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Koinonia

Jinny De Jong
Michael Lastoria
Al Cureton
George D. Kuh
John H. Schuh

See next page for additional authors

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Authors
Jinny De Jong, Michael Lastoria, Al Cureton, George D. Kuh, John H. Schuh, Elizabeth J. Whitt, Mark Troyer, and Tim McKinney

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Being Careful Is Not Enough

by Jinny De Jong

It's been six weeks since Magic Johnson stunned the world with his announcement, "Because of the HIV virus I have obtained, I will have to announce my retirement from the Lakers today." In watching and reading how the media covered this story, I observed at least four different responses.

First, the immediate response rallied to preserve his hero status. We were reminded of his outstanding record of accomplishments on the basketball court. He was the master of assists that maximized the efforts of his teams. Off court, he was a master of likability, where his friendly style and easy smile assisted millions in establishing him as a hero-idol. In spite of his devastating announcement, the repeated litany of his accomplishments and his "nice guy" likability were offered up to galvanize this hero under threat.

Second, Magic's tragedy was lauded for its educational benefits. When he testified before millions that it could happen to anybody, even Magic Johnson, educators throughout the country rejoiced at the heightened awareness about transmission of HIV through heterosexual activity. When more of the story gradually came out, Magic's lifestyle of unprotected heterosexual intercourse as sport gave a powerful message to other players in this potentially deadly game of sexual accommodation and gratification. As one activist said, "if you tried to come up with the perfect person to carry the message of AIDS awareness to the people it ought to reach, you couldn't do better than Magic Johnson."

Third, with Magic Johnson's commitment to be a spokesperson for AIDS, the stigma of this disease took a quantum shift away from the judgmental label that it's a gay disease. According to Rev. Carl Bean, founder and CEO of the Minority AIDS Project in Los Angeles, the myths about AIDS were knocked out of the water because the movement now had someone who is "macho, successful, wealthy, a celebrity, married."

Fourth, a few voices in the media tried to uncover the less obvious but deeper tragedy of the story. Here was a hero without moral character. Would we really want our sons and daughters to emulate a man who said he had sex with as many women as he could accommodate? And what kind of society produced such a hero? A society that promoted predatory sex as rite of passage for boys sorting out the behaviors that will make them adult males. As a society, we have allowed our pursuit of holy freedom in the arena of sexual behavior to obliterate a moral standard of sexual purity.

As a chief student affairs officer in a Christian college, I am keenly interested in what impact this media reaction will have on our students. What will they learn from this significant lesson of real life?

Admittedly, my first reaction is very practical. As much as I desire all the students at this Christian college to preserve their sexual purity through abstinence, I know this is not the case for all students. From the problems presented in both our counseling

A Time to Mourn:
Reflections on Grief Following a Tragedy

by Michael Lastoria

The following article is reprinted from the Houghton College campus newspaper. It was written following the unexpected and tragic death of two Houghton student leaders last fall.

"There is a time for everything and a season for every activity under heaven... A time to weep and a time to laugh, a time to mourn and a time to dance." Ecclesiastes 3:1,4

"I feel stupid"... "How's that?"... "Well I didn't even know them that well - and there I was crying - and the family seemed so strong"... "So if you could only have a little more faith, then you would be strong too?"... "yes, something like that".

The above exchange captures the essence of a few conversations I have had with students following
As I reflect on this semester, I am again reminded of the role we play as student development educators. Granted, student life assumes responsibility for basic institutional services, e.g., but student life also provides opportunities where knowledge gained both in and out of the classroom is integrated.

To illustrate my point, I was recently involved in a minor disciplinary situation. Instead of confronting the two students directly about the incident, I decided to invite discussion on their hopes and aspirations. We talked about their relationship with God and how they were being challenged in their Christian walk. We eventually discussed the situation under question, but in a totally different context. The discipline forum was not the rap on the hand, but rather a challenge to them to serve God with all their heart, soul, and mind. Elton Trueblood once stopped a young student on the sidewalk and asked him, "What have you done for the Kingdom of God today?" I think the same question should motivate us in our roles as student development educators.

On another note, the ACSD executive committee met in Indiana for a couple days in October. The fall meeting is hosted by the college planning the next national conference which in this case was Huntington College. We discussed the evaluations of the recent national conference hosted by Gordon College, and reviewed conference reports from Houghton College (1993), Westmont College (1994), and Anderson College (1995). We are still looking for a midwest site for the 1996 conference.

In other business, the executive committee approved: 1) a research proposal which will focus on socio-cultural influences on marriage patterns and their implications for counseling; 2) Jay Barnes, Messiah College, was asked to conduct a student development salary study; 3) the ACSD constitution was reviewed and several changes were suggested; and 4) nominations for the new ACSD executive offices were approved. There was also discussion on: reorganizing the organization which would include a task force/commission concept similar to ACPA; a Christian student development point of view; better utilization of past presidents; the career services network; and the new professionals task force.

ACSD is an exciting organization, and I hope that we have time to process some of these issues in more depth next summer at the national conference. I feel that there is not enough time given at the business meeting to discuss these issues, and we may need to give more opportunity for those interested to get involved in the discussion. If you have ideas regarding the effectiveness of the organization or suggested areas of involvement, please do not hesitate to contact me. I am very interested in hearing from you.

I trust your holiday was blessed and Christ-filled.

Norris Friesen
President, ACSD
Highlight on the ACSD 1992 National Conference

Faith Development

by Al Cureton

Introduction

In recent years there is emerging a recognition on the part of public educators to begin addressing the spiritual growth/dimension within the lives of our students. An article by three authors from the University of Wyoming appeared in the Fall 1987 issue of the Journal of College Student Personnel titled, “The Blind Spot Extended: Spirituality” (Collins et al., 1987). Collins, Hurst, and Jacobsen (1987) state that a blind spot exists on the college campus; the area of spiritual development in the life of a college student. Collins et al. (1987) believe that the spiritual development within a college student’s life must be addressed as intentionally as the cognitive, social, and emotional dimensions. Their intention, as stated in their argument, was to address spirituality, a person’s personal relationship with God, rather than religion which is an institutional mechanism.

