



CCC

Fall 2015

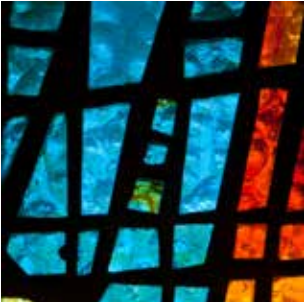
ADVANCE

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THE COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES (CCCU) is an international association of intentionally Christ-centered colleges and universities. Founded in 1976 with 38 members, the Council has grown to 119 members in North America and 61 affiliate institutions in 20 countries. The CCCU is a tax-exempt 501(c)(3) nonprofit organization headquartered in the historic Capitol Hill district of Washington, D.C.

THE MISSION OF THE CCCU is to advance the cause of Christ-centered higher education and to help our institutions transform the lives of students by faithfully relating scholarship and service to biblical truth.

DISTRIBUTION
Advance is published each year in the fall and spring and is mailed to members, affiliates, and friends of the CCCU. It is also available online at www.cccu.org/advance. Direct questions and letters to the editor to editor@cccuc.org.

ADVERTISING
Advance accepts advertising from organizations that serve the students, faculty, or administration of our campuses. For more information and/or to receive a CCCU Media Kit, please email advertising@cccuc.org.

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FROM THE PRESIDENT
The Heart of Christ-Centered
Education: Compassion



By Shirley V. Hoogstra, J.D.

OVER THE PAST few months, I have had the privilege of visiting several of our CCCU campuses. I’ve talked with dozens of students, professors and administrators and toured state-of-the-art classrooms, theaters and labs. It’s been inspiring and humbling for me to see the power and impact of Christ-centered education lived out across so many disciplines and regions.

But what’s stood out the most to me hasn’t necessarily been the diverse pursuit of excellence, as amazing as that is. Nor has it been the leading scholarship of our faculty, as exciting as that is, too.

What’s stood out to me more than anything has been one very Christ-like attribute: compassion. From the meals students provide for their neighbors living on the streets to the academic tutors who help international students with their English; from the volunteer staffs at senior centers to the servant leadership our professors provide in their fields, I’ve seen how members of our CCCU campuses care for their communities and colleagues with the love and grace of our Lord. Their compassion, in fact, is what distinguishes Christ-centered higher education.

And it’s what we want to highlight in this issue of *Advance*. In Christ’s beautifully descriptive account of his return on Judgment Day, found in Matthew 25, we see the heart of his priorities: “I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in . . . I was in prison and you came to visit me.”

As the nations are gathered before him and he sits on his glorious throne, the King will “separate the people as a shepherd separates the sheep from the goats.” The essence of the passage suggests

that however we have – or have not – responded to the “least of these” we have responded to the Lord himself.

And so if Christians will be called to account for such acts of compassion, I feel infinitely grateful for what’s happening across our campuses. That some of our schools would establish extension programs for prison inmates to take college courses reinforces our mission (see “I Was in Prison and You Educated Me,” page 23). That we would welcome our first-generation students reflects our vision for justice and hospitality (see “Filling the Gap,” page 39). And that we would continue to care for the sick in activities like the bone marrow drive is beyond words (see “CCCU Launches Bone Marrow Drive Effort,” page 7).

There’s no question Christian higher education can be seen as at odds with some prevailing cultural winds. But there’s no debate that CCCU institutions are raising up students who care about the very things Jesus cares about, modeled first through the lives of our Christ-centered faculty and staff.

This eternal perspective, lived out in the here and now, is the heart of all we value in Christ-centered higher education. We seek God’s justice by expressing it through kindness and mercy to others. We create a worldview centered on God’s kingdom, grounded in biblical truths, and reflecting the type of education that is uniquely faithful, distinctly moral and consistently Christian.

And as we express these values and priorities of Christ in all aspects of our academic commitments, from the classrooms and dorms to the prisons and hospitals, we can be sure they’ll continue to spill out into the communities with that most winsome of attributes, one the world longs to see: compassion. **▲**

"There’s no question Christian higher education can be seen as at odds with some prevailing cultural winds. But there’s no debate that CCCU institutions are raising up students who care about the very things Jesus cares about, modeled first through the lives of our Christ-centered faculty and staff."

FROM THE EDITOR

The Power of Collaborative Storytelling

"Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught."

- Luke 1:1-4

LUKE HAS ALWAYS been my favorite of the Gospels. One reason for this is the skill Luke uses in crafting his narrative. On those occasions when I want to reread an account of the life of Christ, I almost always choose Luke, read it in one sitting and then inevitably jump into Acts because I get sucked into the story every time. Even though I've read it dozens of times, the narrative gets better with each retelling.

It wasn't until a few months ago, however, that I realized I've always skimmed the first four verses of Luke and jumped right into the story of Zechariah's visit from the angel Gabriel. That is, after all, where the storyline begins. Then my mentor asked me to read just those four verses. As I did, it shed new light on why I am drawn to Luke's telling of the Gospel: Luke wasn't just a physician; he was a journalist. He knew the power of the Gospel; he knew that many others were writing accounts of the same story. But Luke also knew the power of good reporting; he understood the importance not just of spreading the good news of the Gospel, but of verifying events and using details to paint a fuller picture in the story of God's salvation.

These verses are now taped up on a wall in my office. It's a reminder that the task is not over. We are still investigating the power of the Gospel as it unfolds in the world today; we are still sharing the evidence of

God at work in the world so that others "may know the certainty of the things [they] have been taught."

One of the best parts of my role in this is that I get to collaborate with eyewitnesses to these stories as they unfold in the specific area of Christian higher education – the faculty, staff, administrators, students and alumni whom God is using to build his kingdom here on earth. That collaboration is why I'm so excited about this particular issue. The majority of the feature stories are the direct result of a collaborative effort, either between the CCCU and another organization or between individuals from several CCCU schools. One such collaboration is with several experts and practitioners from our campuses in an essay compilation around Disney Pixar's summer blockbuster *Inside Out* (page 43). As these writers suggest, this brilliantly crafted film should prove very useful in prompting discussion of mental and emotional health with students.

Another example of collaboration in action that I was privileged to witness firsthand was this year's CCCU Diversity Conference, where more than 200 people gathered together in Chicago to discuss topics related to diversity, inclusion and the Christian academy (page 19). It was a powerful conference; indeed, we are already eagerly looking forward to the next conference in September 2016.

Diversity is a strong focus of this issue. We take a look at some of the ways CCCU campuses are helping those students who are the first in their family to go to college succeed at navigating not only the challenges of a rigorous academic curriculum but also the idiosyncrasies of college life too often taken for granted (page 39). We examine the impact of student programs abroad for both the students who attend and the communities with which they collaborate (page

Morgan C. Feddes

35). We have a first-person account from an alumnus of BestSemester's Australia Studies Centre about how his time "down under" led to a new career path and transformed his faith (page 49). And with the help of the Center for Public Justice's Katie Thompson, we profile some of the excellent education programs CCCU institutions are offering for prisoners and former inmates across the country (page 23).

I'm excited about the fact that we have a new columnist for this magazine. Dr. Rick Ostrander is the CCCU's vice president for academic affairs and professional programs, and his new column, "On Academics," will feature insight into this important work (page 17). Additionally, we have a great Q&A focused on the 25th anniversary edition of Ernest Boyer's book *Scholarship Reconsidered*, as well as profiles of CCCU faculty who epitomize the categories of scholarship Boyer describes (page 29).

Even as we wrap up this issue of *Advance*, we're looking forward to the stories of Christian higher education we'll tell in the next issue. That's where you come in. If you have suggestions for what we should discuss, or comments on what we shared in this issue, email them to me at editor@cccu.org. As Luke illustrated with his own writing, the stories worth telling are stories worth repeating and re-examining. With your help, we can continue to share the impact of Christian higher education so that all may know the certainty of those things we have been taught. ■

Morgan C. Feddes is the CCCU's communications specialist and managing editor of *Advance* and *eAdvance*. She is an alumna of Whitworth University (Spokane, Wash.) and of BestSemester's Los Angeles Film Studies Program.



AROUND THE COUNCIL

The News of the CCCU

PRESIDENTIAL CHANGES

THE FOLLOWING INSTITUTIONS have experienced presidential transitions since our last published list in *Advance*. The presidents are listed with their start dates for each campus.

Anderson University (IN):

John S. Pistole, March 2015

Campbell University (NC):

J. Bradley Creed, July 2015

East Texas Baptist University (TX):

Blair Blackburn, June 2015

Faulkner University (AL):

Michael D. Williams, July 2015

Friends University (KS):

Amy Bragg Carey, July 2015

Louisiana College (LA):

Rick Brewer, April 2015

Simpson University (CA):

Robin Dummer, April 2015

Trinity Christian College (IL):

Kurt D. Dykstra, July 2015

University of the Southwest (NM):

Quint C. Thurman, February 2015

REGISTER NOW!

New Presidents Institute

July 13-16 | Teton Village, WY

CCCU CABINET CHANGES

■ Rick Ostrander Named Vice President for Academic Affairs and Professional Programs

A SCHOLAR OF American religion and an academic administrator respected throughout the CCCU, Dr. Rick Ostrander was appointed vice president for academic affairs and professional programs, bringing with him more than two decades of experience in Christian higher education. He previously served as provost of Cornerstone University in Grand Rapids, Michigan; prior to that, he served as dean of undergraduate studies and associate professor of history at John Brown University in Siloam Springs, Arkansas. In his new role, Ostrander oversees the CCCU's BestSemester program as well as the CCCU's professional development and scholarship programs.

■ Shapri D. LoMaglio to Head CCCU's New Government and External Relations Department

TO ENHANCE THE case for Christian higher education, the CCCU formed a new government and external relations department, naming Shapri D. LoMaglio as vice president for government and external relations. LoMaglio will continue to lead the CCCU's government relations efforts on behalf of its members and will also bring the areas that have an external focus, such as media and strategic partnerships, into one cohesive group. LoMaglio was previously the CCCU's vice president for government relations and executive programs.

NEW MEMBERS AND AFFILIATES

The CCCU added three members and one affiliate following approval from the Board of Directors:

MEMBERS

Harding University

Searcy, Arkansas

Wisconsin Lutheran College

Milwaukee, Wisconsin

Point University

West Point, Georgia

AFFILIATE

Southwestern Christian University

Bethany, Oklahoma

CCCU MEMBERS & AFFILIATES - FALL 2015

119
Members

61
Affiliates

20
Countries

180
Total

INSTITUTIONAL NAME CHANGE

Prairie Bible College in Three Hills, Alberta, Canada, is now **Prairie College**.



UPDATE US

Send your presidential or institutional name changes to editor@cccu.org

BESTSEMESTER

■ Uganda Studies Program Launches Global Health Emphasis

BESTSEMESTER'S UGANDA STUDIES

Program is excited to announce the launch of a new Global Health Emphasis (GHE) in the fall semester of 2016.

Offered in partnership with CCCU member Westmont College, the GHE will provide undergraduate students in medical- and public health-related disciplines with the opportunity to complete both a core academic curriculum and an international field placement at a local organization in Uganda during their semester with USP.

"This new opportunity builds upon partnerships that the Uganda Studies Program has already cultivated with the community and will give students who are interested in the medical fields an opportunity to build relationships with the Ugandan people and to put their education and their faith into practice in a unique setting," says CCCU President Shirley Hoogstra. "Offering students these kinds of life-changing experiences is what BestSemester is all about, and we're grateful for Westmont's partnership in this endeavor."

USP is an experientially centered program, with cross-cultural experiences framed by and grounded in academic classes, readings, and discussions. There are two equally important and necessary elements of experiential learning: the experience itself, and the reflection that leads to understanding, says USP Program Director Rachel Robinson.

"Experiences only become meaningful when students understand and articulate that meaning and begin to integrate it into their lives," Robinson says. "USP is based on understanding, learning and growth within a different culture, and this will provide a valuable and unique opportunity for students in the global health fields."

Within this framework, all GHE students will begin their study with a three-week pre-semester modular, facilitated and taught by USP and Westmont College faculty. This upper-level Global Health course in Uganda will include field trips and site visits.



Tita Dunbar, a Spring 2014 USP student, helps a group of mothers and their children participating in Compassion International's Child Survival Program as part of her internship with Compassion International in Lugazi, Uganda.

Students will then participate in USP's wider academic and experiential program and conduct a health-focused internship at one of USP's partner organizations, supervised by both a Ugandan on-site professional and Micah Hughes, USP's Global Health Emphasis coordinator.

"Learning and observing Ugandan professionals working in various health-related fields is a unique experience through which students will grow in their understanding of their field as well as engage broader issues of international aid, development and public health," Robinson says. "Our students will gain valuable insight into the growing field of global health and gain cross-cultural awareness and skills to help them work effectively with diverse populations."

The GHE internship will be accompanied by a semester-long GHE seminar. These two components are woven together so that internship experiences and classroom learning coalesce through readings, lectures, class discussion and directed experience.

USP is based on understanding, learning and growth within a different culture, and this will provide a valuable and unique opportunity for students in the global health fields."

- USP PROGRAM DIRECTOR
RACHEL ROBINSON

The GHE partnership with Westmont is just one example of the way CCCU programs enable member schools to expand their academic offerings and enrollment while outsourcing key curricular elements to BestSemester programs.

"Partnering with the CCCU allows Westmont students to benefit from the pro-longed community engagement, infrastructure and local program faculty expertise of the Uganda Studies Program, while offering students a year-long learning experience with faculty mentorship that includes pre-semester preparation and re-entry courses on our home campus," says Cynthia Toms, director of global education at Westmont College.

The GHE is the second specialized emphasis that USP offers; the first is its internationally recognized Social Work Emphasis. Global Health and Social Work students participate in the broader USP program with other students from a wide variety of majors and disciplines, exploring issues of faith and culture in a Ugandan context.

LEARN MORE

For more information about the Uganda Studies Program, visit <http://www.bestsemester.com/uganda>



Photos courtesy of Uganda Studies Program.

BESTSEMESTER

■ New Coordinator Brings Experience in Global Health and Passion for Uganda to Role



LEFT: Micah and Avrey Hughes and their children Ella (6) and Zion (4 months) will be moving to Uganda to begin working with the Uganda Studies Program in January. **MIDDLE:** Hughes has worked with Mao Emmanuel, the project's local director, and Senia Margaret, the charge nurse in the malnutrition ward of the Therapeutic Feeding Center of the Yumbe District Hospital, to battle malnutrition and hunger in Uganda. **RIGHT:** Hughes has known Mao Emmanuel, local director of the Mango Project, since he lived with Emmanuel's family as a student in 2003.



TO SAY THAT Micah Hughes is looking forward to moving with his family from Colorado to Uganda to become the coordinator of the Uganda Studies Program's newly established Global Health Emphasis might be a bit of an understatement. After all, he was on his eighth work trip to Uganda when the position was first posted online.

As an assistant professor of general education for the Denver School of Nursing, Hughes worked with campus leadership to found the school's Global Health Perspectives program in 2012, allowing undergraduate nursing students to earn clinical credit while participating in service learning internships around the world. Under Hughes's direction, the program has grown quickly; students have participated in these internships in places ranging as close as Colorado and New Mexico and as far as Myanmar and Peru.

It was while leading one of these internships in Uganda that Hughes learned of USP's new program.

"We are excited about what Micah brings to this new position and to USP: a deep love of Uganda, a commitment to global health education and experience developing mutually beneficial partnerships in a Ugandan context. This is a solid foundation on which to build a strong and dynamic Global Health Emphasis," says USP Director Rachel Robinson.

"This is a dream come true," Hughes says. "In this role, my goal is to provide mentorship and empowerment to students, faculty and Ugandan leaders so that learning communities can organically discover and implement the diverse applications of international cross-cultural study abroad programming that is meaningful for both American students and the Ugandan community."

Hughes already has a history of living in Africa and working in global health. He lived in Egypt for eight years, where his experiences with the international church and with refugees from sub-Saharan Africa deeply shaped him. His first experience living in Uganda was as a student in Wheaton College's Human Needs and Global Resource Program.

"A significant part of my heart has been in Uganda since 2003. I was humbled to be received by both Muslim and Christian community leaders, and it has been a deep priority to remain in close relationship with these communities over the years," he says.

In 2008, Hughes and his wife Avrey Hughes, who has experience as a pediatric intensive care charge nurse and nurse educator at major hospitals in Chicago and Denver, co-founded The Mango Project, a non-government organization with a mission to engage rural communities in the West Nile region of Uganda to reduce malnutri-

tion through locally owned businesses. The program has established a village-to-village business in preserving mangos that otherwise would have gone to waste, providing both economic development and a start to breaking the cycle of malnutrition.

"In the years I've worked closely with Micah Hughes, I have observed him to be a humble, self-motivated, enthusiastic and God-loving person who has a great interest in seeing an improvement in the lives of rural and poor communities in my district and elsewhere," says Alfred Yayi, a medical doctor and the district health officer of the Yumbe District in Uganda.

Hughes earned his Master of Science in biotechnology from Rush University Medical Center and his bachelor's in biology and anthropology from Wheaton College. He has had research published in the Journal of Catheter and Cardiovascular Intervention. He is currently pursuing his doctorate of education at University of the Rockies; his dissertation will focus on global health curriculum and international immersion pedagogy.

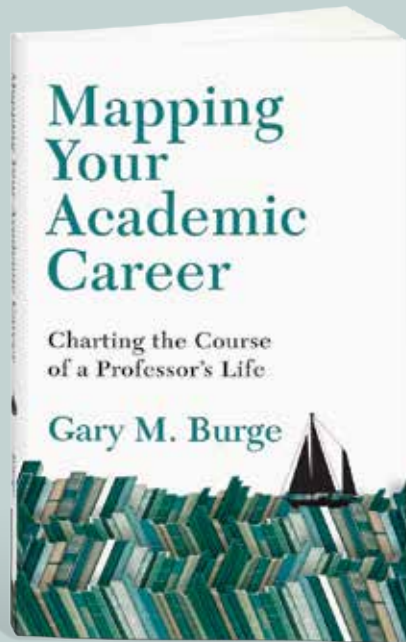
LEARN MORE

For more information about the Uganda Studies Program, visit <http://www.bestsemester.com/uganda>



Photos courtesy of Micah Hughes.

THE UPS AND DOWNS OF A PROFESSOR'S LIFE



144 pages, paperback, 978-0-8308-2473-1, \$16.00

Experienced professor Gary Burge identifies three cohorts or stages in the academic career and explores the challenges, pitfalls and triumphs of each. Based on a career's worth of experiences, observations and insights, he leads academics to reflect on where they are, have been and are headed in their professional lives.

"I experienced the blessing of team teaching with Gary Burge at Wheaton College for several years. Like his teaching, Mapping Your Academic Career is filled with wisdom, insight and the sort of interdisciplinary courage that makes scholars grow and prosper. This book will be a treasure to faculty members at any stage of their academic careers."

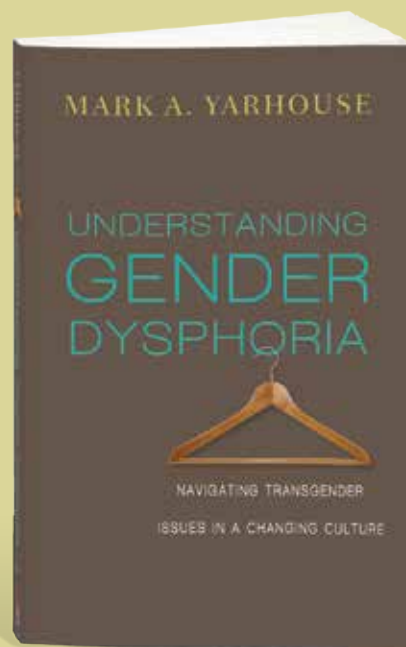
MARK R. MCMINN, professor of psychology, George Fox University

NAVIGATE ISSUES OF TRANSGENDER IDENTITY

Gender and sexual identity are immensely complicated topics. An expert on human sexuality, Mark Yarhouse offers a Christian perspective of transgender identity that eschews simplistic answers, engages the latest research and listens to people's stories. This accessible guide challenges Christians to rise above the politics and come alongside individuals navigating these issues.

"This book is a must-read for pastors, educators and those who want to engage the cultural discussion around human sexuality. Yarhouse is a first-rate scholar, educator and therapist who also loves Jesus and Scripture. . . . This book educates so that people can lead wisely, pastor compassionately and build community that lives out the great commandment to love God and others."

SHIRLEY V. HOOGSTRA, president, Council for Christian Colleges & Universities



191 pages, paperback, 978-0-8308-2859-3, \$20.00

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CCCU Launches Bone Marrow Donor Drive Effort to Register 10,000 Potential Donors

CCCU CAMPUSES ACROSS the U.S. are coming together to save lives in a unique and painless way: cheek swabs.

The CCCU is partnering with Delete Blood Cancer DKMS and Earl Young to increase awareness and help patients battling blood cancer by hosting bone marrow drives on campuses across the country.

"In addition to educating students academically, Christian colleges and universities are also developing compassionate communities that constantly express their love and care for a broken world, just as Christ has called us to do," says CCCU President Shirley V. Hoogstra. "This new life-saving effort is another way our campuses are fulfilling Christ's call to serve our neighbors and care for the sick."

Young, who has been visiting campuses as a chapel speaker to raise awareness, is an Olympic gold medalist with a unique connection to both the campuses and the cause: he is an alumnus of Abilene Christian University and a survivor of blood cancer thanks to a donation from a woman in Germany.

Blood cancer is the third leading cause of all cancer deaths in the U.S. and kills more children in the U.S. than any other disease. Only half of the 14,000 people who need a blood stem cell donation or bone marrow transplant from an unrelated donor will get one. Technology has made the donation process much easier, and growing the number of eligible donors will help raise the odds of finding matches.

