Koinonia

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EMERGING TRENDS: IMPLICATIONS FOR THE FUTURE
DR. ERNEST BOYER

Dr. Boyer currently serves as a senior fellow of the Woodrow Wilson School at Princeton University, and also serves as the education columnist for the London Times. For three decades he has devoted his career to the advancement of education, and has authored two widely-acclaimed books: High School and College: The Undergraduate Experience. Dr. Boyer earned his Doctor of Philosophy degree at the University of Southern California, and holds honorary degrees from eighty-five colleges and universities around the United States.

Because I've been asked to provide a backdrop for the ACSD conference, I shall try to range across issues that touch on both the academic and "the non-academic," since these two pieces must be put back together. During the past three years, we at the Carnegie Foundation have been looking at undergraduate education. Throughout our study, I was struck time and time again by the great diversity of American higher education, by the openness to ideas, and by the sense of freedom on our campuses. The Carnegie Commission concluded that the American system of education, with its diversity and openness is the envy of the world. I have also reached the conclusion that we are now living in the most stimulating and

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EXECUTIVE COMMITTEE MEETS IN CHICAGO

The Executive Committee of ACSD meet in Chicago, Oct. 25-27. Don Boender (President) began the meeting by reading from Romans 1:8-11. He emphasized how important we were to one another. The meeting was attended by Don Mortensen (Vice President), Deb Lacey (President-Elect), Scott Makin (Secretary), and Darrel Shaver (Editor). Tim Hermann (Treasurer) was unable to attend because of an illness in his family.

The Treasurer reported that ACSD is continuing to grow in membership, it has increased from 529 in 1987 to 591 in 1988.

The committee asked the President to pursue the possibility of establishing an ACSD archives at Calvin College.

The Vice President reported that this past year 70 candidates and 74 positions had been listed with the ACSD placement service.

The Moody Bible Institute staff joined our meeting to discuss in detail the 1989 National Conference. Three pre-conference workshops are being proposed to address the following issues: career development, developing an AIDS policy, and the New Age movement.

A proposed change in Article II of the ACSD Constitution was approved by the committee. The revised Article is printed else where in the Koinonia and will be voted on at the annual conference. Scott Makin presented a rough draft of an ACSD National Conference Manual. This manual will aid future host institutions plan for and conduct a national conference. Scott will bring a preliminary copy of the manual with him to the Moody conference.

The meeting was concluded with prayer and a heartfelt desire to see one another is June 1989.

THE DIFFERENT DRUM
BY SCOTT MAKIN
Book Review

Editor's note: Scott Makin's comments will be presented in two parts, part one as a book review giving a brief summary of Peck's concepts, and part two will be printed in the April issue of the Koinonia. This second part will explore how some of Peck's concepts have enhanced the training of resident directors and resident assistants at Indiana Wesleyan.

I read M. Scott Peck's book, The Different Drum: Community Making and Peace, because I was intrigued by the title. It includes two of my favorite topics, "community" and "peace". As I began reading, I became increasingly fascinated by Peck's perspective on these topics. In the first part of the book, Peck recounts his own journey to "community". He then discusses one of the key elements working against community in our nation—"rugged individualism". He states:

"Thus...the problem - indeed, the total failure - of the 'ethic' of rugged individualism is that it runs with only one side of this paradox, incorporates only one half of our humanity. It recognizes that we are called to individuation, power, and wholeness. But it denies entirely the other part of the human story: that we can never fully get there, and that we are, of necessity in our uniqueness, weak and imperfect creatures who need each other".(56)

Peck challenges us to seek a new ethic which he calls "soft individualism". In order to truly be ourselves we must develop relationships that share the things we have in common: "our weakness, our incompleteness, our imperfection, our inadequacy, our sins, our lack of wholeness and self-sufficiency". (58)

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GREAT LAKES REGIONAL CONFERENCE

Redeemer College in Ancaster, Ontario was the site for the ACSD Great Lakes Regional Conference. The conference theme was "Learning to Serve" and Redeemer served as a very competent host. David Benner, from Redeemer, provided the pre-conference address entitled: "On Being a Counselor: The Priority of the Person". Dale Cooper, Chaplain of Calvin College, presented two addresses: "In Celebration of Wonder: The Opening of the Christian Mind" and "Satan's Two Clever Traps, God's Two Directional Grace." The conference was attended by 207 participants: 54 professional and 153 students with 18 schools represented. A special thanks to Dean Cor Kors and the Redeemer staff for a job well done.

