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Koinonia

Judith Campell

W.P. Rutledge

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I'm sure that if you talk with anyone who has attended an ACSD conference you will be encouraged by them to attend because of the informative sessions and marvelous fellowship. This year's location will also serve well for those of you who would want to take a vacation in conjunction with attendance to the conference.

This year's conference promises to be very worthwhile and challenging with two very special speakers who are well qualified to address our group. Dr. Douglas Heath and Dr. Paul Henry are going to be our keynote speakers at Messiah College.

Dr. Douglas Heath will have several main sessions focusing on "The Changing Character of Today's Youth: Paradoxes and Portents". Our speaker is the author of four books and over fifty articles. "Growing up in College" by Jossey-Bass is probably one book that you may be familiar with by Dr. Heath. Douglas Heath and his wife run Heath Consultants in Haverford, Pennsylvania.

Paul Henry is presently serving his first term as a member of the U.S. House of Representatives from Michigan's fifth Congressional District. Upon his graduation from Wheaton College, Paul Henry served in the Peace Corps in Liberia and Ethiopia. His return to the United States, he enrolled at Duke University where he received his M.A. and Ph.D. degrees in political science. Beginning with the 1970 academic year, Dr. Henry began an eight year term as professor political science at Calvin College.

If you would have any questions concerning this year's conference or travel information, I'm sure that the Student Development staff at Messiah would be more than willing to assist you. I do hope to see you at Messiah, and I'm confident that this year's conference will prove to be extremely profitable.
The former President of Wheaton College, Hudson T. Armerding, wrote a unique book in 1978 called *Leadership*. This book Dr. Armerding gleaned leadership principles from several scripture portions, below you will find a unique scripture portion teaching us decision making and delegation, oh the wisdom of God's Word.

13. Next day Moses sat to judge the people and the people stood around Moses from morning till evening.

14. When Moses' father-in-law saw all that he was doing for the people, he said What is this that you do for the people? Why do you sit alone, and all the people stand around you from morning till evening?

15. Moses said to his father-in-law, Because the people come to me to inquire of God.

16. When they have a dispute they come to me, and I judge between a man and his neighbor, and I make them know the statutes of God and His laws.

17. Moses' father-in-law said to him, The thing that you are doing is not good.

18. You will surely wear out both yourself and this people with you, for the thing is too heavy for you; you are not able to perform it all by yourself.

19. Listen now to me, I will counsel you, and God will be with you. You shall represent the people before God, bringing their cases to Him,

20. And you shall teach them the statutes and the decisions, and make them know the way in which they must walk and what they must do.

21. Moreover you shall choose able men from all the people, God-fearing men of truth, who hate unjust gain, and place them over thousands, hundreds, fifties, and tens, to be their rulers.

22. And let them judge the people at all times; every great matter they shall bring to you, but every small matter they shall judge. So it will be easier for you, and they will bear the burden for you.

23. If you will do this, and God so commands you, you will be able to endure the strain, and all this people also will go to their tents in peace.

24. So Moses listened to and heeded the voice of his father-in-law, and did all that he had said.

25. Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, of hundreds, of fifties, and of tens.

26. And they judged the people at all times; the hard cases they brought to Moses, but every small matter they decided themselves.
Growing up in the heart of Paris, fashions, art, politics, delicate French pastries...growing up in the jungles of Zaire, tribe life, tropical vegetation, drummers, mountains...in the buseling city of Hong Kong, people everywhere, Chinese and British culture mixed together, skyscrapers, Jungs...what do these people have in common? Being an MK!

An MK...Growing up in a country other than the homeland of your parents, growing up as a foreigner and yet feeling very much at home, returning to the States for college, feeling alone and out of place—certainly not at home! This is also being an MK.

November 5-9, 1984, an International Conference for Missionary Kids (ICMK) drew over 350 people from 30 different countries, those who have a concern, a heart for M.K.s. The conference was the first of its kind, bringing together those who work at MK boarding schools as dorm parents, counselors, teachers, administrators, as well as mission leaders, counselors, and a hand full of Student Development professionals. Workshops and plenary sessions addressed issues of pre-field orientation, adjustment and acculturation, as well as re-entry.

