

COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES

ADVANCE

FALL 2017

MAGAZINE

Engaging the Headlines

Amid much fear and division,
Christian higher education
is responding differently.

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Reauthorization of the
Higher Education Act**
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**Engaging Latino Students
in the Classroom**
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FROM THE PRESIDENT | [SHIRLEY V. HOOGSTRA](#)

This Is the Moment



I REMEMBER IT like it was yesterday. Sept. 29, 2014, was a “summer-like” fall day in Washington, D.C. I didn’t know what God would bring into my life as I started as president of the CCCU, but I knew I was called. I walked to work on 8th Street, just seven blocks from the U.S. Capitol, to meet my expectant colleagues. Greetings abounded as I entered, and I knew that in their minds, they wondered, “What will she be like? What will the next year look like?” It feels like yesterday – yet now I’m starting my fourth year.

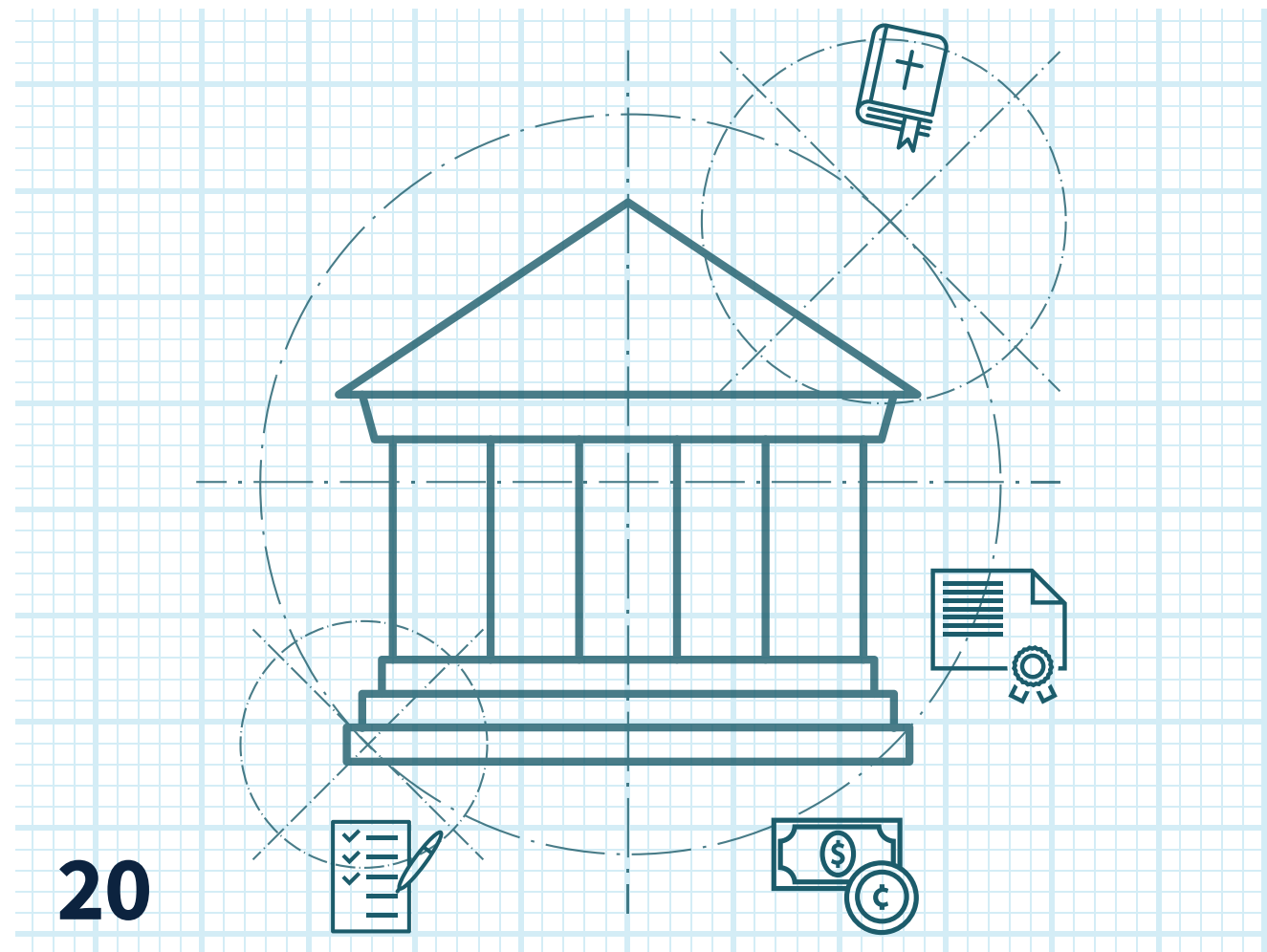
You’ve experienced the same phenomenon – time speeding by. That first year, I often used the phrase, “Let’s see what God does in one, three, five, seven, 10 years.” The first year is always one of listening, observing, and analyzing; the following years involved acting on what I had heard and seen. The CCCU has refreshed its membership criteria, and we have revitalized our member services. At the last New Presidents Institute this past July, a participant said what they appreciated about the CCCU’s programs and services is that they are not merely transactional – they aim to be transformational, with Christ at the core. I am grateful for the good foundation that has been built both internally and externally over the past three years, and I look forward to the clearer vision and more specific assignments set before the CCCU through trial and error, opportunity and challenges.

But first, to the 182 colleges and universities that comprise the CCCU, I want to convey a deep and resounding, “thank you.” You stood by the CCCU, you supported my presidency, and you have been continuously engaged. Because of your faithfulness, the CCCU is stronger now than ever. I believe God has called all of us to this moment.

Jim Collins, author of *Good to Great*, asks organizations to answer this question: “What can only you do?” In this moment in history, I see how those of us working in Christian higher education are particularly situated to address issues in culture in ways that only we can. In involving ourselves in the important issues of the day, we as Christians further the good of our cities and the well-being of God’s people here on earth until God returns. It is in this moment of history that Christian higher education is asked to explain itself and its value to government, as well as to suggest ways for government to be better. In this moment, Christian higher education embraces the promises of racial healing from the position of deep theological foundations so that we shed fear, anger, and the incorrect, corrosive belief about racial difference so that our words and work have a reconciling impact. In this moment, we can be for the poor, the oppressed, and the vulnerable – whom are deeply loved and inherently valued by God – as we work toward immigration reform. In this moment, when colleges and universities are expanding their undergraduate degrees into the correctional system, we have something to offer in prison reform. In this moment, when human sexuality expression between men and women rests only on consent, Christian higher education can model the ingredients of relationship, self-restraint, admiration, modesty, and honoring each other. In this moment, Christian higher education can be an exemplar by recognizing LGBTQ students as whole people who are seeking a faith-inspired education. In this moment, Christian higher education creates campuses where students are gaining skills in kindness, compassion, critical thinking, and civility. In this moment, Christian colleges and universities educate students in a way that builds courageous character so that our future global leaders can address human suffering.

I believe this is the moment for Christian higher education to live from the providential preparation of the past for the providential assignment of the *now* so that the future is shaped for the glory of God. This is the moment. It is challenging and full of unknowns. But I have seen firsthand these past three years that we have a great God who leads us, comforts us, and equips us by providing colleagues, peers, and friends – you – to come alongside us in this work so that we can learn from each other and build the kingdom together. 🙏

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THE COUNCIL FOR CHRISTIAN COLLEGES & UNIVERSITIES (CCCU) is a higher education association of more than 180 Christian institutions around the world. With campuses across the globe, including more than 150 in the U.S. and Canada and nearly 30 more from an additional 18 countries, CCCU institutions are accredited, comprehensive colleges and universities whose missions are Christ-centered and rooted in the historic Christian faith. Most also have curricula rooted in the arts and sciences.

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@cccu.org.

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The Times, They Are A-Changin’



THROUGHOUT THE COURSE of putting together each issue of *Advance*, I always end up looking back at past issues. This is my eighth issue, which means that every look back highlights the many changes the CCCU has seen (as have I personally). These past few months, though, have been marked by more change than I can ever recall – in both my professional and personal life. A small sampling:

- In July, I got married to Josh (who, to brag just a bit, is God-sent and a better answer to my prayers for a godly life-partner that I could have imagined).
- Also in July, the CCCU launched its new website (a welcome update from the previous design, which hadn’t changed much since 1999).
- To coincide with our new web look, the *Advance* team has also spent the summer and fall freshening up the look of our print magazine.
- Over Labor Day, Josh and I drove from Washington, D.C., to Denver, Colorado, where Josh has begun his master’s degree as a Sié Fellow at University of Denver’s Korbel School of International Studies while I work remotely for the CCCU. I’ve also begun my own M.Div. studies at Fuller Seminary.

And as hard as it is to believe, that’s just the tip of the iceberg! It’s an iceberg that always seems to be growing, because, on top of our planned projects, we are kept busy by the changing headlines. Whether it’s policy changes, new humanitarian crises, or the latest round of debates connected to the role of faith in the public square, we constantly see the impact of headlines in our work. We know it’s the same for you; that’s partially what shaped this issue. We wanted to look past the division and anger so prevalent in our culture and see the better response – *your* response.

On Capitol Hill, we’re preparing for the reauthorization of the Higher Education Act – something that will surely create headlines. As Brad Crofford, the CCCU’s new legislative assistant, outlines (page 20), this reauthorization (the first since 2008) could be relatively similar to past ones – or it could transform higher education. Even as we actively engage congressional leaders now, we want to enable you to do the same; the more we can engage our elected officials, the stronger Christian higher education’s voice will be when the reauthorization happens.

There is also much going on in the area of diversity and inclusion as we work toward the biblical vision that one day, every tribe, nation, and tongue will be together before the throne of God. CCCU leaders from across the country have contributed to a new book, *Diversity Matters: Race, Ethnicity, and the Future of Christian Higher Education*. Our “On Diversity” column (page 16) features a Q&A with the editors of each of the book’s five sections, both to highlight the breadth of the book’s content as well as offer a glimpse of some of the notable points raised in each section. We’ve also published ways faculty can better engage with the Hispanic and Latin@ students in their classrooms – suggestions coming from students themselves (page 30).

And we’re also working on finding new ways to highlight the incredible work our schools are doing. That’s why we’ve included a story featuring some of the amazing ways you are engaging the refugee crisis (page 38), as well as a story calling attention to a major archaeological discovery one group of scholars and students has made in Israel (page 8). We’re always eager for more stories like this – if you have ideas, send them to me at editor@cccu.org.

As Bob Dylan sings, the times, they are a-changin’. It’s daunting, but it’s also exciting to see the hand of God at work in so many ways. I look forward to seeing all the opportunities and challenges that we will face together – and, of course, reflecting and reporting on them in future issues of *Advance*. 🙏

MORGAN FEDDES SATRE is the CCCU’s communications specialist and managing editor of *Advance*. She is an alumna of both Whitworth University (Spokane, Wash.) and BestSemester’s L.A. Film Studies Program and is currently pursuing her M.Div. at Fuller Seminary.

Photo: Mooseheart Photography

Around *the* Council

MURDOCK TRUST AWARDS CCCU CAPACITY-BUILDING GRANT

AS A CONTINUATION of its longtime support of the CCCU’s efforts to advance faith and intellect for the common good, the M.J. Murdock Charitable Trust has awarded the Council for Christian Colleges & Universities a significant capacity-building grant.

The three-year grant will help the CCCU establish its own development office, which will allow the CCCU both to increase its presence and effectiveness in Washington, D.C., and to improve and expand its broad range of services to its membership. The grant reflects the Murdock Charitable Trust’s commitment to supporting Christian higher education, especially institutions in the Pacific Northwest.

“The Murdock Charitable Trust has been an indispensable partner throughout the 40-plus-year history of the CCCU. At pivotal times of the CCCU’s history, Murdock has been there to support critical projects that advance the movement of Christian higher education. I am deeply grateful for their belief in my leadership and in the future of the CCCU,” says CCCU President Shirley V.



Hoogstra. “This generous gift will allow us to meet the assignments God has given the CCCU as the only organization with the history, credibility, and mission to advocate for Christian higher education to leaders within the academy, the media, and the halls of power.”

NEW MEMBERS

In July 2017, the CCCU Board of Directors approved the applications of three new members:
Bethany Lutheran College, Mankato, MN
Ohio Christian University, Circleville, OH
University of the Holy Land, Jerusalem, Israel

PRESIDENTIAL CHANGES

The following institutions have experienced presidential transitions since our last published list. Campuses that currently have interim presidents are not included on the list.

Baylor University (TX)

Linda Livingstone, June 2017

Columbia International University (SC)

Mark A. Smith, July 2017

Erskine College (SC)

Robert E. Gustafson Jr., May 2017

Fresno Pacific University (CA)

Joseph Jones, February 2017

Kuyper College (MI)

Patricia Harris, October 2017

North Central University (MN)

Scott Hagan, June 2017

North Greenville University (SC)

Gene Clinton Fant Jr., May 2017

North Haiti Christian University

Jean Dona Darius, January 2017

New Saint Andrew’s College (ID)

Benjamin Merkle, January 2016

Ohio Christian University (OH)

Jon Kulaga, August 2017

Southern Nazarene University (OK)

Keith Newman, August 2017

University of Sioux Falls (SD)

Brett E. Bradfield, February 2017

University of Valley Forge (PA)

David S. Kim, April 2017

INSTITUTIONAL NAME CHANGE

Greenville College in Greenville, Illinois, is now **Greenville University**.

Photo: AdobeStock

CCCU OPPOSES
DISCRIMINATION AGAINST
RELIGIOUS ORGANIZATIONS

IN AN IMPORTANT ruling for all religious organizations, including Christian colleges and universities, the Supreme Court ruled in June in favor of Trinity Lutheran Church of Columbia, Missouri, which had sought a state grant to make improvements to its public daycare facility’s playground and was denied because of its status as a church.

In the 7-2 ruling, Chief Justice John Roberts noted in the majority opinion that “the express discrimination against religious exercise here is not the denial of a grant, but rather the refusal to allow the church—solely because it is a church—to compete with secular organizations for a grant. ... In this case, there is no dispute that Trinity Lutheran is put to the choice between being a church and receiving a government benefit. The rule is simple: No churches need apply.”

The CCCU had filed a friend of the court brief in April 2016 on behalf of Trinity Lutheran Church, in which it outlined the religious freedom implications of the federal government limiting access to funds by faith-based institutions of higher education. President Shirley Hoogstra praised the Court’s decision, adding that the case “is a perfect example of how a faith-based institution can be a recipient of government funds and use them to help its community flourish without limiting or hindering the free expression of others’ faith.

“Freedom requires that people and institutions of faith, or no faith at all, be neither advantaged nor disadvantaged in the public square,” Hoogstra said. “Just like the state cannot preference religion, it cannot preference secularism. This is an excellent decision for freedom of belief for all persons.”