The CCCU's goal is to add 10,000 potential donors over the next year. As of early November, nine CCCU schools had completed drives and added 2,555 potential donors to the registry. Of those, 17 potential donors have already been contacted for current patients in need of a donor to provide a second chance at life.



For more information on hosting your own drive, contact Morgan Feddes at mfeddes@cccu.org

Summer Impact: CCCU's Summer Conferences Tackle Tough Issues and Encourage Growth and Development of Christian Higher Educators

IN A SEASON typically reserved for vacations, 318 Christian higher education professionals from 87 member institutions participated in one of several CCCU peer conferences throughout the summer.

"Conferences and seminars are essential for the professional development of faculty, staff and administrators at our campuses, and our conferences play a crucial role in providing these opportunities from an intentionally faith-based perspective," says President Shirley V. Hoogstra.

In addition to conferences for senior student development officers, technology officers, chief financial officers and library leaders, the CCCU also hosted two of its signature Leadership Development Institutes in June. Participants at the CCCU's Women's Advanced Leadership Institute (WALI) and the Multi-Ethnic Leadership Development Institute (M-E LDI) included vice presidents, deans, directors and professors who gained new leadership skills and developed relationships with other leaders serving in the unique world of Christian higher education.

"Leadership is not a rung on a ladder, but a calling – one that puts Jesus at the center of our motivation," Hoogstra says. "For leaders in Christian higher education, achievement is not the end. Our goal is serving in the model of the Lord Jesus, who

served and loved for the sake of humanity."

The distinction in this approach to leadership development is significant, Hoogstra says, since the turnover rates and challenges in higher education leadership today are great. Yet the contrast also provides the CCCU a great opportunity for institute leaders to return regularly to their Christ-centered mission.

"Leadership is about loving people well," Hoogstra says. "You lead because you love people and want their lives to be better."

Halfway across the world, 25 professors from a range of disciplines and campuses joined scientist and apologist Alister McGrath and other renowned scholars in July for their first of two gatherings as part of an innovative program aimed at expanding the conversation between science and religion.

Organized by Scholarship & Christianity in Oxford (SCIO), the CCCU's UK subsidiary, with funding from the Templeton Religion Trust, the 2015-2016 seminars, entitled "Bridging the Two Cultures of Science and the Humanities," tackle respective tensions through workshops, lectures, excursions, mentoring and year-long research projects. The goal? To train early and mid-career scholars in bridging science and the humanities as an approach to science and religion so they can return

to their campuses equipped to lead related discussions and research projects.

The attention to interdisciplinary development creates a learning environment that helps participants become more sensitive to cultural concerns, according to Stan Rosenberg, who serves as executive director of SCIO, is a member of the faculty of theology and religion at Oxford University, and is also the project's director and a seminar lecturer.

"Our goal is to see scholars and their campuses enhanced and better able to contribute to this burgeoning field and facilitate healthy and vibrant discussions among the many varied individuals and groups who cross their paths," Rosenberg says.

The project also includes funding for participants to continue their research back on campus, allowing for a student research assistant and the opportunity to start or build up a science and religion student club. Next year's summer Oxford seminar will end with a conference on science and religion for the presidents of the participants' institutions.

"What's happening in the process of this gathering," Hoogstra says, "is that transformative ideas and skills are emerging because two areas often viewed in tension are coming together for the greater good."

The attendees, scholars and leaders of the "Bridging the Two Cultures of Science and the Humanities" seminar, hosted by Scholarship & Christianity in Oxford.



Photo courtesy of Stan Rosenberg

■ CCCU Appoints Pete C. Menjares as Senior Fellow for Diversity



FOR THE FIRST senior fellow appointment of her presidency, President Shirley V. Hoogstra named Pete C. Menjares as a senior fellow for diversity. Menjares will focus on the unfinished work of race and ethnicity.

“The work of building diversity is urgent and essential, and we as Christian institutions need to be leading the way,” Hoogstra says. “As a senior fellow, Dr. Menjares will bring his wealth of experience and expertise to the CCCU and to our members as we move forward in this work together.”

CCCU senior fellows are individuals who offer to do a project on an important topic of interest to leaders of CCCU institutions or to assist the CCCU in specific ways. These appointments are renewable at the end of each calendar year.

Menjares is the principal and owner of Menjares Consulting Group, where he provides professional consultation services to Christian colleges and universities, focusing on building capacity for diversity through audits and assessments, strategic planning, curriculum, keynote speaking, and the professional development of faculty, senior-level leaders, presidents and boards of trustees.

“The work of diversity is immensely rewarding but also incredibly challenging,” Menjares says. “President Hoogstra’s commitment to diversity is unquestioned, and her naming me [to this role] is evidence that we both recognize the need to address diversity as an institutional imperative within the CCCU.”

Menjares has extensive experience in Christian higher education, having served as the 11th president of Fresno Pacific University in Fresno, California. He also spent 18 years working as a professor and administrator at Biola University in La Mirada, California, including as associate provost for diversity leadership and vice provost for faculty development and academic effectiveness. Additionally, he has experience as a pastor and a public school teacher.

Over the course of his career, Menjares has provided diversity consultations and institutional assessments of diversity to a number of CCCU institutions. He has served as a resource leader and session presenter for several of the CCCU’s Leadership Development

Institutes and Multi-Ethnic Leadership Development Institutes. He also served on the CCCU’s Commission for Advancing Intercultural Competencies from 2002-2004.

Menjares says his goal is to help Hoogstra and the CCCU build capacity for diversity in Christian higher education broadly and at CCCU institutions specifically. As senior fellow, he plans to assist the CCCU in the following ways:

- Pursuing grants to underwrite current CCCU programs (such as the Multi-Ethnic Leadership Development Institute) and to develop new programs and initiatives connected to diversity
- Conducting research on diversity, such as a national survey on diversity at CCCU schools, a survey of presidents and trustees, and an investigation of best practices at member schools
- Offering leadership development and support for leaders doing the work of diversity, as well as developing resources such as books, articles and curriculum
- Strengthening the CCCU’s relationships to a broad range of strategic partners engaged in the work of diversity, both at the local and national levels
- Serving as a resource to the CCCU, its member schools and affiliates through his consulting experience



Contact Dr. Pete Menjares at pmenjares@cccu.org.

FACULTY DEVELOPMENT OPPORTUNITIES

The **2016 New Faculty Workshop (June 6-8, 2016)** will offer practical insights and address the challenges new faculty members face in balancing the multiple obligations of their new appointments, as well as how to integrate faith into their teaching, manage classroom behavior, nurture the spiritual life, pursue scholarly activities, and be contributing members of the community of faith.

CCCU Leadership Development Institutes feature the latest leadership literature and research, expertise and advice from cabinet-level leaders and other experts, and provide a wonderful opportunity for both networking and renewal. The **Women’s Leadership Development Institute (June 13-17, 2016)** is targeted specifically toward women leaders across the CCCU campuses who are identified as having future administrative leadership potential.

The **Leadership Development Institute (June 17-21, 2016)** is open to both men and women applicants across CCCU campuses who are identified as having future administrative leadership potential.



For more information on these events, visit the **Conferences & Events page** on the CCCU website.

■ Acclaimed British One-Man Play *Mr. Darwin’s Tree* to Make U.S. Debut at Christian Colleges



Actor Andrew Harrison performs in the one-man show *Mr. Darwin’s Tree*, which will be making its U.S. debut in 2016.

MR. DARWIN’S TREE, the acclaimed British one-man play about the life and work of Charles Darwin, will tour North American Christian college campuses in 2016. Produced by Scholarship & Christianity in Oxford (SCIO), the UK center of the CCCU, and underwritten by Templeton Religion Trust, the tour aims to strengthen the educational environment on CCCU campuses by enhancing the conversation on science and religion.

Written by noted playwright and director Murray Watts and starring leading British

film, TV and theater actor Andrew Harrison, *Mr. Darwin’s Tree* presents a very human and very real Charles Darwin, one who wrestled with the challenges that his theories posed for traditional beliefs. It also presents Darwin’s wife, Emma, as an intelligent and articulate representative of Christian faith. In doing so, the play rejects the “straw man” ef-

figies of Darwin presented by both his extreme protagonists and antagonists, providing the opportunity for lively engagement, thoughtful conversations and fresh explorations.

“Discussing creation and evolution in abstract terms often leads to polarized and emotional debates,” says Stan Rosenberg, executive director of SCIO and project director of SCIO’s ongoing Bridging the Two Cultures of Science and the Humanities Project. “Seeing these issues in their historical context and connected to real people, by contrast, helps us to understand the complexity of the issues and to discuss

them in more nuanced and less confrontational ways.”

The tour will mark the play’s first performances in the U.S. since its 2009 premiere at Westminster Abbey. The production has had highly successful runs at the Edinburgh Festival in 2011 and at the King’s Head Theatre, London, in 2012. Since then, it has traveled to Oxford, Cambridge, St. Andrews and many other universities, colleges and theaters in the United Kingdom.

“*Mr. Darwin’s Tree* is not a play which is polemical in any way,” says playwright Murray Watts, “and it does not seek to explore the relative merits of evolution, whether theistic or atheistic, and it does not examine arguments for creationism or intelligent design. Rather, it looks intently at the emotional, psychological and spiritual crises at the heart of one of the most earth-shattering periods in our cultural and scientific history.”



For more information, visit www.mrdarwinstree.com.

FACULTY GRANTS

The **Networking Grants for Christian Scholars** program encourages collaborative scholarship among faculty serving at CCCU member institutions and to connect these faculty with broader networks. The goal is to create and disseminate high quality scholarship that brings Christian voices into contemporary academic conversations. The deadline to apply for a grant is **Feb. 16, 2016**.

The **Sabbatical Writer’s Retreat**, made possible through a partnership with the Issachar Fund, is available for CCCU faculty working on a project in one of the Issachar Fund’s four areas of inquiry: Creation and the World of Science; Medical Care and Human Dignity; Human Flourishing in a Technological World; and Creation Care. The scholar’s project can address one or more of these matters from a variety of perspectives, including theological, philosophical, literary, and sociological, to name a few. The application deadline for the 2016-17 year is **March 14, 2016**.



For more information, visit the **Professional Development & Research page** of the CCCU website.

■ A Glimpse of Some of the CCCU's Advocacy Efforts

APRIL 15

CCCU joined three letters to the Senate Finance Committee: one in support of the current tax code framework for saving for, financing and repaying college loans; one affirming the tax-exempt status of colleges and universities; and one on tax reform and incentives for charitable giving.

APRIL 28

CCCU sent two letters to the Senate HELP Committee. The CCCU believes accreditation must: focus on mission that is essential to higher education diversity; support of the regional nature of accreditation; and affirm accreditation based on academic quality alone. The second called for a reform of the current default rate instead of a suggested new measure that would use untested risk-sharing proposals for schools that accept Title IV funding.

MAY 14

CCCU joined an ACE letter to the IRS noting concerns with the IRS Cadillac Plan Tax Notice 2015-16.

MAY 15

CCCU joined an ACE letter to Sens. Lamar Alexander and Patty Murray voicing concerns with the Campus Accountability and Safety Act.

MAY 15

CCCU joined colleagues in a letter to the Senate asking for adequate religious liberty protections in the Runaway and Homeless Youth Act.

JUNE 9-10

CCCU orchestrated meetings between its Commission for Financial Aid Administrators and House and Senate education committee staffers.

JUNE 15

CCCU joined a Charitable Giving Coalition letter to presidential candidates asking their support for the charitable deduction.

JUNE 18

CCCU joined an ACE letter to Rep. Jim McDermott endorsing the Student Loan Tax Debt Relief Act.

JUNE 23

CCCU joined an ACE letter to Rep. Harold Rogers and Rep. Nita Lowey offering support for the House version of FY 2016 appropriations bill while also highlighting areas of concern.

JUNE 24

CCCU joined an ACE letter to Sen. Thad Cochran and Sen. Barbara Mikulski expressing concern with the Senate version of FY 2016 appropriations bill.

JUNE 25

CCCU joined a letter to Department of Homeland Security Secretary Jeh Johnson advising him to not substitute the phrase "freedom of worship" for "freedom of religion" in written DHS materials.

JULY 13

CCCU joined a coalition of nonprofit institutions of higher education in a letter on extending the energy efficient

construction tax deduction. (An additional letter on this topic was sent to the House Ways & Means Committee).

AUGUST

Led a multi-faith task force in making a series of recommendations to Congress to expand religious mission protections in accreditation.

AUG. 10

CCCU filed an amicus brief in support of East Texas Baptist University and Houston Baptist University in their appeal to the U.S. Supreme Court regarding the Affordable Care Act's contraceptive and abortifacient mandate for employee and student healthcare plans.

AUG. 26

CCCU filed an amicus brief in support of Oklahoma Baptist University and Southern Nazarene University in their appeal to the U.S. Supreme Court regarding the ACA's contraceptive and abortifacient mandate.

SEPT. 3

CCCU cohosted a webinar with Christian Legal Society for CCCU institutions and others on effects of the *Obergefell* decision. Shapri LoMaglio, vice president for government and external relations, advised on the white paper and presented in the webinar.

SEPT. 10

CCCU joined the Broad Tax Extenders Coalition letter to the full House and Senate, urging them to extend, enhance or make permanent the expired and expiring tax

provisions critically important to our economy.

SEPT. 10

CCCU joined a coalition of faith-based organizations' letter to President Obama encouraging him to disregard the push to have the Office of Legal Counsel in the Department of Justice withdraw its June 2007 memorandum on the Religious Freedom Restoration Act, which enables faith-based organizations to participate in community service in partnership with the federal government.

SEPT. 11

CCCU filed an amicus brief in support of Geneva College's appeal to the U.S. Supreme Court regarding the ACA's contraceptive and abortifacient mandate.

SEPT. 28

CCCU joined an ACE letter to the House and Senate supporting the extension of the Perkins loan program.

OCT. 21

Shapri LoMaglio participated on a panel on poverty and the graduation gap at Georgetown University.

NOV. 9

CCCU sent a letter to the Department of Health and Human Services with proposed language for an exemption for religious colleges and universities in proposed Office for Civil Rights regulations on nondiscrimination in health programs and activities.

■ Supreme Court to Hear CCCU Members' Challenge to Contraceptive Mandate

ON NOV. 6, the U.S. Supreme Court agreed to hear an appeal from several religious nonprofit organizations, including five CCCU members, that challenges the Affordable Care Act's contraceptive and abortifacient mandate for their employee and student healthcare plans.

The court will consolidate seven appeals cases, including one from East Texas Baptist University and Houston Baptist University, another from Oklahoma Baptist University and Southern Nazarene University, and a third from Geneva College. The CCCU has filed amicus briefs in all three cases: one on Aug. 10 for ETBU and HBU; one on Aug. 26 for OBU and SNU; and one on Sept. 11 for Geneva College.

"We are very glad the Supreme Court is hearing these cases, as it will address concerns shared not only by these campuses directly involved but by many of our members as well," CCCU President Shirley V. Hoogstra says. "Since the mandate's release in 2011, the CCCU has continually advocated that the administration expand its exemption to protect the rights of our institutions, which do not currently qualify for exemption despite their sincerely held religious beliefs. Since they have refused to, our hope is that the Supreme Court will require them to."

Other organizations involved in the case include the Little Sisters of the Poor, Priests for Life, the Roman Catholic Archdiocese of Washington, and the Roman Catholic Diocese of Pittsburgh. The cases will be heard at some point in the session that begins on March 21, 2016, and will likely be referred to as *Zubik v. Burwell*. A decision in the case is likely in June 2016.



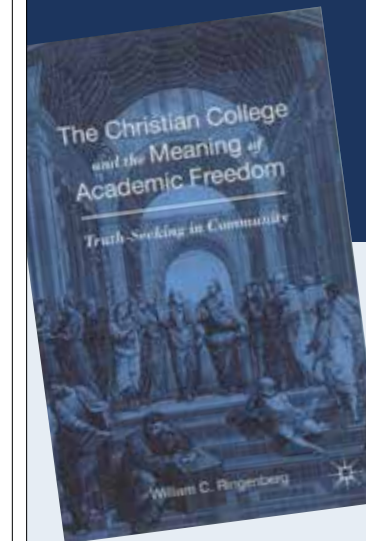
Want to stay up to date on the CCCU's government relations activity? Follow us on Facebook or check cccu.org for updates.

THE CHRISTIAN COLLEGE and the MEANING of ACADEMIC FREEDOM

Truth-Seeking in Community

William C. Ringenberg

COMING
JANUARY 2016



The Christian College and the Meaning of Academic Freedom is the study of the past record and current practice of the Protestant colleges in America in the quest to achieve intellectual honesty within academic community.

William C. Ringenberg is Professor of History emeritus at Taylor University, USA. He is also a past president of the Conference on Faith and History, and an associate research fellow at the Center for the Study of Religion and American Culture. His major work is *The Christian College: A History of Protestant Higher Education in America*.

"This book is timely and badly needed. It is fair, balanced, thoughtful, and discerning. It provides wise counsel to those responsible for the protection of academic freedom in both Christian and secular academies." - Anthony Diekema, President Emeritus, Calvin College (1976-95), USA, and author, *Academic Freedom and the Christian College*

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BESTSEMESTER

■ Contemporary Music Center Instructor Faces *Shark Tank*

FOR ONCE, DON HEJNY was the one on stage as he and his family pitched their product Nerdwax to the celebrity investors on ABC's *Shark Tank*.

As the technical track director for Best Semester's Contemporary Music Center (CMC), Hejny usually works behind the scenes, overseeing all of the technical components of the program's weekly performances, as well as instructing students in live sound and recording.

Hejny also has experience working as a touring audio engineer with artists like Dierks Bentley, Keith Urban, Joe Nichols and Julianne Hough. It was while touring with Hough that he found inspiration for his product.

"[Hough] was wearing these huge aviator sunglasses and she was playing acoustic guitar and singing. Every two seconds her glasses would slide down and she would have to stop what she was doing and push

them back up," Hejny told WKRN News in Nashville.

The experience led him to develop Nerdwax, a beeswax-based product that helps glasses stay in place. He used a Kickstarter campaign to successfully launch the company last year, and when the opportunity came up to appear on *Shark Tank*, he and his family welcomed it.

"It was an incredible experience," he says. "Our whole family watches the show together, so when we got the call to go on, the kids were so excited about getting to pitch our product."

The Hejnys went into the experience wanting a partner willing to offer advice and connections to help the company grow, not just someone wanting to give money to the product. So though they got offers from two of the sharks, they ultimately turned them down.



The Hejnys pitch Nerdwax on the Oct. 9 episode of *Shark Tank*.

Still, the experience has paid off – more Nerdwax was sold within three days of the Oct. 9 episode airing than had been sold the entire year before.

"We knew what we wanted going into the tank and were willing to walk away if we didn't get it. We couldn't be happier with the results," Hejny says.

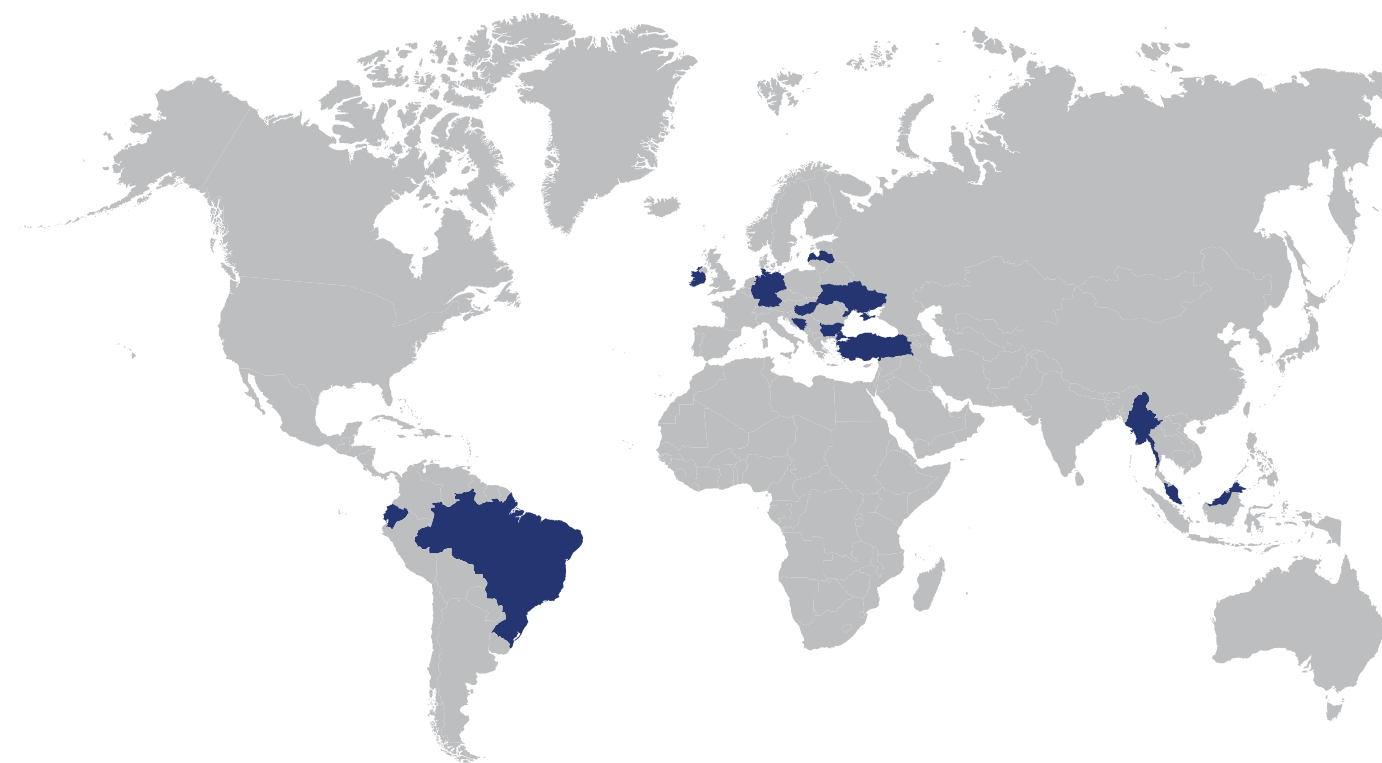
The experience of building and launching Nerdwax, as well as appearing on "Shark Tank," is something Hejny says translate well to his classes with CMC students.