“Re-entry” is that process of re-entering the States and feeling like a foreigner when in fact you are American and have returned to your “home land” to go to college. And then you find that your peers view life differently, their sense of humor is different, social interaction seems to be one big pressured game, and all that is familiar is gone. Maybe even your favorites are nonexistent: fruit or cheese, hike or theater, woods or water front, friends, language...all miles away.

Miles away...are your parents and close friends or siblings. Letters take weeks, phone calls are far too expensive and decisions have to be made here and now. Alienation is a very real feeling along with loneliness for the MK who is in college.

And then questions are raised. Who am I any way? What does growing up in another country have to do with who I am now? Can't I just put all that aside and just be one of the bunch? But when I try this, I deny a very real part of me and still feel alone--I can't identify completely, I am different. And yet I get tired of my differences always being accentuated and pulled into the lime light “So what was it like to grow up in Mexico City?” “I just want to be accepted!”

An MK...Growing up in a country other than the homeland of your parents, growing up as a foreigner and yet feeling very much at home, returning to the States for college, feeling alone and out of place—certainly not at home! This is also being an MK.

These were some of the issues and feelings that were dealt with at ICMK especially when focusing on Re-entry. Re-entry often takes place during college years and many of these MKs are in our Christian colleges. What are we doing to encourage MKs during their time or re-entry? How can we reach out to them? What do they want and need.
For the entire five days of Sojourn, only the leaders knew the agenda. This created, for some, a building apprehension about the unknown future, and for all, a multitude of speculations. One morning we were awakened and led silently to an area which became our domain for the following 24 hours. This "solo" was an entire day (and night) of solitude, without the comfort of food, human contact, or sleeping bags. The next day, reunited with your team of eight and our 50 lb packs, we hiked up steep inclines, along river beds, and through the underbrush to a pre-determined site, navigating with only a compass and a topographical map.

write pages in response to this. Because it is dangerous. Because I don’t know anything about backpacking. Because anyone in their right mind would not intentionally put themselves through intense stress. (And that brings up the question about what kind of people organize these kinds of things...) And the more reasons I list, the clearer it becomes that the Sierra Sojourn experience is valuable because of the unfamiliarity, the stress, and the fear. These are common to daily life; perhaps even more so to the life of a leader, a Resident Assistant. The wilderness setting takes the inevitable reality of these feelings and places them in an environment that is uniquely devoid of the props we use to deal with them. This allows us to know our fears, to face challenges with a new vulnerability, and discover a deeper understanding of ourselves. It also forces us to re-define the meaning of success and failure.

The application of the Sojourn experience, and its relevance to the participants as they subsequently assume roles of leadership, is perhaps the most significant aspect of Sojourn. It is one thing to have a great-sounding philosophy, but the measure of its effectiveness will be seen in the changes that result.

My partner for the Sojourn was an intelligent, self-confident student... says Robert Godfry, of Outward Bound. “Almost none of our eighteen years of education deals with our fears and emotions, our feelings of self-worth, our motivation, our relations with other people.”
Five Faces of Discipline

by W. P. Rutledge Ph.D.,
Dean of Students Northwest College

One of the major problems in the administration of discipline is the dominating factor appearing in the philosophy of two attitudes. Custody and treatment is not so much a conflict of incomparability as it is a conflict between methods concerning the correction and mature development of deviant students.

This paper deals with student personnel having different views of discipline and just how these differences of ministry affect the college.

He may be person (student) oriented to the point of being too liberal in discipline decisions; or, he may be paper (college) oriented which could direct or persuade toward that is too strict.

In seeking to meet the challenge of student conduct and behavior, the student dean or services worker finds himself caught up with a double responsibility; the needs of the student on one hand, and the needs (meeting of college standards) of the college on the other. This is the two-sided facet of discipline.

One dilemma that surfaces often in this student service's task is that those responsible is often hindered and sometimes thwarted from the personal philosophy of the disciplinarian. He may be person (student) oriented to the point of being too liberal in discipline decisions; or, he may be paper (college) oriented which could direct or persuade toward that is too strict.

Out of this duality of student discipline there emerges what we will call the "Five Faces of Discipline." This means that discipline manifest certain approaches or styles, while reflect degrees of concern for meeting the stated goals of student service. Each of these styles shows its "face" to the student under the discipline procedure and effects the interaction which can lead to five different outcomes in student-dean relationships.