-Jerry Davis

SOUTH CENTRAL REGIONAL CONFERENCE

How do you deal with RA burnout? What are appropriate ways of dealing with student permissiveness? These are a few of the topics covered during the South Central Regional Conference at John Brown University, November 4-5. Participants expressed a feeling of renewal and support gained from the group work and new relationships they experienced at the conference. Activities began Friday night and concluded Saturday afternoon. Many at the conference remarked that it should have continued for another day since our get togethers are infrequent and are of so much value. The conference concluded with a time of sharing and prayer which provided a fitting level of recommitment to each participant’s ministry. As the folks from Southern Nazarene University, Letourneau College, Mid America Bible College, Bartlesville Wesleyan College and John Brown University departed the conference they did so with the agreement to meet in Chicago for the National ACSD meeting and there plan for the next regional. -Lee Demaraia

BIRTH OF A NETWORK
BY KEN SOPER

At each of the last three ACSD annual conferences, I found only a small number of career planning and placement officers (CPPO’s) attending. Most of them were new in their positions. I also noticed that CPPO’s from Christian colleges who had been in their positions for a few years did not attend the conference or belong to ACSD. Consequently, there was no "forum" for dialogue and cooperative efforts among CPPO’s at Christian liberal arts colleges and Bible colleges.

I discovered that these CPPO’s were eager, even thirsty, for information, resources, and dialogue to help them in their responsibilities. The Christian College Coalition (based in Washington, D.C.) was eager to locate people who had developed Biblically-based career planning and decision-making materials and programs. Consequently, I began discussing the need for cooperative efforts with several individuals from various organizations.

Another issue I had been thinking about was that of helping graduating students look for jobs and career information in geographic locations far from their home campuses. I also wanted to help students from other Christian colleges who were looking for jobs near my campus. I knew not all of our graduating students would be able or want to fill all the openings in our area, so I began sharing job information with walk-ins from other colleges. I periodically mailed our job vacancy bulletin/career newsletters to other colleges. Many of these institutions began to send their newsletters to me.

As a result the idea of a "network" of CPPO’s was born. Since ACSD represented the only broadly-based national association of Christians working in student development, the idea was brought to ACSD's Executive Committee in the form of a grant proposal in the late summer of 1987. The Career Services Network Reciprocity Booklet 1988-89 (CSNRB) was published in July of 1988. (To obtain a copy, contact Ken Soper at Ball State University, 317/285-1522.) Seventy seven colleges and universities offered to participate in the networking program. It is my hope that this is the beginning of several beneficial cooperative efforts between institutions within ACSD.

A network of this type makes sense, both from a practical as well as a theological perspective:

- collaborative efforts make better and wider use of resources and time (note the growth of regional job fairs in Minnesota, Illinois, Michigan, and)

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Theologically the Network can help us:

- assist new from which to draw ideas for needed share precious resources as good stewards;
- CPPO's function more like the body of Christ, each
- If you have workshop ideas or suggestions to get a "running start" in their new responsibilities (Gal. 6:9-10);
- assist students in finding God's place for them in the world of work, be it as "salt" in the secular market place or in professional Christian service/ministry.

Having now identified who and where we are, CPPO's have an opportunity to grow, both professionally and as members of Christ's body. As we go about our daily work we are to be people called to help others 'fulfill their design' as God's workmen created for good works. Begin by obtaining a copy of CSNRB and then contacting others on the Network to get acquainted and share ideas and resources. Think about programming for and plan to attend the ACSD annual conference at Moody Bible Institute, June 5-8, 1989. A special pre-conference workshop on career planning and placement is being planned. If you have workshop ideas or suggestions for the ACSD conference, please contact Ken Soper, 317-285-1522 by Jan. 15, 1989.

CONSTITUTIONAL REVISION

The following is a proposed revision to the ACSD constitution. The revision will be voted on at the 1989 ACSD annual conference at Moody Bible Institute, Chicago, IL.

ARTICLE II

Purpose
1. To promote professional growth and provide opportunity for Christian fellowship and exchange of ideas.