"One of the primary discussions revolves around how easy it is to present your idea and get funded online – and how much harder it has become to cut through the noise," he says. ■

Photo courtesy of ABC.



2015-2016 FULBRIGHT SCHOLARS

**AZUSA PACIFIC UNIVERSITY (CA)**

Skyla Herod, associate professor of neuroscience, to create and teach courses and develop a neuroscience program in Budapest, Hungary

Mary Shepard Wong, director of field-based TESOL programs and professor in the department of global studies, to teach and conduct research to enhance language education in Myanmar

BELHAVEN UNIVERSITY (MS)

Stephanie Miracle, 2004 graduate in dance, to study dance at Folkwang University in Essen, Germany

CALVIN COLLEGE (MI)

Corey Roberts, professor of German, to research 18th century German religious writings and complete a book manuscript in Berlin

HARDING UNIVERSITY (AR)

Jonathan White, assistant professor of engineering and physics and director of the computer engineering program, to lecture and conduct research in Ukraine

JOHN BROWN UNIVERSITY (AR)

Sarah Hubbard, 2015 graduate in English Education, to teach English at Kırklareli University in Turkey

NORTH PARK UNIVERSITY (IL)

Kate Asnicar, 2015 graduate in history, to teach English in Malaysia

Andrea Mitchell, 2015 graduate in education and Spanish, to teach English in Latvia

Natalie Wilson, 2015 graduate in education, to teach English in Ecuador

Christina Phillip, 2015 graduate in education and Spanish, to teach English in Brazil

POINT LOMA NAZARENE UNIVERSITY (CA)

Diana Reynolds-Cordileone, professor of history, to lecture and conduct research in Bosnia & Herzegovina

SAMFORD UNIVERSITY (AL)

Adam Quinn, 2015 graduate in English, to pursue a master's degree in Anglo-Irish literature and drama at University College Dublin in Ireland

UNIVERSITY OF NORTHWESTERN – ST. PAUL (MN)

Katelyn Lee, 2014 graduate in English, to teach English in Bulgaria.

Emily Herlinger, 2015 graduate in ESL education, to teach English in Bulgaria.

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By Shapri D. LoMaglio, J.D.

FROM CAPITOL HILL

Retaining Our Mission, Identity and Purpose Amidst Increasing Scrutiny

STRETCHING ACROSS GREAT expanses of land, endowed with great wealth and filled with great minds, colleges and universities are institutions in our society that contain significant power and privilege. However, the public is increasingly skeptical of all institutions, and religious institutions are facing legal pressures due to their religious convictions. In the face of these pressures, how can CCCU institutions not only survive, but thrive in fulfilling their missions?

In his book *On Thinking Institutionally*, Hugh Heclo confirms what we all know intuitively: In the modern era, respect for institutions is at an all-time low. It isn't difficult to understand why. A short list of contemporary institutional scandals includes the fall of Enron, widespread cases of sexual abuse within the Catholic church, hazing on college campuses, televangelists misappropriating donations, and grade and recruiting scandals by university sports teams. It's no wonder the public's trust in institutions is so low. Heclo confirms that almost all institutions in the developed world have suffered a decrease in trust in the past decades.

If institutions in general face challenges in today's society, Christian colleges face skepticism on two fronts: They are institutions of higher education, and they are Christian. Higher education institutions face questions from the public and government about perceived low graduation rates, high sexual assault rates and questionable job marketability upon graduation. People are also skeptical about whether religion is even necessary. Research published by Heart & Mind Strategies found that half of people think that the good works that people of faith or religious organizations do would still happen even if there were no people of faith or religious organizations

to do them. Even Christians are identifying less with institutionalized faith. According to data released by *Christianity Today*, there has been more than a 400 percent growth in Protestants who identify as nondenominational over the last four decades. At almost every turn, the public supports the individual over the institution and the deconstructed model above the hierarchical.

Three recent Supreme Court cases highlight this trend. Within the last year there have been two decisions affirming the religious rights of individuals over the claims of an institution. In *Holt v. Hobbs*, a Muslim prisoner, because of his religious convictions, was allowed to grow a half-inch beard over the safety objections of the Arkansas Department of Corrections. In *EEOC v. Abercrombie & Fitch*, the Supreme Court ruled in favor of the Muslim job applicant who was qualified to be hired but did not meet Abercrombie & Fitch's "look" requirements because of her religious headscarf. These decisions were roundly praised by the public as well as lawmakers. Compare that with the negative backlash against Hobby Lobby, which won a preservation of its institutional religious liberty from the Supreme Court in 2014. The backlash to that decision was so strong it led to an attempt by Congress to overturn the court's decision. This effort to undermine the Religious Freedom Restoration Act received more than 50 votes in the U.S. Senate.

In light of such skepticism, how should Christian colleges respond? Heclo suggests that "The institutionalist seeks a sane way to keep pursuing aspirations for the good of human beings as those ends are expressed in institutional purposes and values." Pair that with the teaching of I Corinthians 1:27, which states that "God

What does it look like for us to follow the Gospel mandate that causes us not to turn inward and become self-preservationist during times of challenge and crisis, but to turn outward?

chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong," and perhaps we can identify a way forward: A path that requires an even stronger institutional commitment to serve the weak and vulnerable and to pursue their good.

As we seek to preserve our institutions, what does it look like for us to follow the Gospel mandate that causes us not to turn inward and become self-preservationist during times of challenge and crisis, but to turn outward? What does it look like to make countercultural choices as institutions about matters of money and material goods, or what conversations we choose to engage in or who we choose to defend? How can we use our institutional power and privilege to benefit others with less power or privilege? Can we do things that appear foolish to the world but that will bear Gospel witness to a skeptical world?

We know that Christian colleges are amazing places, contributing immeasurable good to their students as well as to the communities around them. This issue

is filled with stories of institutions doing just that. You can read about campuses that are choosing to educate prisoners (page 23), to resource first-generation college students (page 39), to help prisoners in Uganda and Rwanda receive due process in their judicial proceedings (page 35), and to give a student formerly imprisoned in Guantanamo Bay an education and a second chance (page 28). These are all instances of the radical, upside-down things that God calls all Christians, including Christian institutions, to pursue.

But how can we do more? In addition to places of learning, Christian colleges are also places of community whose members choose to subordinate themselves for the good of the community and its shared values and norms – an unusual concept in our highly individualized society. But in order for them to be truly

radical, we must ask: Are some members of the community being asked to give up more than others? If so, how can all members of the community be called to practice what Tim Keller refers to as radical self-denial? How can the institution as a whole subordinate itself or do "foolish" things that pay rich dividends in God's economy? That's the upside-down way of kingdom living to which Christian individuals are called. Perhaps this time of legal challenges can serve as an opportunity for Christian institutions to ensure that they, too, are fulfilling such a call. I am increasingly convinced that it is this unconventional path that our campuses must follow as the legal and legislative environment becomes increasingly less friendly and the public becomes more skeptical.

Law professor and scholar John Inazu entitled his recent book defending religious freedom *Liberty's Refuge: The Forgotten*

ten Freedom of Assembly. He argues that in the current environment, Christian institutions will depend increasingly on the freedoms of expression, association and assembly. Those cases will inherently center around the mission, identity, and purpose of an institution; those cases will also draw public attention and scrutiny to an institution.

Is your institution ready for such scrutiny? The current challenges are providing us with the opportunity to ensure that CCCU institutions are living out the *fullness* of their Gospel mission and that they have the aroma of Christ. This means following God's definition for success, not the world's, because we truly believe that this world is not our home. **LA**

Shapri D. LoMaglio is the vice president for government & external relations at the CCCU. A native of Tucson, Ariz., LoMaglio is a graduate of Gordon College and of the University of Arizona's James E. Rogers College of Law.

“ This book starts the kind of conversation we need to have. ”

—James K.A. Smith Professor of Philosophy at Calvin College, editor of COMMENT magazine



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By Rick Ostrander, Ph.D.

ON ACADEMICS

Celebrating the Vital Work of Christian Scholarship

YEARS AGO, WHEN I was a new American history professor at John Brown University in Siloam Springs, Arkansas, I was invited to participate in a CCCU New Faculty Workshop at Westmont College in Santa Barbara, California. I knew little about Westmont, but I had seen pictures of Santa Barbara, so naturally I signed up. The workshop was led by Arthur Holmes and Karen Longman, and it opened up a new world to me of serious Christian intellectuals who lived out their calling in the classroom, the library and the laboratory. It set me on a journey to integrate my Christian faith not only with my life as a teacher but as a scholar.

The CCCU provides many services to its members. One of the most important of those is supporting our faculty in their vocations as Christian scholars. Encouraging faculty scholarship can be difficult for our schools, given their high teaching loads and limited resources, but it's central to our mission. After all, Christian higher education exists not just to serve students but also to benefit the church and the broader society. And one of the ways we do that is by producing first-rate scholarship that advances and deepens our knowledge of our disciplines, our teaching and our understanding of the world.

Moreover, the support for faculty scholarship is central to the historic mission of the CCCU. In the 1950s, when the evangelical movement was just emerging from the shadow of fundamentalism, leaders such as Carl Henry and Harold Ockenga sought to recover a vibrant Christian intellectual tradition. Thus, they envisioned the creation of a major Christian university that would unite evangelicals and generate significant scholarship rooted in a Christian worldview.

While such an enterprise was beyond the resources or even the imagination of most evangelicals at the time, what did emerge was the Christian College Consortium, and later the CCCU, which had as one of its goals the support of vibrant Christian scholarship and meaningful conversations among professors about how to integrate their faith and their scholarship.

As the CCCU's new vice president of academic affairs and professional programs, I'm excited about many aspects of my job. One of those is the opportunity to support the scholarly efforts that our faculty are involved in. For example, our Networking Grants for Christian Scholars program provides grants of up to \$18,000 each to support collaborative scholarly projects among faculty at CCCU institutions and to encourage them to produce scholarship that will be disseminated in the wider academy.


In addition, our "Bridging the Two Cultures of Science and Humanities" project, which is funded by the Templeton Religion Trust, provides resources for over 20 CCCU professors to spend their summer exploring issues of science and religion while being mentored by a senior scholar in Oxford. Finally, our New Faculty Institute in June 2016 will equip new CCCU professors to develop as teachers and scholars and challenge them to build meaning connections between their Christian faith and their scholarship.

Beyond particular programs, one important way to support scholarship is simply to recognize and celebrate the significant scholarly efforts among the faculty of the CCCU that often go unnoticed. This issue of *Advance* does just that through a retrospective on the 25th anniversary of the publication of Ernest Boyer's *Scholarship Reconsidered* (page 29). Boyer was a

Christian higher education exists not just to serve students but also to benefit the church and the broader society.

product of Messiah College and Greenville College who went on to serve as U.S. Commissioner for Education and president of the Carnegie Foundation for the Advancement of Teaching. His provocative work revolutionized the discussion of scholarship in the academy and opened up understandings of scholarship beyond that of traditional research.

In addition, you'll meet exemplars within the CCCU of the four types of scholarship that Boyer envisioned. They include a physicist from Texas, a kinesiology professor from California, a German language professor from Michigan, and a pair of theologians from Minnesota. They represent the tip of the iceberg of countless professors across the CCCU who model to our students a deep Christian intellect and a lively curiosity about the world that God has created.

Carl Henry's vision of a Christian research university may not have been realized, but the thousands of CCCU professors faithfully pursuing their calling as scholars ensures that Christian higher education will continue to impact the ideas and imagination of our world. 

Dr. Rick Ostrander is vice president for academic affairs and professional programs at the CCCU.



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Diversity, Inclusion and the Christian Academy: A Matter of Faith, Excellence and Institutional Survival

Record number of attendees at 2015 Diversity Conference address challenging topics that arise in creating inclusive campus communities.

By Morgan C. Feddes

“**W**HERE WE HAVE been timid, we no longer will be. We are no longer going to be cautious; we are going to be visionary. If we have been distracted, we are going to be focused. If we have been inconsistent, we pledge to be trustworthy.”

With those opening words from President Shirley Hoogstra, the CCCU kicked off its 2015 Diversity Conference, held on the campus of CCCU member North Park University in Chicago, Illinois. It was the CCCU's first conference held on the topic of diversity in several years and the largest CCCU conference this year: 210 faculty and administrators from 48 campuses gathered for three days of sessions, discussions and fellowship with their peers all involved and interested in advancing diversity in Christian higher education.

The conference, which was shaped and organized by the hard work and commitment of the CCCU's Commission for Diversity and Inclusion, centered around diversity, inclusion and the Christian academy as a matter of faith, excellence and institutional survival. Topics ranged from the imperative of diversity for institutional excellence, to culturally responsive teaching, to developing ways for students to get involved in the diversity discussion.

In addition to keynote presentations by Daryl Smith, Soong-Chan Rah, and Elizabeth Conde-Frazier, attendees had the opportunity to attend a panel discussion with three CCCU member presidents as well as 16 peer-led breakout sessions and discussions.

There were also a number of musical performances from local groups, including the North Park Gospel Choir, Buya (a drum and dance group specializing in Bomba, a traditional musical style of Puerto Rico), and the Oakdale Covenant Church Children's Choir based in Chicago's South Side.



“Think about technology. When we understood that technology was an imperative in our world, what changed on our campuses? Everything. When we understood technology was an imperative, not only did our curriculum change, but our institutions changed. So the next mark in building diversity is this very important shift in thinking: Why is this an institutional imperative for your institution?”

Daryl G. Smith, *Senior Research Fellow and Professor Emerita of Education and Psychology, School of Educational Studies, Claremont Graduate University*



“The best leaders are those who are in the margins and in between [communities] because they broker ideas and relationships between these clusters. They're seen as innovative, thoughtful leaders because their ideas are not coming from one stream; they're interacting with multiple streams. We typically raise leadership within a cluster, because we say we want that person to have our value system – a ‘ministry and mission fit’ is the language that I hear often. But what happens is that that person, because he or she built social capital within that cluster, will maintain that cluster. But those who are working in multiple places, hearing the different voices, and engaging the different cultures – they're the ones that are going to be the effective leaders of multicultural organizations.”

Soong-Chan Rah, *Milton B. Engebretson Professor of Church Growth and Evangelism, North Park Theological Seminary*



OVERHEARD ONLINE

To effect change around diversity on our campuses, we have to have excellent policies, practices & possibilities.
#CCCU Diversity
- @drjenshewmaker

The cross invites us to hard places. #cccu40
- @blambert6284



01 The CCCU Commission on Diversity and Inclusion (from left): Don Woo (former dean for ethnic diversity and multicultural programs at Trinity Christian College), Rebecca Hernandez (commission chair and associate vice president of intercultural engagement & faculty development and director of the Center for Peace & Justice at George Fox University), Terry Lindsay (dean of diversity and intercultural programs at North Park University), Michelle Loyd-Paige (executive associate to the president for diversity and inclusion at Calvin College), Lawrence Burnley (associate vice president of diversity, equity and inclusion at Whitworth University), Daymond Glenn (vice president for community life and chief diversity officer at Warner Pacific College), and Shirley Hoogstra (CCCU president and staff liaison to the commission)

02 Plenary speaker Elizabeth Conde-Frazier, vice president of education and dean of Esperanza College of Eastern University

03 The performance group Buya utilized drums, vocals and dancing in their presentation of Bomba, a musical genre native to Puerto Rico.



01



02



03



04

- 01** The Oakdale Covenant Church Children's Choir, based in Chicago's South Side, was the final group to perform.
- 02** Plenary speaker Soong-Chan Rah, Milton B. Engebretson professor of church growth and evangelism at North Park Theological Seminary
- 03** Plenary speaker Daryl G. Smith, senior research fellow and professor emerita of education and psychology at Claremont Graduate University
- 04** North Park University President David Parkyn welcomes attendees to the first day of the conference.



"The pain of racism is an inconvenient truth that must be confronted with repentance and with courage. When we do not acknowledge it, the restoration of the dignity of those oppressed and the ability to participate in the reconciling work of Christ are out of our grasp. If we choose to avoid the Cross because of its pain, then our tolerance of this evil and the indifference about it and eventually a distaste for good will be engendered within and about us. So let me suggest that this work is an imperative, not because Daryl [Smith] spoke about diversity as an imperative, but because of the need to get back to the full understanding that when Jesus, the Lord of my life, has a Kingdom imperative, he names it a calling. I don't know about you, but when Jesus calls me to serve, I say, 'Here I am, Lord; send me.' I don't call it an option. I don't respond because it's good for business or it makes my school attractive. While diversity may seem controversial, my discernment tells me that this is about compassion and about the fruit of love. It's about remaining in Jesus."

Elizabeth Conde-Frazier, *Vice President of Education and Dean of Esperanza College of Eastern University*

"I think sometimes our campuses grow weary of the conversation. A student of color who had applied for a position on the student diversity council told me, 'I was hesitant to apply for this because I hear from students that they're sick and tired of talking about diversity. So how do you respond to that? Are we going stop talking about it?' I said, 'Here's the deal. We need to keep doing this work until there's no more racism in our world, and we cannot stop this work because it's too critical. So I know it's uncomfortable, but that's okay – that's what education is about. That's the work that we have to do.'"

Andrea P. Cook, *President, Warner Pacific College*



OVERHEARD
ONLINE

Colleges can set up efforts all over the world ("globalization") but struggle w/ diversity issues at home.
#CCCUDiversity
-@Mepaynl



"What I've worked toward personally first and then tried to help our institution acknowledge is that if we're not uncomfortable from time to time at North Park, we're not doing what we need to be doing. ... Sometimes difference is something I find deep joy in; sometimes difference is something that I need to learn to find that deep joy in, and that starts with a certain level of uncomfortableness. So uncomfortable is good – it says we're moving in a direction that we need to be moving."

David Parkyn, *President, North Park University*



"I think it's really important at this moment in time that we [in Christian higher education] do not allow ourselves to be defined more broadly by what we're against, but to have a clear and compelling and inspiring message about what we're for, and then do the difficult work on our campuses to make sure that our students and our colleagues are having the kinds of experiences on our campuses that reflect that."

Kim Phipps, *President, Messiah College*



01



02

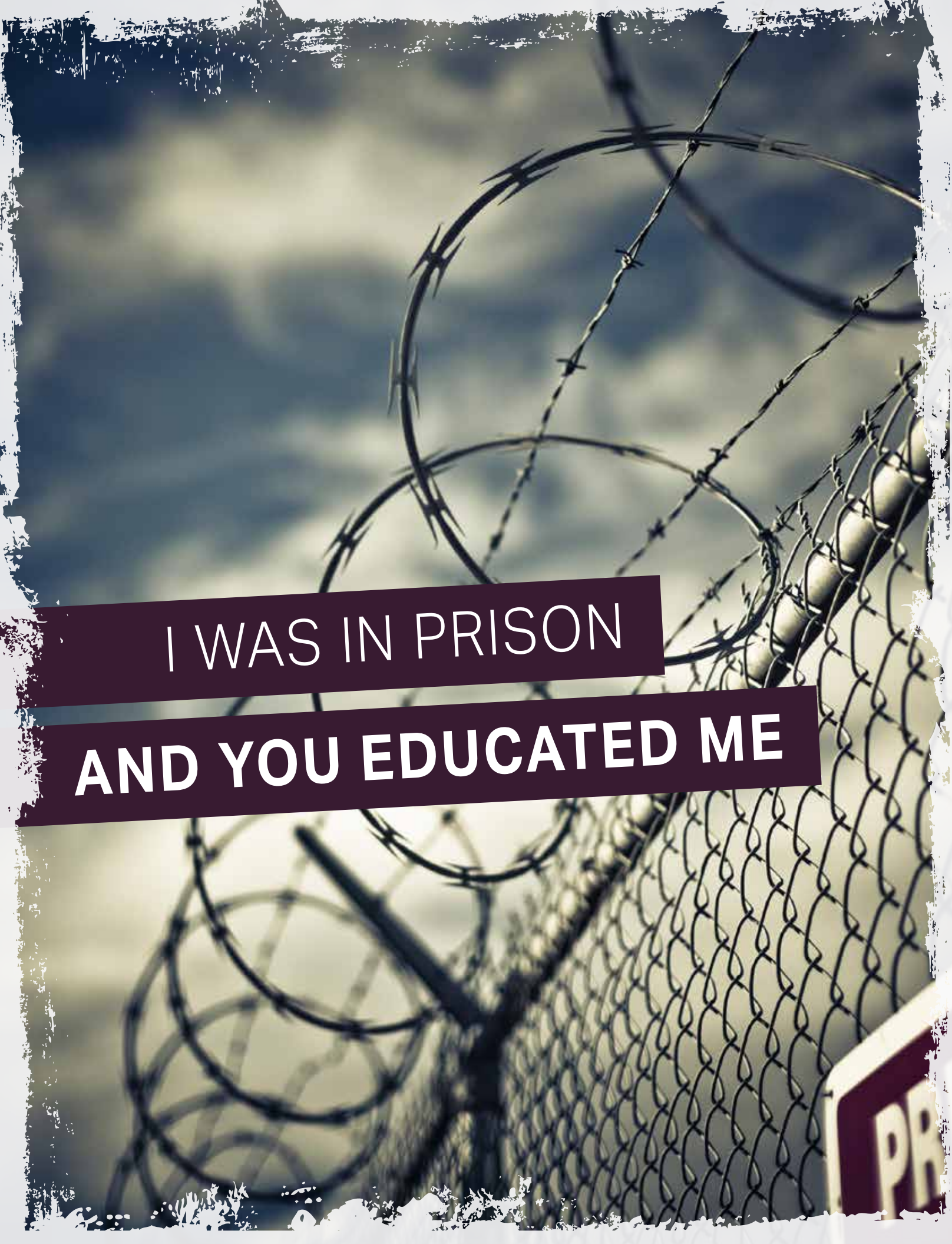
- 01** The North Park University Gospel Choir was the first group to perform at the conference.
- 02** Conference attendees had numerous opportunities to spend time together, including mealtimes.