This set of relationships can be examined and clarified when viewed in terms of discipline grid. The "grid" stems directly from the objective of discipline in helping students and those of protecting college standards. These objectives will be expressed as the college concern for effective control over the students' adjustment to maturity and Christian development. In the grid model, the two dimensions are at right angles to each other. The horizontal axis of the Discipline Grid represents the goal of control and the vertical axis reflects concern for the students' growth and improvement.

Control is defined here as a condition in which the student is under close behavioral surveillance by the dean and is not violating college rules.

This paper is interested in the degree to which a dean is concerned about the two grid dimensions. Each axis is sealed from 1 to 9 in order to reflect degree of concern. The value 1 denotes low or minimal "concern for" while 9 symbolizes high or maximal "concern for." By arranging the concerns at right angles to each other and by providing a scalar arrangement the discipline facing the deans can be assessed from the frame of reference which they bring to the relationship between the concerns. "Concern for" is not a static term rooted only in the dean's attitude. What is significant is how that dean is concerned about control or discipline or about how these concerns fuse.

The discipline is presented on the chart. Three faces of discipline in the grid assume that concerns for control and change are basic conflict with each other and are mutually exclusive. The dean who has this frame of reference finds himself choosing one concern over the other, but not both, as his discipline focus.

The discipline faces which result from this forced choice reading in grid fashion (right and up) are the 9/1, 1/9, and 1/1. Each of these faces will be evaluated according to its primary characteristics in discipline counseling. Control is defined here as a condition in which the student is under close behavioral surveillance by the dean and is not violating college rules. Change is defined as a condition obtained when the student is not violating college rules, is not under close observation, and has apparently internalized some anti-social behaviors.

The lower righthand corner of the grid represents a maximal concern for control and minimal concern for change. This frame of reference is based...
The 1/9 Face
Help Him Understand

Students will want to keep the rules once they get insight about their relationship to college education. The dean should be supportive, warm, and non-judgmental in his relations with these students.

The 5/5 Face
Let Him Identify

Students will keep the rules if they like their dean, and identify with him and his values. The dean must work out solid compromises in his relations with the students.

The 1/1 Face
It’s Up To Him

Students should know exactly what they have to do to comply with college rules and what happens if they don’t do as expected, and it is up to them to perform.

The 9/1 Face
Make Him Do It

Students will keep the rules only if you take a hard line, exert very close supervision, and stay completely objective in your relations with them.

The 9/9 Face
Have it Make Sense

Students will keep rules when it is credible to do so, because it meets their needs better. The dean should be open but firm, and focus on the content of his relations with students.
on the assumption that students will respond only when they have to under firm advice and counseling, knowing sure penalty of discipline will occur when they do not conform. It is not suggested that deans with a 9/1 face have no interest in their students but rather that this interest appears only under rigid control variables of discipline. The 9/1 dean sincerely believes that students need a strict leader and disciplinarian who governs and controls their otherwise anti-rule behavioral tendencies.

Change is defined as a condition obtained when the student is not violating college rules, is not under close observation, and has apparently internalized some anti-social behaviors.

A 9/1 dean believes that control in discipline is change and that his most crucial obligation is to protect the college and community interests via strict limits placed on the students. Such a system of enforced cooperation induces students to accept disciplinary conditions without having to internalize them. Interaction between dean/student tends to be formal and official.

This one-dimension face of discipline may be effective. It could also lead to false security that a student is under control when, in fact, his compliance is only superficial. Conformity behavior which occurs under conditions of authority control remains intact only so long as there is surveillance of supervision. Removal of close monitoring results in a decrease of conformity behavior and a return to more prevalent modes of acting which may well be anti-social. The dean's 9/1 face says to the student, "I expect you to keep these college rules and regulations. I'll do what I can to help you but you will have to 'toe the mark' and there is no room for error."

Unlike the 9/1, a 1/9 face produces disciplinary supervision under conditions of freedom and student decision making. A 1/9 face tends itself to manipulation, a perception that it is permissive and is some chance of being deceived.

The dean's 1/9 face says to the student, "I hope you will understand the need for these rules. I will support you in every way I can and help you make your own decision in a way that you will find contentment and not feel threatened by me."

The lower left grid location refers to deans who reveal minimal concern for both control and change. In this face students are thought of as autogenous regarding student discipline. The dean's 1/1 face says to the student, "I'm sure you understand the rules of the college. It's up to you to live with them and comply to them. No one can do it for you. If you need me be sure to contact me."