2. To integrate the use of scripture and the Christian faith in the student development profession.

3. To provide various services for the membership.

Article II currently reads:

The purpose of this organization shall be:
1. To stimulate fellowship, group study and to share mutual experiences.
2. To emphasize the use of scripture and the scriptural principles in student development.
3. To keep abreast of trends and developments in the field of student development services and disseminate pertinent information.
4. To provide a united voice for recommendation to member schools.

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MULTI-CULTURAL STUDENT LEADERSHIP CONFERENCE

On April 8, 1988, over sixty students from various Christian colleges and universities gathered for the First Annual National Multi-Cultural Student Leadership Conference held at Messiah College in Grantham, PA. The three day conference began Friday evening with a semi-formal banquet. The keynote speaker was Carl Rowan, a syndicated columnist for The Chicago Sun Times.

The second day of the conference offered a number of interesting and stimulating workshops. Rev. Edward Ellis of Destiny Inc. presented an articulate and insightful message entitled "Strangers No More": "The Imperials" performed Saturday evening. The final day of the conference included a morning worship service led by Rev. Ellis.

The participants were able to give some helpful suggestion for next year's conference. One of the ideas discussed and adopted was a two-track system for the workshops. One track will be designed for international and third-world students. A second track will be offered for American ethnic groups. This two-track system will allow more time for net-working between institutions.

The Second Annual National Multi-Cultural Student Leadership Conference will be held at Messiah College on March 3-5, 1989. Please mark this date on your calendar and make plans to be a part of this great learning experience. The cost of the 1989 conference has been reduced to $70.00 per delegate.

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At the 1988 conference, one-fourth of the delegates paid their own travel and conference expenses. I would like to urge Christian colleges and universities to financially assist their students in attending this conference. I challenge each college and university to send two delegates to the March, 1989 conference. Help make your institution truly "Multi-cultural". For more information on the 1989 conference contact George E. Jackson III, The Word of Life Outreach Center, 4625 E. Iowa Ave., Denver, CO 80222. 303/757-1293

The Different Drum

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Peck painstakingly describes the elusive experience that he calls community. He emphasizes that community is more than the sum of its individual parts and that it tends to have a "mysterious, miraculous and unfathomable" side.(60) Because community is more mystical than abstract, often "words are never fully suitable and language itself falls short."(60) Nevertheless, Peck attempts to give us an understanding of this experience of community. Because of committed relationships that reach out to include others, community is inclusive. This leads to a consensual process of decision making and functioning. Another characteristic is realism because individuals are free to express themselves which leads to decisions that are well rounded and also have a sense of humility (appreciating our own limits). Contemplation, "increased awareness of the world outside oneself, the world inside oneself, and the relationship between the two" (66), is another essential element. Community then becomes a safe place where we are free to be ourselves and feel completely accepted and whole. Community also is a laboratory for personal disarmament. We begin to look at others and ourselves through "soft eyes". (69) There is a spirit of confession, acknowledging that we are all wounded healers. Community is a group that can fight gracefully. Because we have learned to listen and respect each other, there are no sides. Peck maintains community is a group where everyone is a leader. Community is not a leaderless group but is led by each person at different times and in different situations. Peck states: "Traditional hierarchical patterns have to be at least temporarily set aside. Some kind of control must be relinquished. For it is a situation in which it is the spirit of community itself that leads and not any single individual" (73).

Peck sees community as a spirit. It is at this point I believe that his evangelical beliefs are presented most clearly. He states: "In the latter frame of reference the spirit of community is not envisioned as a purely human spirit or one created solely by the group. It is assumed to be external to and independent of the group. It therefore is thought of as descending upon the group, just as the Holy Spirit is said to have descended upon Jesus at his baptism in the form of a dove. This does not mean, however, that the spirit's visitation is accidental or unpredictable. It can fall upon and take root only in fertile, prepared ground. Thus for those of Christian orientation the work of community building is seen as preparation for the descent of the Holy Spirit. The spirit of community is a manifestation of the Holy Spirit" (75).

The most important aspects of Peck's book are the stages and the "how to's" of community-building. There is nothing new about these stages since many of them have been expressed in other group development theories, however, the unique process that he describes to facilitate community is revolutionary.

Following is a brief description of the stages through which each group must travel on its journey to community. The four stages are: pseudocommunity, chaos, emptiness, and community.