SAVE
THE
DATE

**2016 CCCU
DIVERSITY CONFERENCE**

September 23-25

Where will God take us?



I WAS IN PRISON AND YOU EDUCATED ME

FOR SOME, CHRISTIAN COLLEGES OFFER NOT JUST AN EDUCATION, BUT A SECOND CHANCE.

BY KATIE THOMPSON



manda Bagnall is not your typical Christian college student. When most of her peers were in junior high navigating adolescence, she was somewhere entirely different: juvenile hall.

Bagnall was smoking marijuana and on methamphetamine by the time she was 13. She grew up in a low-income neighborhood in southern California with her mother and brother, and was introduced early on to the local drug and gang scene. The first time she was arrested on drug charges, she was only 13 and spent a month in juvenile hall. Thirty days behind bars didn't seem to help; soon the teen was re-incarcerated.

"Before my second arrest, I was malnourished and fatigued from all the drugs at such a young age. I remember praying to God for help to quit using drugs," she says. "That's when I was arrested a second time, but I saw that as God's answer to my prayer; it kept me in an environment where I could be sober and learn about God."

Bagnall spent another four months locked up, during which time she says, "God turned my life around." After being released the second time, she went to high school.

"At 17, I made a commitment to follow God despite my crazy circumstances at home and needing to change my environment," she says.

No one in her family had attended college before, but she wanted to try. So Bagnall enrolled at Vanguard University in Costa Mesa, California, studied sociology, and got involved with juvenile ministry. Soon, she found herself returning to juvenile halls, this time to talk about her faith with other youth. The head chaplain at Orange County Juvenile Hall told her about the Charles W. Colson Scholarship

at Wheaton College in Wheaton, Illinois, where Bagnall is now pursuing a master's degree in marriage and family therapy.

Wheaton's Colson Scholarship is one of a handful of unique programs CCCU colleges and universities offer to current and former inmates. Named in honor of Chuck Colson—who served in the Nixon administration and became a Christian shortly before he went to prison because of the Watergate scandal—the Colson Scholarship program has given former inmates the opportunity to receive an education free of charge since 1988, reflecting Colson's passion as one of the nation's most influential prison reformers.

Endowed by a private donor, the scholarship offers students at Wheaton the school's full range of undergraduate degrees as well as graduate programs in disciplines including education, clinical psychology, and Christian formation and ministry.

"We're providing a holistic education for former inmates that they might not otherwise have access to because of their record," says Karen Swanson, who has overseen the Colson Scholarship for the past 10 years as director for the Institute for Prison Ministries at the Billy Graham Center for Evangelism at Wheaton. "It's an opportunity for us as Christians to lead the way in reaching out to those on the margins of our society."

The one qualification to become a Colson Scholar that stands out from most other scholarships is a felony record. Applicants must also profess Christian faith, be American citizens, be established in a local church, and have been out of prison for at least one year.

On average, two to three scholars each year pursue undergraduate or graduate degrees, as well as two certificate program scholars. Swanson says Wheaton is committed to helping the scholars succeed and offers tutoring, skills development,

and regular meetings with a mentor and the counseling center. That commitment is a key part of the continued success of students like Bagnall in the program.

"Coming from incarceration, there are all kinds of hindrances that can be hard to overcome," Bagnall says. "This opportunity has really provided me with a lot of hope and community, and having someone [at the college] come alongside and say, 'I'm here for you and want to see you succeed' has made all the difference."

WHY EDUCATION MATTERS

Programs like the one Wheaton and other CCCU institutions offer are crucial, given that the United States incarcerates more men and women each year than any other country in the world. With more than two million adults in prison in the U.S. today, approximately 700,000 are released back into their communities each year. However, for a system designed to correct behavior, one of the most shameful realities is that two out of three prisoners released will likely reoffend and return to prison.

Yet experts agree that an effective but historically neglected way to reduce the recidivism rate is through education. The correlation rate between education and recidivism, in fact, is obvious: the higher the level of an individual's education, the lower the odds of returning to prison.

Because 40 percent of prisoners never graduated from high school, the need for such educational opportunities is amplified. In 2014, the RAND Corporation analyzed the effectiveness of adult correctional education and found that inmates who participate in educational programs are 43 percent less likely to recidivate compared to inmates who did not participate.

Another crucial – and extremely difficult – component to successful reentry into the community is the ability to find a job. The RAND study found that the odds of obtaining a paying job are 13 percent higher for inmates who participated in correctional education compared to those who did not.

The study found that "Although a number of factors impede the ability of ex-

iStock

offenders to successfully reintegrate into communities and thus affect recidivism rates, one key factor is that many ex-offenders do not have the knowledge, training and skills to support a successful return to their communities."

That's why Wheaton's program, along with programs at several other CCCU colleges and universities, are so critical: they address the knowledge gap and minister to inmates through academic courses and degrees.

THE NEED TO STAY INVOLVED

At the height of the first iteration of its correctional education program in 2011, Grace College in Winona Lake, Indiana, awarded 142 associate and bachelor's degrees to inmates throughout Indiana.

As part of Indiana's Correctional Education Program, the degrees awarded by Grace (and other participating Indiana colleges) not only provided an advanced education to better prepare participants for life after prison, but they also shortened their sentences: each associate degree cut a year off a graduate's sentence, while the bachelor's degrees cut two years.

"We emptied out beds in the prisons by getting those guys [educated]," says John Teevan, executive director of regional initiatives at Grace College.

Grace's program not only helped empty out the prison cells – it kept them empty. A look at the graduates from 1999-2008 who have since been released shows a recidivism

"We don't call the men by their numbers, we don't want them to write their numbers on their papers. We call them by their name – that's dignity. [We give them] an opportunity for education . . . And hope – that's all kinds of hope. Hope of getting out, hope in family matters, but hope in Jesus as well. Those are our driving forces."

- JOHN TEEVAN, executive director of regional initiatives at Grace College



rate of 22.2 percent among the associate degree recipients and just 8.7 percent of the bachelor's degree graduates – significantly lower than the national trends.

The program began in the late '80s as a Bible study led by Grace faculty at a prison in Michigan City, Indiana, and it grew over time into a program operating in four prisons that awarded nearly 1,100 associate and bachelor's degrees between 1997 and 2012.

That all ended in the 2011-12 academic year after Indiana lawmakers barred offenders from receiving state scholarships, cutting off the Correctional Education Program's primary source of funding and ending the program at Grace.

"We went from two decades of [being] small to one decade of real big growth –

when it closed, we had 360 students – and then we went to zero," says Teevan.

The move wasn't a complete surprise, he says – the college was always aware that the government could end the program's funding at any time, but it embraced the opportunity to minister to prisoners. So when Indiana state officials asked the seven colleges that had been participating in the program if they would be contractors for the state's vocational education and high school equivalency programs in the prisons, Grace College said yes.

Today, Grace works with approximately 1,000 men daily who are enrolled in their programs in five prisons across northern Indiana. They have also recently signed contracts with the state of Indiana that

allow for a limited number of men to take correspondence courses for college credit; many of the participants are completing the degrees they started before the abrupt end of the state's program.

It's not the same thing as when Grace was allowed to offer full college degrees, but Teevan says this work is still important, and the college continues in this work to give the men dignity, opportunity and hope.

"We don't call the men by their numbers, we don't want them to write their numbers on their papers. We call them by their name – that's dignity," he says. "[We give them] an opportunity for education . . . and hope – that's all kinds of hope. Hope of getting out, hope in family matters, but hope in Jesus as well. Those are our driving forces."

A NEW PUSH

Recent comments from President Obama on the need for prison reform, as well as the launch of a new pilot program by the Department of Education granting prisoners the opportunity to apply for Pell Grants, have renewed the call to launch higher education programs in prisons.

Today, in Michigan, one of the newest higher education programs is a collaboration between the Michigan Department of Corrections, Calvin College, and Calvin Theological Seminary.

"Studies have shown beyond a shadow of doubt that education is one of the best ways to reduce recidivism," says David Rylaarsdam, professor of the history of Christianity at Calvin Theological Seminary and the original project director of the Calvin Prison Initiative. "Colleges and seminaries are becoming critically important allies in corrections."

The Calvin Prison Initiative (CPI) is a privately funded correctional education program that is a collaborative effort between Calvin College, Calvin Theological Seminary, and the Richard A. Handlon Correctional Facility in Iona, MI.

This fall, the program, which is currently pursuing accreditation for a bachelor's degree, associate degree, and certificate program, will offer college courses to the

first cohort of students inside the prison.

Inspired by a similar program at Louisiana's Angola Prison, the largest maximum-security prison in the country, CPI selects 20 applicants from prisons across the state of Michigan, who are transferred to Handlon to participate in seminary training at the undergraduate level, combined with a liberal arts core. With three courses per semester, and three semesters per year, inmates are expected to complete a degree in five years.

Rylaarsdam says that in addition to professors from Calvin, professors from other colleges throughout the state – such as fellow CCCU members Kuyper College and Cornerstone University, as well as Western Theological Seminary – have shown interest in teaching courses at the prison.

This is the first program of its kind at Handlon Correctional Facility, though the prison has greatly expanded its vocational programing for prisoners in recent years. When Handlon Warden Dewayne Burton encounters skeptics who wonder why a prisoner should receive a free education, he reminds them that it's not just inmates who benefit. Corrections officers and inmates are safer because violence declines within the prison. Communities benefit from safer neighborhoods, and fewer tax dollars are spent on corrections

because educated inmates are less likely to return to prison when released.

"More than 90 percent of prisoners in Michigan go home," Burton says. "When they go home with the education and skills needed to sustain themselves they don't reoffend, everyone benefits."

And while equipping inmates to be productive members of society is part of the equation, both Burton and Rylaarsdam see the program as a way to change the climate inside of prisons across the state.

"One of the things we're after is changing the culture inside the prisons so that they become places where people can work on moral rehabilitation and education, while receiving good mentoring and getting into better social groups," Rylaarsdam says.

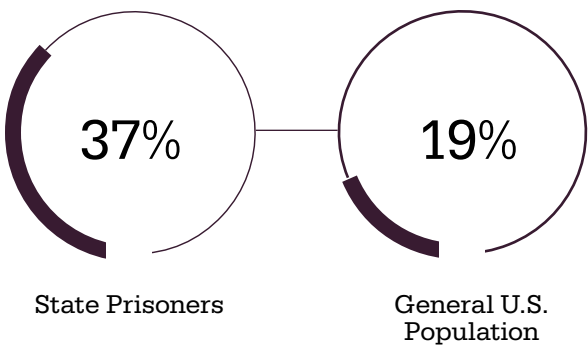
To that end, only inmates with 10 or more years remaining on their sentence have been accepted. Once they complete the degree program at Handlon, they will be sent out in groups to other prisons throughout the state.

"What other programs have shown is that behind bars those prisoners [who take courses] have dramatically positive effects on their fellow inmates who aren't sitting in the classes themselves but now have somebody in their lives who can talk to them on a daily basis," Rylaarsdam says. "It helps them get into a better mode of thinking, a better peer group, and develop better life habits before they're released."

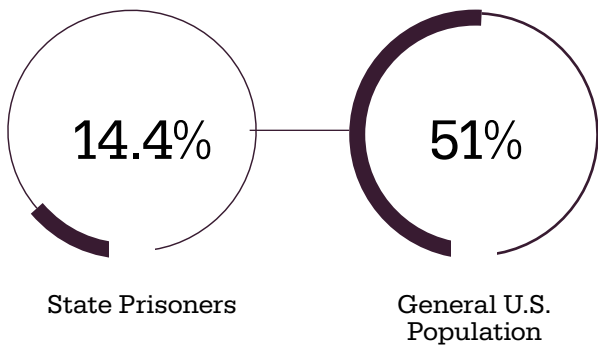
Ron Nydam leads a class at the Louisiana State Penitentiary (also known as Angola). Calvin College has developed the Calvin Prison Initiative with a Michigan prison modeled after the program at Angola.

EDUCATION REALITIES IN U.S. STATE PRISONS

WHO HASN'T COMPLETED HIGH SCHOOL?



WHO HAS AT LEAST SOME POSTSECONDARY EDUCATION?



Source: "How Effective Is Correctional Education, and Where Do We Go from Here?" (RAND Corporation, 2014)

Photo courtesy of David Rylaarsdam.





Phil Keller is a former inmate and alumnus of Grace College and Seminary.



OUT OF THE ASHES: A FORMER INMATE'S STORY

PHIL KELLER HAD it all: a successful job; a house; a wife and two kids. The typical American dream.

Suddenly, Keller's wife filed for divorce, and his world began to fall apart. Then one day in March of 1998, Keller got into an argument with his boss; in the heat of the moment, he felt threatened and "snapped," shooting and killing the man. He was convicted of murder and sentenced to 40 years in prison.

Keller became a Christian a few months after his arrest. While working in the prison chapel as a clerk, he connected with Grace College's educational program. He enrolled in a few classes, thinking that it could be a way for him to make something out of his life.

"It was an oasis. Not only was I getting an education, but in the midst of this jungle was a time when, for those three hours, I wasn't in prison. I was exploring mathematics, or science, or history, or theology – it was such an amazing escape to be mentally out of there for awhile," Keller says.

Keller completed an associate degree in biblical studies and a bachelor's in organizational management. Thanks to time off earned through good behavior and his degrees, Keller was released in March 2004. He enrolled in Grace Seminary and earned a master's in ministry with a focus on counseling. Then he started looking for jobs.

"The fact of the matter is that when I would apply for an entry-level job, they would look at my education and say I'm overqualified, and yet when I found a job closer to my qualifications, they wouldn't hire a guy with a felony," Keller says.

Still, Keller has been able to rebuild his life since his release. He got remarried. He has spent nearly a decade as a board member for a local prison ministry. And though it took awhile to find a job, Keller has spent the last three years as the executive director of the Goshen Interfaith Hospitality Network, which provides services for homeless families in Indiana's Elkhart county.

All of this, Keller says, is possible through the grace of God: "I virtually ruined my life, but out of the ashes, God brought it back."

DOLLARS AND CENTS

Every **\$1**
spent
on education



\$5 saved
on three-year
reincarceration
costs

Source: "How Effective Is Correctional Education, and Where Do We Go from Here?" (RAND Corporation, 2014)

PRACTICING WHAT WE PREACH

In order for this program and for prisoner education more broadly to succeed, Rylaarsdam says key partnerships must continue to grow and develop.

"Government agencies are increasingly open to academic institutions helping, because the task is so broad," he says. "They need churches to help receive these prisoners, to help them find jobs and stay on track morally. And they need educational institutions that are going to come in and provide the education that many of these prisoners never had an opportunity to receive."

Educational opportunities like these are also important because they bring dignity back to a significant part of the American population that is often forgotten by the outside world.

"The question is: Do we even see prisoners? The answer is: No, we don't; I never did," says Grace College's John Teevan. "[Prison] is like another world to us. But the minute you walk in the door, you meet people and suddenly, instead of a concept, it becomes a reality; instead of felons, they become people. And that changes everything."

It's also an important witness to students who aren't in prison as a model for cultural engagement, Rylaarsdam says.

"These are huge social ills, and our identity as Christians is to fight for justice in a way that addresses these social ills," he said. "We teach in our classrooms that we need to be agents of renewal in our culture, and this is an opportunity to show it vividly."

For Amanda Bagnall, who hopes to move to New York after graduating from Wheaton to work with children and families affected by drugs and violence, providing an education to current and former inmates is an example of the type of restorative justice that the Christian faith demands.

"If you come from a Christian perspective and you feel that biblical mandate to help those who are oppressed and suffering and outcasts in society, then prisoners are part of that community," she says. "We're called to be a light." ▮

Katie Thompson is the editor of *Shared Justice*, the Center for Public Justice's online publication for millennials. She is a graduate of Gordon College.

Photo courtesy of Phil Keller.

EDUCATING OMAR KHADR

After years of correspondence, The King's University in Edmonton, Alberta, enrolls a former Guantanamo Bay detainee.

By Melanie J. Humphreys

"IT'S HOPELESS." The thick Scottish brogue rebounded from the cinderblock wall of the The King's University's gymnasium. The room was dark and eerily silent. The stage lighting focused on the speaker, who had just spent an hour talking about his client, Canadian child soldier Omar Khadr. (This story preceded my tenure as president at The King's University, but the images were still vivid when I arrived on campus in late 2013.)

The speaker was defense lawyer Dennis Edney. He and fellow lawyer Nathan Whitting volunteered to defend the only Canadian citizen held in Guantanamo Bay. Edney had been invited to campus in 2008 as part of a biannual interdisciplinary studies conference. The conference connects our students' studies with the world beyond our doors and helps them analyze the world's problems and solutions with a biblical perspective.

The September 2008 conference theme was "Invisible Dignity," and our invited speakers were asked to help students understand how our inherent human dignity can often be obscured by poverty and structural injustice. Omar Khadr's story stirred something in our students. Let me share with you a few of its highlights.

On July 27, 2002, U.S. soldiers surrounded a dusty compound near Khost, Afghanistan. When the fight was over, five Afghans and one U.S. soldier were dead. A 15-year-old Canadian boy from Scarborough, Ontario, lay dying in the dirt; Omar was blinded in one eye, concussed, full of shrapnel, and he had two bullet holes in his back.

U.S. forces provided medical treatment on the battlefield and moved Omar to the military base at Bagram. He was accused of having thrown the grenade that killed the American soldier, taken into custody and eventually moved to Guantanamo Bay, Cuba. He remained there for 10 years,

two months and two days. He was finally returned to the Canadian prison system in the fall of 2012 after pleading guilty at a much-maligned Guantanamo military tribunal. This conviction is now under appeal in the United States, and this past May, Omar Khadr was released on bail.

Today, Omar is a King's University student.

When faculty first heard Omar's story, they felt they had brought our students to the scene of an accident. The loss of a soldier's life is tragic. Revenge seemed poor consolation for a grieving military family, and revenge was all that was on offer, both in the United States and in Canada. There were only two choices: stop to help, or walk on by. We stopped.

In my view, professors have an important responsibility not only to help students see the world's complexity and pain, but also to engage with it. *Responsibility* is about the *ability* to *respond* to things that touch us, so that we will not be left hopeless before them.

At that 2008 conference, faculty encouraged students to learn all they could about the Khadr case, from many different points of view. Faculty insisted that students engage their reason without silencing their emotions, and they promised to help students respond well. We would not be hopeless.

Students rose to the challenge. In November 2008, they organized a version of the interdisciplinary studies conference for the City of Edmonton; 700 people and representatives from the national media came to hear and report on the story. Other students, following a call discerned from Matthew 25 to "visit the prisoner," began to correspond with Omar. At the request of Omar's legal team, faculty provided lessons in English literature via correspondence and, eventually, a reference for Omar at the sentencing hearing that followed the plea deal at the Guantanamo military trial.



After the trial, a volunteer team of educators, many of whom are from King's, began work on a teaching curriculum for Omar, and in the spring of 2012, one member of the team was invited back to Guantanamo by the U.S. military to conduct classes on site. Faculty continued its work once Omar was returned to the Canadian prison system, and that teaching relationship is ongoing, both with Omar and with several other Correctional Service of Canada inmates.

