4-1990

Koinonia

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Empowerment Model
C. G. Kors

Judy and Jack Blaswick of Fuller Theological Seminary suggest a Christian leadership model that is comprised of four stages—Covenant, Grace, Empowering, and Intimacy. It is this author's purpose to suggest that at the Christian college it is possible to promote a leadership style in students that empowers them in an atmosphere of grace and forgiveness. The student life professional should work toward avoiding paternalistic and authoritarian approaches or an "in loco parentis" model. He/She needs to learn to let go of personal structuring behavior in an effort to "empower" students. This is accomplished by means of personal witness and the modeling of caring supportive behavior.

The philosophy and model that ultimately control the approach of student life professionals at Christian colleges is often a conglomeration of various parenting styles learned over the years. Seldom is much thought given to what it is that actually causes persons to approach a certain discipline matter in one way and a developmental program in another manner. If asked, many individuals will say that their style is very much an eclectic approach with very little thought put into the basis for their actions.

Questions such as—"Why do we inform everyone of college rules during orientation week?, Do we correctly approach Sunday observance when we encounter those who resist traditional habits for that day?, or What is the purpose of going on a wilderness experience with student (Continued on page 2)
leaders before the academic year begins?" are seldom asked. My experience has been that if such questions are asked, most answers are less than adequate.

At Christian colleges the premise of the leadership style chosen should be scripturally-based and "characterized by an attempt to empower, rather than to dominate and control" (Balswick & Walter, 1988). As members of a Christian community we are persons living in covenant with God and other individuals. In so doing we accept law and recognize that law, or the rules of living, are found in the form of patterns and order demonstrated by the mature Christians on campus. Relationships with those in leadership exemplify the life of grace, the maturity and bondedness (intimacy) of covenant, and the empowerment found in independence.

THE CHRIST IS NOW HERE.

Balswick and Walter (1988) define "empowering" leadership as "the affirmation of another's ability to learn and to grow and become all that they are meant by God to be--mature in Christ." As student life professionals we so often feel obliged to be in total control of all that the students are involved in. This control is often sought by the acquisition of power and by asserting one's authority on the "lower-in-status" students. Balswicks (1987) suggest that for Christians, Jesus has redefined the understanding of leadership power.

"Jesus rejected the use of power to promote oneself over others . . ." (Balswicks & Balswicks, 1987)

The route to choose in "empowering" students at a Christian college is therefore to be found in the covenantal relationship between Christians and God as well as Christians and Christians. The covenantal relationship will result in a "communion" approach to student life. Communion is influenced by: (1) the quality of the staff's socio-emotional support; (2) the amount of the student life staff's task control and structure; (3) the content of the messages that are being communicated; and (4) the amount of contact that is required to develop sincere-mature relationships.

The maturity-empowering model of Christian student leadership explains how the maturity and empowering of a student leader might occur. The process is dynamic in that the socio-emotional support of professional staff members must increase for maturing and empowering to take place, but it will diminish as the delegation of tasks begin to increase and the student leader's independence is granted. The initial covenant relationships a student brings to college are developed to a level of intimacy and trust resulting in independence--empowerment.

At Redeemer College the process is planned in the following sequence: (1) information is presented, the guidelines for campus living are articulated; (2) the information is integrated into a working model where the concept of personal discretion and responsibility are introduced; different case studies, role plays, and scenarios are investigated and dialogue regarding alternatives is encouraged; (3) an experience with staff and students is then scheduled, at present we go interior canoeing and camping as a group in the Canadian north, the staff models proper lifestyle in a very down to earth manner where conditions are the same for everyone and mutual cooperation and respect is required for the group to get through four days in such an environment; and (4) school begins and the student leaders lead their peers through the day-to-day activities of life at the college. The goal is to facilitate maturity and empowerment in a discretionary manner with those students placed in their charge.

The key component of this model is that trust is built between staff members and the student leaders.

"Jesus rejected the use of power to promote oneself over others . . ."