CCCU PRAISES PROTECTIONS
FOR RELIGIOUS CONSCIENCE

THE CCCU WELCOMED the Trump administration’s pair of interim final rules on Oct. 6 that protect the consciences of those who have religious or moral objections to providing health insurance coverage that includes certain contraceptive or abortifacient products or services.

“The Obama administration’s decision to grant a lesser form of protection to religious organizations was always patently unconstitutional, as affirmed by the Supreme Court in the Little Sisters of the Poor case,” said President Shirley Hoogstra. “The government should never have put itself in the role of determining the depth of religious conviction. This new interim final rule is a necessary corrective in restricting the government’s interference with religious convictions.”

The new interim final rules provide more robust religious and moral protections than the overly narrow accommodation provided by DHHS under the Obama administration. They exempt certain employers (including educational institutions) that have sincerely held religious beliefs or moral convictions from having to provide forms of contraception or sterilization that conflict with those.

“CCCU institutions take seriously both their obligations to their employees and their faith,” Hoogstra said. “These exemptions fairly balance the health needs of employees with the religious commitments of their employers.”

Nineteen CCCU institutions previously filed lawsuits over the Affordable Care Act’s contraceptive and abortifacient mandate, and the CCCU filed an amicus brief on behalf of the five CCCU schools whose cases ultimately made it to the Supreme Court, as well as in the Wheaton College case at the DC Court of Appeals.

Photos: AdobeStock

FROM COSTA RICA BACK TO CAMPUS



The leaders and attendees of the Best Practices for Teaching First-Generation Latino Students workshop in San José, Costa Rica.

BestSemester’s Latin American Studies Program (LASP) in San José, Costa Rica. Led by Debbie Berho, LASP’s program director, 12 faculty members from CCCU institutions throughout the U.S. had the opportunity both to immerse themselves in Costa Rican culture through homestays and Spanish instruction and to attend numerous workshops.

Led by leaders like Kathleen Ross, Aida Ramos, Evelyn Aucutt, and Barrington Price, the workshops provided research findings and hands-on practical steps for designing and implementing programs that serve first-generation Latino students and their families.

“Many of our campuses are seeing an increased number of Latino first-generation students, due to demographic changes,” Berho says. “While this workshop focused specifically on best practices for teaching these particular students, we all came to the conclusion that the concepts we learned help us be more effective with all students.”

For attendees like Howard, the time spent in Costa Rica has already made a difference in her work on campus. As part of Fresno Pacific’s annual training for faculty prior to the start of the academic year, Howard was able to lead a session where she repeated the handshake scenario. “We had an opportunity as a faculty to brainstorm about how insights from this workshop would be applicable across our campus and in our classes,” she says.

Howard has also been inspired to make changes in her own classroom, including changing several assignments to being interdependent instead of independent so students build a sense of community and relationship with each other. That sort of action is exactly what Berho and others who organized the event were hoping for, Berho says.

“Workshop participants have reported implementing a variety of activities, from small changes in their classroom or office hour practices to starting campus-wide initiatives or conversations about the strengths Latino first-generation students bring, as well as some of the challenges they may face,” she says.

For more on better engaging Latino students in your classroom, see the article “Culture is Tricky” on page 30.

Photo: Jessica Sánchez

THE EXERCISE ITSELF was simple: Introduce yourself and shake someone’s hand. But for the CCCU scholars and professors who had gathered in Costa Rica for a practical workshop on building first-generation Latino student success in the classroom, it quickly became a powerful lesson.

In a session led by Kathleen Ross, a nationally known leader in the field of cross-cultural higher-education, Ross began by offering a handshake at the shoulder level – not the traditional waist level.

“This simple, yet effective, demonstration provided a powerful visualization of what can happen when communication mismatch occurs among people of different cultures,” says Melanie Howard, assistant professor of biblical and theological studies at Fresno Pacific University and one of the workshop attendees. “It was a powerful reminder that despite best intentions, faculty can still ‘miss’ their students when communication styles don’t align.”

That session was part of a 10-day workshop entitled “Best Practices for Teaching First-Generation Latino Students” that the CCCU hosted in May at



UPDATES ON
SUPPORTING
UNDOCUMENTED
STUDENTS

WHEN THE DEFERRED Action for Childhood Arrivals (DACA) program was suspended in early September, the CCCU joined many of its members and partner organizations in expressing support for the undocumented students who had enrolled in the program and encouraging Congress to take legislative action and offer these students permanent protection. DACA recipients came to the U.S. as children and met a rigorous set of guidelines to qualify for the program to ensure they proved no threat to national security.

One of the CCCU’s advocacy positions (as decided by its board of directors) includes advocating for “the well-being of the poor and underserved” because of our institutions’ shared “Christian belief in caring for the marginalized, persecuted, and suffering.” As a result, the CCCU’s fall work on advocating for undocumented, marginalized students includes:

- A public statement from President Shirley Hoogstra on Sept. 5 urging Congress to act swiftly to protect undocumented students.
- A letter sent Aug. 28 to President Trump expressing support for DACA participants.
- Letters to congressional leaders and meetings on the Hill to express support for a bipartisan, permanent legislative solution for DACA participants.

CCCU HIGHLIGHT

NYACK’S ARCHAEOLOGICAL DIG UNCOVERS POSSIBLE LOCATION OF BIBLICAL CITY OF BETHSAIDA

OVER THE SUMMER, a group of CCCU scholars and students made what could be a huge archaeological discovery for historians and biblical scholars: the biblical city of Bethsaida, the hometown of three of Jesus’ disciples.

Steven Notley, distinguished professor of New Testament and Christian origins at Nyack College, along with his colleague Mordechai Aviam from Kinneret College in Israel, led the dig in Israel near the Sea of Galilee. Sifting through the mud, students discovered mosaics common to first-century Roman bath houses.

Notley explained the significance of this discovery: “[The historian] Josephus’ single mention of Bethsaida was its transformation by Herod’s son into an urban setting.” Bath houses are one of the trademarks of an urban Roman city. Because of this evidence and the site’s proximity to the Sea of Galilee, Notley and his team have good reason to believe they have discovered evidence of the city of Bethsaida.

According to the book of John, Bethsaida was the hometown of three disciples – Peter, Andrew, and Philip. It is also the place where Jesus healed a blind man in Mark 8.

This was Nyack’s second summer on the site; in the summer of 2016, the team discovered the ruins of an ornate Byzantine church in the same location, in a more recent layer of sediment. Byzantine Christians are known for building churches on sites they believed to have Christian historical significance. In this case, the ruins matched a letter from 725 describing a church built on what was believed to be the site of Peter’s home. Last year’s discovery of the church is yet another clue pointing to the site being the home of Bethsaida.

“In archaeology, you always have to let the evidence lead you where it does,” Notley explained. “Everything we’ve found fits exactly what you’d want to find based on the historical witness.”

Notley said the site will take at least another five summers of excavation for scholars to fully understand the city and confirm whether it is the city of Bethsaida. Next summer, he is increasing his team and extending the dig, taking between 20 and 40 people for a period of four weeks. Not surprisingly, his team has already been inundated with requests to join the dig.

Notley said that anyone from the CCCU is welcome to get involved with the excavation if they are interested: “It’s only going to get better; we’ve just seen a glimpse of what’s to come. I believe it’ll be a very important historical site.”

Does your institution have national news to share?
Email us at editor@cccu.org.



Top: The 2017 excavation team poses for a photo at the site.
Middle: Yehoshua Dray, an antiquities conservator, uncovers mosaic tiles of the floor to a Roman bath house.
Bottom: Steve Notley holds a Byzantine “M” coin found at the site.

Photos: Zachary Wong

Photo courtesy of Dordt College.

CCCU HIGHLIGHT

CCCU SCHOOLS SCORE HIGH IN ANNUAL COLLEGE RANKINGS LISTS

AS A MARK of the level of excellence of Christian higher education in the United States, seven of the CCCU’s schools have been recognized out of more than 1,000 schools across the country in two areas of key distinction and pride for Christian higher education: student engagement and peer inspiration.

The *Wall Street Journal/Times Higher Education’s* top U.S. college rankings lists for 2018 named Dordt College first – among all U.S. universities – where students feel the most engagement. (See the full list below.)

The *Journal* defined student engagement as “measured by the breadth of academic options it offers and student insights on things such as whether they feel challenged in the classroom and would recommend the school to others.” Student engagement is an important measure for the *Journal*; it accounts for 20 percent of a school’s overall national ranking.

In addition to Dordt, Baylor University, California Baptist University, Harding University, and Oral Roberts University also made the list. While CCCU institutions accounted for only 13 percent of public and private universities surveyed across the country, they accounted for 31 percent of the *Journal’s* list of 16 top schools in the category, which included institutions like Brown University, Brigham Young University, Texas A&M University, and the University of Southern California.

“When you select a college, you are actually purchasing two things: the faculty experience, and the peers you are going to study and interact with,” says CCCU President Shirley V. Hoogstra. “It is not surprising that our CCCU institutions have received exceptional rankings in the student engagement and inspiration categories. We are delighted that a number of our smaller, Christ-centered institutions are being recognized alongside Ivy League schools, large public universities, and nationally regarded private institutions.”

Similarly, CCCU institutions scored well in the *Journal’s* list of colleges and universities where students feel the most inspired by their peers. Again, CCCU institutions formed a third of the list: Missouri Baptist University, Harding University, and Houghton College were part of the list of 10 schools that included Brown University, Dartmouth College, Harvard University, and the Massachusetts Institute of Technology.

The *Journal* noted the peer inspiration category is “one of the most important factors—and possibly most overlooked.”

“Peers are the single most important influential group on campus in terms of how students spend their time, what classes they take, how much they study, and what habits they pick up,” George Kuh, a professor of educational policy at Indiana University, told the *Journal*. “Peers matter big time; they shape a student’s experience.”



Dordt College was first on *The Wall Street Journal/Times Higher Education’s* list of universities where students feel most engaged in the classroom and in their studies.

STUDENTS’ TOP SCHOOLS FOR ENGAGEMENT

1. **Dordt College**
2. Texas Christian University
3. (Tie) Brigham Young University, Provo; Cedarville University; Texas A&M University, College Station
6. (Tie) **Baylor University**; Brown University
8. (Tie) Auburn University; Bradley University; **California Baptist University**; California Polytechnic State University, San Luis Obispo; Concordia College at Moorhead; **Harding University**; **Oral Roberts University**; University of Southern California; Washington University in St. Louis

STUDENTS’ TOP SCHOOLS FOR INSPIRATION

1. Alverno College
2. The Master’s University
3. Spelman Colleges
4. Massachusetts Institute of Technology
5. Brown University
6. Dartmouth College
7. **Missouri Baptist University**
8. Harvard University
9. **Harding University**
10. **Houghton College**

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AROUND THE COUNCIL

SUMMER AT THE CCCU

THOUGH CLASS MAY not be in session for much of the summer, the faculty, staff, and administrators of CCCU institutions keep busy preparing for a new academic year – as do the staff of the CCCU itself.

What follows is a brief glimpse of some of the professional development programs the CCCU offers its members each summer, as well as some of the many visits CCCU leaders make to its campuses each year.

WHERE HAS PRESIDENT HOOGSTRA BEEN?

AT THE COMMENCEMENT ceremonies at **Gordon College** in Wenham, Massachusetts, CCCU President Shirley V. Hoogstra was awarded a Doctor of Public Service, *honoris causa*. She also gave the commencement address at **Huntington University** in Huntington, Indiana.



◀ President Hoogstra receives her Doctor of Public Service, *honoris causa*, at Gordon College.



President Hoogstra visits with ▶ Gordon board members.



◀ President Hoogstra speaks to the Class of 2017 at Huntington University.



President Hoogstra with ▶ Huntington University President Sherilyn Emberton.

JUNE 2017



Attendees of the **2017 Commission on Technology Conference**, hosted by Seattle Pacific University, were able to start off each day with a jog to see the iconic Seattle skyline before diving into sessions (above) meant to equip them in their technology work.

Every summer, the CCCU hosts **Leadership Development Institutes** for emerging leaders across all CCCU campuses. The year-long mentoring program kicks off with time spent at Cedar Springs Christian Retreat Center in Sumas, Washington. This year's institutes were the **Multi-Ethnic Leadership Institute** (far right) and the **Women's Advanced Leadership Institute** (right).



Held annually, the CCCU's **New Faculty Institute** (left, far left) offers new professors on our campuses the opportunity to grow as Christian teachers and scholars and to introduce them to the broader community of Christian higher education. This year's institute was held in Grand Rapids, Michigan.

JULY 2017



The **New Presidents Institute** (above) provides an excellent orientation for those new to the presidential role.

This summer, the Financial Aid Commission and other CCCU leaders **visited Capitol Hill** (top middle, bottom middle).

As part of their summer meeting, the **CCCU Board of Directors** visited Cornerstone University's new chapel (top right).

In August, President Hoogstra was one of the speakers at **Lipscomb University's board retreat**.



AUGUST 2017





The Witness of Our Words

How should we communicate in an age of so much noise?

HAVE YOU NOTICED that the news seems to come faster and faster? That not only the speed but the volume has increased? Each day, there are increased numbers of important, heavy, and often divisive topics that we encounter, discussed in an increasingly adversarial way. I feel exhausted by it sometimes. In fact, on my summer vacation I went on a news fast specifically to take some time away from the constant noise.

But of course, we can't escape from it for long, and in our roles, we must engage it so that we can both effectively represent our institutions and successfully prepare our students. That's why in this issue, we've chosen to deal with many of the "headlines" head on. There is no better way to navigate tough issues and hard conversations than by doing so together. Relying on the wisdom of the group and speaking to one another allows us to share knowledge and perspectives with each other about how to develop the new pedagogical methods that demographic shifts require, how to engage refugees in our communities, or how to navigate difficult conversations around race and privilege from a biblical perspective.

This issue of this magazine is hopefully a helpful resource to you. It's also completely countercultural. The fact that we're speaking *to* and *with* one another, rather than *at* and *around* one another, is a testament to our shared commitment to Christ and to Christian higher education. Even when we have different perspectives or disagree with one another about political matters, our unity in Christ remains unshaken. Furthermore, our shared commitment to Christ frees us to listen humbly to one another; to learn from one another; to be open to changing our opinions; to seek to understand more than we seek to be understood.

But that's communicating within the family. While that can be hard enough at times, an even more vexing proposition is navigating communication with external audiences that may have no obvious shared commitments or unifying beliefs. Oftentimes, we start with a lot of baggage and preconceived notions about one another: "Christians are like this; this group is like that." Sometimes, we even start from the place of being against one another.

So in this age of divisive and angry rhetoric, can Christians model speaking and listening differently? Can we be known as followers of Christ because there is something noticeable about how we engage the daily, hourly, even minute-by-minute din? Can we engage in a charitable discourse that others witness?

This depends on what we set out to do when we communicate. Are we trying to make a point? To take on an adversary? To prove we are right? To win the round? (These are certainly my human instincts.)

Communicating with the goal of changing someone's mind or convincing them that they are wrong does not work. Instead, it is best to start from a place of understanding them.

