "the body of Christ" (1 Corinthians 12) begins to take shape. Kalish explains, "In this phase the instructor will notice group members willingly moving into a state of interdependency...the issue is one of being recognized as a unique personality even while being identified as a part of a corporate body."¹⁰ It is through the healthy dynamic of "corporate body" that students become increasingly active within each other's education and development.

Typical Behaviors/Reactions: As one might expect, phase four is characterized by a growing appreciation for the contributions, gifts, and talents of others. As students grow in fellowship, they will exhibit a greater openness, trust, caring for others, capacity for empathy, display of grace, confidence, flexibility, willingness to sacrifice, teachable spirit, and desire to be agents of growth in each other's lives.

Proactive Response: The high moral found in "working together" produces much fruit and personal growth. Residence Life professionals need to remain alert but appropriately reduce their interventions and direct leadership, allowing students to have a platform to realize their own leadership potential. Staff should focus on encouraging others to serve, providing students with opportunities to share their gifts and talent, delegating leadership responsibilities, and supporting the community as it moves from dependency toward interdependency.

PHASE FIVE: Saying Good-bye

Pervasive Characteristics: All "temporary communities" come to an end. Anticipating "saying good-bye" creates an interesting environment. Kalish states, "It

is usually characterized by a growth of sentimentality coupled with a slow disengagement and withdrawal of personal commitment...the issue is one of wanting to terminate the relationships with the least amount of pain and the most amount of joy."¹¹

Typical Behaviors/Reactions: On a college campus students greet the end of the school year with mixed emotions. Some students sacrifice everything (including academics) to spend quality time with close friends reminiscing over the year, confirming vows of brotherhood/sisterhood, and making plans to stay connected during the break. Other students may pull away in an attempt to protect themselves from the pain of separating from friends and leaving their new home. This may be illustrated in increasing apathy, lack of involvement or commitment, regression toward self-orientation, and painful confusion.

Residence Life professionals need to remain alert but appropriately reduce their interventions and direct leadership, allowing students to have a platform to realize their own leadership potential.

Proactive Response: Though Residence Life staff may also experience some of the pain and sadness of "saying good-bye," they must remain aware of their responsibility as group facilitators within this phase. When necessary, students need to be challenged to remain faithful to the community and their growth. Professionals should provide opportunities for healthy celebration and closure. Staff should assist students in developing goals for future growth. Professionals should also challenge students to take what they have learned with them out into the real world and become increasingly productive members within their more "permanent systems."

Conclusion

Professionals in higher education are becoming more interested in the influence of environment on student learning. A recent article from the ACPA, *The Student Learning Imperative: Implications for Student Affairs*, recognizes that environments should be considered part of the education process. This article states, "Recent research shows that the impact of an institution's 'academic' program is mediated by what happens outside the classroom... Learning and personal development occur through transactions between students and their environments... Environments can be intentionally designed to promote student learning."¹² This trend is opening the door for Residence Life professionals to present the dormitory community as fertile ground for a variety educational opportunities. To help staff facilitate productive residence hall environments, student development professionals need to continue to develop practical frameworks such as those of the temporary community for understanding the dynamics of dorm life.

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Community Service Learning and Christian Higher Education

By Lynne Sparks

New ideas, philosophies, and pedagogics are being brought to the forefront in higher education at a relatively rapid rate. Institutions of higher education are left to sift through the evidence and literature and to adopt those practices that are compatible with their institutional persona. In recent years, higher education has been taking a solid look at the Student Learning Imperative (ACPA, 1994) and the move towards Seamless Learning (Schroeder, 1994). Clearly, there appears to be a movement away from the traditional classroom learning as these ideas are being introduced, applied and adopted into practice. Students' living environments, their work environments, and the community are all becoming the new classrooms for learning (Johnson, 1999).

With both movements taking hold in higher education, institutions are exploring ways of creating new learning environments. The use of community service is a pedagogy that has taken hold in the area of student learning and development.

What about Community Service Learning? First, let's define what it is by using a definition from Barbara Jacoby (1996, p.5)

"Community Service-Learning (CSL) is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. CSL includes the key concepts of reflection and reciprocity."

While Christian colleges tend to place a high priority on service, this may mean little more than sending out mission trip teams and conducting weekend min-

While Christian colleges tend to place a high priority on service, this may mean little more than sending out mission trip teams and conducting weekend ministries or weekly outreach programs in the local community. The focus is on giving to others and advancing the gospel. CSL, however, takes a different look at the function of service placing an additional emphasis on reciprocal learning and the life changing results it can have on students and the community.

istries or weekly outreach programs in the local community. The focus is on giving to others and advancing the gospel. CSL, however, takes a different look at the function of service placing an additional emphasis on reciprocal learning and the life changing results it can have on students and the community (Rhoads, 1998). Can Christian institutions move toward CSL and at the same time remain true to the biblical view of learning, teaching and serving? Let's look at the four key outcomes of CSL and review each in light of biblical learning models and instruction.

- Academic strengthening
- The development of citizenship and Christian leadership
- The instilling of values, character and morals
- A greater understanding of diversity and community

Academic Strengthening

Most institutional mission statements have some common focus on academic excellence and career preparation. At Asbury, the focus is on developing students as learners, leaders and servants (*Bulletin*, 1998). A recent study by the Higher Education Research Institution (HERI) found that students involved in service had higher grades and were more

likely to complete college (Astin, 1997). CSL serves to enhance student learning with practical application of the skills and knowledge being learned within the classroom. CSL provides students with an avenue for learning about the work environment and understanding the people with whom they come into contact, as well as a place to learn skills of communication, teamwork, and cooperation necessary for the professional work setting (Bradfield and Myers, 1996; Stanton, Giles and Cruz, 1999).

A recent study by the Higher Education Research Institution (HERI) found that students involved in service had higher grades and were more likely to complete college (Astin, 1997).

The contribution CSL makes to career preparation is extensive and would alone be a reason to support CSL. But, does the Bible teach CSL as a means of learning? Absolutely. And, Christ is the greatest model. A majority of the training and instruction of the disciples was done in the context of service. Jesus believed in the importance of student participation, evidenced by the many ways in which he involved his disciples and others in the teaching-learning process (Matthew 10:1-

Jesus believed in the importance of student participation, evidenced by the many ways in which he involved his disciples and others in the teaching-learning process.

4; Mark 6:30; Luke 10:1-17). All the activities in which the Lord engaged the disciples and others, including discussions, dialogues, field trips, visuals, demonstrations, questions and stories, enabled them to live out, practice and experience what they were learning from His example and instruction. The variety of His methods brought unparalleled freshness to His teaching. (Zuck, 1995). Students learn best when they can take what they learn and make it a part of who they are and experience it in the reality of their lives (Schroeder, 1995, p. 4).

By using this type of teaching/learning approach, Christ, with confidence, sent his followers out to make disciples of all nations (e.g., to begin their careers). If our mission is to teach and prepare students to go out and use their knowledge and learning, we might do well to ask the following: What methods might help our students to apply these principles, skills, learning? How can our students now begin preparing to meet the realities of the work environment? What experiences will help our students develop new skills that will equip them as they work in companies, businesses, or educational settings?

The Development of Citizenship and Christian Leadership

Skill development and relational development are all products of participation in CSL (Astin, 1997; Smith, 1994). Leadership is about relating to and influencing others. It is about integrity and living on a higher plane by following practical principles and utilizing various skills developed. New trends in higher education refer to leadership using terms such as "relational process", "intentional learning", "accomplishing change"

and "making a difference to benefit the common good" (Komives, Lucas and McMahon, 1998).

A theory of leadership followed by many Christian institutions is that of *servant-leadership*. Here the servant, through focusing on the primary needs of others and the organization, transforms himself or herself into a leader (Egan, 1994, p.14). Leadership is about an ethic of care and love for others; it is about being connected to others and making critical decisions about life.

"I believe in an ethic of care that is necessary as our society becomes increasing diverse and diffuse. By fostering an ethic of care, higher learning encourages the sense of otherness necessary for group actions across differences to occur" (Rhoads, 1997, p. 2).

Research in CSL validates the impact the program has on leadership development (Astin, 1996) and on the fostering of civic responsibility and values (Radest, 1993; Smith, 1994; Eyer, Giles and Braxton, 1997). As students reflect on their experience, we best hear leadership development in process.

"I can have a powerful influence on those around me. I can stand up for things and for the people I believe in. I also learned that loyalty is very meaningful for someone to be an effective leader" (Rhoads, 1997, p. 197).

The Christian faith embraces cause and effect teaching, "A man reaps what he sows" (Galatians 6:7). Through CSL students will reap what they sow in thought, words, and deed. Service is the natural extension of Jesus' own ministry (Luke 4:18-19). Christ, the greatest leader, model, influencer, and distributor of love, came to be involved in the world and in the lives of others (John 14:12). CSL provides a place where one can love unconditionally, care, and serve one another (Mark 1:31; Mark 1:41). The experience is about seeing each of us in our diversity as children of God living under various circumstances. It is about

being the recipient of Christ's' love and service (John 3:16) so that we might love and serve too.