Pseudocommunity is characterized by the absence of conflict and avoiding all disagreements. Usually all differences are ignored and people are well mannered. This is the "honeymoon" period when everyone is feeling great about being a part of the group. Chaos is characterized by the group members trying to heal and convert each other. In this stage individual differences are out in the open. Chaos becomes a time of struggling and fighting. Often a sense of despair develops within the group. There are only two ways out of chaos--through organization or through emptiness.

Emptiness is characterized by the members becoming more introspective and beginning to look at those things that get in the way of loving others. They focus on what they have to do to get to community instead of trying to change the other people. Some of the things of which the group empties itself (giving up or letting go) are: expectations and preconceptions, prejudices, ideology and solutions, the need to heal, convert, fix or solve, and the need to control.

As the group moves through emptiness it begins to experience a sense of community. Peck describes this stage in the following way, "When its death has been completed, open and empty, the group enters community. In this final stage a soft quietness descends. It is a kind of peace. The room is bathed in peace. Then, quietly, a member begins to talk about herself. She is being very vulnerable. She is speaking of the deepest part of herself. The group hangs on each word. No one realizes she was capable of such eloquence. When she is finished there is a hush. It goes on a long time. But it does not seem long. There is no uneasiness in this silence. Slowly, out of the silence, another member begins to talk. He too is speaking very deeply, very personally, about himself. He is not trying to respond to her. It's not she but he who is the subject, yet the other members of the group do not sense he has ignored her. What they feel is that it is as if he is laying himself down next to her on an altar. The silence returns. Then the next member speaks. And as it goes on, there will be a great deal of sadness and grief expressed; but there will also be much laughter and joy. There will be tears in abundance. Sometimes there will be tears of sadness, sometimes of joy. Sometimes, simultaneously, there will be tears of both. And then something almost more singular happens. An extraordinary amount of healing and converging begins to occur--now that no one is trying to convert or heal. And community has been born" (103,104).

Peck concludes by taking these principles of community development and applying them to the global community. He addresses human nature and patterns of transformation (stages of spiritual growth: chaos/antisocial, formal/institutional, skeptic/individual and mystic/communal). Then he discusses the arms race. He makes a strong case for peacemaking through community development. He also candidly discusses the Christian church and the federal government. He believes these are two of the most significant and relevant institutions which appear "impervious to change, unable or unwilling to incorporate the principles of community that would facilitate this revolution and save our skin" (292). He continues to offer insight on how these institutions can indeed change to make a difference in the world in which we live. He offers Christians a fresh perspective in looking at relevant world issues.

In the next issue, you won't want to miss how Scott Makin shares the application of Peck's theory in training (Continued on next page)
was the decade when my hair turned from black to white. I was up into the wee hours of the morning deciding whether I should call the state police. I was more concerned about survival than the SAT scores of the students. There were confrontation and crisis on the campus. I think some authentic questions being were raised. Indeed, as I look back to some of the teach-ins and some of the sit-ins, in retrospect, I felt a sense of community, a sense of urgency, a sense of authenticity in communication that I have not seen before or since. The problem is that we were too angry and too frightened to listen carefully to the authentic questions being posed. We survived the sixties, and there seems to be little residue, except that we became more open to women and to minorities, and we abolished something called "locos parentis".

Then came the nineteen seventies. We came crawling out from the bunkers of our defensive retreats, and we were confronted with cut-backs and retrenchments. We were told, because of demography, that enrollments would decline and hundreds of our colleges would close. Do you remember how the curve (indicating projected FTEs) came spiraling downward after it had been shooting upward? So much for the predictions of the prognosticators in our midst! We made it through the seventies, and now the nineteen eighties--the latter half of the nineteen eighties.

I sense in the world in which we live, more vitality and more honest inquiry about the quality of education in the academy than I have seen since World War II. There is a searching for authentic ways to have both quality and integrity, especially in the undergraduate experience which has been so long neglected. Out of World War II there was a great surge in research funds, and it became the icon to follow the scholarship of research, and undergraduate education, most especially students in the early years were often taken for granted (except perhaps on your college campuses). But now we are beginning to turn again to the question of the undergraduate experience.

I would like to focus on five priorities for excellence that I find discussed on campuses from coast to coast. I am referring to academic and social trends that I believe are especially relevant for the colleges assembled at this conference.