Whereas our initial goals are education and commitment, the later development of maturity and trust allows staff to send the student leaders out to make decisions and lead others. Student leaders will perform tasks with a high maturity level as a natural expression of their Christian faith. The staff will continue support and control up to a certain level in order to achieve maturity of the student, but at a certain point the staff member lets go because continued high support could be perceived as paternalistic or as a lack of confidence and thus hinder further development. The appropriate image here might be that of a mother eagle pushing her little ones out the nest. If the baby eagle is ready will fly and it is on its own, if it is not, the mother will swoop down and rescue the little one only push it out again another day.

The "maturity-empowering" model allows for discipline when it is necessary. Informing, educating, high support and high control are necessary components of empowerment which allow student life professionals to exemplify and communicate proper lifestyle. If discipline is done in love and in an authoritative manner the student under discipline will grow and taste for him/herself what the result of covenant living involves. Rollings (1988) writes in regard to discipline: "One obvious analogy is that of the parent. I am not, at this point, looking for movement back to the "in loco parentis" model of student development in its restrictive 'we've got to control these irresponsible kids with these wild hormones' sense. But it is true that a good parent is the one who is loving, caring and supportive, yet also has the responsibility to discipline with..."
forward-looking consequences that teach wrong behavior is non-productive. The other analogy is the God of all grace, who has forgiven those who turn to Him in faith, but still disciplines his children for their good. If we intend to be godly student development professionals, we need to be like God in our philosophy of discipline."

The "maturity-empowering" model is subject to the influence of student life staff support and college administrative control. High support and high control will produce an authoritative socio-emotional student leadership style. High control and low support will produce the less desirable authoritarian style. Low control and high support will produce a permissive style and low control and low support will result in a neglectful relationship. The higher the control (which could come by way of discipline) and support the stronger the "empowerment" level.

The result of the "maturity-empowering" model is the combination of two aspects of student leadership style: action/contact and content. High action/contact and high content will produce a discipling relationship. Low action/contact and high content will produce a teaching relationship. High action/contact and low content will produce a modeling relationship and low action/contact and low content will result in a neglectful relationship. An ideal melding of high action/contact and high content will produce a "communion approach". At the communion level student leaders are concerned for the total development of those students for whom they are responsible.

As action and content/contact increase the empowerment level of the students will in complementing fashion increase as well. This increase will continue through to the peak of the empowerment curve and further through the modeling/participation level (See Fig. 1) where the momentum of the relationship will allow for independence on the part of the student. In independence the student will achieve maturity and power.

It is my belief that student life professionals can achieve great success in developing leadership skills in students by educating, joining with the students, and delegating tasks. This process is a dynamic method of empowering the student as an individual and as an interactive member of the Body of Christ. In communion, members of the college community increase in maturity and become empowered believers in service to one another and to God. Communion is accomplished by means of the mutual love individuals have for one another as neighbors since they are brought together on a Christian college campus by God's covenantal love and grace. That does not exclude the role of disciplinary action on the part of student life staff, rather it becomes a regular part of the nurturing and controlling nature that is envisioned in this empowering maturity model.

The Balswicks (1987) explain the empowering process well in the following excerpts: "The empowered (student) is not one who is "good" and refrains from doing "bad" things out of a fear of getting caught, but rather one who does the honest and right thing because he or she values others and seeks to be responsible for his or her actions. We need to be reminded that the key to the (student life professional's) authority lies not in external control, but rather in internal personal control that (students) integrate into their personhood."

**The "maturity-empowering" model allows for discipline when it necessary.**

This model will result in empowered individuals who in community will share a personal living faith and commitment to Jesus Christ and the lifestyle to which He calls every person. (see fig.2)
For more information on the maturity-empowering model you may write to: C.G. Kors, Redeemer College, Ancaster, Ontario, Canada, L9G 3N6.