When everything in us may want to jump into the fray to defend ourselves, or set the record straight, or even speak the truth, scripture encourages patience and restraint. Proverbs 29:20 says, "Do you see a man who is hasty in his words? There is more hope for a fool than for him." James 1:19 says, "Let every person be quick to hear, slow to speak, slow to anger."

And when we set out to prove that we're right?

- "The wise of heart is called discerning, and sweetness of speech increases persuasiveness. ... The heart of the wise makes his speech judicious and adds persuasiveness to his lips." (Proverbs 16:21, 23)
- "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect." (1 Peter 3:15)

Patient speech. Judicious speech. Kind speech. Gracious speech. Respectful speech. In other words, the tone we use is not only as important as the message, the tone can also create content. How we speak affects what people ultimately hear.

In their new book *Winsome Persuasion*, Biola professors Tim Muehlhoff and Richard Langer describe it this way: Christians who want to have an effective countercultural voice in today's "argument culture" should root their communications in compassion. "Even when confronted by his children's rebellions, a father shows compassion. ... Our job as [Christians] will often entail

bestowing compassion – like our heavenly Father's – toward the very people who rebel against God's plan for the world – shalom."

Social science affirms this. Communicating with the goal of changing someone's mind or convincing them that they are wrong does not work. Instead, it is best to start from a place of understanding them. People's beliefs and opinions are rooted in core experiences and identity; rejecting previous beliefs can feel like rejecting yourself. But listening and understanding where a person's beliefs are coming from and validating them, their experiences, their fears, their hopes – this opens the heart and mind.

One of the saddest consequences of culture war speech is that it distracts us from our true adversary. We forget that we are not fighting against the person we disagree with or even the person trying to do us harm, for "we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephesians 6:12)

When we view the people around us as loved by the Father; when we view them not as our enemy but as people to be loved, to befriend, not deserving our wrath

but rather our compassion, our understanding – that changes a lot about the way we communicate.

This kind of care and compassion reflects the love of Christ. God closed the gap with us by inviting us into a loving relationship with him and through sacrificing for us. Likewise, we can close gaps with others by inviting them into a loving relationship and being willing to sacrifice our comforts, our preferences, our traditions on their behalf.

Perhaps there is no better prayer for us to help us navigate this time than that of St. Francis of Assisi:

Lord, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O, Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born again to eternal life. ☩

SHAPRI D. LOMAGLIO is the vice president for government and external relations at 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.

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A Secret to Success

How today's Christian colleges can learn from the early church.

FOR MANY OF us who toil away in the trenches of Christian higher education, summer provides a rare opportunity to read something outside our immediate subject area – something like, say, early church history. My book of choice this past summer was *The Patient Ferment of the Early Church*, by historian Alan Kreider, and it was well worth the effort. In fact, it ended up being far more relevant to my work than I might have imagined.

Kreider explores a question that has fascinated many historians: What explains the remarkable growth of the early church from a small, obscure sect to the dominant religion of the Late Roman Empire? His answer is both counterintuitive and provocative: *patience*.

Christians in the first couple of centuries, he argues, didn't do missions, evangelism, or "outreach" as we tend to think of it today. Rather, they occupied themselves with daily habits of moral living, caring for the poor, and communal worship centered around the rituals of baptism and the Lord's Supper.

Most significantly, they practiced patient endurance amid hardship and let God worry about church growth. They believed that Christianity lived out patiently and communally would attract others who noticed their countercultural practices in work, sexual ethics, entertainment, charity, and nonviolence.

Why was patience important? The early Christians believed that God's power at work in the world steadily, imperceptibly, and inexorably. One historian has likened it to a fermenting process that works invisibly but powerfully under the surface of things. Such a faith in God's steady, guiding influence fosters a confident patience among his followers.

Kreider's insights about the "patient ferment" of early Christianity got me thinking: If patience truly is a virtue – and one that is rarely seen in today's hectic, technology-driven society – how would a renewed faith in the virtue of patience impact Christians today? More specifically, what would patience look like in the world of Christian higher education?

Of course, educators must anticipate and adapt proactively to change; leadership often requires bold action. But is there space, amid our planning and changing, to practice patience as educators? Here are a few possibilities.

First, we can recognize that for students, education is often a slow and imperceptible process. While the student development professionals among us may be reluctant to use "fermentation" in association with undergraduates, the metaphor is a useful one.

We educators want to see results and measure outcomes. And even if we don't, our constituents – whether they be politicians, accreditors, or parents – often demand it. But how does one track the process of fermentation? According to whose timeline?

We educators need to complement our desire to adapt to a changing external environment with an internal focus on faithfulness to our institutional mission and vision.

Gardeners understand that a heavy downpour on parched ground just runs off into the ditch. What is needed is light and consistent watering until the soil gradually loosens to absorb the water. Similarly, anyone who has spent significant time teaching knows that while we can give frequent assignments and exams, deep learning can't be fire-hosed into our students. And the results may not show up for quite a while.

Early in my teaching career, a student of mine was particularly resistant to a perspective on American history that I was attempting to instill in my students. His final paper left me with that "Why bother?" feeling that teachers sometimes experience. I met him a few years after his graduation, however, and he remarked amusedly, "Can you believe what I wrote in that final paper? It took me a few years to really get what you were trying to say."

While we plan our courses and curricula and seek to measure outcomes, we need to balance our best efforts as teachers with a good dose of patience and entrust the slow but powerful process of learning to God.

For those of us in academic leadership, patience may apply in another way. What would it mean to lead patient *institutions*? Surely we need to plan for the future and adapt to changing conditions. "Nimble" is the word that institutions seek to embody nowadays.

But there's also a danger of being too quick to adapt, of impatiently pursuing every new thing out there. A decade ago, education experts were warning of the "digital tsunami" that was on the verge of ending higher education as we know it. Today we recognize the value of MOOCs, and many CCCU institutions have expanded into online education. But digital learning has by no means made traditional, holistic, residential-based education obsolete.

We educators need to complement our desire to adapt to a changing external environment with an *internal* focus on faithfulness to our institutional mission and vision. It's through the patient, consistent practice of the communal habits of education – classroom interactions, writing and grading papers, studying for exams, conversations in dorm rooms or corners of the dining room, worshiping and playing as a community – that fermentation takes place: Students are gradually transformed. Institutions evolve in healthy directions.

In other words, perhaps the strategic planning committee needs to be paired with a committee on institutional patience and integrity. One group ensures that the institution prepares for what's ahead; the other group

ensures that the institution firmly and patiently practices faithfulness to the unchanging mission to which it is called. Nimbleness and patience make for good bedfellows.

After all, if Kreider is correct, it was the early church's *internal* practices that attracted converts, not elaborate outreach campaigns. Similarly, for Christian colleges and universities, it's the value of what students experience in the classroom, dining room, and faculty offices that ultimately will decide our fate, not the social media campaign that may have attracted them in the first place.

Of course, the early Christians could only demonstrate patience amid adversity because they trusted in a loving God who controlled the future. Amid challenges that can sometimes seem overwhelming, it's important for us to remember that God is in control of Christian higher education, even when his hand is not always apparent.

We are called to faithfulness to God's calling, not to pursuing every new trend in a continual quest for relevance. Ultimately, our confident patience as Christian educators stems from faith, not just in carefully crafted strategic plans, but in a God who works – often slowly and imperceptibly – to bring about his redemptive purposes through us and through our institutions. 🙏

RICK OSTRANDER is vice president for academic affairs and professional programs at the CCCU.

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Diversity Matters

CCCU campus leaders publish important new resource.

INTERVIEW WITH PETE MENJARES, MICHELLE LOYD-PAIGE, ALLISON ASH, ALEXANDER JUN, REBECCA HERNANDEZ, AND KATHY-ANN HERNANDEZ

IN AUGUST, ABILENE Christian University Press published the new book *Diversity Matters: Race, Ethnicity, and the Future of Christian Higher Education*. With essays from nearly 30 leaders and scholars who work on CCCU campuses across the country divided into five key sections, *Diversity Matters* offers leaders a roadmap as they think through how their campuses can serve all students well.

We asked the editors of each section of the book a few questions, both to highlight the breadth of the book’s contents and to offer a glimpse at some of the key points raised in each section.

Section One | Campus Case Studies: Transforming Institutions with a Commitment to Diversity

Pete Menjares

Your section focuses on the “big-picture” within the CCCU – are there any changes that are particularly noteworthy?

The single greatest change in the CCCU over the last decade is the increase in students from diverse backgrounds. The increase in student diversity is remarkable: the majority of CCCU campuses today have double-digit diversity; a growing number of campuses have enrollments where “minorities” outnumber “majority” students; and at least five CCCU institutions have achieved Hispanic Serving Institution status.

But we still remain challenged by how to create truly inclusive institutions. Faculty, staff, and administrator diversity has not kept pace with student diversity. The curriculum does not always include diverse perspectives, and spiritual life and chapel programs do not always address the soul needs of a diverse student body. However, I am hopeful for the future because I see a growing number of people of all colors with the expertise, passion, and commitment for building diverse and inclusive institutions.

What are one or two key lessons you hope leaders in the CCCU take away from this part of the book?

A first key lesson: Know your institutional history. I was amazed and inspired by the early history of the four institutions highlighted in the book. These institutions were established on key biblical values that formed the basis of their education and the practice of faith. Their early histories also revealed that a core commitment to diversity and inclusion is in their DNA. How many other CCCU institutions have similar stories but may not be aware of them? Institutions with a commitment to kingdom diversity may find inspiration in their own histories.

A second key lesson is institutional faithfulness to God. At each turn in the story of these institutions, their leaders kept the focus on the centrality of Jesus Christ, the importance of faith, and being a part of the greater work of the kingdom of God. They demonstrated courage, conviction, and a willingness to exercise a prophetic voice to keep their campuses true to their core commitments at times when they were tempted to stray.

What do you hope this book will accomplish?

I hope it will serve as an invitation to dialogue throughout the institution. The book was authored by long-serving faculty, staff, and administrators in the CCCU who share the same commitment to a life transforming, Christ-centered education. The authors are members of the “CCCU family,” and it is my hope that space is created on all campuses for open, honest, and safe dialogue about diversity and inclusion matters that lead to meaningful and lasting institutional change.

Pete Menjares is the senior director of the Institute for Faculty Development at Vanguard University (Costa Mesa, CA) and the CCCU Senior Fellow for Diversity.

Section Two | Why We Stayed: Lessons in Resiliency and Leadership

Michelle Loyd-Paige

Your section highlights some of the CCCU leaders who have been dedicated for a long time to diversity work. What are some lessons these leaders say helped them persevere?

Two things come to mind. The first: a personal relationship with Jesus and a life of faith. A life of faith aids in building resiliency (God is our comforter, provider, burden bearer, sustainer, way maker – you get the picture). A life of faith also shapes the understanding of the work as a calling by God to the places we serve (“Not my will, Lord, but yours”).

The second: a good support system, often made up of family and friends outside of the academy. Support

systems provide moral and psychological support. This kind of support is key when an individual is a “solo” person of color – as in, the only (or one of a very few) person of color on a campus.

What advice do the practitioners who contributed essays to this section have to offer to those who feel alone in this work?

It is hard to speak for all the contributors in this section, but I believe each would agree that, “Take care of yourself; put your own oxygen mask on first,” is good advice. So often, those who feel alone in this work have moments when they feel like they have nothing left to give, and yet they feel compelled to extend themselves even more to “help” the college or “to prove they belong.” This work can be mentally and emotionally exhausting, even when the campus is not in crisis. Taking care of oneself is key, and so is finding allies on campus, connecting with colleagues on other campuses who do this work, finding a mentor, and learning to ask for help.

What do you hope this book will accomplish?

I hope this book will help Christian campuses understand that a truly diverse, inclusive campus doesn’t just happen because they are Christian. It takes work, and it takes more than good intentions. No matter our best efforts, there will be mistakes, misunderstanding, and resistance – but we have to keep moving forward because diversity matters. I hope this book will help people see that Christian higher education is uniquely positioned to make an impact in this arena.

Michelle Loyd-Paige is executive associate to the president for diversity and inclusion and a professor of sociology at Calvin College (Grand Rapids, MI).

Section Three | Voices of Our Friends: Speaking for Themselves

Allison Ash & Alexander Jun

In the section you co-edited, you focus on the role white leaders can and should play in supporting this work. What are one or two key points you would highlight for CCCU leaders?

Ash: We hope leaders will understand the importance of people in the white community becoming involved in efforts to end inequality and racism in Christian higher education. The overwhelming majority leading these efforts have been people of color. This section helps people to understand that as the white community engages in this kind of work, it is critical to do the sometimes difficult work of self-reflection about power and privilege and how those realities have contributed to the inequities that continue to exist today. We are

“The greatest change in the CCCU over the last decade is the increase in students from diverse backgrounds. ... I see a growing number of people with the expertise, passion, and commitment for building diverse and inclusive institutions.”

hopeful that this section will motivate and mobilize the white community to self-reflect on their own racial identities and engage more deeply in the process of seeking justice and reconciliation in Christian higher education.

Jun: I would add a reminder to CCCU leaders – it’s not about you. Please do not take this personally. This is not about individual sins only, but about addressing a larger systemic and structural racism that goes unchecked in Christian colleges across the country. That said, we also underscore the importance of individual responsibility and action toward anti-racism.

What do you hope this book will accomplish?

Ash: Through gaining a clear picture of the current state of racial diversity at Christian higher education institutions, reading stories of leaders who are seeking change at their institutions, reading stories from faithful leaders of color who have persevered through tumultuous times, and being challenged to also make a difference in their institutions, we hope that those who read this book will be empowered to make lasting change on their campuses.

Jun: The next generation of students, faculty, and campus leaders will not look like the current generation. Is Christian higher education ready for that change? Our hope is that readers will prepare for that great multitude that no one could number, from all tribes and peoples and languages, standing before the throne and before the Lamb, by studying and fellowshiping next to one another on Christian campuses across the country.

Allison Ash is dean of student care and graduate student life at Wheaton College (Wheaton, IL). Alexander Jun is a professor of higher education at Azusa Pacific University (Azusa, CA).

Section Four | Curricular/Cocurricular Initiatives to Enhance Diversity Awareness and Action

Rebecca Hernandez

Your section focuses on some of the practical ways Christian colleges and universities can enhance diversity awareness and action. What should leaders keep in mind?

One of the most important things to consider when you start this work is to confirm your leadership is with you – that they understand

and are committed to the diversity work you are doing. That shows in several ways. First, being present. They talk up, support, and attend diversity events. It is important for leaders to model so that others follow. Second, programs are funded and staffed to appropriate levels in the general budget, not grant or "special" (meaning one-time) funding. The goal is to make diversity initiatives part of the institution so that they are normalized.

What advice do the practitioners who contributed to this section offer to those who feel alone in this work?

Keep pressing on. Throughout the essays, contributors reiterate signs of hope and persistence: "Continue the work." "The journey is still unfolding." "I continue to encounter allies along the way." Matthew 7:24-27 says it all: "Build on solid rock." As believers, we know that everything we do in the good name of the Lord is built on a solid foundation, so we encourage those getting tired to stand on the solid Rock of faith.