Learning Christian leadership and citizenship through CSL parallels the example of Jesus' life and teaching with his disciples. Jesus spent his life and ministry around people constantly moving from place to place and ministering to all (Matthew 4:23; 9:35; Mark 10:1; Luke 23:4-5; John 7:35). This method and example allowed the disciples to grow in their knowledge of cultures and people (Mark 6:7; Matthew 5:44; John 13:34; John 21:15-17). CSL gives individuals the chance to change the world by practicing the Golden Rule. (Matthew 7:12). It is all about treating those in our communities with respect and love, seeking opportunities to help others when we can, and using the talent and skills given to us.

We are challenged through service to rethink life and what we value, and to practice love and respect to all people. The service experience can lead to a new sense of personal identity where we discover that living in fellowship with God and others is a pathway to finding our true selves.

The lessons learned by becoming a giver will be based upon the principle of love. All the love given to others will come back to us in ways and in abundance never imagined (Matthew 6:37-38).

The Instilling of Values, Character and Morals

Community Service-Learning has a profound effect on the social, personal, moral and spiritual development of students (Boss, 1995). It has become an avenue for helping students make choices of moral significance while participating in the community. Judith Boss (1995), an advocate for ethics education, has done extensive research on moral

and character development. Her findings show that CSL, when combined with discussion of real life issues and dilemmas, is one of the most effective ways of providing the situations that in turn help facilitate personal growth and development. Through action and reflection students are taken to a higher level of understanding that often becomes the catalyst for students to have more carefully articulated values. Kohlberg's theory of moral development is facilitated through exposure to certain experiences, which then is processed and acted on (Cone and Harris, 1996). We are challenged through service to rethink life and what we value, and to practice love and respect to all people. The service experience can lead to a new sense of personal identity where we discover that living in fellowship with God and others is a pathway to finding our true selves (Grenz, 1950).

CSL moves the focus from right knowledge to faithful living and from instruction to action with biblical consciousness. Christian education will remain incomplete if biblical insights are not applied to social issues or ethical dilemmas (Hessel, 1982). CSL can be a central component to faith development. CSL on a Christian campus serves to help students in the process of moving towards greater holiness in their lives. "That is, God wants to establish a people who will reflect the divine character — love — for all creation to see" (Grenz, 1950, p. 77). How should I as a Christian be living my life? We are admonished to become holy or to be holy (1 Peter 1:15). The process of becoming holy comes as the Spirit attempts to bring our character and conduct into conformity with that of Christ's. It is through the experiences of life that the Spirit works and moves us toward greater maturity (Ephesians 4:15).

A Greater Understanding of Diversity and the Community

Students come to our institutions and settle into the 'community' within the boundaries of the institution. They shop, eat, and socialize in the greater commu-

nity, but do they really understand that community? CSL gives students the opportunity to take on new roles in the community bringing them into contact with community people and community struggles (Boss, 1995). The service experience

As students participate in CSL a more intimate knowledge of the strengths and weakness of a community emerges, setting the stage for them to confront community problems by using their developing critical thinking skills.

brings students and community people of differing backgrounds together without the presence of barriers. Through service, students come to understand the community and the role it plays in the lives of its' members.

When students enter into the public life of the community they interact with people who are not necessarily like they are — people with different backgrounds of culture, race, or religion and people with different skills and perspectives on life. Encountering this diversity, students are forced to review their relationships and role in the greater community and they are challenged to rethink their own belief systems (Boss, 1995). Students learn that differences allow for the bringing together of a variety of offerings that serve to help and create community. Furthermore, community service encounters allow students to address the needs in the community, to work side by side with strangers, and to intervene in changing the present and the making of tomorrow. That interaction almost always creates the formula for students to learn more about their own sense of self and the sense of other-ness (Radest, 1993; Rhoads, 1997).

As students participate in CSL a more intimate knowledge of the strengths and weaknesses of a community emerges, setting the stage for them to confront community problems by using their developing critical thinking skills. CSL allows stu-

dents to connect with and foster the concepts of public interest and the public good. This type of hands-on experience in the community process has the greatest likelihood of impacting students attitudes on ignorance, intolerance, and prejudice (Barber, 1991). The appreciation and tolerance for other cultures is one of the first outcomes of CSL (Eyler and Giles, 1999). Eyler and Giles also found that participation in CSL had a significant impact on diversity, acceptance, and tolerance when comparing students that did and did not participate in CSL.

An honest look at many of our institutions reveals that diversity on campus is lacking. CSL can become one of the best avenues for encouraging positive interactions, rather than forced interactions, with diversity (Schroeder and Mable, 1994). Through CSL students may demonstrate to potential employers that they can work effectively with diverse people and in diverse situations. Students move out from our institutions during the summer and after graduation to a very diverse society. If we want to help them to have an impact and serve in this society, we best consider ways to prepare them for the journey ahead.

Evidence exists that the power of CSL changes views and stereotypes, enabling us to work with those who are different. Is this not what Jesus wants and desires from us? Christ made himself available to different people, many of whom were looked down upon by the Jewish community at that time. Christ ate with sinners (Matt. 9:9-12), spoke with Samaritans (John 4:7-9), helped the beggars, healed the sick (Matt. 9:27-29), touched the unclean (Matt. 8:1-4) and freed the demon possessed (Matt 8:28-34). He created a diverse group of disciples to live and work with (Zuck, 1995). Jesus' own language was inclusive. He died for all, and all can find redemption through Him (John 3:16). At the end of His ministry, He then sent out the disciples with no restrictions as to whom they were to associate or minister (Matt. 28:16-20). God created diversity in this world; He created each of us, different and unique.

God blesses us when we reach out and interact with those from outside our familiar circle. Jesus used the sick and the castaways of society to teach us about faith, love, and compassion. In turn, He gave us many imperatives for how we should be with "one another" (John 13:35; Mark 12:29-33; Romans 12:9-10; Galatians 6:9-10; Colossians 3:14). Through CSL, educators may do the same by teaching students about the richness in others and opening their eyes to the benefits of experiencing and building upon the uniqueness God has created in this world.

CSL has the potential to truly enhance our ability to influence our students and our culture. Studies indicate that if CSL was fully utilized on campus, we would see an impact in the personal growth, maturity, academic, and moral and spiritual development of our students. Let us not procrastinate in doing all we can to prepare and educate our students.

Note:

Literature to help with the implementation of CSL in outreach programs and in the curriculum is available through COOL, Campus Outreach Opportunity League, ACPA, Campus Compact, Jossey-Bass, and many service-learning web sites and journals. Several Christian Colleges with excellent on-campus service-learning programs may also serve as resources for developing and integrating service learning in the curriculum.

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Like no other time in the history of the world, college and university campuses are becoming more and more reflections of the broader society. Christopher Lucas states, "Collectively, demographic changes occurring over the past half century or so have served to transform the character of higher learning in America, conferring upon campus life a peculiar coloration quite unlike anything formerly prevailing" (p. 18). These changes are expressed in curriculum and in students' relationships to each other and to faculty, staff, and administration. In a recent poll facilitated by the Ford Foundation, 82% of United States citizens believe that diversity education should be a component of the curricula for all college and university students (Newcomb, 1998). Warren Martin summarizes and states, "What is sought after in our colleges is an undergraduate education that demonstrates, in its organization and manifestations, the legitimacy of learning that is particular as well as general, that prepares the student for a career as well as for citizenship" (p. 403).

As the demographics of institutions of higher education change, so must the ways we educate students. Lucas describes the educator's role by stating that "some initiatives (include) new core programs, college-wide courses ... (and) the inclusion of global or non-Western studies to help students broaden their predominately Western worldview" (p. 144). Paul Dressel of Michigan State describes an educated graduate as a person who knows "how to acquire and use knowledge, exhibit mastery

Diversity Education: Helping Students Find a Common Ground

By Brent D. Ellis

of communication skills, show tolerance and respect for value differences among people, ... accept some responsibility for contemporary events, and evidence a willingness to fulfill the obligation of responsible citizenship" (Lucas, p. 145).

It is clear that higher education sees the need to educate more liberally and to include courses, seminars, etc. to aid in broadening the worldview of students; however, it is also clear that problems still exist. Ernest Boyer, in his article, *Higher Education, Diversity, and the Nation's Future*, describes a conversation that he had with a college president that sheds light on this problem. Boyer quotes the president, "On the surface we seem to have made great progress in expanding diversity, and in a way we have. But just below the surface, this campus is disturbingly divided ... as undergraduates continue to organize themselves along racial and ethnic lines" (p. 71). Part of the problem is that students continually give and also hear reports that the racial climate on campuses is better, fostering a resistance to further discussion (Locke & Kiselica, 1999). Boyer continues stating, "not only has the nation's commitment to equity and integration diminished, but there is a growing evidence that deeply rooted prejudice persists" (p. 72).