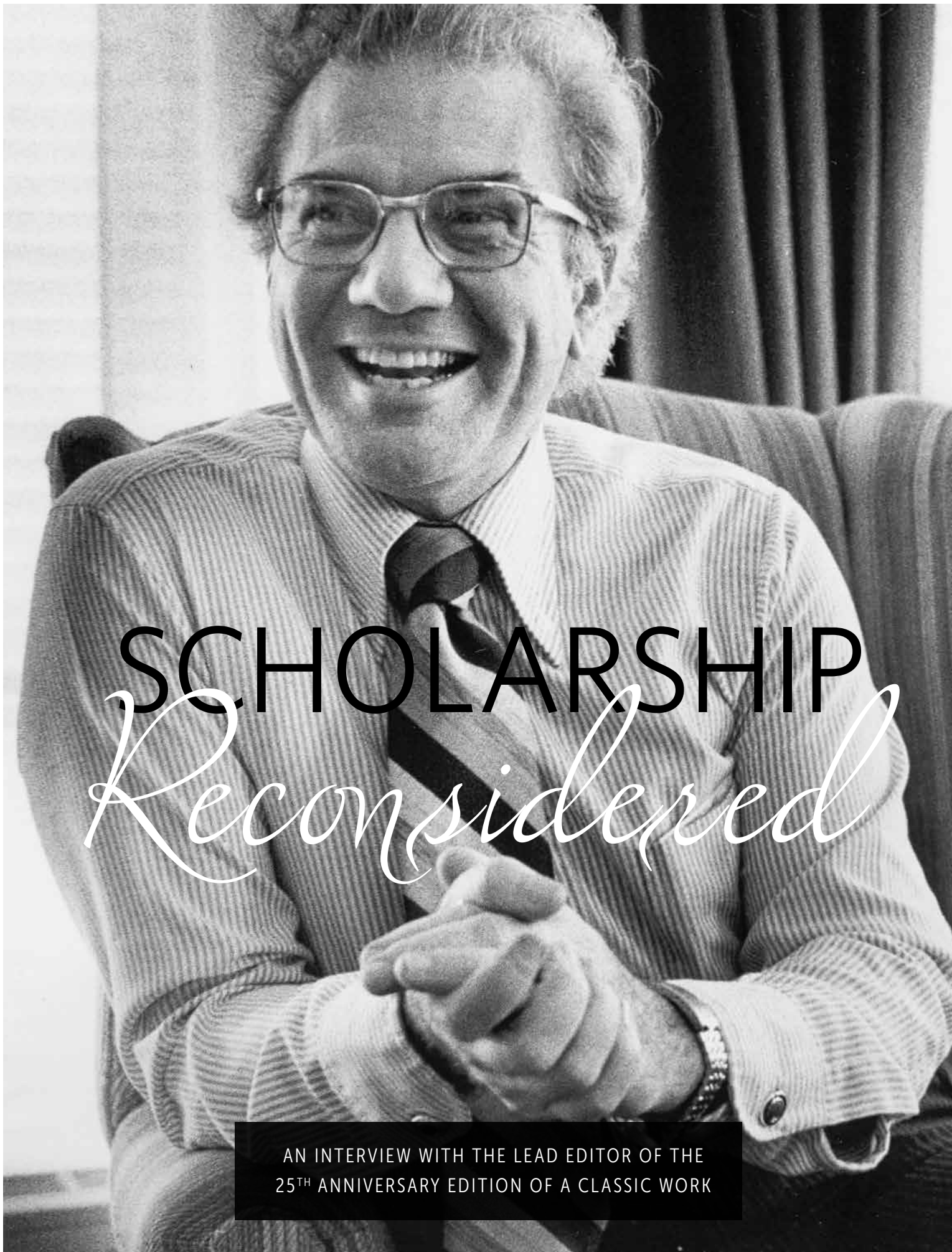
Educating Omar was not a part of any institutional strategic plan, but I believe it was a Gospel response to an intractable situation. The decision to admit Omar was full of risk, but risk of the best kind. We had done our homework. We knew more about Omar than we knew about any other student we have ever admitted. Through seven years of relationship, he had earned our trust. We knew, however, that we were at great risk of being misunderstood by those who knew less than we did. The challenge was to trust God, and to push past the fear of misunderstanding.

The King's University's call to be agents of reconciliation and renewal has demanded our integrity and courage. We have walked beside both Omar and the U.S. military and have worked to build bridges with military personnel here in Canada.

Love your enemies. Educate the prisoner. It is the radical call of Christ to upend unjust structures, and it has turned hopelessness into hope for all concerned.

Dr. Melanie J. Humphreys serves as the fourth president of The King's University in Edmonton, Alberta.

Photo courtesy of The King's University.



In 1990, Ernest Boyer published *Scholarship Reconsidered: Priorities of the Professoriate*, which challenged and redefined views of the priorities and evaluation of faculty. Having written the book near the end of his life, Boyer had a long history of experience in higher education from which to draw, including service as a chancellor in the State University of New York system, the U.S. Commissioner of Education from 1977-79, and president of the Carnegie Foundation for the Advancement of Teaching from 1979 until his death in 1995.

Boyer's work was rooted in his Christian faith. He spent the first two years of his undergraduate education at Messiah College in Mechanicsburg, Pennsylvania, before completing it at Greenville College in Greenville, Illinois; he later served on Messiah's Board of Trustees. Early in his career, he also served as an academic dean at Upland College, a now-closed Brethren in Christ institution, and he retained his strong connections with Christian higher education throughout his life.

In honor of *Scholarship Reconsidered's* 25th anniversary, Drew Moser, dean of experiential learning and associate professor of higher education at Taylor University in Upland, Indiana, led a team of editors in publishing a revised and expanded edition of the text. Cynthia Wells, assistant professor of higher education, director of the Ernest L. Boyer Center at Messiah College, and a contributor to the new edition, interviewed Moser about Boyer and the new publication; the interview has been edited for length.

Cynthia Wells: I am pleased to spend some time talking to you about *Scholarship Reconsidered: Priorities of the Professoriate, Expanded Edition*, for which you served as lead editor. Can you tell me the origins of this project?

Drew Moser: I was doing some work for a biography of Ernest Boyer that I'm co-authoring with Todd Ream [professor of higher education at Taylor University], and it suddenly dawned on me as I was citing *Scholarship Reconsidered* that the



Black and white photo of Ernest L. Boyer at a press conference discussing new educational strategies from the federal government.

most recent edition was the original 1990 version. I realized that we were coming upon the 25th anniversary [and] found it a bit strange that a book would persist so long in its original iteration. So that led to a series of conversations and next thing we knew, we were working on an expanded edition that not only considers *Scholarship Reconsidered* in its future but also to looks at the impact this book has had on the academy over the last 25 years.

CW: Tell me what you think the value of *Scholarship Reconsidered: Expanded Edition* will be to higher education in general, and what will be its impact on Christian colleges in particular?

DM: Both are really good questions. In terms of higher education in general, this expanded edition represents the informative and important ideas of *Scholarship Reconsidered* to today's current climate of higher education. When we think about the important topics, such as tenure or what the faculty role is in an age of what we call faculty "unbundling," what would *Scholarship Reconsidered* have to offer in this conversation? Boyer's ideas are still very relevant – in some ways almost more relevant – than they were 25 years ago. This provides an avenue for higher education scholars and practitioners and leaders to consider his ideas.

It also provides a new generation of scholars with an idea of the book's impact – the fact that it has been cited over 6,000

times and counting in its 25 years shows that it has had endurance and persistence in the field. I think it's a helpful, viable resource to have conversation in the academy on the issue of scholarship. We've also included a discussion guide at the end of the book to help faculty groups or faculty development officers facilitate dialogue on their campuses on what is presented in the book.

Boyer's background was in Christian higher education. In many ways, I think *Scholarship Reconsidered* was his attempt to bring what he believed was great about Christian higher education to American higher education more broadly. When you think about the framework of *Scholarship Reconsidered* – the four domains of application, discovery, integration and teaching – and when you dive into what those actually are, you'll find that many Christian colleges are well-positioned and already doing many of the things that Boyer is promoting and championing. We are by nature and by necessity interdisciplinary enterprises with a strong focus on teaching and on service.

A lot of credibility for what Christian colleges are doing can be found in *Scholarship Reconsidered*. It also provides ways for many Christian colleges that are not Research I institutions – and probably should not endeavor to be Research I institutions – to challenge and support to their faculty and the work that they engage themselves in. It also provides language, tools and frameworks for Christian colleges



Black and white photograph of Ernest L. Boyer talking with students and officers of the College Student Association (CSA) at the State University of New York at Buffalo (SUNY at Buffalo). These students and officers include Ralph Kurland, Scott Flynn, Tyrone Trammel, and Amos Johnson.

to help communicate who we are, what we do and why we do it to a broader higher education world more effectively.

CW: You completed your dissertation on Boyer's life and how it shaped his educational vision. You're currently co-authoring a cultural biography on Boyer's life and contributed to the *Journal of Christian Higher Education's* January 2014 special edition on Boyer's influence for Christian colleges. Tell me where your interest in Boyer started.

DM: It started in my doctoral studies at Indiana State University, where I wanted to focus on something a little more historical in nature, given my background and previous studies in theology and religious realms. I started researching Ernest Boyer and his career and realized there is lot there that hasn't been told. And the more that I learned, the more I was compelled by a really important leader not only in higher education but in education internationally. Ernest Boyer, over the course of his career, became a public intellectual and go-to source of wisdom on any issue related to education. I found it very compelling for someone to have that much influence and come from a Christian higher education background. It caused me to want to understand what it was about his life and his experiences that proved to be so effective in his various levels of engagement in our society. He had progressive influence over higher education and broader American society and yet had this very

humble early life that was deeply informed by his Christian faith. There are some connections there that weren't necessarily being made or weren't understood in the broader academy that I wanted to explore more deeply.

CW: One of the things you've done in working on all of these projects has been to dig into the Boyer archival collection. Tell us what you have learned by exploring the archives and perhaps maybe some additional questions you'd like to raise.

DM: First of all, I have learned that the Boyer Center archives are an incredible resource not only to Boyer scholars but more broadly to American higher education. Given that Boyer was given a seat at the table at many very important and pivotal moments in higher education, there is lot there for those who are interested in higher education to take advantage of. The more time you spend in the archives, the more you realize that there is just a lot there that is important and critical to the work of higher education.

For instance, when Boyer was at Upland College, one of his primary goals there was to help Upland earn regional accreditation, which was no small feat for Christian colleges at that time. He was able to do so successfully and so effectively that many other small Christian colleges who were looking at achieving accreditation ended up calling him for advice and support, which led to the foundation of an organization called the Council for the Advancement

of Small Colleges that really helped a lot of institutions, many of which are now CCCU member institutions. In a way, this organization served as a precursor to the Council of Independent Colleges and the CCCU itself.

The more I dug into the archives, the more I learned that there are a number of parts of Boyer's life and career that still probably deserve some more exploration, particularly his involvement with Native American-serving institutions, or his role in impacting Christian higher education even when he wasn't in a formal Christian higher education role, like when he was serving on Messiah's board. In addition to some of his early work, which led to some of the things we have on our college campuses today like service-learning offices and faculty development offices, there's a lot more there that could be helpful to us.

CW: Based on what you have learned about Ernie, can you give me an illustration of his life and work that you value but is not widely disseminated?

DM: I'll share two. There are many first-hand accounts from when Ernie worked in California, after his Upland days. He worked for the public higher education systems in California mostly in teacher education, where he helped develop programs for teacher preparation and evaluate those programs to make sure California teachers were being prepared effectively. That placed him in K-12 classrooms quite often, and there were many stories about people who had powerful encounters with him in their own lives, from children sitting down and reading stories with him to his talking with groups of teachers who would give him standing ovations. And so a lot of people don't know that he really developed his love of the entire education system during that time.

Another thing that I don't think a lot of people would know about is at the end of his life when he lost his battle with cancer. By then, he was an internationally known figure, and he had two very different ceremonies to honor his life. The first was a private, traditionally Quaker ceremony,

which had silence and simplicity at its core. The second was a more stately ceremony that honored the public figure that was Ernest Boyer, where many dignitaries and high-level politicians paid him tribute. Those two ceremonies give an important window into Ernest Boyer's life. They're not inconsistent, but they give a fuller picture of who he was: a public figure, well respected and well known, and yet at the same time he had a private, important, simple and faithful life surrounded by his family and his faith. I think that it is important for people to know that about him.

CW: I have one last question that kind of brings us full circle back to your project: What is one insight from *Scholarship Reconsidered: Expanded Edition* that you hope gets some traction?


DM: I think one insight is highlighted throughout the expanded edition but is

specifically addressed in your essay – that is, this work of *Scholarship Reconsidered* is so controversial at times, yet it is so important and has sustained itself over these past 25 years because at its core it is student focused. That is not something that is typically first and foremost in any conversation about scholarship. Oftentimes students are placed aside, unless they're graduate research assistants; they're those "things" we have to deal with and attend to in addition to our responsibilities with scholarship. And what Boyer was attending to, I think, needs to be considered more seriously: How does scholarship become an integral part of our work *with* students in higher education?

That is where Christian colleges can find a lot of resonance between their mission and *Scholarship Reconsidered*. A student-focused mission is not incongruent with scholarship when considered through the



Black and white photo of Ernest L. and Kay Boyer speaking to Scott and Kathleen Manly, the son and daughter of Mr. and Mrs. David Manly.

framework of *Scholarship Reconsidered*. Students remain the focus of the work, and it's through our scholarship that we are able to more effectively engage our students and educate them. 

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BOYER’S CATEGORIES OF SCHOLARSHIP

In *Scholarship Reconsidered*, Ernest Boyer lays out four categories of faculty scholarship. **Scholarship of teaching** is that which explores the principles and practices of effective teaching and learning. **Scholarship of discovery** is that which pursues new insights and knowledge about our world. **Scholarship of integration** is that which explores connections between academic disciplines. **Scholarship of application** is that which applies new knowledge to real-world situations. The following CCCU faculty were nominated as outstanding examples of each category of scholarship.

SCHOLARSHIP OF TEACHING

Dr. David I. Smith

*Director of Graduate Studies in Education and
Director of the Kuyers Institute for Christian Teaching and Learning
Calvin College*

Please describe your scholarship and research.

I am interested in how faith informs, shapes and challenges the ways in which we teach and learn and the ways in which Christian teachers and students experience and shape what happens in school. My work focuses on various ways of trying to make that connection visible: What does it mean to teach and learn "Christianly?" I try to draw on a range of interdisciplinary resources with the aim of making Christian conversations about pedagogy more coherent and compelling.

What intrigues you most about your work?

I am intrigued by the possibility of faith leading to pedagogical innovation and improvement. How might our faith commitments actually help us to reimagine teaching and learning? Instead of taking Christian ideas and inserting them into a set of educational practices that have not been seriously questioned – as if the ideas alone are doing the work of teaching – can we think more carefully about how classrooms are formative?

What is unique about your research?

Articles in most Christian journals have been about how Christian ideas relate to the idea content of the disciplines. There has been surprisingly little coherent attention to pedagogy and formation, or to what has become known as the "scholarship of teaching and learning." I want to push the conversation about faith and learning beyond ideas and into more careful consideration of embodied practices (for both teacher and learner), teacher imagination, and the social dynamics of teaching and learning spaces.

How does your research carry over into your teaching?

My classroom is at the heart of my research. A large percentage of my publications have arisen out of my becoming intrigued by something that happened in my classroom.



SCHOLARSHIP OF DISCOVERY

Dr. Donald Isenhower

*Professor of Engineering and Physics
Abilene Christian University*

Please describe your scholarship and research.

My research is in experimental nuclear and particle physics and centers on the structure of the proton. There are many things we still do not know about the proton, such as where its spin originates, or what makes up its mass, or the composition of the nuclear sea produced by the gluons that hold the quarks together that make up a proton, or many more aspects that we do not understand and can only be answered by experiments.

What intrigues you most about your work?

It is fundamental research and is making measurements in some cases that no one else in the world can duplicate. It is exciting to find results that force theory to be rethought and force experiments to be redone in different ways when limiting factors are found in the data or significant improvements are possible.

What is unique about your research?

Our use of undergraduates in research has been unusual and has actually been the model for other universities. We have been the leader, not the follower. Dr. Mike Sadler [professor of engineering and physics] and myself have both been awarded the American Physical Society Prize for Research at an Undergraduate Institution, which I believe shows that our research has been nationally recognized.

How does your research carry over into your teaching?

To learn physics is to do research. The two cannot be separated.

SCHOLARSHIP OF INTEGRATION

Rev. Dr. Lisanne Winslow

*Professor of Biology, and Department Chair of Biology & Biochemistry
University of Northwestern – St. Paul*

Dr. Walter J. Schultz

*Professor of Philosophy and Scholar-in-Residence
University of Northwestern – St. Paul*

Please describe your scholarship and research.

We've undertaken an interdisciplinary research project to develop an account of scientific mechanisms in terms of divine action, grounded in biblical theology. Our constructive account of divine action is called divine compositionism, which asserts that the fundamental truth of how all of nature works is God acting dynamically and present moment in every aspect of the natural world according to his plan for his purposes in Christ. This is a direct objection to current theories of divine action that locate the creation external to the Creator, giving it intrinsic power outside of God's control. We hold the view that God's acting is the dynamic underlying reality of all things, as opposed to the natural processes themselves, such as gravity or magnetism.

What intrigues you most about your work?

We Christian theorists often fail to ask, "Is the foundation of our work a matter of God as a concept or in the actuality of God as creator and sustainer?" God as a concept is what we are thinking about when theologizing or philosophizing. God as creator and sustainer, by contrast, is the ever-present source of our being; he is who we worship, pray to, and take refuge in. We don't call on the name of a doctrine or the name of philosophical theory when we call on the name of the Lord. If we were to think that the foundation of our thinking is in our concepts, we would inevitably be subsuming God under our concepts, treating ourselves as real and treating God as one of our ideas. But our foundational presupposition is that God is real and we are one of his ideas. With this inclination, we enthusiastically forge into a new and uncharted land with intention, motivation and expectancy.

What is unique about your research?

This project has greatly advanced the current understanding of the role of God's acting in the natural world, taking into account the latest state-of-the-art discoveries in quantum physics, cell and molecular biology, and mathematics. This project has been well-received by an international group of scholars and students; our peers are enthusiastic about our work and have commented that our view represents a significant contribution to the field of divine action.

How does your research carry over into your teaching?

Our interdisciplinary research has been fruitful and dynamic, and has enhanced our teaching greatly. We have developed and executed a 4-credit science and theology course, as well as a 2-credit metaphysics of science course, using the foundations of our research as well as advances in the field. Students have responded well to these courses and report that our expertise as well as our shared faith in Christ and theological studies has given our teaching the air and quality of worship unto God.



SCHOLARSHIP OF APPLICATION

Dr. Diana Avans

*Professor and Chair of the Kinesiology
Department, Vanguard University*

Please describe your scholarship and research.

I focus on the sub-discipline of sport and exercise psychology. I personally am interested in body image issues, body composition and weight management in both athletic and general populations. I like to collaborate with students on research projects and work with them to develop their ideas as well as incorporate them into my areas of interest.

What intrigues you most about your work?

What interests me the most about body composition is the ever-increasing number of people who want to know what their body composition is and the developing technologies for doing so – and that despite that, there are ever-increasing obesity rates. I hypothesized that spirituality would play a stronger role in protecting Christians from having as many body image or weight issues, and that has not been supported.

What is unique about your research?

The spiritual aspect is unique. Most of my peers recognize that a "belief in something greater" may be a protective mechanism against body image issues and eating disorders but few, if any, will integrate a "God's grace" component into how issues are viewed or weight management plans are made. This area of research is just now starting to be explored.

How does your research carry over into your teaching?

I teach multiple courses that deal with fitness, nutrition, body image, weight management, etc., where all of these topics are discussed, as well as the integration of faith into this learning. I also teach the senior research methods and project courses, where research collaborations are fostered. Having students understand the research process and produce work of their own is one of the best perks of this profession!



LEADING AND LEARNING ABROAD

Programs allow CCCU faculty and students to engage in social justice around the world.

By Elaina Loveland



Residents welcome a group of Pepperdine University students to the Mbale Remand Home, a prison for juveniles who have been arrested and are awaiting trial in Mbale, Uganda.

A **N IDEA FROM** students can change the world. That's what happened at Pepperdine Law School.

In 2005, a group of students approached Jim Gash, then dean of students at Pepperdine Law School, with the idea to travel to Uganda to work as interns with the Ugandan Judiciary in order to improve access to justice for children. After two years, the Global Justice Program officially began.

Today, the Global Justice Program partners with a global network of foreign judicial systems, human rights agencies, development organizations and international universities. Law students work as summer interns around the world for a variety of initiatives, including juvenile justice, judicial

reform, anti-human trafficking efforts, war crimes and human rights advocacy.

During a summer internship in 2007, two Pepperdine law students proposed the Ugandan Judiciary adopt a system of plea bargaining in order to expedite the criminal justice process for those arrested and detained waiting for trial. Students in the Global Justice Program have been working toward introducing a plea-bargaining system in Uganda ever since, and their persistence paid off. Plea-bargaining is scheduled to become part of Uganda's constitution this year.

Along with students, attorneys have also gone on trips to Uganda to help introduce plea-bargaining.

"We take new attorneys each time we go to Uganda and give them an opportunity to get their hands dirty working with Ugandan lawyers and law students and American law students, giving prisoners an opportunity to have their cases heard," Gash explains. "We hope that it might inspire a larger effort to get more groups of attorneys to go to Uganda and multiply the effect of what we're trying to do."

Law students in the Global Justice Program don't have summer legal internships only in Uganda, but they also work in other countries such as Rwanda, India and Thailand, among others. Each year, approximately 15–16 law students in the Global Justice Program intern abroad in one of these countries.

Photo by Allison Brown.

Susan Vincent, a 2013 graduate of Pepperdine Law School who now serves as clinic director of Christian Legal Aid of Los Angeles, chose to attend Pepperdine in part because of the Global Justice Program. "The experience put my career in context in a way that nothing else did," says Vincent.

As a student, Vincent worked on the Ugandan Judiciary's plea-bargaining pilot program. She also studied abroad in other locations as part of the Global Justice Program, working in Thailand and Rwanda, where she assisted the chief justice of the Rwandan Supreme Court to develop best practices in reducing case backlog and increasing access to justice.

Vincent says that a lot of underdeveloped countries are young in terms of their independence since colonialism and as a result "there are still judicial and legal structures that need to be put into place."

"While I was in Rwanda, I realized the incredible privilege and opportunity that I had to even go to law school," says Vincent. "People there have to deal with immediate needs in the aftermath of the genocide, rather than taking years to study and learn."

A CHRISTIAN UNDERSTANDING OF PEACE AND CONFLICT RESOLUTION

When Petra Belkovic Taylor was 11 years old, war broke out in the former Yugoslavia; she and her family lived in a part of

Croatia close to the conflict. For three months, Taylor heard grenades falling on nearby villages and sounds of war getting closer with each passing day.