The Carnegie Commission begins its report by focusing on what I would call the "tools of learning", the centrality of language, the deep belief that if we could get right our capacity to read, write, speak, and listen carefully to each other, all other priorities in education would fall into place. We say in the Carnegie Report that language is our most essential human function, and we conclude that the top priority of the undergraduate experience is to help all students think critically, become proficient in the written word, and learn to speak and listen to each other. Students should occasionally even celebrate the dignity of silence --- the capacity to engage in quiet self-reflection.

I acknowledge that this remarkable capacity of ours to send and receive messages begins long before students arrive on campus. If fact my wife, who is a nurse-midwife and delivers babies, including five of our grandchildren, insists that language begins in utero when the unborn infant monitors the mother's voice. The truth is that the baby in utero responds to any startled reflex outside the mother's body. It is also true that the only bones fully formed at birth are the hammer, the anvil, and the stirrup, (the middle ear bones) so children hear before they're born.

Lewis Thomas, the great essayist, wrote on one occasion that childhood is for language. I find it quite amazing that children who are one, two, and three years of age become proficiently proficient both in the elegance, the urgency, and the weapon of words. Children do all of this without a formal teacher. Language is imprinted in the genes. It is perhaps the one God-given talent.

Language also connects us to one another. Language is the means by which relationships are established and understanding is sustained. The tragedy is that we have become careless and take language for granted. Yet it is at the essence of who we are and what we call in quiet self-reflection.

I suggest we ask all seniors to write an essay to see if they can integrate ideas and apply them logically to an important topic. How else do you say that writing should be taught in every class, from history to mathematics, from the freshman to the senior year. Every faculty member and every dean of students and every personnel officer in my judgment is a teacher of our language system. Further they recommend that before students graduate from college, they should be asked to write a paper on a consequential topic.

We talk about assessment and about measuring college outcomes. How do we assess the outcome? I certainly hope that we don't add one more true/false, multiple-choice test at the end of sixteen years of schooling. I suggest we ask all seniors to write an essay to see if they can integrate ideas and apply them logically to an important topic. How else do you discover whether students have learned to think about, integrate, and apply what they have learned?

The Commission suggested that possibly every college should have a senior colloquium series in which perhaps half a dozen members of the senior class would have a public forum and present their papers orally, a kind of flash-back to the old-fashioned declamation, and demonstrate to other students and the community what it means to be an educated person. I
want to plant the thought that if writing is the centerpiece of learning, if language is in fact the key, then let’s test our students at the end, and affirm this concept as the exit process from college.

What I’m suggesting is that college, if it means anything at all, means teaching students to think critically, to listen with discernment, and to speak effectively. I close with this point on language. In a world where words often conceal more than they reveal, students must be taught that good communication means not only clarity of expression, and cleverness of expression (Iran hearings), good communication means above all integrity. We have no communication if we do not have honesty in the process. Can we teach our students to speak openly and honestly, and to listen honestly to each other? This, in my opinion, is our most essential obligation, and it’s at the heart of the Christian college at its best.

When we teach language, we teach morality as well. In the classroom we teach it, on the campus we teach it, and that to me is indeed the centrality of all we seek to do in formal education.

Not only is language the foundation of all we do, but in the undergraduate experience we should be concerned with substance too. I think we need a core curriculum in which students are not only introduced to major fields of study, but also are led to discover the relationship of those fields to each other—to put it another way, a core of learning in which students can put their learning and their living in perspective.

In our study we found that almost every college campus in this country has what is called a general education requirement. All too often this distribution sequence is little more than a grab bag of unrelated courses, something students are eager to “get out of the way”. Frequently we heard faculty advisors say to students, “Now you want to get these out of the way.” It’s that unhappy pill you take while you’re driving hard toward a credential and getting a career. The students complete the credits, but what they often fail to see are what I call “connections”—connections that would give them a more coherent view of knowledge, and a more authentic, more integrative view of life. If fact, if I were to choose one word that ties together our entire report on colleges, it’s the word “connections”—connections through the use of symbols that join us to each other and cross the disciplines, so that students can see relationships and patterns that give them glimpses of a larger truth.