A quick examination of the history of higher education in the 19th century provides insight into this phenomenon of continued racial prejudice in the face of attempts by higher education to teach racial equality. Higher education has always concerned itself with the betterment of society. From ancient societies passing down traditions and laws verbally to multi-campus universities offering classes via the Internet and satellite hookups, education's hope has been the same. The differences have come as edu-

cators have struggled to discover the best way to go about educating. Curriculum, student body make-up, delivery, and many other items have taken on a variety of forms as various philosophies of education have come and gone.

During the close of the nineteenth century two philosophies of education clashed. One philosophy sought to educate a few with hopes of the few leading the many. The other sought equal education for all people. One sought to

"Demographic changes occurring over the past half century or so have served to transform the character of higher learning."

develop students' minds by teaching a classical curriculum. The other stressed practical education that would aid in the development of certain skills. Their motivations were the same; their implementations were miles apart.

Access and equity were not concerns of higher education for the majority of the nineteenth century. Although there were some who questioned the system of higher education, the majority of educators had no desire to alter what had served them well from the beginnings of our nation.

The curriculum used by colleges and universities in the nineteenth century can be best described as classical. This curriculum focused primarily on philosophy, theology, Greek, Hebrew, Latin, astronomy, grammar, rhetoric, and music. Frederick Rudolf, in his book, *The American College and University: A History*, states, "Gentlemen and scholars might be turned out by the neat packaging of a

renovated medieval curriculum, an officially encouraged religious atmosphere, and a carefully nurtured collegiate way" (p. 111). The goal was to educate a few men to become lawyers and pastors in order that they would in turn give guidance to their new nation. Equity and access were not major concerns for educators at that time.

New York University (NYU) conformed to the philosophy of the day. Obviously New York was the quintessence of this young nation. Its streets were filled with people from many nations and economic backgrounds. Louise Stevenson, in her article, *Preparing for Public Life: The Collegiate Students at New York University 1832 — 1881* that is contained in Thomas Bender's compilation, *The University and the City*, looks closely at the make up of New York and how New York University failed at educating the masses. She states, "It seems safe to say that the New York University curriculum addressed the more socially and culturally ambitious members of the 'middle class' even though there was a 'sizable population of artisans and mechanics' (p. 115). She also writes, "By definition this middle class was exclusive; the founders of NYU, for instance, never intended the collegiate department to respond to the educational needs of artisans and mechanics. Thus, the college was a doorway through which a small number of men passed to enter into the urban bourgeoisie" (p. 171). It is clear that the founders of New York University had no desire to educate or to offer equal access and equity to all people. NYU focused on educating a few men who in turn would become the leaders of the city, state, and nation.

Before we blame educators for perpetuating social classes and bigotry, we need to

look at society and how its views gave guidance to the manner in which education carried out its mission. In the book, *The University and the City*, Thomas Bender writes, "Just what is this public culture that the university proposes to serve? Although we often examine the admission policies of our universities to determine how responsibly they are serving society, the first question we must ask is how inclusive the public sphere is conceived to be. The University, not often innovators in social relations, is unlikely to deviate far from such external definitions" (p. 294). He goes on to cite Randolph Bourne's view of culture, writing, "He insisted that culture was not simply an inheritance from the past but something constantly enriched by new participants, including the poor, immigrants, women, and others excluded from the original bourgeois vision of the public" (p. 295). As these new participants challenged higher education for representation, the nineteenth century's societal views were made evident and higher education again showed itself to be disinterested in concerns of equity and access. However, Frederick Rudolf provided hope when he stated, "in such a world higher education for women received the attention of mankind along with such cases as prison reform, education for the blind, the care of the insane, the rights of children, and the emancipation of the slaves" (p. 311). Classical education began to be replaced by a philosophy of education that represented all people.

Finally, in the 20th century, higher education has taken steps to broaden the scope of education in the United States. However, what education has been unable to completely eradicate is racial prejudice. Locke and Kiselica describe three different types of racism: individual, institutional, and cultural. "Individual racism is a personal belief that people of one group are inferior. Institutional racism occurs when individual racial beliefs are imposed as laws, customs, or practices that reflect racial inequality. Cultural racism is a belief in the inferiority of the culture of a group or the belief that the group has no 'real culture'" (p. 80).

Sandra Parks, in her article, *Reducing the Effects of Racism in Schools*, gives a brief description of multicultural education. She writes, "Multicultural education is the key curriculum reform combating racism. Cultural competence is the necessary but not sufficient condition for students and teachers to acknowledge and appreciate the values, experiences, and contributions of all groups within the human family" (p.15). Components of the curriculum are: character education, moral education, peace education, peer mediation and conflict resolution, emotional intelligence instruction, anti-violence education, critical thinking instruction, and global education (p.17). Is there a way to educate students in ways that allow them to recognize and appreciate differences while at the same time realizing that we do have many commonalities, the least of which is our humanity? Ernest Boyer relates that the way our world will overcome racism is if "educated men and women ... not only pursue their own personal interests but also prepare to fulfill their social and civic obligations" (p. 78).

Ernest Pascarella and Patrick Terenzini, in their book, *How College Affects Students*, state that there exists "agreement among faculty and administrators, as well as parents, legislators, alumni, and students themselves, that higher educational institutions should be involved in the shaping of values" (p. 269). They go on to describe the type of culture that most minority students live in during their years in college. They write, "It is clear that many of the most important affects of college occur through students' interpersonal experiences with faculty members and other students. It is equally clear that the academic, social, and psychological worlds inhabited by most nonwhite students on predominantly white campuses are substantially different in almost every respect from those of their white peers" (p. 644).

What we can then surmise is that the culture in which white students live and learn in college and the culture in which nonwhite students live and learn, even in the same college, are actually very differ-

ent. We can also determine that "people need a balance of support and challenge in order to develop and succeed in a particular environment" (Padilla, Trevino, Gonzalez, Trevino p. 131).

Shelby Steele gives warning in recognizing differences without commonality in writing about what is called the **politics of difference**. The politics of difference is "a troubling, volatile politics in which each group justifies itself, its sense of worth, and its pursuit of power, through difference alone" (p. 178). Steele goes on to state that "difference that does not rest on a clearly delineated foundation of commonality is not only inaccessible to those who are not part of the ethnic or racial group, but also antagonistic to them" (p. 187).

Although meaningful campus diversity is difficult to develop through programs (Pinsker), integrating diversity into the classroom can aid our students in developing the skills that will be necessary to enter a multicultural workforce (Lynn). Part of the responsibility lies with white students. Marvalene Hughes writes, "It is essential to integrate into our diversity planning assurances that no group's culture will dominate the others'. Breaking out of (this) model will require white students to pursue heightened levels of awareness about the dynamics of racism" (p. 205). As all people begin to understand the importance of appreciating differences and celebrating commonality, we will finally begin to move toward eradicating racism.

Ernest Boyer gives some excellent thoughts on this concept. In his book, *College: The Undergraduate Experience in America*, he states, "But amidst diversity, the claims of community must be vigorously affirmed. By community we mean an undergraduate experience that helps students go beyond their own private interests, learn about the world around them, develop a sense of civic and social responsibility, and discover how they, as individuals, can contribute to the larger society of which they are apart" (p. 67).

Boyer, in his article, *Higher Education, Diversity, and the Nation's Future*, outlines

several steps that institutions of higher education can take to work toward this end. He states, "Clearly, if diversity is to be accommodated and affirmed, a more enlightened, more integrative vision of higher learning is required. And the inculcation of this new spirit, this deeper understanding must begin the very day students come to college. Many students, because of their own cultural isolation, bring prejudice to campus that serve to filter out the feelings of people from racial, ethnic, and religious backgrounds different from their own" (p. 74).

The task is so enormous that Boyer believes it should be a priority for all institutions of higher education. Creating this type of campus environment is achieved through communicating in admissions literature, recruitment, and orientation sessions the goal of the institution of higher education.

Boyer also believes that the communication between students, faculty, administration, and staff is crucial in developing a campus environment that will foster growth. He states that the "university can and should ... define high standards of civility and condemn, in the strongest possible terms, any violation of such standards" (p. 76). Communication should be approached as a sacred trust. "The goal must be to speak and listen with great care and to seek to understand at the deepest level" (p. 76). He continues, "In the end, if we are to achieve greater understanding and civility on the campus, we must engage the heads and hearts of students through thoughtful discourse; we must involve the whole campus in an inquiry into the sources of the current tension and in an exploration of the prospects for greater understanding" (p.78).

The ultimate goal, according to Boyer, is to find commonality and to appreciate differences. "What must be accomplished, at the very least, is a recognition that, in the end, we are all human — with hopes and fears and aspirations that are deeply felt and widely shared" (p. 78).