"At night, the bullet shells fell on our roof, sounding like a downpour of autumn rain," Taylor recalls. "Finally, my mother, father, brother and I had to run for our lives through the army lines and look for a way to save ourselves. We'd get stopped by various armies and miraculously be let go – sometimes these were really close calls – to go to the next roadblock. The other option was being taken to one of the notorious Bosnian concentration camps where death, hunger, torture and rape were commonplace."

Taylor and her family became refugees.

"I had to learn for the next four years what it meant to be a refugee and be at the bottom of human society," she says.

Taylor later attended Gordon College in Wenham, Massachusetts, where she met her husband. Together, they started Gordon's Balkans Semester for the Study of War and Peace, an interdisciplinary, humanities-based study abroad program centered on the themes of conflict and reconciliation.

In addition to academic coursework, students learn firsthand from people on both sides of recent wars and genocides who are grappling daily with problems of justice and forgiveness and with navigating a path toward sustainable peace. The introductory course runs for two-and-a-half months and concludes with an "applied classroom" journey through six cities in Eastern Croatia, Serbia and Bosnia, where some of the heaviest fighting took place and where people are still struggling to find a way toward a peaceful and multiethnic future.

Since the program began in spring 2014, 35 students have participated, including students from Wheaton College and Messiah College as well as Gordon students. The program's goal is to have more involvement from other institutions, and it is open to any student in the CCCU, along with any student who can sign the statement of faith, Taylor says.

When Jordan Heres, a recent graduate of Wheaton College, participated in the Balkans Semester in 2014, it wasn't his first time in the region. At the age of 3, Heres's parents took him and his brother with them to Bosnia where they worked on refugee resettlement and provided psychosocial support to traumatized children.

The experience stayed with him, and as a college student Heres decided to search for a study abroad program in the Balkans that combined "interethnic, interreligious and interpersonal conflict, all done ideally from a Christian perspective." He was delighted to find all of the aspects he was looking for in Gordon's Balkans Semester.

"[The program] broadened my awareness, shaped my perspective and trained my imagination as a Christian," Heres says. "My moral imagination was nurtured through



Student interns from Uganda Christian University Law School and Pepperdine University assist an American lawyer in preparing a prisoner's case for resolution at the adult prison in Mbale, Uganda.

the rigors of Christian philosophical debate, coupled with the simple yet powerful beauty of firsthand stories of hatred turned into forgiveness, love overcoming violence."

Sarah Cox, a Gordon student, also participated in the program. "As a political science major, I was certainly accustomed to studying politics and war from a theoretical perspective," she says. "However, the Balkans Semester forced me to lift my eyes out of my books and asked me instead to look at the human realities surrounding conflict. Every day in the Balkans, I was challenged to acknowledge the human elements of a society recovering from war."

Cox says that the semester "also stirred up deep questions about the self," such as "What does it mean to be a human?" and "How do I love my neighbor?"

"These questions become much more complex in war," says Cox.

The firsthand storytelling aspect was the most powerful part of the program for Cox. "Hearing the stories of those who had endured great suffering was truly transformative," she says. "I cannot be passive about peacemaking. From now on, wherever I am, I will be looking for ways to be actively pursuing peace."

Gordon's Balkans Semester has a strong Christian philosophy of teaching. "Much of our work here in the Balkans focuses on our students and helping them think more deeply about their lives and their roles in the Kingdom," says Taylor.

Additionally, the program strives to help students develop an intercultural under-

standing. Taylor would like to work more with people who were affected personally by the conflict.

"A long-term goal of ours is to involve students from all former Yugoslav republics in the program," she says. "We think that this way both our American students and local students can benefit greatly by allowing each other to enter the other's world while thinking about war and peace, conflict and reconciliation – things that bind us and things that tear us apart."

SOCIAL WORK AS SOCIAL JUSTICE

Gwyneth Jones was pursuing a master's degree in social work when she was working at the CCCU's BestSemester Uganda Studies Program (USP) and needed credentials to supervise bachelor's degree social work student field placements. Her situation sparked an idea, and the USP's social work emphasis track was born. Since its inception in 2009, 72 students have participated in the social work emphasis as part of USP.

"We are living in an increasingly globalized world, which requires the next generation of social workers to be equipped to work effectively within it," says Lisa Tokpa, USP's social work coordinator. "This happens by not only equipping students with more knowledge, but with more firsthand experience – often acquired through hard but profound cross-cultural experiences. ... The skills that I see students acquiring every day through living and learning here in Uganda will help them be more effective change-agents in society."

Photo by Allison Brown.



TOP: Ali receiving guidance from her supervisor. **BOTTOM LEFT:** Ali facilitates a group discussion with young clients at Kisoga Child Development Center. **BOTTOM RIGHT:** Ali and Betty Tonui (Spring '14) at a birthday party for the children in the Child Survival Program at Kisoga Child Development Center.

All students in the social work track conduct 400 hours of practicum in Uganda. Tokpa says the social practicum in this program reveals societal global problems to students in ways that they may have never encountered them before.

"When students hear the plea of a mother for the support needed to send her child to school, or sit with a client as they share how many people they have lost in their family due to HIV/AIDS, social justice issues become more than a paragraph in their textbook – they are as real as the people they now know," she says. "[This] create[s] a deeper understanding of not just social justice issues, but the people that the issues impact [and thus] creates more informed, compassionate and effective social work professionals."

As a senior social work major coming to USP from Cornerstone University in Grand Rapids, Michigan, Ali Prius did her social work practicum in Kisoga, Uganda, a remote part of the country, when she attended the program in spring 2014.

"I knew that I was going to learn, I knew I was going to have to adapt, and I knew it would be difficult, but I didn't know that it would change entirely how I see the world," Prius says. "As an American entering on the grounds of a rural Ugandan village where most children under 10 had never seen a

white person, my social work lens was completely redefined."

Prius discovered that in Uganda, a different culture brings different norms in social work practice. For example, in the United States, mental health care is dependent upon confidentiality, but Ugandans "are all about relationships and being connected." She found that social work practice in Uganda isn't "a relationship of the helper and the distressed" but one of "one human entering in on the same level as another human."

Prius went on to earn her master's degree at Abilene Christian University and works as a medical social worker at a hospital in Grand Rapids. She says her experience at USP changed how she does her work today.

"If I take my American lens, of what I think they need based on what works in my culture, and apply it to Ugandans, I would be doing more harm than good," she says. "This has impacted how I do social work here in the United States. Each person has a different version on their own happiness, success and stability. I must allow people to have the freedom to explore what that is from their own perspective." **A**

Elaina Loveland has been a professional writer since 1999. She is the author of two books: *Creative Colleges: A Guide for Student Actors, Artists, Dancers, Musicians, and Writers* and *Careers: Paths for Aspiring Actors, Artists, Dancers, Musicians, and Writers*.

A CHANCE MEETING; TWO LIVES CHANGED

JIM GASH, professor of law and director of Pepperdine University's Global Justice Program, first traveled to Uganda in January 2010 with Pepperdine law students to help provide pro bono legal assistance to children caught without representation in prison detention centers and to prepare their cases for trial.

Gash met a teenager named Henry and knew immediately there was no way he could have committed murder. He described his initial impression of Henry as being "very gentle with a warm smile." Henry revealed to Gash that he had been praying to God to give him a sign of hope to get him out of prison.

For the next five years, Gash worked on Henry's case to ultimately prove his innocence and secure his freedom.

Gash became the first non-African to appear in court in Uganda as an attorney on behalf of a Ugandan. Henry was acquitted. He is now a medical student at Kampala University in Uganda.

"Henry and I have recently completed a book we wrote together about how God brought our lives together," he says. *Divine Collision: An African Boy, An American Lawyer, and their Remarkable Battle for Freedom* (February 2016). A documentary, *Remand: Global Justice in Uganda*, has also been produced, which shows through the eyes of 12 law students how they worked to help reform the criminal justice system in Uganda.

Gash is humble about the impact he's had.

"I'm just a law professor who became involved in a project that got really big unintentionally," he says. "It's interesting that if you're willing to show up as an advocate for change and develop relationships necessary to allow people to trust and implement change, you can have an impact."

Jim Gash (right) and Henry cowrote a book about their experience proving Henry's innocence and freeing him.





FILLING THE GAP

First-generation students face a lot of unknowns when they come to college. CCCU schools are developing unique ways to help them achieve their full potential.

By Morgan C. Feddes & Jo Kadlecsek

Anthony Fredette and other Fresno Pacific University students pass by McDonald Hall.

IT'S NOT EASY walking onto a campus the first day of your college career, no matter where you've come from or how you got there. But for students who have never had a family member attend college and are therefore navigating new territory, the challenges can feel as enormous as the opportunities.

First-generation students come from backgrounds as diverse as today's classrooms: some are children of immigrants; some are high achieving and low income; others are athletes whose talents captured the attention of college coaches. But unlike their peers, first-generation students do not have the benefit of family wisdom or the personal examples of how to thrive in academia. Their college experience, then, brings a different set of questions and requires a unique set of solutions if they are to succeed.

Though roughly one-third of all undergraduates in the U.S. are first-generation students, three out of five do not complete a degree or credential in six years, according to a recent report from the Council for Independent Colleges. With the number of first-generation students increasing across higher education, many CCCU campuses are addressing contributions of this growing demographic and the challenges they face with innovative and sensitive approaches.

LEARNING THEIR LANGUAGE

Located in Fresno, California, Fresno Pacific University works with a significant number of first-generation students.

"You need to know who these students are and what they need," says Fay Nielsen, FPU's associate dean of student success and retention. "[For these students] it's a new culture, and they have to learn the college language and procedures."

Connecting students with faculty mentors is key to a student's success at navigating this new culture, Nielsen says. At FPU, students interact with at least three faculty mentors throughout their freshman year: a summer advisor for selecting classes; a first-year experience course with a faculty mentor in the fall; and a faculty mentor in their major that they connect with in the spring.



Fresno Pacific University students (from left) Elsa Asrat, Yvette Case, Summer Collison, Samuel Zemedu and Angel De Leon pose in front of a sign on FPU's main campus.

Nielsen says that knowing what students are going through and the issues they confront are key to discerning what support programs might work best for each FPU student. With hundreds of best practices out there, Nielsen points out that what is successful at one campus may not be suitable for another.

"It comes down to faculty and staff taking the time to get to know their student and trying to meet them where they are, because we don't let students in that we don't think will succeed, and we don't let students in that we don't want to help," she says.

One important area where FPU has seen increased student success has been in its science, technology, engineering and mathematics program. In 2011, FPU received a federal grant to launch a STEM program geared to low-income, Hispanic and/or first-generation students who are academically qualified but need help adjusting to the atmosphere of higher education and the sciences.

"Many majors don't kick in heavily until you're an upperclassman, so you can spend a year or two transitioning from high school to college. It's worse in science classes because yours start the first semester, and there's no way around that," says Karen Cianci, dean of FPU's undergraduate program and the school of natural sciences.

That abrupt transition can be especially difficult for those students who were successful in high school but are not used

to the rigorous routine of reading several chapters out of a science textbook each week – if they've even read out of a textbook at all, Cianci says.

Compounding the issue is the commonly held idea that failing a test or class is an automatic indicator that a student can't succeed in that area. But as Cianci points out, failing a test doesn't necessarily preclude someone from a specific course of study – it requires strategic thinking to understand the cause of the failure and to figure out how to do better in the future.

The STEM program at FPU aims to equip its students to think this way before the fall session begins by bringing them to campus for a summer bridge session to help them prepare for life as a college student.

"In the summer, we give them cram courses in science and math, but you can't teach 12 years of math or science in a week. What you can do is help them recognize that most smart people have failed, but they figure out why they failed and they do it again," Cianci says. "So plan to fail, and plan a strategy for what you're going to do when you fail and figure out your resources."

One of the greatest resources Fresno Pacific's STEM program provides is the network of support for students. As a cohort-style program, the summer bridge class gives program participants a chance to connect before the year starts, and then they are placed into four classes together, including a writing and a science class. They are also

Photos courtesy of Fresno Pacific University.

given both faculty and peer mentors to help them feel comfortable asking questions and seeking help when needed.

“First-generation students are slower to come in for tutoring or assistance. They also relate different to faculty – first-generation low-income kids have a very high respect for authority, so coming into a professor’s office is often a traumatic thing, not a consoling thing,” Cianci says. “So what you need is someone like their peers a year or two ahead of them, the kind of people they can actually talk to to bridge the gap between the professor and the students.”

The program has seen great success so far, with a graduation rate of 91 percent for its participants, a number even above FPU’s overall graduation rate, which is already one of the strongest in the region. The program was nationally recognized by Excelencia in Education, which named FPU as its Example of Excelencia for the Baccalaureate Category in September 2015. Plans are being made to expand the model beyond the STEM program into other majors as well.

BUILDING CREATIVE COMMUNITIES

Kelley Paul, director of student success at East Texas Baptist University in Marshall, Texas, recognizes the same challenges and sees partnering with the athletics programs as a key to assisting their first-generation students, who comprise 30 percent of their total enrollment. Many athletic departments at ETBU make academic meetings or residential open houses mandatory for their players. Paul says their academic support services have experimented with residence life programs, student and family orientations in the spring and summer, and tutors and mentors living in the residence halls.

“In everything we do, we want these students to meet people, get information and resources, all while trying to take away the stigma of being a first-generation student and instead learn to be proud of what it takes to be here as a first member from their family,” Paul says.

In its efforts to better connect with first-generation students, ETBU has also

been taking extra steps to educate faculty on the challenges first-generation students face and encouraging them to engage with those students—particularly those professors who were once first-generation students themselves.

“This summer, we created stickers that said ‘First to Go, First to Know’ and asked faculty and staff who were themselves the first in their family to go to college to wear them throughout the day at our orientation events. We’ve also asked faculty members to put it on their door or in their office to signify that they were a first-generation student,” Paul says. “We want students to understand that there are others here on campus who have shared similar experiences and have done what they’re doing right now.”

Such positive reinforcement helps ETBU “step up our game of being more intentional” in serving first-generation students while also recognizing their contributions.

“It’s not just an effort by our office – this is something that we are trying as a campus to be aware of and to better understand the best practices for this population in this generation,” she says.

LASTING CONTRIBUTIONS

Each contribution is instrumental to the future success and goals of every CCCU

student, especially since 65 percent of all projected jobs by the year 2020 will require postsecondary education and training.

Nick Poindexter knows this firsthand. As the assistant director of admissions at Warner Pacific College in Portland, Oregon, Poindexter understands how higher education can translate into better employment opportunities. As a first-generation college graduate, he also understands how intimidating the application process for college can be for a student’s family.

“Helping students know they have someone they can connect with every step of the way, emailing them and calling them personally to help them understand each part of the process and letting them know what else is needed, connecting them with our financial team to help them understand the financial aid process – these are all ways students can connect with us,” Poindexter says. “We want to make sure there are no unanswered questions so they are fully equipped to make the best decision on whether they want to come to Warner Pacific.”

Most first-generation students have no reference point and so don’t have an idea of what to expect, Poindexter says. They can be afraid of going to college, daunted by the financial aid process and unsure about academic and financial accountability.

Alan Thompson, associate professor of biology at Fresno Pacific University, assists a student in the AIMS Hall of Mathematics & Science.



Photo courtesy of Fresno Pacific University.



Nick Poindexter, assistant director of admissions at Warner Pacific College, knows the struggles first-generation students face because he is a first-generation graduate.

“We need to empower them to ask anything they need, even if it’s scary, so they’ll know they aren’t alone in this process,” he says. “There are so many unknowns for first-generation students. It’s all so new.”

As a highly diverse campus – more than 60 percent of its incoming 2015 class are students of color – Warner Pacific’s structure is intentionally designed to make sure every student is equipped to receive personal assistance wherever they need it. From questions related to admissions, to tutoring sessions, to answering questions related to financial aid and budgeting for college expenses, to pairing them up with other student mentors as well as faculty mentors, the college’s goal is to walk alongside each student throughout his or her time at WPC, Poindexter says.

“The key to what we do is being intentional, meeting students where they are, and telling them ‘You have what it takes to go to college. You have opportunities here, and we believe in you,’” he says. ■

Jo Kadlacek is a writer & author who has taught journalism and writing courses at five different CCCU schools. Her latest book, a novel coauthored with Valerie J. Gin, is *When Girls Became Lions*.

Morgan C. Feddes is the CCCU’s communications specialist and managing editor of *Advance* and *eAdvance*. She is an alumna of Whitworth University (Spokane, Wash.) and of BestSemester’s Los Angeles Film Studies Program.

Photo courtesy of Nick Poindexter.



TIME FOR AN HONEST LOOK AT PELL

By David J. Toney

SINCE 1972, THE Federal Pell Grant program has provided a means by which students with financial need can attend college. However, this program is under a microscope as Congress deliberates how it will fund its budget for the next two years. Disputes over projected costs have led to different proposals regarding the extent to which Congress should continue investing in a program vital to the success of first-generation, low-income and minority students. The two current options – either placing a cap on the maximum award amount or increasing it incrementally – would only provide a portion of the funds needed to pay these students’ total cost of attendance. Congress needs to find a way to restore Pell to its original purpose: helping low-income students attend and graduate from college.

Earlier this year, House Republicans proposed limiting the maximum award amount to \$5,775 for 10 years. They claim that any deviation from this cap would lead to unsustainable costs in the future. However, data shows that the program is currently running a surplus.

During the Great Recession, Pell spending increased from \$14.7 billion in 2007 to \$35.8 billion in 2010. This was due to several factors, including a \$1,419 increase in the maximum award between 2008 and 2010 and expanded eligibility requirements, offset by eliminating subsidized Stafford loans for graduate students. Some of these changes were reversed in 2010; Congress tightened eligibility requirements and removed the year-round Pell, which resulted in decreased spending. Thus, the Congressional Budget Office determined in September 2013 the excess of funds from previous appropriations bills would be more than enough to fund Pell at its current level for several years.

Congress included the other proposed option in its budget signed into law on Nov. 2. It allows for an increase in the maximum award amount from \$5,775 to \$5,915 by the end of June 2018. Unfortunately, this proposed incremental increase only covers a small portion of the tuition and fees for low-income students. As of 2014, average tuition and fees at most CCCU schools was \$25,524. Data from the Education Trust shows that low-income students at most CCCU schools received \$4,300 in Pell grants.

Regardless of how much Congress will spend on Pell, there is a significant and steadily growing gap between federal aid and the cost of attendance. According to the National Center for Education Statistics, a low-income student in 2004 faced on average a gap of around \$9,900 between their Pell grant and total cost of attendance; in 2012, that gap was around \$16,000.

Institutions have filled this gap with institutional grant aid (IGA). CCCU schools’ IGA is on average 150 percent more than the federal government’s contribution through Pell; in 2014, CCCU institutions on average gave almost \$9,000 to every student. CCCU schools are able to disperse this IGA to a large number of students. However, there is a finite supply of IGA. If the federal contribution does not rise as cost of attendance rises, fewer students will be helped because more aid has to be distributed per student.

Please join us as we ask Congress to find a way to that restoring restore Pell to its original mission is vital to the success of our first-generation, low-income and minority students. For assistance in doing so, contact us at advocacy@cccu.org.

David J. Toney is the CCCU’s legislative assistant. He is an alumnus of Houston Baptist University (Houston, Texas).



TURNING STUDENT MENTAL HEALTH 'INSIDE OUT'



The following essays, written by counseling and student success experts and practitioners from a collection of CCCU campuses, offer insight into how Disney Pixar's latest film *Inside Out* can be a valuable tool in ministering to and counseling students. Each essay was written and submitted independently; they have been condensed by the editor to highlight different emphases.



'INSIDE OUT': GUIDING STUDENTS TOWARD EMOTIONAL MANAGEMENT

Brian Upton

"Do you ever look at someone and wonder what's going on inside their head?" This simple question was the psychological brainchild behind Pixar's 2015 hit movie *Inside Out*. The film focuses on the life of 11-year-old Riley as she transitions from her life in Minnesota to a new and threatening existence in San Francisco. The five primary "bigger than life" emotional characters that govern her journey provide the psychological insights into how Riley experiences sadness, fear, anger, disgust and joy. The film also illustrates how the emotions typically labeled as negative and unwanted – especially sadness – can "rescue" and allow for positive feelings like joy. The depiction of Riley's emotional journey is valuable to members of the CCCU community as it mirrors the experience of the transitioning college student. As the critical support system for the new student, we have the opportunity to utilize a unique, modern tool to guide students toward effective emotional management.

Mental health professionals have agreed that the film's psychological concepts, including basic cognitions, memory, emotional re-activity, and psychological and family stressors, are relatively accurate. Of particular importance is the role that commonly perceived negative emotions play in our overall stability. Throughout the film, Joy constantly tries to restrain the function of Sadness, not recognizing that her own existence relies on Sadness playing her role in Riley's life. When Riley's ability to engage Sadness is limited, she expresses anxiety, irritability, anger and emotional withdrawal.

Adjustment to life as a college student mirrors many of the transitions that Riley experiences, including social acceptance, grieving losses from home, and cultural adaptation. Fitting in, accommodating new customs and codes of conduct, and elevating levels of personal, social and academic responsibility all create psychological pressure that challenges even the most grounded students. Students can and do emotionally respond with the same negative emotions as Riley does in the film when attempting to deal with changes to their world. In response, programs developed on campuses across the country are attempting to integrate new and transitioning students into college life by addressing each of these challenges in ever-increasingly creative and socially current ways.