In the grid center is the 5/5 dean who proceeds under the assumption that both control and change are necessary but that full concern cannot be given to both. This face demonstrates a belief that students need leadership. Individual students have strong needs for positive affiliations with others and deans provide this opportunity for students.

The 5/5 face must have and display the personal, psychological, social, spiritual, and cultural values which students can learn to assume. The dean works hard at gaining confidence and respect by demonstrating that he is a "regular guy" face which is willing to do anything with the students to be called "one of them;" a face to be trusted to understand the "real" problems encountered by the students.

A positive relationship between deans and students has always been central to good discipline but not necessarily with the view of maintaining the personal charisma of the dean. In the 5/5 face this likeableness becomes crucial. If the student likes his dean and attempts, therefore, to please him, the likelihood of his breaking a rule is less.

Some work completed in recent years by attraction theory psychologists suggests that a 5/5 face holds promising components for the dean-student relationship. Increasing rewards and punishments from a person have more impact on his attractiveness than constant, invariant rewards and punishment. For the dean who must so often "start from scratch" with his student, this theory seems to be significant for developing 5/5 attractiveness in his work.

The dean's 5/5 face suggests to the student that "you and I work together in keeping these rules and regulations. I know how you must be feeling and thinking and if you stick with me you can make it."
The countenances postulated so far indicate an orientation toward an incompatibility of the dual concern. This dichotomy of concerns has always resulted in producing varied patterns of student behavior and dean's philosophy of discipline procedures.

The 9/9 face seeks to integrate concerns for control and change. A 9/9 dean brings full concern for both dimensions of the grid at the same time. This means he creates conditions which help a student help himself but limited by the reality of the discipline plus the purpose of discipline. The student knows that the college desires his growth through self-discipline, and will do everything it can to help the student realize Christian development and maturity. The dean will stress goals rather than personality traits of his students. The student is helped to select goals, make decisions, and find God's will for his life.

Underlying the 9/9 face is the assumption that students are more likely to exert control over themselves and realize change when they can internalize what is expected of them. In other words, students will change because it makes sense to do so, and they begin to see and sense the help of the Holy Spirit in their endeavors to live a practical and consistent Christian life.

In the 9/1 face students tend to see resentment or fear; in a 1/9 face they are inclined to see chances to manipulate their dean; in the 1/1 face, students may read and see apathy; in a 5/5 profile a tenuous balance of charisma shows up. The 9/9 face projects credibility and says to the student, "Let's put our heads and hearts together, take a look at what needs to be done, how we may be able to go about doing it; and, with God's blessing, determine to change and grow in God."

It seems reasonable to assert that deans (deans of students; deans of men and women; resident deans; and resident counselors, usually mature students who serve as assistants to resident deans), reflect all of these faces with various students under different circumstances. Each carries with it a different set of probable outcomes. This discipline grid suggests that a basic 9/9 face is more likely to give equitable attention to concerns for both control and change of the student.

The student dean needs sincere dedication to the task of student services, on and off campus. Especially this is true for the dean who lives in the residence hall. The dean who does not respect or enjoy his status is not likely to communicate a positive image of himself to the student. The dean with a positive dedication and love for the Lord's service, will project that image to the student. His relationships will be more consistent with students and thus, not contribute to the accusation by students that "you never know what to expect from the dean." It is also true that when the dean has a positive self-confidence, he will likely be more flexible and less rigid in his ministry among the students. His understanding of college rules and regulations will assist him in promoting the policies while helping the student in complying.

The student dean should express a healthy pride in his work, his dress and appearance, his manners, and should not descend to the lower level of student behavior in situations of stress and conflict. The dean is the very symbol of all the authority the college has at a given moment and his professional conduct will do much to calm and resolve a serious issue among students while leaving a healthy impression for the entire college family. Students know when they have committed an infraction and may resent the consequences, but their overall growth and development will hang primarily on the spirit and attitude of the ministry of discipline, not the discipline itself!

The student is helped to select goals, make decisions, and find God's will for his life.
Dietrich Bonhoeffer  

Although this book never focuses on Student Personnel theory, it does cause us to look at our personal faith in Jesus Christ. With the Beatitudes as its basis, Dietrich Bonhoeffer, a martyr for the Lord, challenges us concerning our commitment of Christ. I'm sure many of you have read this work in college, and yet this is a work that should be purveyed time and time again.