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Student Bashing

An unseemly academic tradition

By George D. Kuh

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It's hard to like the current cohort of undergraduates. Not only are many inadequately prepared for college-level work, but the majority have crass, instrumentally attitudes about what higher education is for. William Willimon, the Duke University chaplain, believes that "their developmental and educational agendas are very different from the ones we had." Willimon's observation suggests a widespread misunderstanding about college students today: that what they want from college differs substantially from what previous undergraduate cohorts desired. This analysis is both true and false. It is true in that students of the 1990s differ in some important ways from those of the 1960s. It is false in that students of the 1960s are arguably the only cohort from which today's students differ appreciably in terms of their goals for college. That is, today's students seem different because they are typically compared to their counterparts from the 1960s, a period that is—for better or worse—a historical aberration in terms of college student attitudes.

The Cooperative Institutional Research Program (CIRP) at the University of California – Los Angeles is the primary source of much of what is known about student's attitudes. Two items on its annual survey of beginning college students are now frequently cited to demonstrate a lamentable, worrisome shift in students' reasons for going to college. They are the percentages of students who say they want to develop a meaningful philosophy of life and of students who say they want to be financially well off after college. Though

these views are not necessarily mutually exclusive, the former has come to represent for many a constellation of desirable intellectual and personal development outcomes, and the latter self-interest and conspicuous consumption. As CIRP data show, the proportion of students indicating that developing a meaningful philosophy is important declined precipitously from 83 percent in 1967 to 41 percent in 1997. Being well off financially has essentially reversed position with the importance of a meaningful philosophy of life. In 1997, it was held by 75 percent of students, contrasted to about 43 percent in the late 1960s. These bellwether indicators, along with other social attitude measures, have spawned numerous unflattering labels for traditional-age undergraduates. College students today are, depending on the source, materialistic, self-centered, disengaged, cynical, disaffected, self-abusive, lazy, angst-ridden, whiny, apathetic. But compared with whom at what point in time? Except for about a ten-year period between the early 1960s and the early 1970s, what today's students want from college is not all that different from the goals of the vast majority who have gone to college before and since then.

In American colonial days, most parents sent their children to college more to polish their manners than to sharpen their wits. The colleges aimed higher, of course, and tried to inculcate moral sensibility into their young charges. There is little to suggest that their efforts succeeded. According to historians John Brubacher and Willis Rudy, before the Civil War, college student life "was dominated by the three R's—rowdies, riots, and rebellions." Bored students frequently clashed with their "hapless clergymen-professors," who demanded conformity in all matters, requiring students

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to master a fixed body of classical knowledge delivered in Latin and Greek. Brubacher and Rudy liken the college environment in those days to that of a "low-grade boy's boarding school straight out of the pages of Dickens," an atmosphere hardly conducive to developing a meaningful philosophy of life, even if students were interested or up to the task.

There was a period between 1800 and 1850 when, on many campuses, students' interests approximated those of their counterparts in the 1960s, at least with regard to acting on political and social concerns. Frustrated with an ancient course of study and heavy doses of piety and discipline, students formed debating clubs and literary societies to add some intellectual zest to dull, monotonous academic routines. In Frederick Rudolph's words, "the literary societies...imparted a tremendous vitality to the intellectual life of the colleges," which were better at "denying intellect than refining it." But the zeal driving these much-needed diversions evaporated several decades later, in large part because such activities were almost always discouraged by colleges. Many such groups evolved into a far less intellectually vibrant form of social system that persists today, the fraternity.

During the post-Civil War decades most students aspired to mercantile and industrial positions and wanted colleges to

emphasize the practical arts. According to Helen Horowitz, there was little serious intellectual activity among students during this period. Around the turn of the century the number of highly motivated students matriculating increased, which helped quiet the life at most colleges. The majority of these students, however, gravitated to institutions that were supported financially by the federal Morrill Act in the late 1800s, which stimulated the introduction and expansion of applied courses of study by designating or establishing at least one college in every state that would offer agricultural and mechanical arts programs.

Our present preoccupation with retention was first apparent during the early decades of the twentieth century, when substantial proportions of students left school early because they did not see a connection between their studies and life after college. In fact, business leaders at the time sharply criticized the colleges for offering a curriculum that was irrelevant; some went so far as to say that a college education was a liability, not an asset, for people wanting jobs in commerce and industry. Nevertheless, college life still appealed to many young men, but not because of an intrinsic interest in the life of the mind. Horowitz cites Vincent Sheean's description of the majority of this classmates at the University of Chicago just after World War I as "frivolous...a couple of thousand young nincompoops whose ambition in life was to get into the right fraternity or club, go to the right parties, and get elected to something or other. In the 1930s, a small fraction of students at more than a few institutions engaged in political action, but they hardly represented the majority of their classmates.

The pragmatic concerns of World War II veterans attending college are well documented; understandably, "learning for earning" was a nontrivial matter, as many had spouses and children to support. Through the 1950s, "passivity characterized the student mind," leading Brubacher and Rudy to dub this cohort "the silent generation." Surveys of stu-

dents during this decade showed that the majority wanted to obtain good paying jobs after graduation. After reviewing the available information at that time, Philip Jacob concluded that students in the 1950s were "unabashedly self-centered," though there were then as now substantial variations in student attitudes across institutions.

Everything changed in the 1960s. Because of a confluence of social, political, and economic factors, this watershed period produced "the most portentous upheaval in the whole history of

Vincent Sheean's description of the majority of this classmates at the University of Chicago just after World War I as "frivolous...a couple of thousand young nincompoops whose ambition in life was to get into the right fraternity or club, go to the right parties, and get elected to something or other.

American student life," according to Brubacher and Rudy. The leading edge of the baby boom swelled enrollments. The civil rights movement and the Vietnam War fueled demands for a more "relevant" curriculum. Few institutions escaped the distal effects of the political turmoil of the times, which manifested on some campuses as student activism that occasionally interrupted classes. Reducing the age of majority from twenty-one to eighteen realigned student-institution relations from *in loco parentis* to client and educational provider. Dozens of commissioned reports and scholarly treatises appeared in an effort to understand and explain the surprising attitudes and frequently bizarre (and worse) behavior of college students. The robust economy essentially guaranteed a good job to any college graduate, making it possible for large numbers of students to challenge the status quo without jeopardizing their postcollege earning power.

As Alexander Astin and I have both documented, today's undergraduates are more diverse in most ways than any previous group, including the 1960s "benchmark cohort." On average, they are older and less likely to live on campus or attend school full time. They also watch more television, read and study less, and work more. Even so, many of the things they want from college are remarkably similar to what students in previous eras wanted. The CIRP data show, for example, that about the same proportions of students in the late 1960s and the late 1990s went to college to get a better job (74 percent) and to gain a general education (60 percent) and think it is important to influence the political structure (16 percent), raise a family (71 to 73 percent), and be recognized as an authority in their field (63 to 66 percent). Among the more counterintuitive differences is that almost a third of the students in the late 1990s say they want to become community leaders, compared with only 15 percent in 1970.

All this is to say that even though students in the 1990s may look very different in many ways from their predecessors, with regard to certain key goals they are not that different. Every generation has equated a college degree with an advantage in the job market and with a broader understanding of oneself and the world in which one will live and work. And every generation has its fraction of intellectually inclined students, those whose academic interests set them apart from most of their peers. This is the group that spawns the majority of academics and explains, in part, why faculty members tend to perennially complain about the quality of their students: the measuring stick they typically use is themselves, not their classmates who pursued other careers. Indeed, students typically reflect the values of the larger society, which Tocqueville succinctly characterized as "anti-intellectual." In the 1930s, Alexander Meiklejohn of the University of Wisconsin opined that one the greatest challenges the academy faced was a student body shaped by a pragmatic American culture that did not hold books in high regard. As Christopher Jencks and David Riesman explained in their classic

1968 book, *The Academic Revolution*, faculty members prefer undergraduates “act like graduate apprentices, both socially and intellectually.... Because only a minority of undergraduates have the talent or the motivation to act like apprentice scholars, many professors disclaim responsibility for the majority.”

Acknowledging this does not mean we should be sanguine about what students today want from college. Indeed, our best work is engaging them in ways that compel them to rethink their values and aspirations for higher education and their life’s work. And there is plenty of evidence that we succeed. Students know more when they leave college than when they start; moreover, they exhibit higher levels of critical thinking and problem-solving ability. They are able to communicate more effectively orally and in writing. Of course we could and should do better in these and other areas. But on balance, going to college changes for the better how students think about their world and what they contribute to it.

The next time you read or hear critical or cynical commentary about this “utilitarian,” “self-interested” generation of college students, remember that in certain respects they are much like the majority of those who went to college before them. And remember too that our role is not to lament who they are but to help them cultivate habits of the mind and heart and acquire the skills and competencies that will enable them to be productive, self-sufficient, and civically responsible in an increasingly complicated world.