What do you hope this book will accomplish?

Our hope with this book is that faculty, staff, administrators, and others in the Christian higher education community will get a better understanding of the varied facets of diversity work. There are

ways to operationalize this work, and there is a role for all of us in it. It's not just the "diversity person's" role but, frankly, from the executive leadership, to the dorm leaders, to the faculty in the classroom, to the front desk person – it is all of our responsibility to care, advocate, and build up each other.

Rebecca Hernandez is associate provost, local and global engagement, and chief diversity officer at George Fox University (Newberg, OR).

Section Five | Autoethnographies: Emerging Leaders and Career Stages

Kathy-Ann Hernandez

Your section focuses on emerging leaders. Are there any insights or trends that have helped these contributors recognize their potential?

There are two things that strike me as particularly poignant. First is the salience of intersecting identities in the work of diversity and inclusion. For all the authors in this section (myself included), our greatest challenges to lead-

ership aspirations occurred at the intersection of multiple identities – whether it was being black and male, black and female, or immigrant, black, and male. These intersections coalesced into a complex web of challenges that threatened to block our path to leadership.

Second is the great need we expressed collectively for opportunities for leadership development. For all of us, attending the CCCU's Multi-Ethnic Leadership Development Institute was pivotal in providing us with resources, strategies, a supportive community, and the beginnings of professional development networks. The latter is particularly useful for people of color in predominantly white spaces, as we are often positioned outside these networks in our own contexts, making us the last to get noticed, mentored, and positioned for leadership.

What can senior leaders on our campuses do to promote the development of leadership capacity that we're seeing in the next generation?

Everybody loses when talented employees are not well-positioned to give their best service to the institution.

Senior leadership needs to be intentional in crafting policies and strategies to seek out these individuals, matching them with mentors and sponsors, and allocating funding for leadership development training and support. Additionally, since people of color are already so few in number on most campuses, I also suggest that avenues be explored for cross-university mentor/sponsor matching, as well as the creation of support groups to create community and useful professional development networks for minorities.

What do you hope this book will accomplish?

I have become more convinced that this is "heart work" before it is "head work." We must engage in difficult conversations that will challenge not just our thinking but our heart as well. I hope that this book will be a spark for igniting such conversations. Engaging in the work of diversity and inclusion requires courage: courage to ask hard questions, courage to seek honest answers, and courage to change. The authors in this book have been courageous enough to start the conversation. I hope readers will be courageous enough to join in the discussion. 🙏

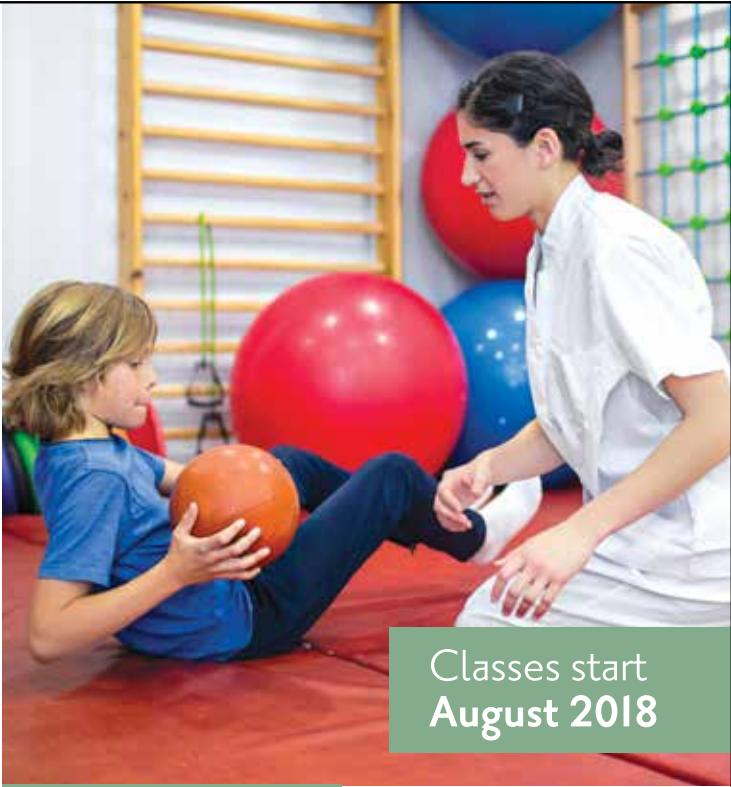
Kathy-Ann Hernandez is a professor of educational psychology and research methods at Eastern University (St. Davids, PA) and director of research at Eastern's Loeb School of Education.

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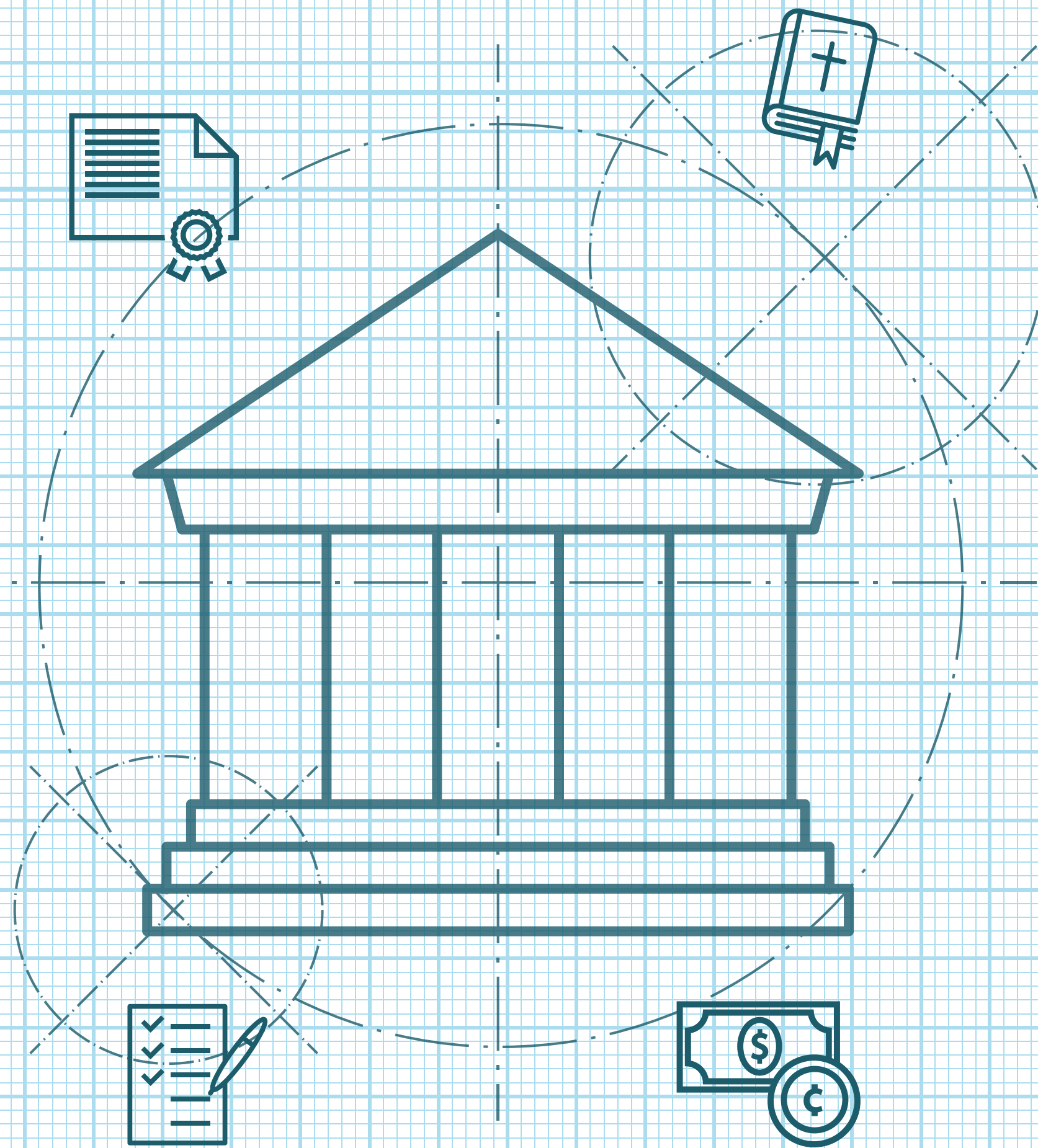
FIVE KEY SECTIONS

- Campus Case Studies:** Transforming Institutions with a Commitment to Diversity
- Why We Stayed:** Lessons in Resiliency and Leadership from Long-Term CCCU Diversity Professionals
- Voices of Our Friends:** Speaking for Themselves
- Curricular/Cocurricular Initiatives** to Enhance Diversity Awareness and Action
- Autoethnographies:** Emerging Leaders and Career Stages

"I am confident that *Diversity Matters* is a significant and timely new resource that will contribute to ensuring that campuses more fully reflect the values and commitments of the kingdom of God."
—Brenda Salter McNeil, President, Salter McNeil & Associates, author, *Roadmap to Reconciliation*

"A much-needed study on the value of racial diversity in the future of Christian higher education."
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LAYING THE FOUNDATION

The (Possibly Transformational)
Reauthorization of the Higher Education Act

By Brad Crofford

For more than 50 years, America's colleges and universities have been governed by various iterations of the Higher Education Act (HEA). First passed in 1965 as part of President Lyndon B. Johnson's vision for a Great Society, the HEA's original goals were "to strengthen the educational resources of our colleges and universities and to provide financial assistance for students in postsecondary and higher education." It has since been reauthorized eight times and grown in both length and complexity, with new elements being added or modified to reflect trends in society and in higher education. As of the 2008 reauthorization, there were 432 pages and 11 titles, up from just 52 pages and six titles in 1965.

It has been nine years since the HEA was last reauthorized in 2008. While basic provisions have been temporarily extended for the past few years as a stopgap measure, this legislation is overdue for a comprehensive reauthorization. In this era of political partisanship, the 115th Congress (January 2017- 2019) represents the best opportunity for this outcome as both houses of Congress and the presidency are controlled by the same political party. Furthermore, the chairs of the relevant committees – Sen. Lamar Alexander (R-TN) on the Senate Health, Education, Labor, and Pensions (HELP) committee and Rep. Virginia Foxx (R-NC) on the House Committee on Education and the Workforce – are both former presidents of institutions of higher education and have listed the HEA’s reauthorization among their top legislative priorities.

The HEA reauthorization could be a straightforward reauthorization with relatively few dramatic changes, or it could fundamentally change the landscape of higher education. Some, like Secretary of Education Betsy DeVos, have previously suggested doing away with the HEA and starting fresh. However, reauthorization, much less replacement, has already been difficult enough, and these committees have other pressing legislative priorities because of their broad purview. For example, the Senate’s HELP committee handles both education and healthcare, the latter of which has occupied much of its time and attention throughout 2017. Given this, a complete replacement seems unlikely, but anything is possible.

As with most legislation, there are numerous stakeholders and a wide variety of issues, which weave together to create complex dynamics. Here are four key issues that are the subject of significant debates:

- **What programs should be eligible for federal funding?** While the peer-review accreditation system has a long history that predates the HEA and has played a vital role in ensuring academic and institutional quality, some argue that the current accreditation system allows a virtual monopoly that stifles innovation. Because institutions must be accredited by federally recognized accreditors in order to receive federal student aid, accreditors have a tremendous amount of influence over institutions – and an incentive to be very conservative when it comes to change. For example, businesses like Boeing have been frustrated because they are unable to offer their own stand-alone programs since participants would not qualify for federal aid. Instead, they have had to resort to partnerships with existing institutions like the University of Washington. On the other hand, others point out that not just any program should be eligible for federal funding. The question of balancing accreditation’s function of en-

RETURN ON INVESTMENT: FOR LEE ALUMNA, LOANS REPRESENT AN INVESTMENT BEYOND A DEGREE

By Charles Brian Conn

I ONCE HEARD a sales pitch for concentrated liquid soap that said, “When you buy that big jug of diluted dish soap, you know what you’re paying all that money for? Water. Such a waste to spend good money on something you don’t need!” It was compelling. But there’s a troubling trend to reduce all transactions to this simple arithmetic – even the complex process of choosing a college or university. The life-changing experience of a college degree is likened to selecting a household cleaner: Don’t spend even a dollar on something you don’t need. This mentality of reducing one’s college experience to a mechanical financial transaction eviscerates the possibilities for our young people who desire more than just a diploma on the wall.

Lee University, like other Christ-centered liberal arts institutions, is a place dedicated to doing more than just training people for careers in academic or professional fields, but also to prepare them for lives pleasing to God in service to their fellow man. Our students understand there are places like Lee where the college experience has a value that transcends the dollar amount – where the whole is greater than the sum of its parts. They understand that this kind of experience costs more to deliver and that it is worth the investment – even the sacrifice – to pursue it.

That doesn’t mean we don’t focus on maintaining affordability. At Lee, we are working hard to operate efficiently, extend the reach of our resources, and deliver effective financial aid solutions. We are proud to be among the most affordable universities of our kind, and we know there are many like us engaged in this constant mission. We enjoy seeing our graduates leading fulfilling lives in communities near and far.

One such graduate is Victoria Tropiano Winchester. She is a native of Haddonfield, New Jersey, and when it came to choosing a college, she had plenty of nearby choices: “My classmates were going in a lot of different directions. Many were attending Ivy League schools, several were going to Rutgers-Camden, and some were going to Camden County Community College.”

Victoria weighed her options. She had a tough decision to make. “I knew I wanted to go to a



Victoria Tropiano Winchester is a graduate of Lee University. Even though she knew she would have some debt, she knew Lee would provide the college experience she sought.

private Christian school, but I looked at College of New Jersey, because that would have been a complete slash in tuition compared to the alternative,” she says. “I knew I wouldn’t get the same experience at a state school, however, so I looked for schools that would provide the Christian environment I wanted to study in.”

Victoria wanted to head south and wanted to find a distinctly Christian environment. She searched Google for “Christian colleges in the South.” This led her to Lee’s web presence. “I loved the website,” she says, “and then I toured the actual campus and could tell that it was really a Christian college, versus the ones that are called that but where faith is not a centerpiece of everyday campus life.”

So she weighed the costs and made the decision to enroll. Victoria navigated the four-year college path at Lee with distinction. Her financial aid package was a varied mix of institutional, external, and federal aid and student loans. When asked if she had balked at the idea of borrowing for college, she responds plainly, “I knew with a state school, it would be cheaper, and I knew after graduation from a private Christian university that there would be debt involved. ... When I sit down to write that student loan check, I just think that is part of the investment.”

Victoria earned her bachelor’s in public relations in 2013. She has made her home in the South with her new husband, Justin, and works as communications manager at Ronald McDonald House Charities of Greater Chattanooga. She, like many Lee alumni (and indeed, many CCCU alumni around the world), recognizes that her time at Lee was about more than just gaining the training she needed for her career: “When I attended Lee, I grew spiritually. The dollar amount doesn’t outweigh the spiritual growth.”