J. I. Packer  

Theologically competent and practically enriching study. His main theme is turning knowledge about God into personal experience and knowledge of Him. An excellent concept all Christians need to be made aware of.

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**These Would Interest You**

**Good Books**

Steven C. Ender, Sue Saunders McCaffrey, Theodore K. Miller  

This may be a book you would like to incorporate in your student leadership training. It is not written from a specific standpoint with student leadership (i.e. RA, Student Senate), rather it provides valuable information on student development theory, interpersonal skills, self-assessment, motivational techniques, and other related topics.

If you are not familiar with this book, it would be worth your while to order a copy to examine.

Carl Wilson  

One of the vital areas in which we promote student development is through discipling. This work discusses seven successive steps that the disciples progressed through while growing with Christ. Each stage is defined and then suggestions are given in how you can help your disciples progress through the same seven steps.

Charles Swindoll  

The truth in life's problems can't be solved by all-too-easy cliches. And they don't go away if they are ignored. Swindoll offers practical ways to cope with fear, stress, misunderstanding, inferiority, personal loss, anger and temptation. This book can help you face problems, walk into them, through them, and come out stronger on the other side.

Bruce Narramore & Bill Counts  

Narramore and Counts combine psychological and biblical insights in discussing the emotion of guilt. They show how our present feelings of guilt relate to the manner in which our parents disciplined us for doing wrong. Then they suggest how we can feel complete forgiveness which leads to self-acceptance, spontaneous freedom and growth. A good resource book for helping those struggling with excessive guilt.
REGIONAL CONFERENCES AND ACSD INFORMATION

Regional Conferences:

Central Region

Our conference was hosted by Grace College of the Bible, September 28, 29. Dr. Tom Bower, Mr. Clifford Burke, and Mrs. Ruth Guengrich addressed the theme of "The Integration of Student Conduct and Faith." In addition to the general sessions, several workshops were conducted by the professional staff of the colleges attending.

The schools in attendance were: Dordt College, Northwestern College, Grace College of the Bible, Hesston College, Ottawa University, and Tabor College.

Appalachian Region

We held our retreat on November 8-10 at Cedine Bible Mission in Spring City, Tennessee. The principle speaker was Dr. Gregg Albers, Director of Health Services at Liberty. Approximately 65 persons attended, representing the following schools: Liberty, Bryan College, Appalachian Bible College, Convenant College, Free Will Baptist College, King's College, Lee College, and Southern College.

Our theme was "Student Wellness" with speakers from five of the eight schools represented. Some of our topics were: "Suicide, Depression and Crisis Intervention;" "Called to Care;" and "Communication."

The comments we received on our evaluations indicate that our retreat was a success; everyone had a good time of learning and fellowship with colleagues.

Western Region

On January 15, a regional get together was held at Point Loma College in San Diego. Mr. Bob Emhoff from Biola University was responsible for the successful coordination of those in attendance. Dr. Donald Joy was the presenter for the day.

ACSD Information:

Change of Address:

Andrea McAleenan
2101 Kings Mill Court
Falls Church, VA 22043

or

National Cities in Schools Center
1110 Vermont Avenue, N.W.
Suite 1120
Washington, D.C. 20005

Task Force on Computer and Technology

Jim Krall, Director or Residence Life at Northwestern College in Orange City, IA, has agreed to serve as the leader for this task force. Jim will be presenting some computer programs at the June ACSD Conference.

 Proposed Amendment

In the past issue of the KOINONIA you will remember a letter by Ruth Bamford in that she mentioned a proposed formation of a new position on the executive committee, that of President Elect. This change in the constitution would require a ratification by the membership to enact this change in the constitution. The President Elect's primary duty would be to give direction to the task force formation through leadership and other delegated duties by the President. Such a position would also assist in a smoother transition of Presidential leadership of ACSD.

Change in By-Laws

The ACSD Executive committee would like to announce the following proposal. In the event that the President resigns or leaves office in some supernatural way, the Vice President would become Chairperson in the absence of the President. A new Vice President would then be appointed by the Executive Committee to fill that vacancy.

Paul Lowell Haines
Taylor University
Dean of Students
Upland, IN 46989