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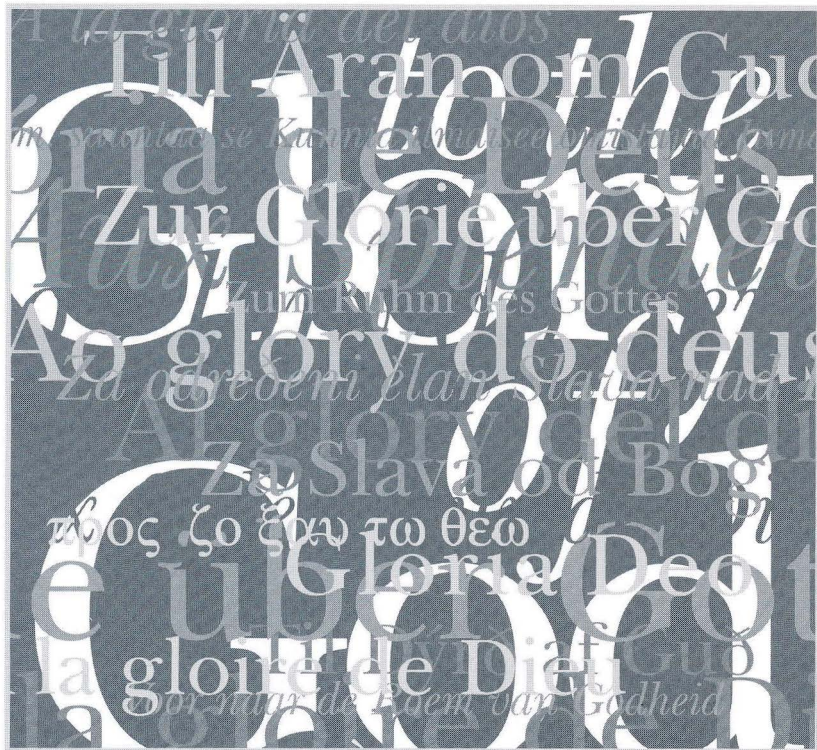
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One Heart, One Voice

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Gender Dynamics in the Classroom at an Evangelical Christian Liberal Arts College

By Edee Schulze

While federal and state laws and educational policies in the late twentieth century were designed to grant full access to higher education institutions for all, some practitioners and researchers have questioned the quantity and quality of educational opportunities afforded to women. In 1982, Roberta Hall and Bernice Sandler prepared for the National Association for Women in Education a report, *The Classroom Climate: A Chilly One for Women?* In this report, Hall and Sandler argued that despite Title IX legislation and historically unprecedented numbers of women in higher education, female students still did not enjoy full equality in educational opportunities. The authors summarized numerous studies from colleges and universities and documented that the campus experience of women was considerably different from that of men. The major findings cited suggest:

- classroom style and communication patterns are more hospitable to men's speech preferences than to women's (i.e., competitive versus collaborative)
- typical teaching behaviors reward autonomy, objectivity, and more verbal students
- the curriculum, to a large extent, does not include the contributions or perspectives of women

These and other factors affect female student participation patterns, satisfaction with the educational process, and self-esteem. Hall and Sandler labeled this limiting and stifling experience a "chilly climate" and described such a climate as one in which many small inequities, as well as faculty and peer behaviors (overt and subtle), create a negative atmosphere for women to learn, teach, and fulfill professional roles on campus.

While "chilly climate" issues appear to be a concern on many college campuses, this phenomenon may be exacerbated at evangelical Christian liberal arts colleges by selected expectations and limitations of the broader religious community. Several authors (Balmer, 1989; Hagen, 1990; Neff & Klingsporn, 1996) have described how women experience the conservative evangelical subculture and suggest that Christian women within these subcultures may be at risk of remaining trapped in prescribed roles, or of struggling with mixed messages because of pervasive religious teaching and thinking. Many high-profile evangelical leaders advocate a theological perspective that supports gender-based role differences (Piper & Grudem, 1991) which presumes complementarian patterns and roles. These perspectives have at times been referred to as "traditional" or "hierarchical" (Bilezikian, 1986). Many other evangelical leaders reject the unique leadership role for men in marriage, family, and the church and argue that "manhood" and "womanhood" as such are irrelevant factors in determining fitness for leadership. This position is often referred to as "egalitarianism" and advocates for equality among people, regardless of gender (Bilezikian, 1986 & 1997).

Overview of the Study

In light of the chilly climate literature and the gender role expectations within evangelical Christianity, this study sought to describe the gender assumptions of faculty and students at a mid-western evangelical Christian institution. Further, it sought to explore the impact such assumptions have on faculty and peer dynamics in the classroom, and the influence these gender assumptions have on the educational

Many high-profile evangelical leaders advocate a theological perspective that supports gender-based role differences

experiences and aspirations of female students. The college at which this research was conducted, which hereafter is referred to as Tryst College, is an interdenominational, residential liberal arts college consisting of approximately 2,250 undergraduate students (primarily 18-22 years old). Approximately 52% of the undergraduate full-time student population are women.

This research utilized focus group interviews with male and female students (juniors and seniors) and individual faculty interviews. Men and women alike were included in the study in order to understand their views on gender dynamics in the classroom and to learn more about their various experiences with one another in an evangelical Christian college setting.

Conclusions

Review of the interview data revealed **three major conclusions** about the impact of gender assumptions on women in the learning environment at Tryst College.

I. First, the differing experiences of male and female students center on **the conflicting messages received from family, churches, the Bible, Tryst faculty, fellow students, and experiences on campus**. Both the traditional and the egalitarian views had strong proponents on campus; each group based their gender perspective on Biblical teaching. Within Tryst College, however, the traditional perspective was frequently reinforced. Sometimes the reinforcement came simply because the

majority of faculty and administrators were male, resulting in the male-dominated ethos or "feel" of the campus. Sometimes reinforcement of traditional perspectives came in the form of less

Data revealed three major conclusions about the impact of gender assumptions on women in the learning environment at Tryst College.

likelihood that men would be questioned about their leadership or in dating relationships. Sometimes it appeared when certain segments of the student body responded negatively to female speakers in chapel or when the male experience was spoken of in classes or public gatherings as the normative experience. Because of these kinds of messages, women students sensed their experience was inferior in some way or that they had to work harder to prove themselves as credible leaders.

Segments of the faculty and peer groups, however, supported openness toward egalitarian perspectives. Such openness was demonstrated by inclusion of women authors in the curriculum, by peer recognition first of individual ability rather than gender, and by presentations of Biblical support for egalitarian relationships. Role models of female faculty who were both professional academicians and homemakers were also instrumental in widening the aspirations of female students.

Traditional and egalitarian messages each gave contrasting guidance to women about what were considered appropriate life choices for them. Those seeking careers or further education felt criticized, primarily by male peers, for desiring opportunities outside of the home. Women whose highest aspiration was to raise a family and be a full-time homemaker felt pressure to pursue further study or enter a career from several faculty members. Until women at Tryst sorted through the messages and

resolved the tension for themselves, they were confused and left in a "no-win" situation. Since the current climate at Tryst was dominated by traditional assumptions, women wrestled with the fundamental tension of how to make sense of their abilities and aspirations in light of the limitations placed on them by the traditional view.

II. The second major conclusion of this research was that **gender assumptions did indeed negatively affect the classroom environment for female students** in several ways. Women reported being treated differently, although their behavior or achievements were similar to those of men. This research confirmed findings in the chilly climate literature that affirmation flows more naturally towards students of the same sex as the professor. Female students perceived that a stronger camaraderie, while unavailable for women, existed between some professors and their male students. Because male faculty members at Tryst outnumbered female faculty members, this research suggests that clearer and more frequent messages of academic encouragement may be given to men than to women. While most male professors encouraged women in their intellectual pursuits, it was apparent to the female student interviewees that some professors had low levels of comfort with females in their office conversations. Women felt such guarded behaviors, which were buttressed by traditional gender role assumptions, limited their access to scholastic or mentoring opportunities.

The chilly climate literature asserts that women value a learning environment that is collaborative, interactive, and cooperative (Graham, 1992; Kramarae & Treichler; 1990; Maher, 1985; Ryder, 1994; Scott, 1993). Confirming this assertion, female students at Tryst College expressed their need to be involved, connected, and engaged for learning to be most inviting and effective. Women spoke of some learning experiences that felt "safer" to them than others because their questions or

comments were acknowledged and affirmed as valuable. When they were encouraged to share their experiences from outside the classroom, their learning experience was integrative and more meaningful. For women, this was the making of a collaborative and mutually respectful learning community. In these kinds of situations women felt respected as learners and therefore were likely to engage more fully in the educating process. With great appreciation, female students spoke of a few deeply meaningful classes that included these components. Clearly, these were cited as their most "safest" and most powerful learning experiences.

In some classes, women spoke of feeling intimidated, maligned, judged, or invalidated for their gender, their views, or their questions. Many male and female students related incidences in which a conservative view of women's roles was blatantly stated by a professor, an administrator, or a fellow student at Tryst College. Because traditional views discourage females from certain professions, areas of study or lifestyle options, women described feeling excluded, demeaned, sidelined, and invalidated. The clearest example of this occurred when a woman was questioned, overtly or subtly, about how she expected to manage a particular career as a wife and mother. The underlying assumption was that she, as a wife, would forego her professional opportunities in order to prioritize for family responsibilities. It was never assumed that men would make this sacrifice.