For those of us working in a Christ-centered institution, there exists a relatively new theory that may be of some assistance to us as we seek to develop well-rounded and spiritually mature students.

Creation of theory

In recent years a new developmental theory has emerged identifying various stages of faith development an individual may experience in his or her lifetime. Dr. James Fowler is presently an associate professor of theology and human development in the School of Theology at Emory University. O’Donahoe (1980) distinguishes Fowler’s theory as a relatively new phenomenon in the field of religious education. Even though the theory was first published in 1976, its impact in the fields of religious education, practical theology, and moral development is considerable. Dykstra and Parks (1986) state, “Fowler’s faith development theory has become one of the most widely known and influential theories of human development having to do with faith and religious life. Its influence has been particularly strong among those who are responsible for thinking through and carrying out the ministries of education and care in the religious communities (Dykstra & Parks, 1986, p. 1).”

During the last decade numerous studies have been conducted seeking to validate or discredit Fowler’s theory (Furushima, 1985; Dykstra & Parks, 1986; Parks, 1982; Chamberlain, 1979; Ford-Grabowsky, 1987).

Fowler (1981) noted during his work at a place called the Interpreter’s House that people seem to progress through various stages of development in their faith as they increase in years. He noticed two key themes; first, the strong influence of early childhood on the formation of one’s life; and, second, the close relationship between one’s faith and one’s identity (Dykstra & Parks, 1986). Upon his return to Harvard he writes that he collaborated in great depth with Lawrence Kohlberg and other experts/researchers in the area of cognitive-structural theories (Fowler, 1976). This series of relationships, coupled with the influences of Piaget and Erikson’s theories of development and H. Richard Niebuhr’s views on faith, helped Fowler develop and form his own cognitive-structural theory of faith development (Fowler, 1976; Dykstra, 1986).

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

Dr. Al Cureton is Vice President for Student Life at Sterling College.
ments, or critiques on situations, experiences, or events begin to emphasize the dualistic presence in a person’s life. Hence, the need to learn how to balance the two areas simultaneously becomes stronger.

What leads an individual to Stage Five is the tension of dual realities. Childhood variables and new formed beliefs bring the person to a point of reconciliation in order to understand the complexities of traditions and new ideas.

Stage five conjunctive faith: This stage involves the integration of the worldview and identity which was emerging or repressed in stage four. Conceptual meanings are united with symbolic power. The past is reworked. The need emerges to reexamine one’s deeper thoughts or beliefs. One begins to recognize the ideals, myths, images, and prejudices embedded deep into their self-esteem due to their social upbringing and influence (Fowler, 1981).

Stage five comes only after years of experience and very few people will experience this stage early in their lives. Things planned that never happened, broken commitments, deep pain and defeat are factors which build the foundation of integration and understanding. A oneness begins to surround a person’s beliefs. Things are seen clearly as to their passive action, or inaction, which sometimes leads to complacency.

Stage six universalizing faith: This stage is attained by very few people. Stage six people exhibit qualities that challenge the status quo (Fowler, 1981). They are not concerned with survival, yet, have a zest for their beliefs. Things are seen clearly as to their perspective in understanding Fowler’s faith development theory. Her hypothesis is based on not only her experiences as a chaplain and a professor, but on the work and insights of Keniston (1973), Perry (1968), and Gilligan (1982). She quotes Levinson’s (1978) description of what he refers to in a person’s development as “novice adulthood” (p. 28).

Her argument, addressing the void in Fowler’s theory, revolves around the variable of “Locus of Authority.” The authority in Stage Three resides “outside.” The pattern shifts from outside to inside. The adolescent/adult makes the transition of recognizing one’s own responsibility for his/her actions and choices from dependence on others. Parks sees some mature students exhibiting a mixture of both outside (dependent) and inside (inner-dependent) behaviors, even several years after graduation (Parks, 1982).

Summary

It is the position of the writer that research in the area of spiritual development experienced by college students has been neglected and avoided. The writer believes that a new field of research and information is available to the profession and it must be pursued. Fowler’s theory provides groundwork to begin the process of research regarding this “new developmental area.” As educators in the field of student affairs we must be willing to address the possible “blind spots” that exist in the literature and initiate the process of intellectual inquiry.

**BIBLIOGRAPHY**


Some Good News About Campus Life

How involving Colleges Promote Learning Outside the Classroom

by George D. Kuh, John H. Schuh, & Elizabeth J. Whitt

The following article is an excerpt from a previous publication which appeared in CHANGE magazine (CHANGE, Vol. 23, No. 5, p. 49-55, September/October, 1991). This article has been reprinted with permission of the Helen Dwight Reid Educational Foundation. Published by Helldorf Publications, 4000 Albermarle Street, N.W., Washington, D.C. 20016. Copyright 1991.

Bad news about the quality of campus life seems to be everywhere. Alcohol abuse, hate crimes, physical assaults, and an absence of civility on campus have become routine stories in the press. Some of the stories make for sensational journalism; in other cases, the public reads simplistic descriptions of the inevitable acting out on campus of complex societal problems. Whatever the case, the incidents that make news, the ones behind "the erosion of campus life," have one thing in common: they occur most often outside the classroom. This fact contributes to their visibility, of course, but also to a sense that they are somehow out of the control of the administrators and faculty - except through the enforcement of rules and regulations.