Albert Einstein wrote on one occasion that “all religions, all arts, all sciences are branches of the same tree,” but he seemed always sort of fuzzy in his thinking. Bringing it more up to date and perhaps more precise, Frank Press, President of the National Academy of Sciences said in a recent speech that “the scientist is in some respects, an artist too.” He illustrate his point by saying that the magnificent double helix which broke the genetic code was not only rational, it was beautiful as well.

I know that our minds are finite. We cannot study everything at once. I understand we need departments. We need little courses. That’s the way our minds seem to somehow be most comfortable. But it’s also true, and this is my point, the typologies of knowledge are changing more dramatically today than they have in one hundred years. I think that some of the most exciting scholarship is going on in what I call the hyphenated disciplines: bio-physics, physio-linguistics and the like—what is being called the overlapping academic neighborhoods. What I’m asking is this, where in the curriculum, where in the courses of study, where in general education do students discover connections such as these? I’m suggesting we introduce all students to the broad fields of human knowledge so they can become competent in a special field. Can we help students go beyond the isolated facts and gain a more coherent view of knowledge, a more authentic and even more reverential understanding of our world?

"the top priority of the undergraduate experience is to help all students think critically, become proficient in the written word, and learn to speak and listen to each other."

I have one other thought about the core curriculum. I think students must become familiar with traditions and languages other than our own. Today we live in a world that is economically, politically, and ecologically connected. I worry that education in this country is becoming increasingly parochial at the very moment when the human agenda is more global. During our study of American high schools several years ago, we discovered that only two states in the United States had a required course in non-Western studies. In 1984, when we surveyed 5000 undergraduates, we found that 30% of today’s students say they have “nothing in common with people in underdeveloped countries.” I believe that in order to understand our future, we must begin to study non-western cultures. As we approach the year 2000, I believe success in college education will mean giving students a perspective that is global, to see humanity in the interdependent relationship by which we live and through which we have been created.

Nearly forty years ago, Mark VanDoren wrote that the connectedness of things is what the educator contemplates to the limit of his capacity. He concludes by saying that the student who can begin early in life to think of things as connected, has begun the life of learning. This, it seems to me, is the challenge of Christian education.

Let me say just one word about the classroom and the teacher. We can have a well-shaped curriculum with coherence, but in the end it’s the brilliance of the teacher and the quality of the classroom that will help students most effectively gain the perspective I’ve just described. In our study of the American college we found great teachers on every campus and classrooms where students were actively engaged in the “socratic method.” However, overwhelmingly the most characteristic climate we found in the classroom was passivity. Seventy-five percent of the students we surveyed said they could go through four years, complete the degree at that institution, and never say one word in class. A few admitted they would have to avoid certain professors, but overall they said it could be done.

Even more disturbing, we found not only passivity, but also competition as the pattern of learning in higher education. Beginning in the early grades, students in American education are expected to compete for grades and for scores on tests. They withhold information from each other, and increasingly they cheat in order to maintain their competitive advantage. We are in the very process of educationally reinforcing competitiveness and distance, not cooperation. In my opinion in the days ahead, our most consequential problems will be solved not through competition, but through cooperation. I think there is an urgent need, especially on the Christian college campus, not only to increase more actively the students’ participation, but to foster the idea that learning can be a collaborative, not a competitive, process.

This leads me then to priority number four, that is the issue of the quality of campus life, life outside the classroom. How can we build a vital (Continued on next page)
community of learning, not only in the classroom, but on the campus too? Is it possible with all of the diversity on our campuses to have a college where the whole is greater than the sum of its separate parts? Can we have a true community, a fellowship on campus? In our hard-bitten age, I sense in America, perhaps the world, not only the affirmation of our individual differences, but a yearning for the points at which we connect. Community is the yearning of our hearts.

I do not wish to romanticize the notion of community on campus, and yet I have to tell you that in our survey of 5000 undergraduates, we found that about 50% of today's students said that they feel like a number in a book (or a cog in a wheel). There is a tremendous sense of impersonality. About 40% said they do not feel a sense of community on campus, and two-thirds of today's undergraduates say they have no professor who is interested in their personal life. Perhaps most damaging is the fact that Sandy Astin reports year after year that 95% of all the students who come to college say they plan to graduate from the institution where they first enrolled. By the end of the sophomore year 50% of the students have dropped out. I will accept some transfers, but do we really believe that that represents the healthy commitments we say we want? And if we were honest, we would have to admit that our colleges are more concerned about recruitment than about the orientation of the students. The president is often more committed to pander to the alumni with money than to the freshmen who has just begun the program.