Insensitive jokes or demeaning comments toward women made by a professor or peers created a less-than-welcoming classroom climate for female students. Whether the comments were made intentionally or out of naivete, women felt hurt, angry, and marginalized by such attitudes and behaviors. The negative effects are demoralizing, especially when these patterns of marginalization occur in conjunction with traditional gender role assumptions.

While several women discussed positive peer relationships with men, many also referred to negative impressions they perceived, sometimes even from those they considered friends. Many of these classroom experiences relate back to traditional gender role assumptions and the stereotypical concept of a "good Christian woman." Typically, both male and female student interviewees said they, their peers, and sometimes older adults around them tended to label characteristics — such as leadership, administration, assertiveness, and independence — as masculine, and other characteristics — such as passivity, dependence, and the need to be protected and cherished — as feminine. Female students said that, at times, they got the sense around campus that a nurturing, dependent and deferential model of femininity was the Biblical ideal. That said, women were chastised by their peers for demonstrating so-called masculine characteristics in their conversational style or in their approach to academics. Some men were very critical of women who demonstrated too much competence, intelligence, or self-assurance. As a few interviewees speculated, it was "male pride" and a strong sense of the correctness of the traditional view that caused men to react critically.

It was apparent in the research that the frequency with which women participated and their manner of participation in the classroom was affected by such experiences. Often women suspected that speaking out too much or with too much confidence or intelligence would be interpreted as breaking deep-seated social norms about women's "proper place"—norms fundamentally rooted in traditional teachings on gender roles in evangelical Christianity. Seeking to stay within "appropriate" boundaries, women frequently placed disclaimers at the beginning of their comments, degraded their own contribution, or downplayed their intelligence by their classroom behavior. At times, women did not participate at all because it felt safer to remain hidden rather than risk receive-

ing what they perceived to be a negative reputation. This combination likely contributed to them being perceived as less sure of themselves.

Some women, however, participated confidently, expressing certainty about their abilities and their goals as students and vocationally minded women. Several female students were conscious that their class contributions as women were unique. They developed their views and became accustomed to expressing themselves in part because of certain faculty members or experiences that shaped or encouraged them. Several women related instances in which specific encouragement by a professor strengthened their confidence and participation.

The findings of this study confirmed that female students found exposure to women's contributions to be positive, though the amount of class time spent discussing such material was small in

Several women discussed positive peer relationships with men, many also referred to negative impressions they perceived, sometimes even from those they considered friends.

comparison to the time given to works authored by men. Infrequent as they were, women felt these inclusions validated women's experiences and helped them relate to the material.

III. The third major conclusion of the study related to **existing tensions for women at Tryst College**. Several tensions reported in the chilly climate literature were present at Tryst College, but in addition, other tensions that resulted from evangelical gender assumptions were also present. As women struggled to make vocational and life choice decisions, those women whose self-identity development took them outside the boundaries of traditional gender role definitions experienced confusion and

fear. The cumulative effect of gender messages can contribute to feelings of incompetence, insecurity, and alienation for college women, as Hall and Sandler indicate (1982). Unaware of the impact of a multitude of classroom behaviors, teaching styles, and a curriculum that excludes them, women in this study questioned whether the tensions they were experiencing originated from within themselves. This led many to wonder, "Am I the problem and the cause of the tension?" As Ashcroft (1996) indicated, pressure originating internally can be most debilitating for women.

Central to gender discussions are understandings about the nature of males and females, and their respective roles within family, church, and culture. Similar to the CCCU (1996) research, women in this study were expected by traditionalists to be passive, less confident, and more servile. All too frequently, they were labeled as abnormal, as feminists, or as disobedient servants of God when they did not conform. If women were to stand up against deep-seated social norms and gender stereotypes that labeled or limited them, they needed a very strong sense of themselves, especially in relationships with male peers. Women feared being seen as "too confident" to "too capable" because it would intimidate men thereby limiting their possibilities for dating or friendships relationships. Tensions surrounding these were very strong and female students at Tryst were very conscious of how male students perceived them.

Students who persisted in resolving gender role tensions had a level of confidence that prepared them to enter graduate school, pursue a career, or have a family. They seemed to consider the work of negotiating gender messages part of the hard road to success for females. Finding their "voice" meant learning to identify their own internal beliefs and their responsibility for working through their own inhibitions. They made decisions about their vocations and relationships based on their own priorities, not the expectations of others.

They made choices about their majors and vocations based on their personal interests and gifts, trusting they would not be limited in their marriage and family plans. Their strength of confidence rested not in the outcome of their decision but in their freedom to choose.

For students who were questioning the traditional home and church environments in which they were raised, mentors were especially important because they likely had little or no prior exposure to egalitarian women.

Several women who had some success at negotiating tensions advocated not only for themselves but also for other women. At times these students felt misunderstood and pejoratively labeled "feminists" because of their concerns for women. However, they seemed to have caught a vision for helping other women find their own way so they persevered, speaking clearly and often about gender issues.

Women who embraced egalitarian gender role assumptions sought female mentors on campus to guide them. For students who were questioning the traditional home and church environments in which they were raised, mentors were especially important because they likely had little or no prior exposure to egalitarian women. However, finding appropriate models was difficult at times because there were too few women faculty and administrators to meet the need.

Some women were not negotiating the tensions as well. This was characterized by their lack of confidence about landing on their feet in their desired future or their acceptance of the possibility they might "default" to expectations from their families or the campus community. Several felt satisfied that they could "rationalize staying home to raise children" because they were female if

career plans didn't work out. Many students interviewed knew other women who currently felt "trapped" by unexamined assumptions or traditional gender role expectations.

Concluding Comments

As an institution of higher education, Tryst College ought to be deeply concerned about how the educational experience of women was negatively affected. Student affairs professionals, faculty members, and administrators all play a role in assisting students in negotiating the tensions of confusing gender role messages and making wise decisions based on their abilities, personality, and calling. Several strategies could be employed to address the concerns about gender dynamics in the classroom. For suggested ideas, readers are referred to *The chilly classroom climate: A guide to improve the education of women* by Sandler, Silverberg, & Hall, (1996).

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From Service to Learning

By Greg Bish

Like each of us as we embark on a new adventure, I had no idea that the opportunities I would take while in college would lead me halfway around the world to the Great Wall of China. Here is a bit of my story.

I entered Houghton College (Houghton, NY) in 1991 full of excitement and energy. I acted confident in my studies, but honestly I was unsure of what direction my life should take. As I searched around campus for a work-study job, I found myself in the Office of Student Life. Within a short time, I began working for Melissa Schermer (currently Associate Dean of Student Activities at Indiana Wesleyan University). Little did I know the impact this work-study job would have on my life. During college I served as an orientation leader and a residence life staff member and completed an internship for the 1994 ACSD conference hosted by Houghton College. By participating in these varied experiences, I began to see a connection between my major in Christian Ministries and the field of Student Development. With graduation just around the corner, I decided to try to merge these two interest areas of mine and so, applied for a graduate internship with Alfred University and Houghton. Two years later I completed a master's degree in College Student Development.

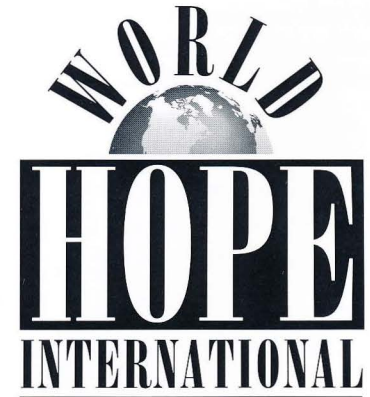
At this point, I began work for Wilderness Adventures, an experiential education program for high school students. The program incorporates many similar theories to those in student development as well as youth ministry. Studying Chickering's seven vectors in graduate school provided me with a strong base of operation as I developed programs for these students. Then, as becomes the case for many of us, there comes a time when it is time to move on. Time to stretch myself personally,



Don & Naomi Mueller and Greg Bish at Mutianyu Pass of China's Great Wall.

professionally, and spiritually. In early 1999 I packed my things and moved to a small town near St. Louis, Missouri.

Currently I work for World Hope International, a humanitarian organization providing education, relief and community development to underdeveloped countries. I am responsible for working with many different populations, including college students. Over the past year I have organized over 75 overseas trips, many of which included college students. In both January and May, I helped to organize and then accompany college students from both Gordon College and Houghton College on relief work trips to Honduras. And then, I was off to Perm, Russia with a group of students and recent alumni to run an adventure learning camp. My travels this summer also led me to The People's Republic of China for an exploratory trip to investigate a partnership with an established organization in



Shenyang, China. This new partnership now allows me to connect students with opportunities for internships in medical care, child development, social services, and organization and management.