There are some institutions, however, that have been able to create and maintain campus climates that promote educationally purposeful behavior on the part of their students. During the 1988-89 academic year, we identified and visited 14 colleges and universities that provide unusually rich out-of-class learning opportunities for their undergraduates.

We spent the equivalent of a week on most of these campuses, talking with nearly 1,300 students, faculty members, administrators, and graduates, reviewing hundreds of documents and observing the routines of campus life. Many of our findings we share here, confident that many of the properties of these "Involving Colleges" merit consideration by other institutions seeking ways to foster student learning and a climate of civility.

The properties of Involving Colleges work together in different ways toward different ends, depending on the institution’s mission, size, location, and student characteristics. Across the 14 institutions, however, three factors have a profound influence on encouraging students to participate actively in campus life: 1) a clear, coherent philosophy that sets expectations for student behavior and guides the development of campus policies and practices; 2) a campus culture that encourages student participation and loyalty; and 3) people committed to student learning who appreciate the importance of out-of-class experiences to the aims of the institution.

Philosophy

An institution’s philosophy determines "how we do things here"; it is the rationale for the means (policies, practices, standard operating procedures) by which an institution conducts its business and pursues its mission. A college rarely describes its philosophy in writing; indeed, faculty and administrators at most institutions are unaware of the assumptions and beliefs about human potential, teaching, and learning that drive institutional practices. But a college’s philosophy can be discovered by examining what people say and do in various settings and circumstances.

Although the philosophies of Involving College differ, they share three themes: 1) high expectations for student performance; 2) interpersonal distinctions (or the absence) consistent with the institution’s educational purposes and student characteristics; and 3) an unwavering commitment to multiculturalism.

An Involving College’s mission and student characteristics dictate how students are expected to behave, both in and out-of-the-classroom. An Involving College assumes that new students need a lot of information about how to act at college. Between the time a prospective student first expresses interest in attending the college and matriculation, the institution describes, in plain language, what it values and is trying to accomplish, what students can expect from the college, and how they are expected to behave. After new students arrive, orientation programs are used to explain standards and expectations for academic and social behavior. Concerned efforts are made to help newcomers feel welcome and to unequivocally affirm them as full members of the campus community. Students also learn what to expect and how to behave through informal orientation activities.
At the core of an Involving College's philosophy are values and assumptions that communicate caring and belonging to students and the importance of respecting all individuals as persons of worth and dignity. When an institution acknowledges basic human needs for social and psychological comfort, students sense they are full and valued members of the campus community, even in larger institutions.

It is almost impossible for a student at an Involving College to be anonymous. This is not to say that tragedies do not occur or that debilitating personal behaviors always are checked immediately by peer pressure, or that no one feels lonely. More often than not, however, the change in disposition of a roommate is noted and help is requested from one or more people who make up the “safety nets” that “catch” students having difficulty. These safety nets are more or less invisible, depending on the needs of students.

Embedded in the philosophy of an Involving College is an unwavering commitment to multiculturalism. Statements about the value of individual and group differences are made consistently and are supported by the development of subcommunities of students with similar interests of backgrounds. Some subcommunities are formal, such as living units organized according to cultural or ethnic background or academic interest, or student organizations based on gender, race, ethnicity, or sexual orientation. The rationale for enabling multiple subcommunities is educationally purposeful. For students to be successful and feel valued, they must have their interests and backgrounds acknowledged, legitimated, understood, and—as a longer-term goal—appreciated.

**Campus Culture**

There is a special quality about an Involving College, an intangible "something in the woodwork" that sustains the community. This "something special" is rooted in the institutional culture and dominant subcultures that promote involvement and a sense of ownership among members. Some of the most powerful cultural influences on student involvement are found in institutional history, traditions, language, and symbols.

The circumstances leading to an institution’s founding as well as the ways in which the institution has responded to crises and the upheaval of change send messages about where it places the importance of student learning and participation in the life of the campus community.

Traditions communicate important institutional values, maintain and renew the community by binding past and present lives with shared meanings and actions, and reinforce expectations for taking an active part in campus life.

Many Involving Colleges have an extensive vocabulary specific to the institution—what we call “terms of endearment.” Institutional symbols call attention to important values and elicit feelings of pride and identification with the institution. Various members of the campus community (presidents, senior faculty, upper-class students) bring institutional symbols into focus for members of the community, calling to mind the ideals to which they aspire.

**People**

People are the heart and soul of any enterprise, including an Involving College. Administrators, faculty, and other institutional agents are indispensable in creating a variety of positive out-of-class learning opportunities.

Presidents communicate the importance of student involvement in campus life by explaining events in the institution’s history that demanded students take responsibility for the quality of campus life and their own learning and personal development. They acknowledge the importance of, and assiduously maintain, relationships with students and student affairs staff—relationships that are characterized by trust, loyalty and mutual respect. Last, but certainly not least, they encourage faculty to spend time with students outside of class and model this behavior by participating in orientation events and eating an occasional meal with students.

**Summary**

Involving Colleges have a clear, coherent philosophy that communicates high but reasonable challenges for students, buttressed by an ethic of care. They deliberately accentuate or minimize status distinctions and espouse a clear, unwavering commitment to multiculturalism by enabling subcommunities, such as ethnic or academic theme houses, to flourish. A complicated web of cultural artifacts (history, myths, traditions, rites and rituals, language) underscores the importance of involvement and communicates to students “how the institution works.” Thus, in some subtle and some not-so-subtle ways, faculty, staff, and others promote student participation in educational out-of-class activities.

Involving Colleges offer some good news about campus life at a time when higher education seems to be overwhelmed by the bad news. But they do not provide blueprints for ensuring a high quality undergraduate experience for every student, nor are they models to be emulated by every college or university. Because something—a symbol, assumption, program, or policy—works (or seems to work) in one setting does not mean it will be effective in another. Nonetheless, administrators, faculty and staff at other colleges and universities would do well to reflect on how the characteristics of Involving Colleges could be adapted to their campuses to foster learning and civil behavior outside the classroom.