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**NAME CHANGE**

From: Small College Activities Resource Gathering Organization.
S'CARGO'
To: Coalition of Christian College Activities.
C0CCA

* For more information, contact Ron Coffey, Huntington College, Huntington, IN.
Fig. 2

APPROACHES TO STUDENT LIFE AT A CHRISTIAN COLLEGE

<table>
<thead>
<tr>
<th>APPROACH</th>
<th>CONTACT</th>
<th>CONTENT</th>
<th>COMMUNION</th>
</tr>
</thead>
<tbody>
<tr>
<td>GOAL</td>
<td>Orientation &amp; Retention</td>
<td>Solid Beliefs</td>
<td>Orient, Include &amp; Commit</td>
</tr>
<tr>
<td>ATTITUDE OF STAFF* &amp; ADMINISTRATION</td>
<td>Prevent Alienation</td>
<td>Communicate Correct Doctrine/Beliefs</td>
<td>Concern for total Development</td>
</tr>
<tr>
<td>ROLE OF STAFF* &amp; ADMINISTRATION</td>
<td>Coach, Plan, Police, Chaperone</td>
<td>Educate, Teach</td>
<td>Befriend &amp; Mentor Discipline</td>
</tr>
<tr>
<td>TYPE OF PROGRAMS</td>
<td>Sports, Activities, Skills Development, Exercises</td>
<td>Bible Study Instruction</td>
<td>Adult Modelling, Staff &amp; Student Proj.</td>
</tr>
<tr>
<td>EFFECT ON STUDENTS</td>
<td>Stay &amp; feel a sense of belonging</td>
<td>Understanding of Christian Identity</td>
<td>Personal living faith &amp; commitment to Christian life</td>
</tr>
</tbody>
</table>

* = Staff includes student leaders such as Resident Assistants (R.A.s) once the orientation program has been completed. This model assumes the maturity-empowering model for the R.A.s as student leaders.

(Dilemma: New Age Infiltration)

are waiting for. In reality, however, the name "Maitreya" refers to none of these religious leaders. Instead, "Maitreya" is, according to Buddhist doctrine, supposed to be the fifth reincarnation of Buddha. Why does the newspaper ad refer to him as the "Christ"? Is this just a ploy to deceive the West into accepting a false messiah? Who is this Lord Maitreya, who calls himself the Christ? And, even more, what is this New Age all about that he is supposed to inaugurate?

In the gospel of Matthew, Jesus warns his disciples that there will be many false "Christs" and false prophets who will appear and perform great signs and miracles designed to deceive the world and woo people away from the true savior (Matthew 24:23-24). The Lord Maitreya is merely one of many who has made the ultimate claim in order to be considered the ultimate person on this earth. Dave Hunt, New Age researcher and writer, says that this "Christ of the New Age" is a messianic myth which promises to the world "that a superman who fully demonstrates the Christ Consciousness (infinite human potential) will one day take control of the world." He goes on to say that "he will capture the imagination, allegiance, and worship of all humanity, because he will be at once the embodiment of New Age theology and the living proof that we can all attain godhood if we follow him" (Peace, 97). It is interesting to note that the world will follow this leader not just because they see him as an incarnation of God, but because he will promise to show them all how they, too, can become God. As we shall see, although there is a great diversity in practices and rhetoric, this desire to be God is the central focus of the New Age Movement.