How can we build community on campus? The truth is that since World War II student life on most campuses has gone from "in loco parentis" to "in loco clinition." We have abolished the parental rules, but we have no adult model of community to guide the social and civic functions on the campus.

During campus visits we found college presidents who are absolutely staggered by their distance from every-day campus life. They were totally confused. And when we asked them (the presidents) who truly was in charge...they said the RA's. And it's the resident assistants, frankly, on most of these large universities that are more caring, and much closer to student life than the president or the academic administration far above. On many campuses all rules have been abolished, and yet the college is still held accountable when a crisis arises on the campus. The nation has not found a way to combine the traditions of the colonial college, in which the institution was parent, and the tradition of the European university model, in which the student was judged to be an adult. We have not found a way to mediate these two concepts.

Witness, Len Bias who had just signed a million-dollar contract with the Boston Celtics, when he overdosed. John Slaughter, the chancellor at Maryland could not say, "Sorry friends, he wasn't living in university housing." The University of Maryland had to look that camera in the eye and say, "We're going to do better." And John Slaughter, good friend, didn't have the foggiest idea of what "doing better" meant, but he knew he could never say to the world, "Len Bias is no concern of ours."

Last week the president of a major university called. They have had several deaths on campus this year. He said, "I've just prepared a position paper for my board, and I have quoted from your book. "We have abandoned in loco parentis, but we have no theory of government on this campus to replace it." The president happens to be a lawyer as well as a good president. But he said, "On this point I am absolutely in the dark. I do not know how to think carefully about student life at a public university. We have high academic rules, but we have no sense of responsibility for the civic and social dimensions of campus life." I have a feeling that we have far too rigid academic requirements, and on the non-academic side at many of these places, there is low-grade decadence in which there exists no sense of discipline or any standards of morality by which the student can be guided. I am not trying to sound old-fashioned, I'm trying to raise a question that for far too long has been suppressed. I think that those assembled in this room have an enormously important obligation to continue to look seriously for standards that uphold, not just the academic, but the civic and social life as well.

Putting it simply then, and on the upbeat side, in the Carnegie Report we say that a college should be held together by something more than a common grievance over inadequate parking. I believe it's time in the American debate of higher education to affirm not just the academic, but also the moral imperative of our work—to focus not just on requirements, but also on the social and civic dimensions of the campus.

When all is said and done, some of the most enduring lessons to be learned occur not in the classroom, but in the libraries and the dining halls, and in the bull sessions late at night. I think we should give priority to counseling and guidance, not just from the RA's, but from faculty as well.

This leads me then to my final point, and that's the belief that in the end students at a college should begin to see connections between what they learn and how they live. They should go from information to integration, and ultimately, to application too. How can students through the lessons they learn in and out of the classroom become responsible citizens and also responsible Christians? I have been concerned about this issue since the Carnegie Commission studied high school students. In that study we found that we have not just a school problem, but a youth problem in this country. Many young people feel socially adrift. They feel unwanted and unconnected to the larger world. They do not see any connection between what they are learning and the realities of life around them.

The college campus is often a social ghetto. The students rarely see how learning is related to the convictions of their lives. If Christian colleges cannot move students from information to integration and finally to the application of a committed life, then we have failed at the most fundamental point. I don't know how to achieve this for sure, but we do suggest in our report that we should have more off-campus study and more internships. We proposed a "service" term for students-independent projects in which students would work in day care centers, or retirement villages, or tutor other kids at school. The aim would be to help students find their values and beliefs by building connections between what they learn and how they live—to understand that learning goes far beyond the campus.

I have talked about the centrality of language, which is the foundation of learning, about the core of common learning, about the need to search for connections, about the central role of the classroom in which we affirm both active learning and collaboration, and finally about the importance of the quality of campus life. You in student affairs bring to the world of higher education a blend of commitment to academic excellence and dedication to the yearning of the human spirit. You are concerned about both the head and the heart. You speak to the students at their point of greatest need, and therefore you can provide a significant model for the colleges and the nation.
FAITH & CULTURE: GROWING TOGETHER

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