**Traditions communicate important institutional values, maintain and renew the community by binding past and present lives with shared meanings and actions, and reinforce expectations for taking an active part in campus life.**

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Note: The senior author, Dr. George D. Kuh, Professor of Education at Indiana University will be one of the keynote speakers at the 1992 National ACSD Conference at Huntington College. The editor of the Koinonia wishes to express appreciation to Norris Friesen for editing and obtaining permission to reprint this article.
Risk Management in Programming: Avoiding People's Court

Given the value student development places on involving students in campus life, there may be times when student injury is a possibility. Short of doing away with events such as intramurals, stress trips, and other physically challenging activities, colleges must do what they can to minimize the possibility of injury. Colleges and universities are typically held accountable for safety issues because of the special relationship that exists between the student and the institution. In reality, this relationship is similar to that of a landlord and tenant. Essentially, students surrender control of their protection to the university. Because of this, the college must supply a "reasonable standard of care". The well-known concept of in loco parentis has been rejected by the courts as a special relationship such that the above mentioned relationship has been used in most recent litigation. The courts view college students as adults out of the control of their parents. (Weeks and Sokolowski, 1991)

Students are therefore responsible for their behavior and not the college or university. This posture of the legal system has clearly kept many institutions from liability.

There are other circumstances that create legal problems for institutions. These circumstances are typically created by a college's inaction as opposed to its actions. Most student development professionals at private institutions understand the latitude given to them with the caveat that expectations and procedures be published in official documents such as handbooks, etc. Difficulties can arise when those published procedures or statements are not followed and students are in some way injured. In some cases colleges have been held liable for situations that involve what is called foreseeability of harm. These are most often potentially dangerous circumstances that have not been corrected and a repeat incident takes place which could have clearly been avoided if the institution had taken some form of preventative action. More often than not implementing a written warning or policy can change position of liability with regard to the college. As with any landowner, colleges and universities have a duty to inspect its premises for potential danger. This is another area of foreseeability that can be overlooked in programming activities.

Many small private colleges are asked to program on fields and other locations that may have some dangers hidden or otherwise. One other potential problem area exists when there is a misrepresentation of safety. When an event or activity or any aspect thereof is said to be safe and in reality is not, there exists a misrepresentation of safety. This most often occurs in situations where there is inadequate supervision and/or a poorly trained event leader. Students are often asked to place their trust in protection in the hands of the institution. Although they are responsible for their own behavior, students must experience a reasonable amount of protection.

The best offense is always a good defense. In other words, the best way to avoid legal action is to prevent an injury from ever happening. As acknowledged at the outset, it is not realistic to cease and desist from all activity programming. The answer is clearly risk management. Effective risk management takes time and pre-planning. Some areas of risk management to consider are:

1. Periodic activity field and facility inspection
2. Periodic activity policies, rules, and expectations revisions
3. Adequate training and supervision of student-led events
4. Use of liability releases for particularly dangerous activities (should be handled with legal counsel)
5. Periodic inspection of equipment, climbing ropes, electrical cords, etc.
6. Use of campus health professionals in situations where injury is a greater possibility

Colleges and universities have limitations to their responsibility for students. The importance of issues such as risk management go beyond whether or not a case might be won by a plaintiff, but whether or not there is ever a case in the first place. There are still some very significant costs related to just defending an institution in a case of liability. Resources that would be dedicated to such a defense would be a burden for the large university and potentially catastrophic for the small college. There is also the potential of poor publicity for the institution that may adversely affect areas such as recruitment, retention, and community relations.
In conclusion, it is apparent that individuals will bring suit more and not less. This trend in society has already had and will continue to have its effect on higher education. The question will always be how to respond. The most appropriate response seems to be to adopt a preventative approach. Scientists in the classroom laboratory do all they can to minimize the risks of the experiment. There are some risks that are obviously worthwhile because of the value of the results of the experiment. Student development offers a classroom of life experiments that must be carefully controlled. Because of the value of some experiments in life, all risks will never be eliminated. Those risks however must be given attention and care to insure safe discovery for students.

RESOURCES:

“CHEERS” PROGRAM

PURPOSE: To creatively provide students with information regarding alcohol use and abuse. To show students how some fellow students have been affected by alcohol abuse.

DESCRIPTION: Some students took an episode of Cheers and rewrote it so that it would communicate some incidents that were negative consequences related to alcohol use. Some staff people were chosen to play and dress the part of the actual cast members. Students were invited to come into the student center which had been transformed into the Cheers set. Non-alcoholic mixed drinks were served and the cast went through their lines as the evening went along. After the portrayal was complete three students shared their stories and one included a video tape of her car that she was driving when she was hit head on by a drunk driver. Another was a child of an alcoholic and she shared her ongoing struggle of life at home. Of any program dealing with alcohol education we have ever done, this drew the most students and got their attention better than the previous attempts.

RESOURCES: Students to write the script. Food service provided the drink supplies. Students to share their stories. Staff to play the parts of the Cheers cast. Fact cards about alcohol to be put on the tables.

PROMOTION: Table tents, posters, campus mailers, weekly newsletters.

STUDENT REACTION: Excellent.

STRENGTHS: This was a very current and attractive way to get students to an alcohol program. It provided a good environment for students to discuss the content following the presentation.

WEAKNESSES: There was not enough seating for everyone to be seated for the program.

CONTACT PERSON: Ron Coffey
Coordinator of Student Programs
Huntington College
Huntington, IN 46750
(219) 356-1029

HOT Promotional Tips

The following are two principles that have proven effective in promoting activities with students.