Charles Brian Conn is director of public relations at Lee University in Cleveland, Tennessee.

Courtesy of Lee University

sureing educational standards with innovation is one many lawmakers wish to address.

- **How much control should the government have over accreditors?** While accreditors have a lot of power over institutions, the federal government’s National Advisory Committee on Institutional Quality and Integrity (NACIQI) has significant power over accreditors. It determines which accrediting agencies should be recognized by the U.S. Department of Education – and thus determines the accreditation options available to institutions. Since NACIQI’s establishment in 1992, the government has been able to use this leverage over accrediting agencies to shape higher education in the United States. NACIQI’s 18

THE HEA REAUTHORIZATION COULD BE STRAIGHT- FORWARD WITH FEW DRAMATIC CHANGES, OR IT COULD CHANGE THE LANDSCAPE OF HIGHER EDUCATION.

members have experience in higher education, but the formation of the board is itself inherently political: the Secretary of Education picks six, the speaker of the house picks six (three selected by each party’s leader), and the Senate’s president pro tempore picks six (three selected by each party’s leader). The United States’ higher education institutions predate accreditation (and some even predate the federal government), and accreditation predates the HEA. Yet, through its funding of higher education, the federal government has increasingly exerted greater control over higher education institutions through accreditation. Whether the HEA will further expand this federal control remains to be seen.

- **What level of student outcome data should be collected and available?** There have been discussions on reversing the federal ban on student-level data and assigning each student a federal ID number that would allow the government to track their educational and professional outcomes. Proponents argue that collecting and disseminating anonymized data about specific student outcomes would provide greater transparency, as well as assist prospective students in determining which institutions would best serve their specific needs. Opponents argue that such detailed data would be a significant privacy concern.
- **How should institutions and accreditors credit experience?** Defenders of competency-based education suggest they simply recognize skills that students already possess with academic credit. If a student can dem-

onstrate proficiency, why require them to take and pay for a course just to learn what they already know? After all, almost 3,000 institutions accept the College-Level Examination Program (CLEP), which allows students to demonstrate knowledge acquired through previous study or experience by examination. Furthermore, proponents say that such competency-based education could encourage students to pursue higher education who might otherwise have been unable to due to the time and costs involved. However, detractors of competency-based education note that the credits involved can be substantial, with some programs granting up to two years of credits for past experience. They worry that such policies can appear to be oriented at padding enrollment and bottom lines rather than ensuring a quality education.

Christian institutions of higher education are in a unique position in that they have many concerns that are similar to other institutions, but also have additional concerns as faith-based organizations. Put another way, Christian colleges are both *Christian* and *colleges*, with unique needs and concerns derived from each fundamental characteristic.

In the lead-up to the HEA's reauthorization, the CCCU has ramped up its efforts to communicate the perspectives of its members and the nature of Christian higher education to both Capitol Hill and the Department of Education. In addition to issues broadly affecting higher education, some topics of particular interest to Christian higher education that are likely to be included in the HEA reauthorization are accreditation and financial aid in relation to Title IV and regulatory burdens and religious freedom protections in relation to Title IX.

CHRISTIAN COLLEGES ARE BOTH CHRISTIAN AND COLLEGES, WITH UNIQUE CONCERNS DERIVED FROM EACH FUNDAMENTAL CHARACTERISTIC.

THE DIFFERENCE: HOW WARNER PACIFIC'S DEGREE COMPLETION PROGRAM HELPS STUDENTS FINALLY CROSS THE FINISH LINE

By Nancy Drummond

FINGERTIPS FLY OVER the phone she pulls from her pocket. The instant smile is involuntary as she turns it my way. From the screen, long-lashed, enormous brown eyes twinkle at me from atop chubby cheeks. "He's the reason I'm doing this," she says. "I've started school so many times before, but he's the reason that this time I'm going to finish!"

Welcome to the landscape of adult degree completion programs, a world of unique financial aid and debt-management quandaries and one of the fastest-growing sectors in higher education. In the adult degree program at Warner Pacific College, many students arrive at our door with confidence deflated and their loan and grant eligibility nearly depleted. They are disillusioned with education, carefully guarding the faint spark of hope that spurred them to give learning one last shot. And we aim to get them to graduation with their heads held high and their debt under control.

When a student arrives in our office, eager for success but jaded by past experience, our goal is always to help them own their financial aid decisions and feel a sense of pride in the way they manage their student debt. Our strategy is a three-pronged approach: financial education, eligibility maximization, and exploring alternatives.



Warner Pacific College's adult degree program provides new hope for those disillusioned with education.

FINANCIAL EDUCATION

From the first enrollment appointment, students connect with financial aid in a partnership that lasts throughout their program. We review their current debt levels and percentage of grant eligibility used compared with lifetime maximums available. Many students are shocked to learn lifetime maximums exist; this information provides a powerful framework for how they use their remaining financial aid.

Once classes begin, we check in with students frequently, offering comparisons of their awarded financial aid with anticipated costs and answering

questions. We connect them with SALT, a value-added benefit for students, providing tools, articles, and support for budgeting, financing education, loan repayment, and more. We also provide reminders as students approach lifetime maximums, preventing surprises that could become barriers to completion.

ELIGIBILITY MAXIMIZATION

Because most people like the idea of "free money," we constantly review grant lists and award students as they have eligibility. We also encourage undocumented students to apply for state grants in Oregon. Rather than discount adult degree program tuition with institutional scholarships, we keep costs low – about half the cost of our traditional program – but we publish scholarship opportunities on a student blog and offer frequently vetted lists of available scholarships. We help with searches, recommendation letters, and applications, working to empower students for future success.

We also frequently discover that adult learners come to our program after a major life event – job loss, family change – that has prompted them to develop new skill sets. We actively listen to our students' stories as we meet with them. Certain students are candidates for a special conditions appeal, a Pell Grant eligibility review process for students whose current situation is very different from the tax year data on which their Pell Grant is based. This process has provided additional funding for some of our students, allowing them to stay in school.

EXPLORING ALTERNATIVES

Cutting costs and reducing student debt requires creative thinking and a willingness to look outside ourselves for solutions. We encourage students to submit curriculum from work training programs they have attended and seminars in which they have participated to see if credit can be earned. We also encourage students to earn credits for familiar subjects through DSST and CLEP exams.

In addition, we help students think about funding options they may not have previously considered. Some of our students tap into employer reimbursement programs, while others access funding through AmeriCorps or organizations where they've volunteered. For students who have served in the military, we provide guidance and accommodation for accessing and coordinating payment through their G.I. Bill and other Veterans Administration programs.

In the end, we offer the same financial aid awards as larger, public universities, but the intangible awards set us apart: hope, service, and personalized attention that flow out of the love we know in Christ. Here they find a second chance, belief in their dreams, and recognition of their potential. Here they are more than just a name or ID number. That is what makes Christian higher education so meaningful and so necessary. That is what makes all the difference.

Nancy Drummond is a financial aid counselor for the adult degree program at Warner Pacific College in Portland, Oregon.

Courtesy of Warner Pacific University

STUDENTS – NOT ACCREDITORS – ARE BEST ABLE TO CHOOSE THE COLLEGE OR UNIVERSITY THAT SUITS THEIR NEEDS.

Title IV, Accreditation, and Financial Assistance

Among other original priorities of HEA, the federal government wanted to provide guidelines for federal financial assistance. Title IV of the HEA creates the mechanism whereby students receive Pell grants, other opportunity grants, loans, and other forms of assistance to aid in paying for college. Students receiving these types of aid are able to take them to the institution of their choice so long as the institution participates in Title IV programs. This title also includes the mandate for the Free Application for Federal Student Aid (FAFSA) to help allocate federal student aid according to need.

Recent federal and state laws and regulations have targeted some religious institutions specifically due to how they live out their mission and beliefs in areas like hiring or student conduct. This targeting extends to accreditation. One of the characteristics of all CCCU U.S.-based member institutions is that they are accredited by federally recognized accreditation agencies. Because such accreditation is required for an institution's students to receive federal aid, and because nearly all CCCU schools participate in federal aid programs, accreditation issues are existential issues.

The strong connection between accreditation and Title IV assistance programs is a concern for religious institutions. Accreditors have already threatened some religious institutions with withdrawal of accreditation due to practices like hiring based on religion or enforcing behavior codes that include religiously based expectations of individual and social conduct. If schools lost accreditation, a large percentage of students attending CCCU institutions would no longer be able to attend the college or university of their choosing, mainly because of the resulting loss of financial aid.

Congress explicitly stated in the 2008 HEA reauthorization that all federally recognized accreditors must respect the mission of religious colleges and universities. Yet despite this clear mandate, the term “religious mission” is undefined, leaving its scope subject to the opinion of each accrediting team. With the upcoming HEA reauthorization, Congress has the opportunity to reaffirm its desire for institutions, secular and religious alike, to be able to operate faithful to their mission, and to remove ambiguity from the term “religious mission.” This way, accrediting bodies will better understand that religious institutions ought not be discriminated against for their religious beliefs.

The religious missions of CCCU institutions are central to each institution; many students choose them not *despite* these missions, but *because* of them. We believe that students – not accreditors – are best able to choose the college or university that suits their needs, and we believe that accreditors should not *de facto* limit students' options because of an institution's religious beliefs and standards. We are committed to supporting policies that promote complete student choice in the use of federal student aid. Our goal at the CCCU is to provide continued assurance that Christian students who wish to attend a religious higher educational institution are fully eligible, on the same basis as other students, for all types of Title IV student assistance, whether grants, loans, work study, or any other type of assistance.

Title IX, Regulatory Burdens, and Religious Freedom

Developed in 1972 as a federal civil rights law, Title IX was originally added to the HEA to prevent discrimination based on sex in intercollegiate athletics. Discrimination is now defined to include sexual harassment and violence, which includes sexual assault, rape, sexual coercion, and battery. While Title IX remains best known for broadening opportunities for women in college and university athletics, its power ranges much more broadly in requiring equal opportunities for the two sexes in every aspect of higher education.

The Department of Education's April 2011 “Dear Colleague” letter on sexual violence served as a sea change in higher education in terms of how the Department would handle Title IX complaints going forward. The increase in societal concern and awareness highlighted in the 19-page letter required institutions to take very specific steps in response to allegations of sexual harassment and violence on campus. Since the release of the “Dear Colleague” letter, the

8 TIPS TO PREPARE FOR THE HIGHER EDUCATION ACT REAUTHORIZATION

1 UNDERSTAND THE DIRECT IMPACTS OF HEA IN YOUR CAMPUS CONTEXT

Stay up-to-date on the impact regulations have on both your institution and others in your state. Understanding the real-world impacts will let you speak in specifics rather than abstractions. Your institution's financial aid director and Title IX coordinators may be particularly helpful in providing both data and anecdotes about regulatory impacts on your campus.

2 STAY INFORMED ON THE HEA REAUTHORIZATION PROCESS

Stay connected to general news outlets and higher education news sources for updates on the reauthorization process. Remaining connected to the issues provides a possible timeline and helps you understand lawmakers' priorities. Understanding their priorities will help you engage them more effectively.

3 SEEK OUT YOUR POLICY MAKERS AND INVITE THEM TO YOUR CAMPUS

Connect with and invite lawmakers, whether friendly or skeptical, to your campus. You will advocate more effectively if you go beyond just knowing a lawmaker's party to knowing them personally. Allowing policy makers to visit campus and engage your community also creates a better possibility for your perspective to be understood; in order to stand with you, they must first understand you.

4 REACH OUT TO LEADERS OF ORGANIZATIONS THAT MAY NOT BE OBVIOUS ALLIES

Issues like religious freedom and regulatory burdens affect a wide range of organizations, not just Christian higher education institutions. Reach out to leaders of organizations that could possibly serve as part of a coalition to support CCCU causes. Religious organizations outside of higher education as well as other higher education institutions could be helpful in garnering support. You do not have to agree on all issues in order to work together effectively on some issues.

5 COORDINATE WITH OTHER CCCU INSTITUTIONS FOR ADVOCACY EFFORTS

Areas where CCCU institutions are concentrated can collaborate closely when reaching out to Sen-

ators or Representatives. Members that do not share the same districts of other CCCU institutions can utilize a statewide approach where they partner with other institutions with similar concerns and goals. If you have satellite campuses or online programs, consider reaching out to more than just the representative for your main campus.

6 SHARE STORIES AND DATA TO MAKE YOUR CASE

Develop talking points that are universally relevant to the case for Christian higher education, while also highlighting specific ways your campus is currently or was previously impacted. Both data and personal stories from your campus community can be helpful in making your case. Explain why your institution is valuable to your community not despite your religious mission, but because of it.

7 EDUCATE YOUR CAMPUS ON ISSUES RELATED TO THE HEA REAUTHORIZATION

Provide your institution's personnel and students with information related to the HEA and its upcoming reauthorization. Educating those who serve in your institutions will help create a sense of unity and shared understanding. Students will be given the opportunity to learn more about civic engagement as well as personal impacts of the HEA as they seek to understand the role the federal government plays in higher education through this legislation. Out of all the colleges and universities they could have attended, your students chose you, so they have a vested interest in your institution maintaining its accreditation and eligibility for financial aid.

8 EXERCISE BOTH PATIENCE AND PERSISTENCE IN YOUR ADVOCACY EFFORTS

Due to the time since the last HEA reauthorization in 2008, it is clear that this process remains slow-moving. While other federal priorities may be above the Higher Education Act, and while there will certainly be unforeseen situations that arise and require Congress' attention, it is crucial that the CCCU and its institutions remain steadfast in advocating for both the reauthorization to take place during the 115th Congress and for it to address the concerns of religious institutions.

Department of Education has widely applied the same regulations across institutions of higher education, regardless of size, mission, or record.

While the CCCU supports the government using regulations to protect individuals from sexual harassment and violence, we believe that regulations should reflect the input of those within the higher education community. Current regulations do not account for small institutions or those with lower rates of incidents, as is the case for most CCCU institutions. As things stand, the regulatory burden of Title IX compliance is disproportionately high compared to both the size and safety of our member institutions. The CCCU has advocated for policy changes that recognize that some of our campuses struggle to provide the resources necessary to uphold the current regulations. For this reason, we were heartened when Secretary DeVos announced on Sept. 7, 2017, that “the era of ‘rule by letter’ is over” and that the Department of Education would start a notice-and-comment period to seek input from the higher education community, among others, on the enforcement of Title IX.

Another Title IX issue relevant to the CCCU is the process of exemption. Title IX currently states that institutions “controlled by” a religious organization are exempt from requirements that are in conflict with its religious convictions. Exemptions made through Title IX have protected the hiring practices of Christian institutions of higher education, beliefs about abortion, single-gender programs or classes, and, more recently, religious beliefs on gender identity. Yet the standard practice thus far has been that most schools request an exemption from the Department of Education, even though the legislative text already says they are exempt. Recently, this process has made CCCU institutions vulnerable for public shaming as they have applied for exemptions that the law already categorically provides.