Before this primary teaching of the New Age can really be understood, it will be helpful to understand the background of this movement. In the last 100 years there have been what the noted Christian scholar Os Guinness calls the "stirrings in the West." At the heart of this movement has been the rejection of Christianity, Judaism, and even anti-spiritual Humanism, (while retaining the core of humanism, the worship of self). True Christianity cannot abide with a creed that teaches that man and God are the same. More and more people are becoming involved in astrology, witchcraft, satanism and even ufology. Channeling, astral travel, psychic healing, meditation and a host of other practices and techniques are tearing people away from their Judeo-Christian roots. The second stage of transformation that Guinness refers to, "stirrings in the East." Recently, the West has been flooded with gurus from the eastern mystic traditions who have gathered around them millions of devoted disciples who have made the paradigm shift from a western, Judeo-Christian worldview to an eastern one. This resurgence in eastern philosophies centers around the false hope that we can become our own god and therefore do away with the True God of the universe. This philosophy can be understood as a progression of steps toward divinity. The foundational step is centered around monism, which teaches that all
things are **One**. There is said to be a force that permeates all things and makes them interdependent and interpenetrating. The second step is **pantheism**. This word is composed of two Greek words: *pan* refers to "all," and *theos* refers to "God." Thus, in the New Age doctrine is the belief that God is in all things, even man. The third step, I refer to as **selfism**. If all is one, and all is God, such that man and God are one, then it is no real step at all to claim that I am God, and that is exactly what the New Age believes. In her movie, "Out on a Limb," Shirley MacLaine came to the conclusion that we are all God. As she stood on the beach facing the Pacific Ocean with her arms outstretched she chanted "I am God, I am God, I am God." In light of her later works, it almost seems as if she were trying to reach all of her listeners and say "come, follow me, and you will discover that you, too, are God." This is the primary teaching of the New Age, and it was one of the primary lies with which Satan wooed Eve in the Garden of Eden: "You shall be like God...." In this way, then, the New Age is really not that new at all. It has been around since the first humans walked on this earth that God created. The problem today is that the New Age promise of personal godhood is enticing millions away from the True God and leading them down a path of personal destruction. One way that we can measure the extent of this insidious philosophy in our society is by examining the infiltration of these ideas into various aspects of our culture. In many ways, this new worldview has permeated all aspects of our society (see The Aquarian Conspiracy, by Marilyn Ferguson, pgs. 23-24, 40-41), but we will look at only two of these: Education and Christianity.

"... always being ready to make a defense to everyone." I Peter 3:15.

Gene Seely, an ordained United Methodist minister reveals that he is ready to accept the divinity of all men: "Could it be that we are not sinful at the core of our being after all, but divine? Are you and I really 'gods in the making,' each of us to be realized when we become one with the Father within?" (Lutzer 115).

This type of questioning from the pulpit is not uncommon. Dr. Rodney R. Romney, senior pastor of the First Baptist Church of Seattle, Washington. After writing that Christ "was not God and never claimed to be" (He was merely the "Way-Shower to God"), he invites fellow Christians to follow the "Way-Shower" in order to "discover the fullness and splendor of your own Christhood" (Cumbey 172-173).

Douglas Groothuis, the author of Unmasking the New Age, warns us that "the simple truth is, if we do not confront the world, we shall be conformed to it" (53, cf. Romans 12:2). I have outlined three areas where Christians can confront the impending danger of the New Age:
We need to BEWARE, BE AWARE, and BE PREPARED.

First of all, we need to BEWARE of the dangers involved in the subtle poison of the New Age ideas. They are deceptive to the point of even fooling many who call themselves "Christians." The apostle Paul warns us in Colossians 2:8 that we should "see to it that no one takes [us] captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ."

Erwin Lutzer when he encourages us to see the New Age as a New Opportunity for winning lost souls into the Kingdom.

We need to BE AWARE of what is happening. When we understand the nature of the New Age and its ultimate purpose (a millennium without Christ and without Christians). We must confront it. Paul reminds us in Romans 1:25 that these people have "exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever." We need to be aware of the teachings of the teachings of the New Age, so that we can reach the lost with the truth. We need to BE PREPARED. Peter admonishes us to "sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks [us] to give an account for the hope that is in [us], yet with gentleness and reverence" (I Peter 3:15). If we understand the issues involved and have answers for those New Agers who come to us, as well as for those Christian in the pews who are wavering between worldviews, then we will have a much better chance of winning this battle (see Ephesians 6:10-18).

I am convinced that the main reason people are turning to the New Age is because they do not know the TRUE CHRIST of Christianity, and the Church is not doing its job of proclaiming this Christ. With an adequate understanding of the New Age and of the true Christ, with a proper apologetic approach, and with much prayer, we can win this battle. Rather than feel defeat at the beginning of our efforts, we should adopt the mindset of Erwin Lutzer when he encourages us to see the New Age as a New Opportunity for winning lost souls into the Kingdom. It is evident by the millions of people running lemming-like into the great sea of promises held out to them by the New Age leaders that there is a deep spiritual desire for truth in this nation. It is up to us as to whether we spend the next forty years in the wilderness or whether we encamp around Jericho until it falls.