NEW AND IMPROVED: Use a new slant for an age old publicity form. Instead of just posting a poster, why not use a few posters to form some type of symbol related to the event. Simply design a poster, make several copies, and then choose an image symbolic of the event. This still gets your information across and will draw attention.

RUN FOR THE BORDER: Seek permission to border off a wall in a high traffic area where only Student Activities Information may be posted. Change the border periodically. For example, use the shape of a heart for February or a Christmas tree for December. The key is to change the border to keep it interesting.
Behind Closed Doors

by Mark Troyer

A skill development exercise designed to improve attending and confrontation skills for residence life staff.

Residence Assistants are often the foundation of nearly every residence hall program across the country (Blimling, 1981). Those RA’s constitute a large body of paraprofessionals who probably interact with more students than do student development professionals (Schuh, 1991). According to Winston, Ullom and Werring (1984) RA’s "need information about the development issues students face as a means of increasing effectiveness.” As Christian professionals we should be even more concerned about preparing our staff to meet the demands of a very difficult job.

In order to better prepare RA’s for some of the many development issues they may face with students, and to help them better develop skills in confronting and attending, the student development staff at Asbury College designed an exercise that gives RA’s “hands on” experience and practice in dealing with some of these issues. Each RA was given the opportunity to approach “real life” situations in a residence hall with live players (student development professionals) who represented students with various needs. The results were encouraging and the exercise will remain an integral part of Asbury’s residence life training program.

How It Worked

An empty hall in one of the residence halls was used and six rooms were set aside as the “target rooms.” In each room at least one professional staff member was placed to play the role(s) of the “student(s) in need.” RA’s were divided into small groups of five or six and sent down the hallway to one of the target rooms. On the doors of the target rooms were short descriptions of what they may encounter inside or simple instructions for the RA to play the RA role and proceed with the next scenario. This process took place until each group had visited all six rooms and each member of the group had the opportunity to be the RA and deal with at least one situation.

The Scenarios

The scenarios were chosen to provide a variety of different possible situations and to encourage RA’s to use the attending and confrontation skills that had previously been taught in training. A short summary of the scenarios used in the target rooms is listed below:

1. HOMESICKNESS: Note on the door simply said “just stopping in to say hello.”
   What the RA found inside was a distressed student who was dealing with being “on their own” for the first time.

2. ANGER TOWARD RA: This student had to be confronted about a prank that he had pulled that had caused some dorm damage. Significant to this scenario was that the student was very upset with the RA and felt like he was “out to get me” and was being unjustifiably unfair. The student was someone who had been caught numerous times doing similar “pranks.”

3. ROOMMATE CONFLICT: The RA in this scenario found him/herself in the middle of roommates who were not getting along and eventually through the course of the situation wanted to switch rooms. Issues of conflict mediation were the focus of this scenario.

4. INCONSIDERATE BEHAVIOR: This scenario dealt with the issue of unacceptably loud music very late at night. Particularly important to this scenario was the “first impression” issues of confrontation. How the RA initially approached the situation and how the conflict was concluded were key components of this scenario.

5. SUSPICION OF THEFT: Dealing with suspicion is perhaps one of the most difficult situations in residence life. In this scenario the RA has to talk with a student who had been seen coming out of rooms in which money had also been “coincidentally” stolen. Issues of suspicion, deception and correct procedure were important to this situation.

6. ALCOHOL IN ROOM: This scenario provides the RA with the opportunity to “accidentally” discover alcohol in a student’s room while simply visiting. Dealing with quick thinking, denial, and following campus policies are important aspects in this situation.

Processing the Exercise

Talking and debriefing the exercise is of utmost importance. After each scenario the facilitating professional discusses the situation with the small group. Things that are talked about are empathy, listening skills, communication, follow up, correct procedure and generally how the situation was handled. Students who were observers are encouraged to give their input and ideas on things the RA did well and things that could be improved on.

After the entire exercise has been completed the whole residence staff is brought together for another processing time. Students are given the chance to talk about their frustrations, accomplishments. Each student development professional is also given the opportunity to talk about their particular scenario and how it could or should be handled.

Evaluation/Results

Evaluations filled out after the training period showed that the RA’s were very pleased with the opportunity to put into practice some of the theory and skills they had earlier been taught. Ninety-nine percent of all students and professional staff members who participated gave the Behind Closed Doors exercise the highest ranking of “excellent” on a five point Likert scale. Comments such as “it really helped prepare me for the real job” and “I was a bit nervous at first but I’m really glad we did it” were common.

On a purely subjective level, the staff this year seems to be a bit more confident in the initial stages of their RA experience. Perhaps the “Behind Closed Doors” exercise has helped give the RA’s the initial practice and confidence to better prepare them for a successful year.

Mark Troyer is Director of Student Leadership Development at Asbury College

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Being careful is not enough

center and our health center, as well as from the stories of students themselves confessed in the privacy of my office, I am well aware of the fact that some students are sexually active. So I wonder, will they really believe that if it happened to Magic it could happen to them? Will this be the message that swings the pendulum away from blind belief in their own invincibility to the reality of the very possible consequences that may be theirs from engaging in unprotected sexual intercourse?

I don’t place much hope in this possibility. Knowledge alone does not guarantee changed behavior. We have been giving our students information about the risks of unprotected sexual intercourse for years. When I was a student, pregnancy topped the list withVD (venereal disease) a distant second. My friends and I knew sexual intercourse was risky, but we also knew many who took the risk. Now, in addition to pregnancy, students hear about a whole assortment ofSTD’s (sexually transmitted diseases) with HIV infection and AIDS leading the pack. None of this seems to have made an appreciable difference in the choices that students make. It didn’t work very well twenty years ago and it seems to work even less today.