Critical to getting students adjusted to their new environment is the acknowledgment of their emotions, both positive and negative. For example, without comprehensive emotional acknowledgement, students can begin blocking negative emotions or may become mired in them in such a way that the resulting emotional invalidation has a detrimental impact on self-esteem and trust of others, and it can incite negative behavior.

Encouraging students to express their feelings in a safe, non-judgmental environment is the hallmark of college counseling centers, but this needs to be incorporated into other aspects of student care, including academic life, community life and spiritual life. If counseling centers are presented as the only safe place to share negative feelings, the centers themselves run the risk of being stereotyped as unsafe; it's labeling by association. Comprehensive programming designed to bring about emotional recognition and processing needs further development so that the campus as a whole encourages emotional wellbeing.

Here are a few suggestions for ways *Inside Out* can be used as a tool for the emotional care of students:

Academic Life: Curriculum changes in recent years have acknowledged the importance of emotional and psychological care for holistic growth. Mandatory introduc-

tory courses (entitled anything from "Emotional Wellness" to "Healthy Relationships 101" to "Introduction to College Life") include pedagogy laden with attempts to get students to define and become more comfortable expressing emotion. Strategically placed within classes like these, *Inside Out* can be another means by which to connect students to the picture of healthy emotional management.

Community Life: At CCCU schools, community life means students are always surrounded by a strong, supportive community of like-minded believers, the foundation of which is formed in the residence halls. If the classroom represents the opportunity for learning what healthy emotional management looks like, the residence halls represent the proving grounds. Conversations with residence directors and residence assistants and inspired by students' shared living experiences allow for more freedom of emotional expression. (That's a nice way of saying we can bring out the best and worst in each other.) But a growth of interpersonal skills also represents a growing understanding of how we deal with our differences as people and our emotional reactions to those differences. Acceptance of others and acceptance of self share a symbiotic relationship that can be cultivated in a community setting.

Spiritual Life: Campus pastors should also be excited about the possibility of using *Inside Out* as a conduit for spiritual growth. Our spiritual life director at Evangel University has implemented a program known as Courageous Conversations, which gets students talking about issues that otherwise would go unaddressed. It's this kind of forum where dialogue about our emotions, God's emotions and the spiritual implications of both can flourish. Utilizing *Inside Out*'s themes of situational depression, loss and hardship can encourage students both to better understand the role God can play in our emotional management and to deepen their relationship with him.

BRIAN UPTON is the director of counseling services at Evangel University in Springfield, MO.

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WE HAVE A DIFFICULT TIME ALLOWING FELLOW BELIEVERS AND OURSELVES TO EXPERIENCE THE FULL ARRAY OF EMOTIONS. IT SOMEHOW SEEMS A BETRAYAL TO GOD TO LEAN INTO OUR FEELINGS AND ALLOW FEAR, CONFUSION OR ANGER TO PLAY A ROLE IN OUR WELL-BEING.

HAVING FEELINGS DOESN'T HAVE TO BE TRAUMATIC

Nathan Herring, Jennie Conrad, and Heather Allen

While there are the more obvious discussion possibilities related to identifying and describing emotional responses in *Inside Out*, we see a great lesson in trauma recovery and resilience inherent in this story. Trauma can be categorized as “big-t” trauma and “little-t” trauma. “Little-t” trauma occurs when an individual has a traumatic reaction to events that to an outside observer would not appear traumatic. Riley’s story in *Inside Out* could be labeled as “little-t” trauma, since it involves a move away from home rather than serious bodily harm or death.

It is important to remember that trauma is the experience and not the event itself. When we have an experience that is painful and overwhelming, the effects of the event are stored away without being processed and managed effectively. Later, when the brain calls up a memory, thoughts, feelings and physiological responses pour out. It becomes easy to see why individuals, especially children, can experience an event that is “little-t” with the same intensity as an event of serious emotional or physical harm that is found in “big-t” trauma.

The movie does a great job of showing the intertwining of thoughts, emotions, memory and personality development. The lesson for our students is that all emotions need to be felt and acknowledged for this intertwining to be successful, especially in trauma recovery. So often today, comfort is highly sought after while discomfort is avoided at all costs - to the point where discomfort can be seen as trauma. *Inside Out* is a strong reminder that comfort and happiness aren’t always the emotions we need to be feeling. Joy is what we want to feel most of the time, but we don’t want our fear, anger, disgust and sadness to be shamed and stifled when it is their turn to speak – otherwise, recovery can be delayed or completely stalled.

Joy takes the lead in navigating the complexities involved in Riley’s emotional health. For much of the film, Joy tries to keep Sadness from speaking or acting and even tells her frequently, “That is not how we do things.” An important moment happens when Joy realizes that Sadness plays a significant role in Riley’s emotional well-being; Riley cannot be truly happy unless she allows Joy and Sadness to co-exist. This is a powerful lesson for us at faith-based institutions, because as Christians we often make the same mistake. We have a difficult time allowing fellow believers and ourselves to experience the full array of emotions. It somehow seems a betrayal to God to lean into our feelings and allow fear, confusion or anger to play a role in our well-being.

Clients in counseling often say that someone has quoted a Bible verse to them about not feeling anxious or depressed or had phrases tossed at them telling them that they should have “peace that passes all understanding” and “our joy is in the Lord.” What happens for our students though when it feels as if their anger, sadness, fear and disgust are all in full control? Worse yet, what happens if those feelings are actually aimed at God, and they hear the constant message that they should have more faith or should be joyful just because they have Jesus? It is vital to share with our students that the full range of emotions is in fact healthy and that what may be labeled as a negative emotion may actually have strong healing power. Students need to hear that all of their experiences, not just the joyful ones, have value in their lives, and they need not be ashamed or fearful when life isn’t comfortable.

NATHAN L. HERRING is executive director of the Center for Student Success at Indiana Wesleyan University (Marion, IN). **JENNIE L. CONRAD** is assistant director of clinical counseling at Indiana Wesleyan. **HEATHER M. ALLEN** is assistant director of the TRIO Student Support Services Program at Indiana Wesleyan.



DURING THESE EMOTIONAL UPSETS, IT’S COMMON FOR A VARIETY OF FEELINGS SUCH AS ANXIETY, ANGER AND SADNESS TO EMERGE. THESE EMOTIONS CAN FEEL EXTREMELY NEGATIVE AND IT CAN BE TEMPTING TO AVOID THEM AT ALL COSTS. AFTER ALL, AREN’T WE SUPPOSED TO FEEL JOY, AT LEAST MOST OF THE TIME, ESPECIALLY WHEN THE CHANGES WE’VE MADE ARE GOOD ONES? WHEN OTHERS SEEM TO BE MOVING THROUGH THE SAME CHANGES EASILY, ONE MAY ASK, “WHAT IS WRONG WITH ME?”

UNDERSTANDING EMOTIONAL UPEHAVAL IN TRANSITIONS - EVEN GOOD ONES

Deana Trefry

Last fall semester the Gordon College Counseling Center, in partnership with the student-led Film Society, launched a six-part film series highlighting movies with counseling concepts and themes. After each movie showing, counselors presented discussion questions, which allowed for some rich and interesting dialogue among our student community. Topics included family dynamics, relationships and gaining independence.

Inside Out looks to be a good candidate to help us spark conversation with our students about mental health. Many counseling themes can be pulled from the story, but three are consistently woven throughout the college years and will likely make for meaningful conversations among our student communities: life transitions, identity development and the process of letting go and moving on.

In simplest terms, transition is change. Even happy, expected changes can be stressful and bring up mixed emotions. Transition is also a process. There is a letting go and moving on that occurs, where one separates from the former life as he or she moves toward the new one. Lots of transitions within a limited amount of time during one of the most impressionable times in life makes the college years fertile ground for a myriad of emotions to emerge as one’s identity shifts, changes and grows. Although identity formation begins prior to college, and can continue well after, it is clear that the college years are among the most critical to identity development as students are faced with two primary questions: “Who am I?” and “Who can I be?”

Discovering the answers to these questions can feel all-consuming and take a toll on a student’s mental health. In fact, the discovery process can be full of struggles. At times, one may even feel like an all-out, emotional disaster has hit – and not just

once, but several times in varying degrees. During these emotional upsets, it’s common for a variety of feelings such as anxiety, anger and sadness to emerge. These emotions can feel extremely negative and it can be tempting to avoid them at all costs. After all, aren’t we supposed to feel joy, at least most of the time, especially when the changes we’ve made are good ones? When others seem to be moving through the same changes easily, one may ask, “What is wrong with me?”

The truth is, letting go and moving on isn’t easy for anyone. Everyone experiences the process differently, some more intensely than others. It’s important to know that this process does have a time line – a beginning, a middle, and an end – and everyone goes through it. The beginning is often full of mixed emotions. All at once a person may feel excited, unsure and overwhelmed. A sense of loss and sadness may surface. As adjustment to the new life begins, the middle stage unfolds, which can feel disorienting and frustrating as one attempts to find a sense of belonging and certainty. Disillusionment and doubt may emerge as what was expected by the change differs from actual experience. As one continues to move on through this process, the new life begins to feel more familiar, a sense of belonging and certainty develops, and an integrated identity is born.

In a world where happiness tends to be the defining factor in sound mental health, as well as the ultimate goal in life, *Inside Out* challenges us to re-think the place for sadness in our lives, and it invites us to ask, “Is feeling sad okay?” and “Does feeling sad have a purpose?” *Inside Out* allows us to view sadness, and all the other emotions, as equally important and valuable in the process of letting go and moving on. It encourages us to accept each emotion as playing an integral role in helping us explore and discover who we are and who we can be in the world around us.

DEANA TREFRY is director of the counseling center at Gordon College in Wenham, MA.



**MALES ESPECIALLY HAVE
DISTINCT STEREOTYPES
OF WHAT IS ACCEPTABLE
WITH REGARD TO
DEMONSTRATING EMPATHY
AND OTHER FEELINGS.**

**BRINGING MEN INTO
CONVERSATIONS ON EMOTIONS**

Jennifer Park

Presenting *Inside Out* in a university setting provides a natural outlet into discussions about accepting feelings, recognizing intensity, causation, and consequences; thus leading to the topics of mental health and wellness. By assigning college students one of the five core emotions, they may better explore how each is helpful and how each extrapolates into more severe depressive, anxious, or poor interpersonal functioning states, which are common concerns. A series of discussion questions to ask may include:


- How do you express anger, joy, sadness, fear or disgust?
- How does your family express these feelings?
- How does your culture view emotional expression?
- How does joy exist without sadness?
- Is anger ever beneficial?
- When does fear help versus hinder?
- What are the positives of disgust, if any?

Such conversations begin the process of considering emotional intelligence. A recent study by Cabello and Fernandez-Berrocal found that females and young adults had

higher emotional intelligence than men and older adults. However, the majority of clients who seek counseling are women. This poses concerns for the other half of student bodies: men.

Males especially have distinct stereotypes of what is acceptable with regard to demonstrating empathy and other feelings. These misperceptions contribute to psychological duress and deter seeking help for mental health issues as well as physical health concerns. *Inside Out* would then be a well-suited, innocuous tool to address both males and females about healthy emotionality processes.

In recent years, there has been a rise in the number of college students seeking counseling, as well as an increase in the severity of psychological problems presented. Discussion of *Inside Out* provides a venue for conversations that, along with psychoeducation, may decrease stigma for those contemplating or currently receiving mental health services. Further, the film serves as both entertainment and a platform for serious communication with students who may not have had such conversations previously.

JENNIFER PARK is a part-time counselor at Messiah College (Mechanicsburg, PA). 

2016 CONFERENCES & EVENTS

Visit www.cccu.org for more information and to register.

JANUARY 27-29, 2016
2016 Presidents Conference
Capital Hilton | Washington, DC

FEBRUARY 8-10, 2016
2016 Chief Communications/Public
Relations Officers Conference
Bahia Hotel Resort | San Diego, CA

FEBRUARY 8-10, 2016
2016 Chief Institutional Advancement
Officers Conference
Bahia Hotel Resort | San Diego, CA

FEBRUARY 8-10, 2016
2016 Chief Enrollment Officers Conference
Bahia Hotel Resort | San Diego, CA

FEBRUARY 10-12, 2016
2016 Senior Student Development
Officers Conference
Bahia Hotel Resort | San Diego, CA

FEBRUARY 10-12, 2016
2016 Campus Ministry Directors Conference
Bahia Hotel Resort | San Diego, CA

FEBRUARY 10-12, 2016
2016 Chief Academic Officers Conference
Bahia Hotel Resort | San Diego, CA

JUNE 5-8, 2016
2016 New Faculty Institute
Calvin College | Grand Rapids, MI

JUNE 7-10, 2016
2016 Commission on Technology Conference
Houghton College | Houghton, NY

JUNE 13-17, 2016
2016 Women's Leadership Development Institute
Cedar Springs Christian Retreat Center |
Sumas, WA

JUNE 13-15, 2016
2016 Chief Financial Officers Gathering
Wheaton College | Wheaton, IL

JUNE 13-15, 2016
2016 Facilities Working Group
Wheaton College | Wheaton, IL

JUNE 17-21, 2016
2016 Leadership Development Institute
Cedar Springs Christian Retreat Center |
Sumas, WA



MAKOTO FUJIMURA
NEW DIRECTOR OF THE BREHM CENTER AT FULLER SEMINARY

Fuller Seminary's Brehm Center for Worship, Theology, and the Arts announces a new director: master painter, devoted Christ follower, and respected visionary "Mako" Fujimura. The craftsman of "culture care"—a movement that sees beauty as antidote to brokenness—Fujimura will lead us in galvanizing a new day in the creative integration of art, faith, and culture.

FULLER.EDU/MAKOTO





Calvin Taylor takes a stab at playing the didgeridoo, a wind instrument developed by Aboriginal Australians, with his roommate Shua Wilmot and classmate Rebekah Paige Smith.

BESTSEMESTER®: REFLECTION

'UN-BECOMING' IN AUSTRALIA

HOW A SEMESTER DOWN UNDER TRANSFORMED MY FAITH AND MY UNDERSTANDING OF SELF.

By Calvin Taylor

THE AUSTRALIA STUDIES CENTRE

facilitated the connection of my faith to my work for justice and advocacy for the marginalized. Although the physical setting is Australia, the program could be named the World Studies Centre because your perspective of the world changes, not just the Land Down Under. This is not meant to be a delineation of my experiences at ASC – that would be inappropriate and impossible to attempt – but a reflection describing how ASC informed the struggle for justice I partake in today.

Arriving in Australia as an American was not so bad. The culture shock was not

as painful as I had imagined it would be, since both are countries of the Western world. However, the classroom experience stretched me beyond expectation. ASC performed three significant tasks for me.

First, ASC created a space where we were challenged to examine how our faith converses with our perspectives of people and the world we inhabit. It can be easy to leave opinions of America unchecked and without critique. Our patriotism (at best) and nationalism (at worse) inhibit us from examining the ways the actions of America have led to crises at home and around the globe. ASC created a safe

space for us to assess Western policies of immigration, foreign relations, colonization and economics (specifically those of Australia and America) in light of the gospel of Jesus Christ.

Second, ASC facilitated the beginning of my exploration of the intersections of religion, law and society. As a first-semester senior, I had very little sense of where my life was going after graduation. ASC reminded me of a path I had forsaken. It brought me back to my deep interest in the study of law and how it affects the way we live daily. Instead of taking the traditional route of law school, I am completing a Master of Divinity at Emory University, with plans to pursue a Ph.D. in anthropology, researching how law and religion have both formed and informed our cultures, identities, and societal sensibilities toward race, gender and sexuality.

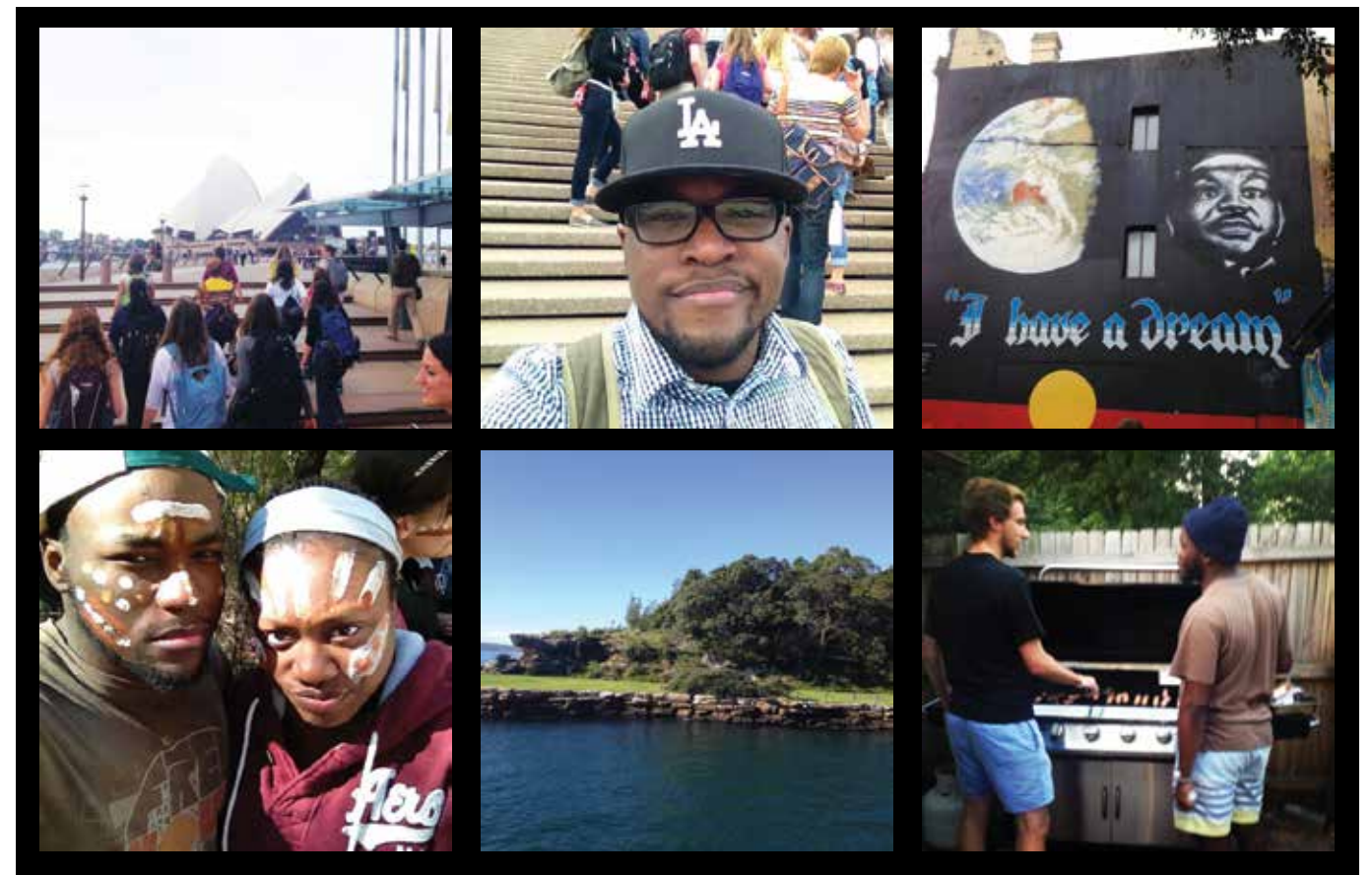
Finally (but arguably most importantly), ASC compelled me to understand and appreciate the primacy of justice and righteousness, especially in this turbulent racial climate. Justice is a supreme value of God demonstrated through the words and actions of biblical and modern-day prophets. Justice is not just “catching the bad guys” but also righting the wrongs in life.

Furthermore, ASC helped me see how justice and righteousness are inextricably linked. There is no righteousness without justice and no justice without righteousness. ASC helped me see how all of humanity – even the most vile and abominable humans – bear the image of God; therefore, their lives matter. I understand that every Christian – no matter their race, age, or socioeconomic status – must speak out against injustices and human rights violations. Why? Because God says so.

Here are three significant characteristics of God that ASC led me to see:

The God who demonstrates. The exodus of the Hebrew people as orchestrated by YHWH is an illustration of how God is an activist. God executed a plan of action against the Pharaoh because of the enslavement and suffering of the Hebrews. The mistreatment of people moves God to action.

All photos courtesy of Calvin Taylor.



Top Left: Taylor snapped this photo of the Sydney Opera House his first day at ASC. **Top Middle:** Taylor took a selfie on the steps of the Sydney Opera House with his classmates in the background. **Top Right:** Taylor spotted this mural of Martin Luther King Jr. in a Sydney neighborhood. **Bottom Left:** Taylor and his classmate Amanda Rashford on a field trip in the Blue Mountains. **Bottom Middle:** A view from a boat off the coast of Sydney. **Bottom Right:** Calvin and classmate Nolan Pierce barbecuing at Pierce's host home for his family and some classmates.

The God who riots. In Matthew 21, Jesus took to the economic, social and religious center of life in Jerusalem – the Temple – in a violent protest. Symbolically, he acted out in defiance to the system that upheld the status quo. He shocked the people and threatened the way the powerful made their money by overturning money tables, driving out the sellers and buyers, and disturbing the economic life of the Temple.

The God who stands in solidarity. Oftentimes, Christ's humanity is regrettably forsaken in our focus on his divinity. Jesus was a man of color who at one time was a political refugee. We cannot forget that God through Jesus Christ is at the margins with the poor, at the border with the migrants and on the battlefield with the disinherited. Jesus ate with those who, by ancient Israel standards, were not the most respectable folk: sinners, prostitutes and tax collectors. He taught and dined with the poor and said the kingdom of Heaven belongs to them. Those who shall see God are not the overly pious, the rich and the

powerful, but the pure in heart. As followers of Jesus Christ, we all must demonstrate and be active in public life, and most of all we must stand in solidarity, having empathy for and compassion on the oppressed. Why? Because Jesus did.