* This article is a condensation of a booklet entitled The "Christ" of the New Age. If you would like more information about this book, or about the New Age in general, please contact the author at the following address:

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(803)754-4100

A Special Note from the Editor.

For the past 4 years, I have had the privilege of editing the Koinonia. It has been a challenging and rewarding experience. I have had the opportunity to work with committed and creative people on ACSD's Executive Committee and have met numerous new (as well as seasoned) professionals at the national conventions. The position has provided me with an opportunity to encourage some of you in your formation of ideas, to solidify some of my own thinking in the area of student affairs, and to challenge ACSD members to consider their position on various issues. It is with a real sense of mixed emotions that I turn this responsibility over to the next editor.

Thank you for the privilege of serving you in this capacity.

Darrel Shaver

NOTICE!

Because of a schedule conflict, Montreat Anderson has had to withdraw their offer to host the 1991 ACSD National Conference. The conference will be hosted by Barry Loy and his staff at Gordon College, Wenham, MA.

NOMINATIONS FOR ACSD EXECUTIVE COMMITTEE

Due to the fact that this has been a transition year for so many, the executive committee, after contacting several qualified individuals, was unable to find two additional people to run for the positions of Vice-President and Treasurer. Therefore two very qualified people are running unopposed. If you are willing or want to suggest someone to serve on the executive committee, contact Deb Lacey, or any of the other executive committee members at the ACSD National Conference (Calvin College).
CONFERENCE SPEAKERS

Mary Stewart Van Leeuwen
- leading Christian scholar in gender studies and professor of Interdisciplinary Studies at Calvin College
- Fellow of the Christianity Today Institute

Michael Kelly Blanchard
- a contemporary psalmist who writes and sings songs of our broken and blessed hearts
- featured artist and retreat leader for Quail Ministries
- recent album releases include Be Ye Glad and Holy Land of the Broken Heart

Richard P. Keeling, M.D.
- Director, Department of Student Health, and Associate Professor of Internal Medicine, School of Medicine, at the University of Virginia
- past president of American College Health Association, Chairman of ACHA Task Force on AIDS, and editor of AIDS on the College Campus
- the nation's foremost expert on AIDS and college students

Lewis B. Smedes
- author of numerous books including Sex for Christians, Love Within Limits, Forgive & Forget, and Caring & Commitment.
- professor of Theology and Ethics at Fuller Theological Seminary in Pasadena
- his Christian warmth and wisdom make him a highly regarded returner to ACSD

Pre-Conference Workshops

ZAP-Interviewing
Steve Resch, M.A., M.S., Krannert Graduate School of Management, Purdue University
ZAP is an acronym for Zesty Anecdote Presentation.
This workshop will train student service professionals to prepare and train their students for the employment interview. It is a unique, behavioristic approach designed to fill students with confidence by providing a framework in which to organize honest responses. Since Steve developed this model to remove the mystery from the interview, thousands of students have been trained in targeted interviewing and have been successful in employment interviews.

Current Legal Issues
Keith Walker, J.D.
The impact of new laws and liabilities continues to expand the necessary sensitivity of higher education to legal concerns. This workshop will give a private college perspective on legal issues pertaining primarily to student life outside the classroom. Included will be such topics as contractual relationships with students, campus safety, harassment, and institutional record keeping. Keith is a partner with McShane & Bowie and general counsel for Aquinas College in Grand Rapids.

Designing Alcohol Programs
Bill Paxton, M.S.W., and Paula Maas, M.A., Project Rehab (a substance abuse prevention agency)
Underage drinking, alcohol policy violations, alcohol abuse, off-campus drinking parties—these are issues that colleges and universities increasingly face in their student populations. This workshop will take an interactive approach to the designing of comprehensive alcohol programs, including policy, education programs, staff training, and assessment of campus environments. Bill and Paula are experienced alcohol educators with special interest in college populations.
A FIRM FOOTING & A NEW SONG

He has “set my feet upon a rock” and “put a new song in my mouth.”
Psalm 40:2-3

KOINONIA
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June 4 - 7
1990 ACSD Annual Conference
Calvin College
Grand Rapids, Michigan