A more important question that emerges from this media dialogue which I hope our students will grapple with has to do with the deeper tragedies. Because there is no cure for HIV infection, the death that accompanies AIDS is assumed inevitable for Magic Johnson. His infection is truly tragic. But the deeper tragedy has to do with the deceits with which we discuss sexual activity. We talk about safe or safer sex which means that protection (read: latex condom) is taken during sexual intimacy. But when we reduce sexual union to a purely physical act of selfgratification, we lose sight of its purpose and mystery. The one-flesh union of sexual intercourse was intended to bind man and woman together for life within the public commitment of marriage. When a man and woman commit themselves to a long partnership of total intimacy (emotional, social, spiritual, and physical), they are engaging in one of the greatest risk ventures that we humans know. And in order to take such a risk, we need the public commitment of a permanent, lifelong partnership—what we colloquially refer to as “getting married.” Within this context, sex was never meant to be safe; it was meant to be good. Outside of marriage, sex can never be safe, because no matter how well a latex condom can protect from disease transmission or unplanned pregnancy, there is no condom to protect our emotional, social, and spiritual vulnerabilities. Safe sex is a contradiction in terms.

This mystery of union of woman and man in marriage can only be anticipated before marriage; appreciation of this design of God can only occur within marriage where the mystery is savored yet never fully understood.

The final question that haunts me in this reflection is how will our students ever hear this message of holy sexuality in the midst of a societal cacophony that bombards them with sexual images, invitations, and incitements. The pattern of this world is unmistakably one of sexual indulgence. Preserving one’s sexual purity through abstinence is prudery; prudery is old-fashioned and foolish. The message of television, movies, music lyrics, videos, advertisements—even their hero’s of sports, media, or politics—is simple and clear: you are entitled to sexual gratification in any way that you can get and you are expected to pursue such gratification. Just be careful out there.

“Just be careful out there” isn’t bad advice, but it must carry a fundamentally different meaning for us Christians than it does for the unbelievers of this world. We must be careful not to be transformed to the pattern of the world. This means that we must resist the press of sexual pattern of our society by all means available to us. Obviously no small task since sexual messages seem to be almost everywhere we look. We must remember that the best way to resist conforming is to fill our minds and hearts with transformed images of truthful sexuality. And “just be careful out there” also means that we must be full of care for the victims of the sexual lies that entrap them. This world has never needed the good news of Jesus Christ more. We must be bold and persistent in proclaiming his truth that can free those captives from the deceitful bondage of gratuitous safe sex.

ACSD Placement Service

ACSD is pleased to again provide a placement service to all ACSD members. The placement service provides an opportunity for candidates to communicate their availability and for employers to list position announcements.

There are two ways to utilize this service: 1) Listing yourself as a candidate and/or employer in the Placement Bulletin which is published four times during the Spring semester; and 2) Utilizing the Placement Center at the ACSD National Conference. Opportunities are provided for potential candidates to connect with persons representing colleges with open positions during the conference.

Included in each Koinonia is a form which candidates and employers should use to submit any listings. (Note: It is wise to make several copies of this form now and keep in your files for future use) This year, for the first time, all listings will automatically be repeated in each bulletin, unless notification is given to withdraw the announcement. A post card acknowledging receipt of your listing will be sent for each listing submitted.

The following are the deadlines for submitting a new listing for each of the Bulletins: Winter edition: January 31, Spring edition: March 9, and Pre-Conference edition: April 27, 1992. A Bulletin is also printed on-site at the June, national conference.

We hope this service will be helpful to you. All listings and questions should be directed to: Jane Hideko Higa, Vice-President for Student Life, Westmont College, 955 La Paz Road, Santa Barbara, CA. 93108-1099, (805) 565-6028.

Safe sex is a contradiction in terms.

...how will our students ever hear this message of holy sexuality in the midst of a societal cacophony that bombards them with sexual images, invitations, and incitements.

Jinny De Jong is Vice President for Student Affairs at Calvin College
cially traumatic since there was often no time to say "goodbye", "I'm sorry", or "I love you".

As burden bearers for each other it becomes important to be able to sit with one another in our grief. To wipe the tears, to listen to the anger, to be a very present help in time of need. To disallow or to hinder the grief process, even unintentionally as did Job's friends, only serves to delay the healing. The process takes months, and even years. The process usually doesn't require intensive counseling, but rather understanding friends. Counseling can be of help when one is unable to grieve — not when one is grieving (except to only affirm one's grief and give permission to grieve).

Finally, the matter of moving from death to life. The wounds of grief heal but the scars remain. New tragedies may reopen old grief wounds for a time. Re-experiencing old wounds is not a sign of something gone wrong but rather the recapturing of an important memory. The old pain normally won't last too long and may even help us to bear the burdens of loved ones severely wounded by a more recent tragedy. If the relationship to the deceased was distant our sorrow will be short lived. Reminded again of the brevity and sanctity of life we face one another, perhaps more carefully now, and return to life. Frightened for awhile as we realize that we can control less then we had hoped. Yet most of us return to hope again. For those who were close to the deceased the journey is much longer. It takes time to remember the gifts a loved person has left for us. Many will be remembered in agony at first. An attitude, a saying, a smile, a belief, a way of doing things... these we cherish and keep as gifts. But it takes time. Eventually the bereaved are changed when death and life are somehow brought together as integral parts of a whole. Healing is a promise, but the scars of the wound are forever. Moving from death to life is aided by good friends who can "be with" the bereaved and avoid the need to "make it better" with a well intended cliche. Good friends help by listening and assisting with daily routines without being asked because they know. At times like these, good friends become the body of a living Christ. Eventually things most often do get better.