Additionally, because only private colleges or universities that are “controlled by” a specific religious organization can submit requests for Title IX exemptions per existing regulations, institutions that are driven by a biblical creed or confession rather than a denomination are in a difficult position. This can create significant delays in approval for religious exemptions. In short, there are flaws in both who qualifies and how they qualify.

The CCCU advocates to both Congress and the Department of Education that the process of exemption should be updated. Statutorily, institutions who are exempt in law need not “pre-qualify.” The process should be revised to reflect this. While this provision is not part of the Higher Education Act itself, it is a matter that the CCCU is working with the relevant officials to address.

OUR GOAL IS TO ENSURE THAT REAUTHORIZATION OF THE HEA FULLY RECOGNIZES THE DISTINCTIVE CONTRIBUTIONS OF CCCU SCHOOLS.

Conclusion

The CCCU’s goal is to ensure that reauthorization of the HEA by the 115th Congress – and any regulations promulgated by the Department of Education under the Trump Administration – fully recognizes the distinctive contributions of CCCU schools and their graduates. To that end, we work collaboratively with others in the higher education and religious freedom communities in making the case for the important and constructive role that religious colleges play in the higher education landscape. 📌

Alana Dean contributed to this report.

BRAD CROFFORD is the CCCU’s legislative assistant. He is an alumnus of BestSemester’s American Studies Program and holds a B.A./B.S. from Southern Nazarene University and a master’s in international studies from the University of Oklahoma.

HIGHLIGHTS

1. The Higher Education Act (HEA) is up for reauthorization for the first time since 2008. There is potential for tremendous changes to higher education.
2. Four areas of particular concern to Christian higher education that could be addressed in the reauthorization are accreditation, financial aid, regulatory burdens, and religious freedom protections.
3. Even as the CCCU leads the charge in Washington, D.C., there is much faculty, staff, and administrators at individual institutions can do to help ensure Christian colleges and universities are protected and heard during the course of the reauthorization.

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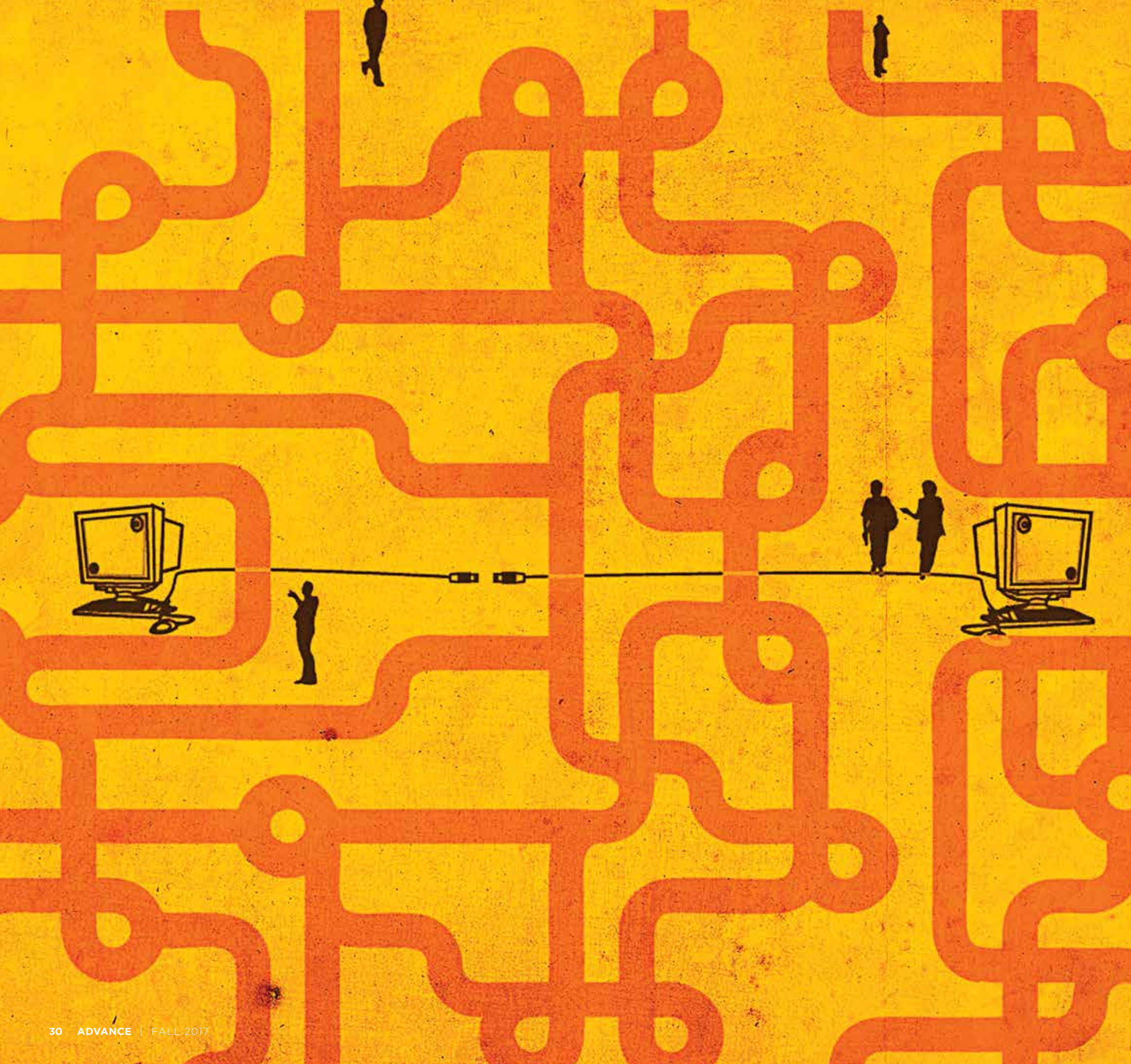
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‘Culture is Sneaky’

HOW CULTURE SHAPES THE
WAYS LATIN@ UNDERGRADUATES
COMMUNICATE, RELATE,
AND LEARN

By Timothy Baldwin and Martin Avila Jr.
Illustration by Alejandro Levacov

At the beginning of every semester, professors provide their students with a course syllabus and underscore salient information: *Students must notify the professor about absences or emergencies via email. Students would be wise to sign up for office hours to discuss questions about major assignments or problems with course content. Students should participate in class discussion.* But for Latin@¹ students, all of this advice, however well-intentioned, may seem odd, confusing, or even “weird,” because, as one Latina student told us, “culture is sneaky.”

What is it about these recommendations that can fail to connect with some CCCU Latin@ students? What might the standard use of email or office hours reveal about the cultural values and assumptions of educators and institutions? What simple alternatives do Latin@ undergraduates suggest? In what follows, we draw upon our research findings to shed light on the oft-hidden cultural dimensions of several commonplace classroom teaching and learning practices. More specifically, we will explore some ways in which fundamental Latin@ values shape undergraduates’ preferred means of communication, relational expectations, and learning strategies.

OUR RESEARCH

Our findings are drawn from two related qualitative research projects. Tim Baldwin, a career educator who has taught in multicultural classrooms at secondary, college, and graduate levels, conducted the first study as part of his dissertation research. That study’s sample was comprised of 30 undergraduate students, at three Midwestern CCCU institutions, who 1) self-identified as Latin@ or Hispanic, 2) represented multiple ethnicities and nationalities, and 3) majored in a variety of disciplines.

The second study (which included Martin Avila as the co-researcher) dove into the findings of the first study – namely, that Latin@ interviewees highly valued welcoming learning environments, their professors’ multidimensional care, and interactive pedagogy. The 12 Latin@ students who participated in the second study met the same qualifications as participants in the first study, and all attended the same CCCU institution. All 42 students participated in hour-long interviews and were assigned pseudonyms.

¹Editor’s note: “Latin@” is shorthand for Latino/Latina.

DEFINING OUR TERMS

To speak of fundamental “Latin@” values is a problematic proposition for a number of reasons. The term “Latin@,” along with its cousin “Hispanic,” is a broad label that often obscures the heterogeneity of peoples from 19 independent Latin American countries and Puerto Rico, many different languages and dialects, diverse religious traditions and practices, and overlapping colonial histories. If the terms “Latin@” or “Hispanic” are used without careful qualification, there is a greater danger of stereotyping how these students best learn and ignoring the ways in which they prefer to connect with their professors.

In view of this, the following discussion of our research findings centers around a few of the cultural values that are both germane to our findings and are common to a number of Latin@ sub-groups (though they are expressed with much variation and nuance). The diagram illustrates how these values interact:

Colectivismo, which translates as “collective” or “group,” is a cultural value that holds the group as primary reference point, the welfare of the group as one’s highest priority, and loyalty to the group as paramount. *Colectivismo* among Latin@s also prioritizes in-group harmony, promotes emotional expression, and looks to the family as its primary embodiment (*familismo*). In our research, the Latin@ students reflected a “collectivist” mindset in both their frequent allusions to their family members and affirmations that they thrived in learning environments in which the success and welfare of the group were prioritized.

Personalismo refers to Latin@s’ strong emphasis on close personal relationships and esteem for those who relate warmly to others. The students whom we interviewed, for example, deeply appreciated professors and staff who initiated relationships with them.

Respeto, or respect, is a deeply rooted value for most Latin@s that includes a broad set of attitudes toward individuals and the roles that they occupy. The students we interviewed consistently expressed deep respect for the position, work, and authority of their professors.

Confianza (trust) is foundational to the Latin@ community because of its important role in group and family dynamics. Students frequently shared, for instance, that the degree to which they communicated with their professors was strongly influenced by the presence or absence of a shared mutual trust.



PREFERRED MODES OF COMMUNICATION

While first-day teacher practices, students’ electronic communication with professors, and the practice of office hours have all been well-researched, Latin@ students have seldom been consulted. The perceptions of the students whom we interviewed, therefore, offer valuable new insights into each of these matters. They unequivocally confirmed what research has already shown about the first day of a course: Students’ perceptions of the first day of class powerfully shape their subsequent learning experiences in that course. Many Latin@ undergraduates recalled their first-day class experiences in great detail. Consider, for example, the following:

Right off the bat ... he said, “I want you guys to come and meet me. I want to get to know you.” I appreciated that warm welcome. (Julio, business major)

Hearing a bit about where they are from and their family, that gets me interested. ... If a professor has done a good job of trying to interact with us as students, then I will respond accordingly. (Daniel, psychology major)

When asked if their perceptions about how these professors communicated were shaped in some way by their cultural values, students repeatedly affirmed that Latin@s value relationships and *personalismo*. In addition, the students frequently emphasized how much they appreciated reciprocity in their relationships with their professors, as demonstrated by mutual personal sharing and storytelling.

Face-to-Face Versus Email Communication

A number of the students in the second study provided in-depth commentary on their email communication with professors. They indicated that they employed email almost exclusively to ask questions about assignments and due dates. More notably, Latin@ students indicated that they found emailing professors challenging for a number of reasons, including:

1. The students could not see their professors’ gestures and emotions.
2. Some of the students did not spell well in English, which made email intimidating.
3. In light of their cultural value of *respeto*, the students found the informal nature of email to be confusing and even incongruent with the more formal nature of student-teacher relationships. They wondered, for example,

about how they should address their professors or sign their emails.

4. The students were disappointed when professors did not respond to their emails.

Students overwhelmingly indicated that they preferred to communicate “face-to-face” with their professors, a reflection of their high regard for *personalismo*. Several students, for example, said that they chose to talk with professors before or after class, even to ask basic questions for which they could use email. Strikingly, one student, whose aunt had recently passed away, told us that she went to each of her professors’ offices to inform them of her loss and upcoming absences from class.

Students overwhelmingly indicated that they preferred to communicate 'face-to-face' with their professors, a reflection of their high regard for *personalismo*.

Office Hours

The Latin@ students’ cultural prioritization of face-to-face communication also strongly shaped their perceptions of the use of office hours. A number of students perceived office hours as a strange practice for any combination of the following reasons:

1. Meetings sometimes proved awkward due to the power distance between themselves and their professors, gender dynamics, or the professors’ own social insecurities.
2. Office hour appointments heightened students’ sense of vulnerability, because they had to both take the initiative and reveal their need for assistance.
3. Meetings seemed unduly formal because students were expected to come well prepared with specific questions and materials to discuss.
4. Appointments felt quite impersonal, especially when professors sought to solve students’ problems quickly and dismissed them abruptly.
5. If their professors did not show up, listen carefully, or move from behind their desk or laptop during office hours, these experiences increased students’ frustration with a class.





However, many of the interviewees were quick to affirm that they had experienced positive face-to-face interactions during office hour visits:

One of my professors makes office hours feel so welcoming. ... He is very friendly and that lessens the intimidation. When I told him that I was struggling, he gave me many different alternatives to do better that really helped me. He tried to figure out the way I learn and then gave me tips. ... It's really nice because I can just talk with him as a person and be more open. (Marie Jose, sociology student)

He is one of my go-to professors because the first time I went up to his office, I actually end-

The students ... shared their desire for caring, mentoring relationships with their professors. The Latin@ conception of *respeto*, however, required students to wait for their professors to take the initiative.

ed up staying an hour. He was asking me about myself, which wasn't something that I was expecting out of him. I talked to him about a project, but then he asked me a question, and we started talking about ourselves. (Samantha, political science major)

Comments like these suggest that Latin@ students appreciated both the academic help and personal care that they experienced during some office hour visits, but that they especially appreciated those professors who exhibited *personalismo*.

RELATIONAL EXPECTATIONS

The above discussion of Latin@ students' preferred means of communication aligns with the critical finding that they valued personal relationships with their professors. However, the students' responses to our questions about forms of address and varying understandings of time provided additional insight into how deeply their relational expectations were shaped by their cultural values. More specifically, we found that the Latin@ undergraduates' interactions with their professors were governed by a deep cultural respect for their elders and were colored by Latin@ understandings of time.

Respect

In response to questions about how they addressed their professors and why they employed particular forms of address and not others, Latin@ students regularly referred to their views of the inter-relationship of roles and respect. The students, with just a few exceptions, noted that they simply could not address their professors informally (i.e., by their first names), even when their professors had invited them to do so, because in their culture children are taught to respect their elders. Thus, to call a professor by his or her first name was virtually unthinkable:

I definitely did not grow up where it was okay to call adults by their first name. I came into college with the mentality that professors are definitely your superior, and that's part of Latin@ respect for parents and respect for adults in general. (Melissa, environmental studies & English literature double major)

Respecting anybody who is older than you is a really big value in our culture. Maybe that's why I don't feel comfortable calling her by her first name, just because she's my professor. She's wise. She's an authority figure, and out of respect, I call her professor. But just knowing that I could call her by her first name makes me feel a bit more comfortable with her. (Sara, nursing student)

The students' respect for the position and authority of their professors, however, did not curtail their desire for relationships with their professors. In fact, the students whom we interviewed repeatedly shared their desire for caring, mentoring relationships with their professors. The Latin@ conception of *respeto*, however, required students to wait for their professors to take the initiative in establishing such relationships. As Samantha stated:

If I ask for help or go up to their office, am I going to come off as intruding on the professor? If I want to learn about their life, is that disrespectful? So, usually my relationships with professors have been successful if [the professors] make the move first, rather than me having to guess if it's safe for me to ask those questions.