As college's today are clamoring to build programs of experiential learning and holistic education both here and abroad, I find there is a profound connection between my job and the work of those in the academy. Together as we design opportunities for students to

serve and experience another culture, another environment, it is critical that we remember the dynamics of student learning. "In the field of experiential education, whether it is called cooperative education, internship, practicum, or service learning, experience is not marginalized. It is viewed as central to learning, the basis from which knowledge emerges. In all forms of experiential learning, affective and cognitive education are integrated." (Galligan, 1995) Moreover, as educators we need to "take seriously the need to give American [young people] something to live for other than consuming. Unless they experience the joy of helping others, they will assume that life is about helping themselves." (Kauffman, Maudlin, and Myra, 1999)

There are many life lessons that can be learned and built upon from short-term mission trips. In working closely with teams of students and faculty from colleges, I have been able to provide opportunities for students and faculty to work side-by-side in a foreign environment, assisting them as they build relationships with each other and with those for whom they are working.

A number of resources are available for international experiences with World Hope International or with other groups. I would be happy to discuss any of these opportunities with you.

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ideas!

...from CoCCA

Celebrating Diversity

During the spring semester 1999 at Anderson University, we held a Heritage Festival to celebrate the diversity that exists on our campus. Classes, clubs, student organizations, and all the departments on campus were invited to develop booths for the festival. There were booths with crafts, foods, teas, music, and pictures from a variety of cultures.

Even the local public library got in on the act and provided a booth that helped students learn how to look up information on their family background. In addition, we had a performance stage throughout the day with story-telling, poetry, mime skits, international dancing, and games from around the world. College students could be found participating in the festival at all hours of operation (10am-3pm), finding the event to be very informative and fun. Adding to the energy and excitement of the day were the 3rd and 4th grade classes of the local elementary schools that we invited to be our guests.

Plan on spending lots of time arranging for this type of activity. Enjoy the valuable camaraderie that develops as campus groups and departments work together for the good of all. Overall, this was one of the best events at Anderson last year.

Hot Tip from CoCCA submitted by Brad Bowser, Director of Student Activities at Anderson University, Anderson, IN.

Association For Christians in Student Development

Presents the seventh

New Professionals Retreat

To be held immediately prior to the ACSD National Conference at

Taylor University • Upland, IN • June 3-5, 2000

The New Professionals Retreat is open to individuals with 1-4 years of experience in the field and who are currently employed in Student Development. Enrollment will be limited to provide for a highly interactive format, so be sure to register early! Several experienced professionals will be involved in leading and teaching activities and facilitating small groups. The following comments are from past participants:

"The New Professionals Retreat provided the opportunity for personal and professional growth in the context of a very non-threatening environment. I appreciated the wisdom shared by seasoned professionals and the memories

created with other new professionals. I will always cherish the lessons learned and the laughter shared during that weekend."

— Emmanuel Mourtzanos
R.D./Director of Housing
Nyack College

For anyone just starting in the field or who desires to reconnect with what new professionals are looking for from supervisory staff, I guarantee an extremely valuable learning experience. The New Professionals Retreat was a refreshing and an intimate grass roots reconnection to the passion of what 'can be', void of too many years of professional assumption."

— Sheldon Loeppky
Director of Community Life
Trinity Western University

***"I will make
you fishers
of men."***

Matthew 4:19

by an open, experienced, and caring staff and had something for everyone. My view of people in general, the Student Affairs profession and God, Himself were greatly broadened as a result of the New Professionals Retreat weekend."

— Melanie Edwards
Resident Director
Biola University

More information will be arriving soon. Plan now to arrive early for ACSD and attend the New Professionals Retreat!!

**For more information,
contact:**

— **Martha J. Smith,**
Assistant Dean of Students
Huntington College
219-359-4040

"I was challenged and encouraged by the variety of different people that were experiencing similar frustrations, victories, and passions. Each topical seminar, exercise, and group discussion was prepared

***Planning Ahead
for These Annual
Conferences?***

**ACSD 2001
Northwestern
College**

Orange City, IA

**ACSD 2002
Lee University**
Cleveland, TN

**Annual
Conference Sites
Needed**

Might you consider hosting the ACSD Annual Conference in 2003, 2004, 2005, or beyond? The ACSD Executive Committee desires to know of member schools who would consider the possibility of hosting a future conference. Applications and information may be obtained by contacting Everett Piper, ACSD President, at Spring Arbor College, 106 East Main St., Spring Arbor, MI 49283-9799; e-mail to epiper@admin.arbor.edu

ACSD Mission

- To promote professional growth and provide opportunity for Christian fellowship and exchange of ideas.
- To integrate the use of scripture and the Christian faith in the student development profession.
- To provide various services for membership.

More Light Less Heat: How Dialogue Can Transform Christian Conflicts into Growth

by Joseph Phelps

Phelps, Joseph (1999). More Light Less Heat: How Dialogue Can Transform Christian Conflicts into Growth. Jossey Bass. 192 pages; ISBN 0-7879-4286-3, \$20 U.S./\$28 Canada.

Several days ago I received a phone call from a colleague regarding a student government leader who I advise. I enjoy conversations focused on student's personal growth and development, so I was anxious to return the phone call. The ensuing conversation was not unlike others that I have had in the past several months. During a recent college sponsored trip, this particular student leader had acted inappropriately and subsequently, another student felt marginalized and attacked by this leader. The leader's actions were inspired by a conflict originally centered on a difference of opinion as to what should be printed in the student newspaper. Sound like a familiar problem of moral conflicts turning into personal attacks? What followed next was a conversation with the student leader exploring options for reconciliation and growth. The Christian students with whom I work struggle to dialogue about issues without attacking the speaker, presenter, roommate, teammate, professor, etc. I read these attacks in letters to the editor. I see these attacks when students with differing views are isolated in their residence halls and campus centers. I hear these attacks when students label others as liberals and conservatives. And, I find myself looking for new ways to address these students.

Joseph Phelps, a Baptist pastor, has

authored a book that makes a strong case for an increase in dialogue as a method for resolving conflict and creating growth. A leader in the community and church, Phelps experienced the Baptist split of the 1980s that has shaped his ideas on this

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timely topic. He states "... I became painfully aware that people, even Christians, are not communicating much with each other in a substantive way." His book is an attempt to provide a framework for Christians to build up skills of dialogue, specifically those of risk, respect, fairness, humility, teamwork, openness, listening, first-person speech, depth, and patience. Following a brief and perhaps too simplistic review of the historical responses that Christians often have to conflicts, Phelps presents a case for dialogue as a new paradigm for conflict resolution. Quoting theologians, sociologists, authors, and Christian leaders from

the Christian spectrum, he points out that dialogue is alive in theory, but not practiced in daily life.

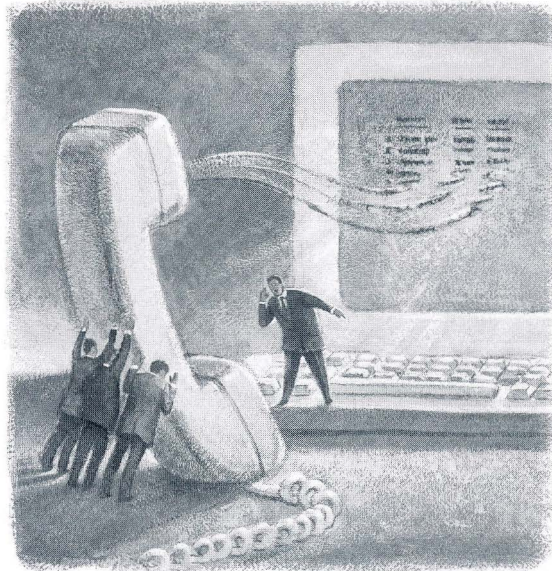
After spending some time in chapters 1-3 creating a case for dialogue, offering definitions, models, and potential outcomes and limitations of dialogue, Phelps puts his theory to practice in chapter four by expanding on his "Ten Guidelines for Dialogue." Phelps contention is that these guidelines will, "... provide tools to unearth the common ground between us and our adversaries, and to establish a foundation on which new possibilities for building together can emerge — in communities, schools, industry, and nations." This chapter reminded me of the Introduction to Counseling Services course I took in graduate school. None of the material presented struck me as extremely original; however, the context, examples, and writing style forces the reader to see these interpersonal skills in a new context.

Following a section on "Why Christians Fight", Phelps finally presents what I was waiting for — a rationale for why he believes that dialogue is a good framework for Christians to begin to relate to one another and transform divisions into sources of growth. Phelps uses Barry Johnson's Polarity Management model to demonstrate how opposing views are interconnected. While Phelps almost lost me with his scientific explanations of the model, he quickly inserted practical stories and examples from his own experience to give this model life. Central to this model of conflict resolution is that both sides have an upside and down-

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- 2) To facilitate rapid sharing of information;
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side. He closes the chapter with five benefits of Polarity Management for Dialogue and then asks several questions for reflection that he tackles in chapter seven. In essence he asks the reader how it is that dialogue is part of a Christian's biblical worldview. Phelps draws on the relationship demonstrated between God and his creation, the Gospels and Christ's teaching of reconciliation and forgiveness, and the Epistles and conflicts evident in the early church to prove that embracing the hope of dialogue is to live in harmony with the God of the Bible. I would have appreciated more depth in this chapter, or perhaps an integration of these ideas in earlier chapters. Including these ideas after Johnson's model almost seemed like an after thought, i.e. how can I make this idea Christian?