Getting better means having increased concentration for problem solving and studies. It means sleeping well and having energy again. It means valuing our lives and returning to the hope for the future. It means being able to enjoy the beauty and pleasure in life again — a sign that worship is returning. Actually it was never really gone.

**BONDING:**

**A Different Package for the Message of Relationships and Sex**

by Tim McKinney

Relationships and sex have always been a hot topic on the college and university campus. We show the Josh McDowell films, speak about the temptation of pre-marital sex and share with students the dangers of becoming a “couple” too quickly. These truths need to be shared with our students consistently, yet if you’re like me, you may feel as though you have run out of things to say, or feel you are saying the same thing over and over. You are seeing results from your labor, but are looking for a new package to share the positive message about sexuality, sex and relationships. The concept of bonding may be a tool you could use to communicate these important truths to your students.

Bonding may best be described as the glue God uses to join a man and woman together. It is an intense, emotional attachment which is difficult to break and to forget. The progression of bonding could travel in this way: visual contact, deep verbal communication, public displays of affection, private displays of affection, and sexual intimacy. Obviously, some steps of bonding are reserved exclusively to the married couple.

Zoologist and anthropologist Desmond Morris discovered the 12 steps of bonding through his observation of human relationships. These 12 steps are the predictable path a relationship will take, concluding with sexual intercourse. Dr. Donald Joy, of Asbury Theological Seminary, develops further the 12 steps and applies them in the life of the Christian. In this article, I will be giving a summary of Morris’ and Joy’s 12 steps of bonding, along with some of my own insights and observations.

The following is a summary of the 12 steps of bonding, with an overview written for each set of three steps:

**Overview of Steps 1 - 3:**

- Non-sexual in nature
- No touching
- Usually move quickly through these steps
- Lots of communication taking place
- The couple are side-by-side as opposed to facing other
- This is a good checklist for existing relationships; if these three steps are not being maintained, the relationship is probably in trouble.

1. **Eye to body:** This is the “Wow! Where have your been all my life!” look. You may have known the person for years, yet at this moment you notice them as though for the first time. Typically, this first look is stored in our memory as a still photograph which you will never forget.

2. **Eye to eye:** This is when you stare into the eyes of this person and hopefully discover there is mutual interest. Often the gazing goes on for some time before you catch their eye and you experience the cold sweat and embarrassment of being “caught.” At this stage the eye contact is brief, yet crucial. The eyes are the window to the soul, and much is revealed at this early stage of the relationship simply through the short, exciting look into the eyes.

3. **Voice to voice:** This is the beginning of verbal communication between the potential couple. It is innocent and sweet, nothing necessarily heavy or deep about these early verbbations. Often it takes place over the phone or in large groups of people, not in intimate romantic candlelight cafes.

**Overview of Steps 4 - 6:**

- Still non-sexual in nature
- The couple is side-by-side
- Communication is still a focus, but may diminish over physical contact
- Physical contact at this time is very innocent and if kissing takes place at all, it

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*Dr. Michael Lastoria is Director of Counseling at Houghton College*

*Tim McKinney is the Associate Dean for Residence Life at St. Paul Bible College*
is a peck on the cheek or a goodnight smooch. I am not saying that kissing is a necessary ingredient in a relationship. For many, it can hinder healthy communication by inducing the desire for more physical contact and less talk.

- Through this public display of affection, the two friends are now becoming a "couple." Physical contact often creates a gulf or a disconnection from the rest of their peers. Even a close, same sex friend knows when to "back off" from this new relationship being formed, and any other interested person will know that the touching between the couple signifies exclusivity in dating.
- Beginning in these three steps, there could be negative motives causing you to initiate or accept physical contact. The desire for attention and gratification of sexual desires are not good reasons to move forward in a relationship.
- What is presented in these steps is the potentially positive flow that a relationship may take. Understand, you do not need physical contact to have a healthy relationship which could lead to marriage. For many people, the physical touch leads them too quickly into physical or emotional intimacy which is far advanced of the actual pace of the relationship. The Bible is specific in the area of sexual intimacy and even in the power of our thoughts (Matthew 5:27-28). Caution must be exercised by each person in the area of physical contact so that sexual purity is maintained and that temptations and physical intimacy do not become the issue in the relationship.

4. Hand to hand: Holding hands at this stage is to tell the world, "We are a couple. Back off!" It is not so much romantic as it is a statement, a way to mark your territory. Yet the excitement and the dreams awakened through the touch of four square inches of skin can be staggering. This first physical contact, although basically non-sexual, creates a new mood and expectation for the couple.

5. Arm to shoulder: At hand to hand, you are still at a distance, touching only a few square inches of skin. The couple has now pulled tightly together, making the relationship significantly exclusive.

6. Arm to waist: A more intimate move toward the other's body takes place at this stage. Although still side by side, the couple is now sharing more, disclosing more than ever before. Often the desire to be physically close with your partner is also a way to draw them closer into your life emotionally.

Overview of Steps 7 - 9:

- Moving from step 6 to step 7 is a significant move. Dr. Donald Joy states it best: "It is during this sixth step, arm to waist, that enough of the life visions of each are disclosed that a decision about the future of the relationship is urgent. This is the 'last exit' on the pairbonding freeway. Any 'emergency exit' down the road will almost certainly leave skid marks of grief and pain through which both persons will need to work" (Joy, p. 47). In other words, it hurts to cross into step 7 and then back off! If you have ever broken off a relationship, you know what I mean.
- If a couple chooses to move into step 7 it is wise to consider whether their goals and dreams are compatible. Also, are they comfortable in their roles and do they believe they are good for each other? A couple should evaluate whether they are potentially good mates before passing into these advanced steps.
- The couple is now facing each other, close-up.
- Touching is intimate and often sexually stimulating, yet restricted to the non-genital areas.
- Sexual in nature

7. Face to face: French kissing and hugging is typically introduced at this step. This is the first sexually arousing encounter by the couple. If they have invested the time and energy on the first six steps, then deep communication can be achieved through less words. A look in the other's eyes is often all needed to know their partner's concerns, frustrations, wants and desires.