When professors did take the initiative to connect with them personally, the Latin@ undergraduates expressed profound gratitude. In talking about his mentor, Julio, a senior in his final semester, reflected:

"Something that I really appreciate about him is that he cares about his students. He is not just about academics. He does care about us succeeding in class, but also getting to know the real us."

Time

The students whom we interviewed also underscored that different cultural understandings of time's value and function markedly influenced their expectations of student-professor relationships. Almost all of the interviewees acknowledged that their professors were busy people with many important responsibilities, and they clearly understood the dominant culture's view of time as a commodity to be organized, managed, and guarded. Nevertheless, their understanding did not change the fact that the time-driven behavior of some professors was still off-putting. One student, for example, mused on how strange it was to be asked to schedule a meeting several weeks in advance to address her immediate questions. Another student noted, "Most of my profs are really busy, so you need an appointment to see them, and you can't really stop by whenever you want. And even if I do stop in when they have office hours, they are not there or they have a lot to do."

By contrast, the Latin@ undergraduates applauded those professors who gave of their time freely – even abundantly – in keeping with a more typical Latin@ understanding of time. One male student, for example, directly linked time to relationship-building as he reflected on his office hours experiences:

I see office hours as a more casual time to spend with my professor. I want to spend it well, be it learning or just talking with them. I feel disappointed if I don't feel as though I connected with the professor at all.

Manuel, a physics major, underscored the salience of his professor's generosity with time and linked it to *colectivismo*: "She would stay until 6 or 8 pm if she needed to help us solve problems or something that we didn't understand. That figure of a mother that stays there until you understand, it is just impacting you in a positive way." In sum, for many Latin@s, time is a gift to be employed in the service of relationship, just as respect is a gift bestowed on those in authority.

LEARNING STRATEGIES

The Latin@ participants in our research studies overwhelmingly preferred to learn in classrooms characterized by a participatory-interactive communication style. They were particularly enthusiastic about the value and cultural congruence of narrative learning and dialogue education.

The Importance of Narrative and Dialogue

The students were unabashedly positive about their experiences engaging with professors who used narrative learning, because stories function in ways that promote the Latin@ value of *colectivismo*. Professors' intentional integration of narratives into class sessions 1) created memorable learning experiences that helped students integrate concepts into real-life scenarios; 2) promoted exploration of multiple points of view, which resulted in the development of richer perspectives; and 3) fostered relationship-building with their professors and peers based upon common human experience and cultural diversity. Daniela, a public health major, enthused:

Narratives and story are definitely important to me. I think that does go back to my culture. I am very much collectivistic, so I love learning about people. I love knowing their stories. I understand better when the professor can either give a narrative about themselves or someone else. This is part of being a community – part of being a family.

The Latin@ students were equally positive about dialogue as a culturally congruent teaching and learning strategy. Angela, a social work major, explained: "Discussion connects with me because I love to talk – that is a big part of my culture and who I am. I like having those discussions. It always brings up something new from someone's experience." Celina, a speech major, described an excellent literature course as "really conversational. We all sat around in a circle and talked about what we had read. It was more about ideas than drilling or lecture. ... We were learning, but we were applying it more to our lives, talking more about why it matters, and bringing up things that were important to us." A number of the study participants also underscored that they valued dialogue because it increased peer learning. Though both of these learning strategies have long been known to foster deep learning, our research suggests they are particularly important to Latin@ students because they reflect collectivistic cultural epistemologies.

TAKING THE NEXT STEPS

How can the results of this research be implemented in classrooms on your campus? The following suggestions, based on recommendations from the Latin@ students we interviewed, provide a couple ideas for where you can start:

Take the first step in building personal relationships with students. The students we interviewed, like their peers, deeply desire personal relationships with their professors; however, their cultural values

dictate that their professors should take the initiative. Toward that end, they suggest that professors sensitively inquire about their well-being, their families, and their stories. Taking the time to do so demonstrates *personalismo*, and that will not go unnoticed.

Incorporate stories – especially personal ones – into your curriculum. No matter your discipline, explore ways in which to authentically employ narrative as a teaching and learning tool. Consider the relative cultural value of examples, illustrations, case studies, and narratives. “Show us who you are,” one Latina engineering major suggested. “Latinos connect more when we know more. Tell us a few stories.”

Re-envision the classroom and academic practices using *colectivismo*. Take the time to consider the many ways in which classroom and academic practices are predicated upon individualistic values, and invite your Latin@ students to help you see teaching and learning through collectivistic lenses. What kind of spaces could you create, for example, to turn office hours into group learning experiences? What might result if you were to envision “group learning” as everything that transpired within the classroom instead of solely what takes place in small group activities?

Learn from and with your Latin@ students. The Latin@ interviewees, including those who had very positive experiences, longed for their professors to assume the humble posture of learners alongside them – to be curious, for example, about different Latin@ subcultures, theorists, or theologies. Provide your Latin@ students (and all students of color) with multiple opportunities to share from their cultural epistemologies, their heritage, and their family narratives as part of your course curricula. Not only will this help them become more engaged in the classroom experience, but it can also help dominant culture learners better understand their Latin@ peers. Equally as important, those of us who teach and lead in CCCU institutions will learn much about culture, life, and faith as we engage with our Latin@ students. 🗣️

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RECOMMENDED READING

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HIGHLIGHTS

1. Latin@ cultural values that focus on respect, trust, close personal relationships, and the larger group significantly impact Latin@’s classroom learning and preferred methods of communication.
2. Traditional academic practices like office hours and use of email communication can create roadblocks for Latin@ students in engaging in the classroom or with a professor.
3. Incorporating the use of narrative and taking the first steps to build personal relationships with Latin@ students can make a tremendous difference in student engagement and success.


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A photograph of a classical building entrance with a banner that reads "Refugees are welcome here". The banner is white with blue and black text. The building has large columns and a pediment.

**Refugees are
welcome here**

'EDUCATION AS HOPE'

As the refugee crisis grows, CCCU institutions are responding to the call.

By Elaina Loveland and Morgan Feddes Satre

Editor's Note: This is just a glimpse of some of the ways CCCU institutions are engaging the refugee crisis. To learn more, or to share a story of your own, contact editor@cccu.org.

THE UNEXPECTED NEXT STEP

How a journey to open a satellite campus led students from Iraq and Syria to a Christian college in Lithuania.

As a nationally and internationally recognized university located in Klaipėda, Lithuania, in eastern Europe, LCC International University has a long tradition of educating students from more than two dozen countries. In spring 2017, they added 15 students from two new countries: Syria and Iraq.

The journey to creating LCC's Middle East Scholars Program began three years ago, when LCC set out to create a satellite campus in Tbilisi, Georgia. "Very quickly, we recognized how close the Middle East was to that location, and therefore, our focus shifted beyond preparing students from the region to come to LCC but, more directly, [to] preparing war-affected students from the Middle East, particularly Syria and Iraq, to attend LCC Georgia in order to give them enough academic English to prepare them for any English-speaking university in the world," says Marlene Wall, president of LCC International University.

Before LCC's leaders could begin admitting students from Syria and Iraq, they first spent years building relationships with a network of Middle Eastern people and organizations in order to provide referrals for potential students. This included numerous trips to Lebanon, Jordan, Iraq, and Turkey in order to visit refugee and IDP camps and meet with a broad variety of groups: multiple embassies; church leaders; various United Nations agencies; the International Organization for Migration; local universities; and many international NGOs, such as Samaritan's Purse, Caritas, and Jesuit Services.

Once the networks had been formed and a formal interview process had been created, the first cohort of students was identified. But that cohort, which was comprised entirely of students from Syria, never made it to the LCC Georgia campus because of an unexpected challenge: getting the students to Georgia.

"We knew exactly which Georgian Embassy in which country would accept students," Wall says. "For example, a Syrian student would need to go to the Georgian Embassy in Cairo, Egypt. The Georgian Embassy was ready to accept them, but Cairo wouldn't even let them into the country ... to get to the Georgian Embassy to get the Georgian visa to get to Tbilisi."

Again and again, LCC's team tried to find countries that would allow its new Syrian students to eventually make their way to Georgia, and again and again, the pathways were blocked. Then, at the beginning of 2017, the Georgian Ministry of Foreign Affairs told LCC they could not guarantee any visas for the students. It could have closed the door on all the work LCC had done, but LCC persisted.

"Instead of giving up and thinking that all of our efforts were for nothing, we tried one last possible scenario: What if we could get these students to Lithuania, to LCC International University?" Wall says. "We attempted that – and we succeeded."

Thus, LCC's Middle East Scholars Program came into existence. Of the 15 students that came to LCC's campus in the spring, five are Syrian and 10 are Iraqi. The next cohort of students is already in the process of taking the necessary steps to make its way to Lithuania.

AN UNEXPECTED - BUT LOGICAL - ADDITION

In many ways, LCC is a logical place to help these students gain the education they need to flourish in their careers and even help rebuild their home countries. Founded in the aftermath of the fall of the Soviet Union, LCC's vision is to "engage students in a transforming educational experience in order to create a generation of leaders for Lithuania, Eastern Europe, and Central Asia who think critically, promote democratic ideals, develop a market economy, and re-build the network of civil society within the context of a Christian worldview."

"This is exactly the next stage for us [at LCC]," says Aistė Motekaitienė, LCC's vice president of marketing. "LCC began with a vision to develop future leaders for the countries of the Soviet Union, and we have been doing that successfully for 25 years. ... Now there is a need in the Middle East, and we have the skills to provide the education needed."

Students who come to LCC through the Scholars Program will spend one or two semesters studying and improving their English skills to the level that empowers them to study at any

Leaders from LCC International University visited camps like this Yazidi camp in Iraq as part of their desire to build a network of trusted referrals for students. Several current LCC students once lived in this camp.



Photos courtesy of Marlene Wall



Students from LCC International's Middle East Scholars Program gathered for dinner with LCC President Marlene Wall (far right).

English-speaking university they wish, whether it is at LCC International University or another university elsewhere in Europe or around the world.

Even though the program was originally envisioned to be in Georgia, Wall says there has been tremendous benefit in bringing the war-affected students to Klaipėda for studies, not only for them but for LCC's student body and surrounding community as well. "[These students] are now in a diverse learning community with students from 30 countries, where English is the common language. I think that has helped them to engage the world, so to speak, perhaps a little more quickly than if they had just been with each other."

The students are doing well and are integrated and actively involved in LCC's campus life and in activities around Klaipėda, but challenges still exist. These students are working through severe trauma that they have experienced in just the last few years. Six of the Iraqi students are Yazidis, survivors of the 2014 massacre near Sinjar; the rest are Christians who fled persecution. The students from Syria survived the ongoing Syrian Civil War. "We know we need to become more specialized in trauma recovery," Wall says.

Despite the challenges, the students are taking full advantage of the opportunity not just to study but to educate others as well. Though it can sometimes be overwhelming and traumatic to be asked repeatedly about their experiences, Motekaitienė says each of the students recognizes the opportunity they have to be "the voice for their people – for people who won't likely have that chance. ... The students are taking on that ambassador role."

Though the program has and continues to encounter unexpected obstacles, Wall says LCC is making a difference in the region. By now there have been mutual visits and new partnership opportunities with universities and humanitarian and religious leaders from the Middle East.

"We now have students coming from two countries that we never would have expected," she says. "[Establishing this program] pushed us to test new ideas, and we're better because of it. But above all we are grateful for the opportunity God has given us to offer education as hope."

How can you support LCC's work?

By Marlene Wall

NOW THAT A process has been established and students from war-affected areas in the Middle East are integrating into campus life at LCC, we are able to begin focusing on the next steps to help our students flourish – and we are hoping our fellow CCCU institutions can get involved as well. Here are a few ways to do so. To learn more about any option, please contact me at mwall@lcc.lt.

GET TO KNOW US

Consider visiting LCC's campus. LCC has a number of conferences, institutes, and other events that bring in leaders and participants from around the world. Additionally, we host chapel speakers and guest lecturers and are always glad to welcome colleagues from other CCCU institutions who want to learn more about our work.

SHARE YOUR EXPERTISE

For those with trauma recovery expertise, consider assisting LCC's leaders in providing training for our staff. As more war-affected students come to our campus, the need for staff-wide training in trauma recovery will only increase. We are interested in hosting experts to provide training so that all employees will be better prepared to assist students in addressing their trauma as they pursue their education.

ACCEPT A STUDENT

As the program continues to grow, LCC is developing relationships with universities in North America and around the world that will enroll students into their programs once the students have completed their English training. We're happy to have these students remain at LCC, but we also know that some of them may want to study in programs that we do not offer, and so we seek to partner with CCCU schools in order to have a list of referral schools for them to choose from.

PRAY WITH US

As the larger CCCU community, may we all be committed to prayer and action – for the voiceless, the under-served, the forgotten, the marginalized. May God's will be done.

MARLENE WALL is the president of LCC International University. She can be contacted at mwall@lcc.lt.



FILLING AN UNMET NEED

Two new campus locations are enabling Houghton College to better serve refugees living in New York state.

In 2014, Houghton College, located in western New York, launched a satellite location in Buffalo with the goal of providing a low-cost education to local college-bound students from under-served populations – specifically refugees.

“Buffalo became home to many refugees, and providing them with an opportunity after high school in an environment designed for them was an unmet, common need in Buffalo,” says Cameron Airhart, dean of Houghton College Buffalo.

An accredited associate’s degree is offered at Houghton College Buffalo and is transferable to Houghton College or to any four-year institution in the U.S.

Nearly all students at Houghton College Buffalo are from refugee and immigrant families in which English is a second language. The program aims to provide an education for refugee and immigrant students without them leaving their community or incurring debt. The low-cost financial model works by having students use federal, state, and Houghton College grants to make the program practically free for most of its students.

Classes are held in rooms of the First Presbyterian Church in Buffalo’s West Side. So far, 35 students have graduated with an associate’s degree (a graduation rate of 80 percent); 60 students are currently enrolled.

“We meet their language needs and address issues of interrupted educations,” says Airhart. “Student growth in all areas of their lives has been very gratifying to watch.”

Seeing a similar need in Utica, New York, Houghton is launching a second satellite location in the fall of 2017, based on the Buffalo campus model.



Students from Houghton College Buffalo’s campus pose for a picture at their graduation ceremony in May 2017.

“The United Nations High Commission on Refugees gave Utica the moniker ‘the town that loves refugees’ in their quarterly journal about ten years ago,” says Mark Caruana, a Houghton alumnus who is the new dean of Houghton College Utica. Houghton College Utica formally began offering classes in August with a cohort of approximately 25 students.

Resettlement of refugees in Utica, located in central New York, began in the 1970s through the Mohawk Valley Resource Center for Refugees. Displaced persons from countries such as Bosnia, Vietnam, Somalia, Sudan, Syria, and Myanmar (also known as Burma) have made Utica their home in recent decades. Today, Utica has a population of 62,000; refugees and new immigrants make up about 20 percent.