In chapter 8 Phelps addresses the issue of the church's relationship to homosexual people and how his model may be useful to encourage growth and reconciliation. Chapter 9 serves as a summary and recap of the earlier chapters. Phelps also includes two resource lists for further study.

In an age of sound bites, school shootings, road rage and political mud slinging, we are called to educate men and women toward a maturity of intellect and character and develop leaders who act justly, love mercy and walk humbly. Phelps has offered a model for that education — dialogue.

Reviewed by Robert Pepper, Director of Orientation and Leadership Programs at Messiah College, Grantham, PA.

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To Do, To Have, or To Be? That is the Question

I do; you do; he, she, or it does.

I have; you have; he, she, or it has.

I am; you are; he, she, or it is.

I have just conjugated three of the more unusual verbs in the English language, and not to impress anyone with my grammatical prowess, but to pose the question, "Which of these three verbs, to do, to have, or to be, should be the most significant on our campuses?"

The first of these — **To Do** — reminds me of the "busy-ness" so prevalent on most of our campuses. We are always doing something, and when we are not doing something, we are thinking about something, which of course is doing something. Humans we are well designed for doing. Think of the many ways we are able to do and to move about this world without ever leaving our seats. Our emotions may move from happy to sad, our thoughts may move us anywhere in time and space, our memories may move us back in time, while our imagination may move us to places we have never been. And, as if that is not enough, when we are not able to move and do, we invent tools that enable us to do what we cannot do with our bodies.

There is a catch to doing. We might believe that we are what we do, and thus, the more we do, the more we are. Yet, our campuses are busy about doing. Attending classes, playing sports, practicing music lessons, writing letters and e-mail, studying notes, and making friends are just a few examples of our doing. Maybe doing all these things is not so bad. Maybe, just maybe, *to do* should be the most significant verb on our campuses.

The second verb — **To Have** — is also an interesting verb. The one thousand things we own reflect so much about our tastes and values. David Heller's book, *Growing Up Isn't Hard To Do If You Start Out As A Kid*, contains some children's thoughts about *having*. Leave it to the youngest children to keep track of our possessions and to remind us of our priorities. When

asked what they would like to have when they grow up, Vance, age 8, said, "Maybe I'll have a couple of Hilton hotels." Harold, age 7, and a bit more practical, replied, "I'll probably have two old people for parents by then." Rita, age 7, a girl after my own heart, hopes to have a lot of nice rings for when she gets married and, "...a nice husband to go along with the rings." When asked, "What one thing that you have now is absolutely essential for your survival as an adult?" Cindy, 6 and a bit of a health enthusiast, said, "I need to get my Flintstone vitamins every day." Charles, age 7, and probably a bit pampered, said, "I need to have two people around who make all the fine foods and tell me a good story before I go to bed." Their responses certainly say much about what they value and how they would fulfill the American Dream of *having*.

Someone once wrote, "You can have anything you want, but you can't have everything you want." This makes sense because there are some catches to *having*. The first catch is that we might think that the more we have, the more we prove our worth to others. Another catch is that *having* is insatiable — the more one has, the more one wants. But due to the limitations of our human makeup and life span, we cannot have everything. Yet a third catch is that once we determine what we want to have, we may have to sacrifice other things, time, or relationships in order to get it. Yet, our campuses are busy about having. Having friends, grade point averages, goals, success, ministry opportunities, credentials, and degrees are just a few examples of having. And maybe, having all these things is not so bad. Maybe, just maybe, *to have* should be the most significant verb on our campuses.

Finally, **To Be**. Sometimes we are so busy *doing* and *having* that we forget to just *be* who we are. Perhaps we silently fear how *to be* on campus, or we fear allowing others to see us as we really *are*. Or perhaps we recognize the catches to *being*. As the story of

the "Velveteen Rabbit" reminds us, we do not become who we are; we do not become real overnight. It may take a long time. Are our campuses busy about *being*?

But, more importantly than being *who* we are, we must remember to be *whose* we are. In Victor Hugo's novel, *Les Miserables*, the antagonist, Detective Javert, spends his life in pursuit of a reformed criminal who was released from prison years prior. It is the detective's driving passion to ensure that the criminal, Jean Valjean, pay once and for all for the sins of his youth. One day, the tables turn, and Valjean has a justifiable opportunity to kill Javert, but instead he spares his pursuer's life. Javert, more devastated by the display of compassion than if he had been murdered, questions Valjean's deed of mercy. Valjean's response reveals that years ago an innocent man covered for Valjean's crimes, and as a result of that sacrifice, bought Valjean's soul so that he could no longer commit the crimes of his past. The story is familiar as it resounds of the man, Jesus Christ, who paid the penalty for our sins and bought us with a price so that we may sin no more.

Oh, but there is a catch to being *whose* we are because becoming more and more like Jesus Christ will change the desires of our hearts in such a way that what we *do*, and what we *have*, and *who* we are, will be determined by *whose* we are. Are we remembering to be *whose* we are on our campuses? Maybe that would not be so bad. Maybe, just maybe, *to be* should be the most significant verb on our campuses, because "in Him we live and move and have our being."

Heller, David. 1991. *Growing Up Isn't Hard To Do If You Start Out As A Kid*. Villard Books, New York.

Hugo, Victor. 1862. *Les Miserables*. Signet Classics

Williams, Margery. 1922. *The Velveteen Rabbit*. Doubleday and Company. Garden City, New York.

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ACSD 2000 MISSION STATEMENT

Our theme, taken from Romans 15:5-6, has been chosen as a call to unity of purpose and spirit as we celebrate our first twenty years and move forward together into the next millennium. The purpose of our conference is to provide personal encouragement, spiritual challenge and professional enrichment so that we may endure in following Christ and with one heart and one voice bring glory to Him.

SPEAKERS

The following individuals will be joining our conference as keynote speakers. **Dr. Jay Kesler**, president of Taylor University and the author of twenty-three books, including, *Challenges for the College Bound*, and *Being Holy, Being Human*; **Dr. Charles Ware**, president of Baptist Bible College of Indianapolis, an institution dedicated to training Christian leaders to reach multiethnic urban America for Christ. **Dr. Kay Cole James** is the Dean of the Robertson School of Government at Regent University. Dr. James served in the Reagan and Bush administrations in a variety of capacities, including Commissioner on the National Commission on Children. She is the author of *Transforming America: From the Inside Out*. **Marilyn Laszlo**, a Wycliffe missionary formerly serving in Papua New Guinea, and the subject of the recently released book *Mission Possible* and video *Return to Hauna*, will bring our morning meditations. **Dr. George Kuh**, Professor of Higher Education and Associate Dean of Faculties at Indiana University. **Dr. Richard Allen Farmer**, Dean of the Chapel at Taylor University.

EXCURSIONS

With Taylor's focus on building relationships and fostering community, it is our desire to create an atmosphere of fellowship during the conference. Expect to spend time connecting with friends, both old and new, in a variety of settings. Entertainment will include musical ensembles, the annual golf outing, and of course, excursions to surrounding points of interest. Indianapolis has a beautiful downtown area complete with activities of all kinds. The Indianapolis Motor Speedway, Children's Museum, Connor Prairie, and Circle Centre Mall are just a few of the many options to explore in Indianapolis. For the outdoor enthusiast, the Monon Trail, a paved path winding through the historical and cultural sections of Indianapolis, and a Wandering Wheels bicycle tour will provide opportunities to enjoy the Indiana countryside.

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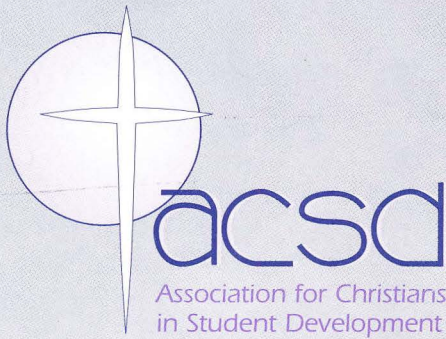
ANNIVERSARY

Join us as we celebrate the 20th anniversary of our beloved association. Taylor University is grateful to have been the location where, in 1980, the Christian Association of Deans of Women (CADW) and the Association of Christian Deans and Advisors of Men (ACDAM) merged to become The Association for Christians in Student Development. From its humble beginnings, this organization has grown to include nearly 1000 members from more than 250 Bible colleges, Christian liberal arts colleges, private and public institutions across the U.S. and Canada. We hope that you will unite with us as we commemorate our achievements and remember the special people and events that have contributed to our rich heritage.

ACSD

20 YEARS

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KOINONIA is the official publication of ACSD (Association for 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 \$25.00 per year. Information on membership may be obtained by contacting Mark Troyer, ACSD Membership Chairperson, Asbury College, Wilmore, KY 40390-1198, (606) 858-3511. Address changes may also be sent to Membership Chairperson.

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