8. Hand to head: The head is perhaps the most vulnerable part of the body. We instinctively raise our hands or quickly jerk away when someone we do not trust attempts to touch our heads. A barber, a close relative, or someone you dearly trust and care about are those who have free access to the touching and caressing of your hair, ears, or face. The couple at this point has developed the trust and security in each other to allow this intimate behavior.

9. Hand to body: This is the touching or caressing of the body, excluding the genitals. I feel this step is absolutely reserved for the married couple. For the married couple, this is a wonderful perpetuating process of a mature relationship, lasting their lifetime. For the unmarried couple, this is asking for trouble, as this stage is a set-up for genital contact and ultimately sexual intercourse.

Overview of Steps 10 - 12:

- Absolutely, positively reserved for the married couple. These steps need the legal protection of marriage in order to protect the bond of the relationship.
- Absolutely sexual in nature
- Communication is mostly non-verbal

10. Mouth to breast: Humans are probably the only mammals that use their hands and mouth to enhance sexual desire. Other mammals are driven to mate, not because they are "turned on" by touch or caress, but because of the odor emitted by the female when she is in "heat." When the female is ovulating, her body naturally releases this odor so that she can be sought, impregnated and therefore, propagate the species. God made humans wonderfully unique so that we need the intimacy and the manual stimulation of a trusted mate in order to achieve maximum sexual proclivity.

11. Hand to genitals: The only untouched area up to this point is the genital region. The preparation for sexual intercourse is now complete.

12. Genital to genital: For the married couple, the bond has gone full circle when it ends in sexual intercourse. But please note: this is not the end of the bonding! A bond must be maintained and nourished through consistent communication, romance and intimacy. The steps need to be repeated and intensified as the marriage progresses. It also should be noted that humans may be the only mammals that naturally mate face to face. Again we see God's unique creation design, showing that intimacy is a face-to-face encounter between two people committed to each other. We should be willing to stare each other in the eyes during the most intimate of encounters.

I have given talks on bonding to college students many times and found it to be a different package for delivering the positive message of sexual purity, setting standards in dating, and dealing with old bonds from the past. Feel free to contact me at P.O. Box 577, St. Bonifacius, MN 55375 if you wish more information about how I present bonding to students. A more complete explanation of bonding is found in Dr. Joy's book, pages 36-53.

RESOURCES:
Appalachian Regional Conference

The Association of Christians in Student Development Appalachian Regional Conference was held on November 19, 1991 at Milligan College in Tennessee. Ten colleges participated in the event with over 100 students and professional staff in attendance.

The one day conference challenged those present to focus on the personal qualities necessary to be effective servant-leaders. Bill Kallenberg, Leadership Development speaker and consultant, presented material from his "Applied Principles of Leadership" seminar and related Biblical examples of those who made an impact on society.

Mark Troyer, Director of Leadership Development at Asbury College, shared an innovative multi-faceted program being implemented this year. A grant from W.K. Kellogg Foundation provided funds to bring together resources designed to enable students to progress through three levels of leadership skill enhancement.

John Elliott, song-writer from Nashville spoke to students on the topic of peer discipleship. He brought to their attention the difficulties one can expect and the various weapons the Bible describes to combat problems.

Dr. Fred Badders, Professor in Student Development at Appalachian State University wrapped up the conference with an emphasis on the qualities necessary for team building. His wealth of experience provided valuable insight into the exciting potential that exists within groups of students.

One of the refreshing aspects of the conference was the opportunity to interact with students and professionals from other colleges. An Appalachian Regional one day drive-in professional staff conference in late March or early April, 1992 is currently in the planning stages. Additional information can be obtained from Dwain Harwick, Appalachian Regional Director at (615) 652-4743, or John Derry at (615) 929-0116.

REGIONAL CONFERENCES

LAKE
January 24 & 25
Anderson University
Real People
Real Issues
Breaking the Silence

Keynote Speaker:
Dr. Sig Zielke
Clinical Specialist, Koala Hospital
for additional information contact
Linda Cummins (317) 641-4194

CENTRAL
April 3 & 4
Northwestern College, IA

Keynote Speaker:
Deb Lacey
Vice President for Student Life
George Fox College
for additional information contact
Steve Beers (712) 737-4821

FUTURE ACSD NATIONAL CONFERENCE SITES

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

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

ACSD Executive Committee

PRESIDENT ELECT
Norris Fiesen
Dean of Student Dev.
Huntington College
Huntington, IN 46750
219-356-6000

PRESIDENT ELECT
Tim Herrmann
Assoc. Dean of Students
Taylor University
Upland, IN 46989
317-998-5344

VICE PRESIDENT
Jane Hideko Higa
Vice Pres. for Student Life
Westmont College
955 La Paz Road
Santa Barbara, CA 93108
805-565-6028

SECRETARY
Sharon K. Mejer
Asst. Dean, Student Affairs
Lutheran College of Health Professions
535 Home Avenue
Fort Wayne, IN 46807
219-458-2900

EDITOR
Jim Krall
Dean of Students
King College
1350 King College Rd.
Bristol, TN 37620
615-652-4740

TREASURER AND MEMBERSHIP CHAIRPERSON
Jack Braun
Vice Pres. of Student Dev.
Tabor College
400 South Jefferson
Hillsboro, KS 67063
316-947-3121
“Now faith is the substance of things hoped for, the evidence of things not seen.”

Hebrews 11:1

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

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

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

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

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

EDITOR
Jim Krall

LAYOUT DESIGN
Sharie O’Dell