ASC challenges you to step out of your comfort zone, take the blinders off your eyes and see through unfiltered lenses in light of the life and work of Jesus. In doing so, you can envision a world in which your religious identity trumps your national identity. ASC helped me realize how I, as a person of color, perpetuate systems of white supremacy, homophobia, sexism, misogyny and Islamophobia.

Studying at ASC is more about un-becoming than becoming. It is about taking off all the other identities that stop you from wholeheartedly being a follower of Jesus of Nazareth. It is about embracing people and principles that the Bible is primarily concerned about; the widow, the poor, the marginalized, justice and righteousness. It is about seeing how movements like

#BlackLivesMatter are important for the growth and maturity of our world because of how they have been denounced in world history. ASC is about losing your idea of self only in order to gain your real, best self – for whoever saves his SELF will lose it, and whoever loses his SELF for Jesus' sake will save it (Matthew 16:25). 🇺🇸

LEARN MORE

For more information about the Australia Studies Program, visit <http://www.bestsemester.com/australia>



Calvin Taylor, a native Chicagoan, attended the Australia Studies Centre in fall of 2013 and is an alumni of Trinity International University. He is a Master of Divinity candidate at Candler School of Theology (Emory University), a graduate assistant at Emory's Center for Diversity and Inclusion, and a Children, Youth, and Young Adults Pastor at Church on the Move Empowerment Center in Atlanta. His favorite day of the week is Sunday, because #brunch.



ON THE SHELF

What Your Peers Are Reading



Understanding Gender Dysphoria: Navigating Transgender Issues in a Changing Culture

By Mark A. Yarhouse

Review by Stephen T. Beers, Vice President for Student Development, Athletics and Facilities Services, John Brown University

Western culture is in the midst of being re-constructed. In this postmodern world, we are engaging in new conversations. Emerging questions will force us to outline acceptable sexual practices within our communities and evaluate how we understand birth sex, gender and gender acquisition. Policies, procedures and practices on college campuses are coming under review, impacting which students can live in which residence halls and who are acceptable faculty and staff candidates.

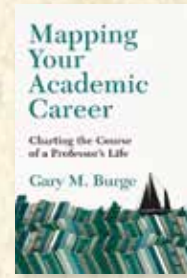
We who are Christian leaders must engage in meaningful discussions about gender dysphoria, especially with those we lead and serve. We will be required to develop or defend policies consistent with our informed beliefs. In this complex new world, Dr. Mark Yarhouse's voice is again worth listening to in his latest book, *Understanding Gender Dysphoria: Navigating Transgender Issues in a Changing Culture*. I appreciated his work regarding homosexuality in 2010 (*Homosexuality and the Christian*); in this new book, Yarhouse provides the research, language and insight to begin to allow us to navigate this new world with integrity, compassion and civility.

The book is organized into a simple seven-chapter format covering the following topics: appreciating the complexity, a Christian perspective, causation, prevalence, treatment, and two final chapters on a Christian response, both individually and institutionally. Spoiler alert: Yarhouse's assessment of causation is "We don't know." Perhaps most helpful for those in policy development roles are the final two chapters where Yarhouse provides three "postures" towards those working through gender dysphoria: an "integrity" or sacred posture; a "disability" or compassionate posture; and a "diversity" or identity/community posture.

Yarhouse grounds his writing in research and study, weaving real life stories from his ongoing counseling practice throughout the book. This texture of research and narrative enables the reader to understand the theory while getting a small glimpse into how these issues look in real life. Yarhouse provides a compelling description of the complexity. His clarifying language enables the faithful to engage in conversations without automatically offending or talking past each other.

The audience for this book is clearly individual Christians, the church, and Christian institution leaders. Yarhouse is in the fold and works overtime to help his brothers and sisters distinguish sacred from fallen culture. He clarifies what is at stake. His writing and presentation style are disarming, critically useful in a world that is increasingly polarized and hostile. Yarhouse takes great pains to answer the questions that he knows the audience is pondering.

Mark Yarhouse is knowledgeable, instructive and compassionate. These attributes are helpful for those working through the topic of gender dysphoria and also to those of us who are new to this conversation. We may not all agree with his final suggestions, but it is worth taking the time to consider the content of this text.



Mapping Your Academic Career: Charting the Course of a Professor's Life

By Gary M. Burge

Review by Phil Howard, Professor of Leadership Development and Spiritual Formation, Toccoa Falls College

To teach, to truly *be* an educator in Christian higher education, is an expression of vocation and involves a lifetime of formation. It is the wise and generative educator who regularly inquires into the nuances of one's identity formation and vocational opportunities within a changing educational context. Gary Burge frames this process by pointing out that, "unless we understand our place in the natural stages of life and see how we are developing and changing, unless we are truly mindful, we will miss new and rewarding opportunities."

Gary Burge is a highly respected author and professor of New Testament Studies, who serves as an exemplar of academic vocational development. In so doing, he portrays the essential "task within the task" of college professors and administrators at any stage of life, that of coming to "value *who they are* within the tasks that they do." After almost 30 years of professing, Burge's intent in this book is to help professors flourish as people and educators. This is a necessary and admirable task, and he accomplishes it with tremendous insight.

Borrowing heavily from various

After almost 30 years of professing, Burge's intent in this book is to help professors flourish as people and educators.

contributors of classic developmental theory, Burge proposes that, prior to retirement, professors move through three "discreet cohorts reflect(ing) a person's *perception* of his/her relationship to oneself, one's career and the college he/she serves." While employing the term *cohorts* rather than *stages* may appear to be splitting hairs, Burge's emphasis on identity formation, presence, mindfulness and relationships within academe offers us a more satisfying and integrative perspective of the formation of a professor's vocation. As he points out, "Because of our lack of attention to our inner processes, we misidentify ourselves with roles that belong to other cohorts and we miss opportunities – rich opportunities – that are sitting right before us."

The roadmap of Burge's model is insightful, yet simple. "Charting the course of" a professor's vocational trajectory is sharpened as he or she actively reflects on and responds to various life and vocational challenges. This process potentially leads a professor into the next cohort, reflecting a more adequate perception of one's professorial motivations, values, role and relationships. On the other hand, as Burge warns us, "We can fail in any cohort if we are not self-aware."

As Cohort 1 members, new faculty ask, "Will I find security?" in their professorial life. Traits characterizing this cohort include early identity formation, peer relationships, student validation and college validation. These cohort members face formidable risks including skills failure, a failure or refusal to embrace one's institutional mission, inadequate

community formation, and toxic anxiety.

Cohort 2, typically tenured faculty, asks, "Will I find success?" Traits of this cohort include a growing mastery in teaching, scholarship, and finding one's voice as we come to rely more heavily on what *we* believe rather than on others' beliefs. The risks associated with this cohort include the potential of a post-tenure decline in professional development, growth in egocentricity, and cynicism fueled by disillusionment and dissonance with one's institution.

Since failure is an option for any cohort member, it is conceivable that some professors never enter Cohort 3, although they fit the profile chronologically speaking. Nonetheless, these professors ask, "Will I find significance?" Traits in this cohort reflect, once again, the fundamental issue of core identity, as well as one's competency and the powerful movements of career redefinition and descent. Here, Burge provides a provocative, integrative observation of this cohort: when a professor who has done the work associated with each cohort realizes "who I am, what I'm capable of, where my gifts lie, what my deepest interests are – then this work will correspond." Conversely, huge risks are confronted by this cohort as we reflect on the endings associated with our life and career, including anxiety over disengagement from our institution and trade, self-absorption, and one's role with students.

Burge characterizes his book as a conversation. Mapping the course of professorial longevity and excellence calls for an ecosystemic commitment to conversations among professors and various institutional personnel. Burge's book serves as a refreshing resource for individual professors wishing to understand the particularities of their development, and for campus resource people who champion faculty development, including new faculty mentors, faculty learning communities, and executive-level college administrators.



Where the Cross Meets the Street

By Noel Castellanos

Review by Ana Lopez van Balen, Executive Director of Community Development for Urban Strategies

Noel Castellanos, executive director of the Christian Community Development Association (CCDA), has come out with his next book, *Where the Cross Meets the Street: What Happens to the Neighborhood When God is at the Center*. In this autobiographical story, he shares how living out the CCDA principles of relocation, reconciliation and restoration amongst the poor transformed his life and eventual ministry.

The book takes us from the migrant fields of Castellanos' youth to the development of his faith and ministry through renowned faith-based institutions Young Life and the DeVos Urban Leadership Initiative, as well as CCCU member Whitworth University.

His journey took a turn when he was faced with his calling towards serving poor and Hispanic communities. He realized the immense challenges faced by Hispanic communities could not truly be met with traditional ministry offerings. It would take a new approach to ministry that would help him and his family grapple with understanding how incarnation could be demonstrated in the heart of God's most precious communities.

The emergent concept of this type of ministry is what he terms the Cross of Incarnation. Each component of the cross reflects various types of Christian ministry: proclamation and formation; demonstration of compassion; restoration and devel-

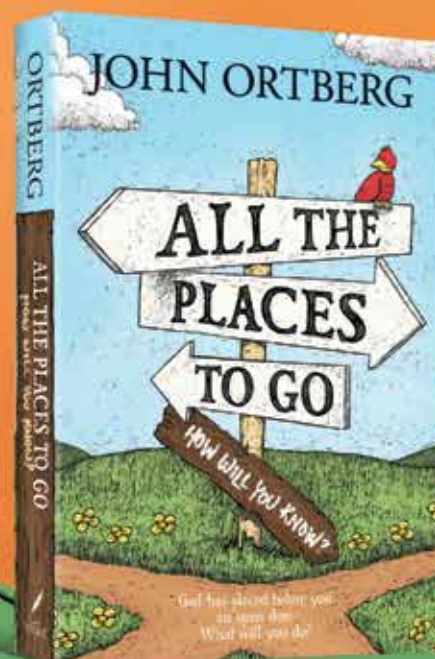


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opment; and confrontation of injustice. Castellanos walks you through his learning within each component based on how he began changing and modifying the response to needs in the community he was serving in Chicago's La Villita neighborhood.

What is fascinating about his model is that it ultimately challenges the traditional response to service. One cannot walk away without rethinking how we serve, develop programs and ministries, and teach others to do so. It helps us see that fully incarnational ministry doesn't address needs in isolation but instead takes a holistic approach, incorporating all components of this concept.

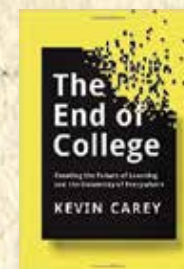
In other words, the traditional food pantry or backpack collection at the start of the school year can only go so far in helping families learn who Christ is and what he can offer children in Title I schools. The toy collection during Christmas time will also only meet the immediate holiday – and therefore momentary – family needs. The question Castellanos raises through the Cross of Incarnation is how to transform communities with the love of Christ.

This book offers a new framework for analyzing current services that schools, churches and ministries are offering, as well as how to consider new opportunities:

1. Who are the individuals or families who have been receiving services?
2. Are they the same ones who come time and time again?
3. Are there other services they need?
4. Is anyone addressing their needs of employment, housing, mental health, etc., to help them emerge from poverty?

By answering these questions and prayerfully finding responses, we find that we can be God's hands and feet in places that have been hostile to evangelistic opportunities. And, ultimately, it earns us the right to be heard.

Where the Cross Meets the Street is a critical tool in the development of ministries as well as in educating our next generation of Christian leaders. It will forever challenge us to be incarnation in the streets of this country, as well as those streets in which we may be called to serve abroad.



The End of College: Creating the Future of Learning and the University of Everywhere

By Kevin Carey

Review by R. Joseph Childs, Professor of Business & Director of Online BBA, Southeastern University

The End of College should provoke faculty, administrators and policy makers to be mindful of the potential of information technology to disrupt traditional brick-and-mortar higher education. Kevin Carey envisions a future of a democratized ecosystem of digitized curriculum he calls The University of Everywhere. Carey is by no means the first to opine on the changes occurring in higher education, but his contribution is to frame the discussion within its historical context. He concludes that Silicon Valley-inspired innovation will dramatically lower the cost of undergraduate education. Although the book does not directly address the challenges and opportunities of faith-based higher education, Carey's thesis is worth the reflection of leaders of Christ-centered institutions.

Carey traces the development of the American college and university system from its roots in the Greeks to the development of the modern research university of the 20th century. His critique is that higher education now serves disjointed missions: liberal education for civil society, research to serve commercial and military applications, and vocational training for the emerging labor markets. In an effort to serve all three, most university administrators fail to lead their core business: educating undergraduates. Consequently, the system produced advances educational entropy: inflated tuition rates, mounting student loan debts and ineffective learning platforms.

Carey suggests that many colleges have unsustainable business models. Fueled in part by borrowing to build resort-class housing and student life accommodations, university administrators market constructs of cotton-candied living for adolescent appetites. As a result, the application of knowledge and learning takes a backseat to beer and football. His prognosis is that within a generation, very few universities will exist in the form they are today.

His optimism is fueled by a belief that innovations emerging from the information technology and learning science sectors can extend education outside of the classroom. Carey makes the case for open access initiatives and adaptive learning technologies as means to dramatically lower the cost of delivering effective learning experiences. Adaptive learning technology can adjust the sequencing and content of online curricula to individual learners based on the pace at which they master units of instruction. Many open access courses are now free to anyone with access to the Internet and the motivation to learn. Examples include MOOCs from consortia such as edX and Coursera, platforms such as Udacity and YouTube, and open access resources from Khan Academy. The University of Everywhere, Carey writes, will be digitally driven, ubiquitous and low cost.

Carey devotes a number of pages to his own experience of taking the required general education biology course from MIT through the edX. The course included the same lectures, problem sets and mid-term and final exam as those enrolled in the face-to-face platform. This experience provides anecdotal evidence that it is possible to perfectly replicate a course and provide it online at zero marginal cost. Carey also cites research validating that online courses can be designed to achieve comparable learning in traditional face-to-face courses.

Carey also advocates for a new paradigm for determining credit for online courses that will be acceptable in the marketplace. Such efforts have already appeared, as several institutions experiment with competency-based education. Carey argues that employers will begin substituting the of-

Carey's thesis is worth the reflection of leaders of Christ-centered institutions.

ficial transcript for different ways of verifying knowledge, skill and experience. The rise of badges and industry-standard certifications are provided as evidence.

The usefulness of Carey's thesis is constrained by the unique mission of Christian education. Spiritual formation is a core differentiator and must be fostered both inside and outside of the classroom. Such dynamics of Christian maturity occur in personal relationships that are difficult to replicate through technology alone. But that doesn't preclude CCCU schools from experimenting with Carey's suggestions.

I believe traditional brick-and-mortar, residential-based universities provide a critical function in society as *socialization* institutions, where teenagers become engaged citizens; where Christians solidify their faith and pursue a vocation. However, this delivery model is capital-intensive and accessible to fewer and fewer without government grants, subsidies or student-loan debt.

Herein lies the value of *The End of College*. It is a useful reminder that the residential Christian liberal arts colleges are not immune to disruptive innovations and technology. The environment of higher education is changing. Business models are shifting, and more schools can be expected to face increasingly competitive and financial challenges. Non-traditional delivery programs and models, including extension sites, degree completion, online, dual enrollment, partnerships, competency-based education, etc., can extend the mission of Christian higher education. These should be thoughtfully considered.



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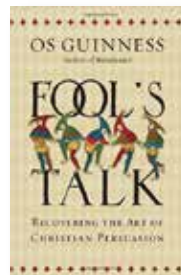
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FOOL'S TALK

By Os Guinness

Review by Kristen Davis,
*Assistant Professor of Apologetics,
Houston Baptist University*

Os Guinness's latest book, *Fool's Talk*, is a fascinating read that brings a much-needed perspective to Christian apologetics and evangelism. Although the contemporary era is one of mass communication wherein every person can speak to anyone, anywhere in the world at any time, Guinness says that "many of us today lack a vital part of a way of communicating ... the art of speaking to people who, for whatever reason, are indifferent or resistant to what we have to say." This is the goal of *Fool's Talk*: to instruct the reader in the art of being persuasive in communicating both the need for and the content of the Gospel.

From Nathan's dramatic storytelling that led King David to convict himself, to Jesus' parables that stuck the knife of conviction in the gut of the guilty, the Scriptures are full of examples of God using persuasive communication and advocacy in order to make his truth known to the world in a way that leaves humankind without excuse. *Fool's Talk* walks through these many examples and unpacks them in

a way that enables the Christian to understand not only the importance of Christian advocacy but also how God uses it in his daily interactions with human beings.

Because "sin and disobedience lay hold of truth, grasp it roughly, and will not let it be what it is naturally ... [because] the deliberate dynamic of unbelief is to suppress truth, stifle truth and hold truth hostage," and because "sin has framed God" by claiming that he "does not exist, or that he ... is responsible for the evil and suffering," creative persuasion and Christian advocacy are essential to the Christian. Guinness argues that Christian advocacy is the response of those who love God: "Christian advocacy must move from our love for God and his truth and beauty, to our love for the people we talk to, and work right up to their love for God and his truth and beauty in turn." Christian advocacy seeks to trigger "a profound intellectual, spiritual and moral conviction" so that the disinterested unbeliever can see things God's way rather than their own; so that they can move from "unbelief to truth and from complacency to conviction."

With a finger on the heartbeat of our culture, Guinness shows the need for Christians to be persuasive when sharing the Gospel with the world. Our culture is not one ignorant of the content of Christianity; rather, it is one indifferent to it. In such an environment, Christian persuasion is essential to the fulfillment of our call to go and make disciples (Matthew 28:19). *Fool's Talk* is a timely volume that is a great asset for those interested in improving their ability to communicate the Gospel.

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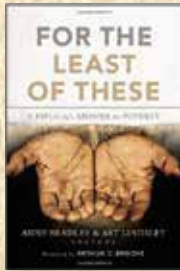
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For the Least of These: A Biblical Answer to Poverty

Edited by Art Lindsley and Anne Bradley
Institute for Faith, Work and Economics

Reviewed by Brian Baugus, Assistant Professor of Economics, Regent University

Christians have a responsibility to help the needy. Jesus said that what we do for the least of these we also do for him. Our challenge is: How do we effectively help the downtrodden? Effectiveness is where God's commands to help the poor and to be good stewards intersect. A new collection of essays, *For the Least of These: A Biblical Answer to Poverty*, helps us think about this important issue.

While each essay is self-contained and can be understood in isolation, the book is organized and edited around a basic theme that challenges what has been the prevailing thinking about poverty issues for many decades: the poor will not develop without Western help. *For the Least of These* gives us a different paradigm.

The book is divided into three parts. The first, which includes five essays, explores the biblical view of poverty and the poor. While there is much to unpack in these chapters, the theme is that the best response to poverty is not charity or redistribution (although there is a time for charity) but wealth creation. The proper approach to wealth creation requires that the poor be treated with the dignity and respect due them as humans bearing God's image. This biblical approach is more humble, not the rather patronizing parent-child-like approach of most Western aid. A wealth creation model requires a hard look at poverty and recognition that it takes different forms and has different causes. There

really is no such thing as "the poor" – there are individuals with needs. Some needs are similar, but many differ with each person. The best assistance comes from learning a person's needs and then partnering with them to build a lasting mechanism that positively impacts the person, the family, the community and the generations to come.


The book's second part addresses what the best mechanism is for achieving these goals and specifically deals with how market orders benefit the poor and alleviate poverty. Markets, properly understood and rightly structured, are consistent with God's social order and unsurprisingly the best mechanism for widespread, long-lasting poverty alleviation. Markets allow people the maximum opportunity to fully use their God-given talents to both improve their lives and serve others.

This section also includes two essays that address some criticisms of the market. Dr. Anne Bradley removes her editor's hat and contributes an article addressing income inequality. She points out that it is biblical that people have differing skills with differing incomes, and some income inequality is to be expected and desirable when it truly reflects God's diversity. However, in cases where it is not reflective of skill differences, Bradley presents a persuasive case that income inequality is not a market result but an underlying corruption of the market system called cronyism with the veneer of market structure laid on top. Cronyism seeks an unnatural alliance between business and government to oppress others, similar to what some of the minor prophets addressed in Scripture.

Acton Institute's Father Robert Sirico also addresses the commonly held belief that markets are driven by and thrive on greed. He points out that markets are neutral institutions with great potential to create human flourishing and that greed is a result of sin, not markets. Sirico argues that while there are some Gordon Gekko-types, most businessmen, especially successful ones, *serve* their customers and are not seeking ways to exploit them.

The book is organized and edited around a basic theme that challenges what has been the prevailing thinking about poverty issues for many decades: the poor will not develop without Western help.

The third part, which includes chapters 10 through 12, is comprised of essays from people working on the front lines of poverty alleviation. Maybe the best way to summarize this section's theme is from the title of Peter Greer's essay: "Stop Helping Us: A Call to Compassionately Move Beyond Charity." Greer tells a personal story of how church-sponsored aid sent to a Ukrainian community made people dependent and destroyed the work ethic of many. He discusses what that experience taught those involved and how it made them all re-think the aid and charity model.

For the Least of These is a needed contribution to Christian thought on how we should respond to global poverty. We in the West are wealthy and people in many other regions are poor. The response seems obvious: Give them some of what we have. But as these essays point out, that is neither biblical nor effective. It does not respect the dignity of the poor, nor does it recognize the much more nuanced nature of poverty, which is why aid has not worked so well. Markets, dignity and respect are essential to proper help, and this book points our thinking in the right direction. 



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