Caruana first began working with refugees nearly two decades ago in his role as pastor of Tabernacle Baptist Church of Utica, when many ethnic minority Karen refugees from Myanmar immigrated to Utica. Caruana believes that Houghton College’s efforts to provide access to higher education for refugees and new immigrants “is part of Houghton’s identity and its sense of mission and calling.”

“Houghton was founded in 1883 by a Wesleyan Methodist minister who saw the need for education in rural Allegheny county ... [for] poor farm kids who didn’t have access to education,” says Caruana. “It seems to me that the institution is coming back to its roots. This time, the population is not rural farm kids but urban dwellers who are beginning new lives in this country after fleeing persecution, warfare, and a host of other challenges.”

Photo: Amy Tetta

GOING THE EXTRA MILE

When English classes began to overflow, Southeastern University students took the classroom to the home.

When two of Annette Graves’s students taught English to refugees in Greece a few years ago as part of their summer internships, it sparked a cause that would change her teaching forever.

Graves, associate professor of English at Southeastern University in Lakeland, Florida, coordinates the intercultural studies major in which all students earn a Teaching English as a Second Language (TESOL) certificate as part of the curriculum.

Graves says she became aware of the Syrian refugee population in the Tampa area from Caleb’s Mission, a nonprofit in Dover, Florida, after its director of operations invited Graves and her students to teach English to the Syrian refugees in the area.

Graves chose five students who had already earned field experience for their TESOL certificates and had recent English teaching internships to teach English to the refugees starting in the fall of 2016. For the first few months, they met with the refugees in a church classroom on Saturday mornings, but they were soon at capacity because the demand to learn English was so great.

“We had whole families come,” explains Graves. “We had ... fathers and mothers with their babies and their 2-year-old. ... We had 8-year-old and 11-year-old children sit there for three hours on their Saturday afternoons learning English.”

Additionally, once many of the refugees began getting jobs, the plan to meet at a specific time on Saturday afternoons would not work if they wanted to learn English consistently.

So, Graves and her students changed the program model. They began teaching English to the Syrian refugees in their homes so they could more easily meet their scheduling needs. Graves says the format of teaching English in the Syrian refugees’ homes allowed for a deeper connection than teaching them in a formal classroom setting had.

“There can be so much outreach where you’re doing things for people, but you don’t sit with the people and listen to them, you don’t become part of their lives – this allowed us to become part of their lives,” she says.

One of the refugees, a 12-year-old girl, accompanied Graves to the Southeastern campus one day. She noticed the drive between their homes and the campus was a long drive for Graves’ students to come every week to teach the families English.

“You come all this way...why do you do this?” she asked Graves during the drive.

For Graves – and for her students, she says – the answer was simple: the love of Christ.



These students from Southeastern University are among those who have taught English to refugees in the Lakeland, Florida, area.

“It’s because Christ loves that these people [the Syrian refugees] have become real to [students],” she explains. “You come in, and suddenly you feel Christ’s love for them, and you don’t have any choice – Christ loves these people, and he’s asking you to do this. That takes it to a whole different level.”

Jessica Griffiths, who graduated from Southeastern University in December 2016, was one of the students who taught the Syrian refugees.

“I love my students, and while it breaks my heart to learn more about the situation they’re in and the events that caused them to be here, it fills me with joy to see them get excited to learn and to treat me not as a foreign teacher only there once a week, but as a friend who has seen them grow over the past 10 months and continues to help them achieve the goals they’ve set for themselves,” she says.

Griffiths says she has learned that building relationships has been a key factor in teaching English to the refugee families she has worked with. “Hearing their stories, learning about them, consistently being a presence in their lives is the foundation of trust, and trust between a teacher and student is crucial to them learning anything – especially a language as difficult as English.”

Griffiths is starting a master’s in English program focused on rhetoric and composition at the University of South Florida in the fall. “This ministry is not one that will stop after my college years,” she says. “I hope that I will be able to continue to work with the families I have come to know, and hopefully one day see them and their children to better jobs and higher education.”

Courtesy of Southeastern University

Southeastern University Offers Full Scholarship to Young Women Who Escaped from Boko Haram

LYDIA POGU AND Joy Bishara were among nearly 300 girls the terrorist group Boko Haram captured from a boarding school in Chibok, Nigeria, in April 2014. They managed to escape, along with several other girls, the night they were kidnapped. The Jubilee Campaign, a human rights organization, helped Lydia and Joy come to the United States in August 2014, where they attended boarding schools in Virginia and Oregon.

Southeastern University offered full scholarships to Lydia and Joy to cover tuition, room, and board for all four years of their undergraduate education.

“At Southeastern, we believe in equipping people with the resources they need to fulfill their divine design,” says Kent Ingle, Southeastern’s president. “We are thankful that God has given us the opportunity to come alongside these young ladies and provide the education, community, and environment they need to help them thrive and pursue their passions. Their unique journey is an inspiration to many people, and we believe higher education and the integration of faith, learning, and life will continue to propel and transform their stories.”



Joy Bishara (left) and Lydia Pogu, once victims of the terrorist group Boko Haram, are now earning their degrees at Southeastern University.

JUST DANCE

Belhaven student utilizes dance therapy to help Yazidi children find their feet again.



Lydia Mathis, a student at Belhaven University, led a dance class designed as a form of therapy to children at a Yazidi refugee camp in Northern Iraq.

Lydia Mathis, a sophomore at Belhaven University, in Jackson, Mississippi, was inspired to help refugees after visiting Samaritan’s Purse Community Center several times last year. There she saw enrichment classes like sewing, painting, and cooking helping people recover from trauma along with their counseling.

It gave Mathis an idea – using dance classes as a form of therapy to help refugees as well.

“So, I designed my dance class with the center’s trauma therapist to work in the context of therapy,” she says. “The objective was to get the kids moving and their creativity flowing to help build their relationships with themselves and others using fun, expressive movement.”

Over the summer of 2017, Mathis spent five weeks at a Yazidi refugee camp in the Dohuk area of Northern Iraq to teach dance. The Yazidi are a Kurdish religious minority group that has been targeted and displaced by ISIS since August 2014.

“I built the structure and objectives with a lot of input from those at the center who have worked with the Yazidis for years, including the trauma therapist,” says Mathis.

Mathis taught ballet and modern classes to Yazidi youth but adapted classes after she assessed their needs. The end result was a

class that utilized ballet, modern, and creative movement together. She taught classes to more than 60 children divided into two groups: one for 3- to 8-year-olds and another to 9- to 14-year-olds.

“Dance is a huge part of Yazidi culture, but many in the camp are not performing the traditional dances as a sign of grieving for those still in captivity,” Mathis explains. “As I got to know the kids and their families, I realized my class was an opportunity for them to get out of their tents and laugh and smile and move together. In the context of a camp, where ... the homes they were forced to flee are gone, I realized how significant this class environment was.”

Mathis says that one of the greatest lessons she learned was that when dealing with trauma, even the small things count. It has deepened her desire to pursue expressive arts therapy as a career.

“Being able to achieve something new in a class, or just laughing and knowing you can come back tomorrow and try again are big things for children here,” she says. “I have also seen firsthand how trauma can take physical tolls on the body, which has furthered my desire to research and continue my education in movement and dance therapy.”

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 *Creative Careers: Paths for Aspiring Actors, Artists, Dancers, Musicians, and Writers*.

MORGAN FEDDES SATRE is the CCCU’s communications specialist and managing editor of *Advance*.

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Unlocking Institutional Intelligence

The key to our flourishing is building thriving institutions.

BY GORDON T. SMITH

INSTITUTIONS MATTER. But we live in an era with a pervasive ambivalence about institutions. The very word *institution* has a negative ring to it for so many. It is not a happy day, for example, when someone is “institutionalized.” It is often assumed that institutions and institutional thinking are at cross-purposes with dynamic communities, with personal vocational calling, and with core human values. Thus Jean Vanier, the esteemed founder of an organization that provides homes for the mentally handicapped, insisted in an interview that it was his original vision to establish communities rather than institutions. I have huge regard for Jean Vanier, but I was struck that this comment reflects a common assumption: institutions don’t foster community; institutional thinking, he suggests, is contrary to communal values and commitments.

Similarly, faculty in academic institutions tend to view the institutional character of their colleges and universities somewhat cynically – as, perhaps, a necessary evil. They might accept that there is an institutional character to the place in which they work, but often they view it as essential to their own vocations to actually polarize the work and calling of the faculty from the infrastructure that is the “institution” and, by definition, those who exercise authority within the academy, particularly the so-called bureaucrats. They tend to speak somewhat tongue-in-cheek of colleagues who have become administrators as having gone over to the “dark side.”

The word *institution* is often linked with the word *power*, with the assumption that power and organizational hierarchy are somehow contrary to vital and effective organizations.

But is there another way to think about institutions? Can we perhaps actually recognize that institutions are essential to human flourishing? Rather than see them as a problem or as a necessary evil, can we appreciate instead that institutions are the very means by which communities thrive, individual vocations are fulfilled, and society is changed for the good? Can we consider that we are all enriched and we all flourish when we invest in sustainable institutions? And more, could it not be that we all need to learn how to work effectively within an institution and that we can view this capacity

as a good thing – as a vital part of our personal development? Could it be that institutional intelligence – the wisdom of working effectively within an organization – is an essential vocational capacity for each of us?

Many of us who think this way about institutions have at some point come across the little classic by Hugh Heclo, *On Thinking Institutionally*. Heclo observes this:

Humans flourish through attachments to authoritative communities, not as totally unencumbered selves. Because institutional thinking goes beyond merely contingent, instrumental attachments, it takes daily life down to a deeper level than some passing parade of personal moods and feelings. By its nature, institutional thinking tends to cultivate belonging and a common life.

In other words, institutions give us an opportunity and a mechanism, a means, to invest in something much larger than ourselves and to make a contribution that we would never be able to make individually and on our own. We invest in something – a means, a system, an entity – that will outlast us. When we invest in institutions and learn to work with institutions in partnership and in synergy with others – committing time, energy, and resources into something that matters to us and to others, working together with others to create the conditions in which institutions can flourish – the opportunity emerges for something very important to us to happen.

We need institutions that protect communities: police forces, fire departments, and the military. We need institutions by which we are governed, civic institutions on a municipal and national level. It is stunningly naive to be anti-government; without government institutions civilization does not happen. It would be every man for himself or herself. To govern a society – a city, a province, or a nation-state – you need institutions that work. And then also there is no great art, learning, or human achievement – commercial, religious, intellectual, or otherwise – without institutions. If you want to hear Beethoven’s Ninth Symphony in all of its power, wonder, and grandeur, the only way will be if an orchestra – an institution – mounts it.

In none of these cases do we merely need someone with a good idea. We need people who have invested in and know how

to sustain effective, vital institutions made up of people, at all levels of the institution, who know how to think institutionally. They get it; they know what it takes for a good idea to actually make a difference. They have institutional intelligence.

As a university president, I live with the daily awareness of the potential of institutions of higher education. And I am convinced that we need such institutions – public and private, including those such as the one I lead – that embody the core values of the Christian intellectual and spiritual tradition. Since the Christian intellectual and spiritual tradition matters to me, I am eager to see it lived out within an institution. As a reader, you no doubt have your own defining values and commitments, a vision for what matters to you. The only way this will find concrete, tangible, and long-term expression in society or community – in our world – is if you learn how to work with others and form a society – a guild, a school, a hospital, an art gallery, a church, that is, an institution – that will bring together the strengths and abilities of a variety of people who can work together over a sustained period of time toward a common end.

It will mean fostering institutional intelligence: learning to work with others, within institutions. It means understanding how institutions work, how they can be most effective, and how you can contribute to a greater whole by learning to work within institutional systems. It means growing in your capacity to appreciate how institutions are founded, how they work, how they grow and adapt, and how they are governed.

Faculty members of colleges and universities will find it helpful to foster an attentiveness to the institution in which they are teaching, meaning that they consider not only their own research and academic responsibilities but also the dynamics of what makes for a vital institution. In particular, consider the crucial role of department heads and program chairs in academic institutions. The future of the college or the university depends on their capacity to lead, to build a department, to recruit potential faculty, to foster good conversation about curriculum, and to maintain a positive tone or outlook for the faculty and students within that department. They need to have institutional intelligence.

And so we ask: What does it take to be a dynamic organization that can deliver great results over time in a changing environment, an organization that knows that problems, setbacks, and difficulties will without doubt come but that these can truly be opportunities for institutional growth and development? Elinor Ostrom raises the question this way: “Can we dig below the immense diversity of regularized social interactions in markets, hierarchies, families, sports, legislatures, elections, and other situations to identify universal building blocks used in crafting such structured situations?”

What are the essential organizational “building blocks,” to use the language of Ostrom? What is clear is that when institutions work, when organizations are effective, it is not merely a matter of good fortune or divine providence. Rather, these institutions do what it takes to have an effective organization. But also, if they are not effective, it is equally evident that one or more of the essential elements of an organization are either being ignored or creating significant operational drag. In leaning into the rich body of literature on the topic and in conversation with leaders globally, I conclude that vital institutions foster some very specific capacities. The strength of effective institutions comes from the dynamic interplay of seven distinctive features or characteristics – each an essential building block:

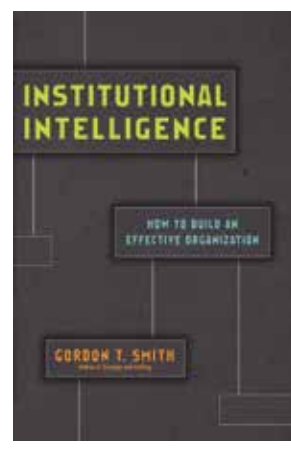
1. Mission clarity: functioning in light of a well-defined institutional identity and purpose
2. Appropriate governance structures that leverage wisdom and power effectively
3. Quality personnel appointments: hiring well, developing people effectively, and managing exiting transitions with grace
4. A vibrant institutional culture marked by hopeful realism
5. Financial resilience, evident in a well-managed approach to revenue and expenses
6. Generative built spaces
7. Strategic alliances and collaborative partnerships

Institutions give us an opportunity and a mechanism, a means, to invest in something much larger than ourselves and to make a contribution that we would never be able to make individually.

None of these can be addressed in isolation from the other six; each is part of an integrated whole. And yet neglecting any one of these seven will cripple an institution. Therefore, those with institutional intelligence need to be attentive to each of them, like an engineer working with design elements of a bridge, attending to each element, each aspect of bridge construction, connecting all the essential parts, dimensions, and elements so that the end product is a span that serves vehicular traffic brilliantly.

Of course, no two institutions are alike; there are no generic institutions, and for each organization there will be a unique configuration of these seven elements. There is not, in other words, one set approach to good governance. And yet there are elements, working principles, and considerations that have universal application, and those with institutional intelligence are attentive to all seven. ☺

GORDON T. SMITH is president of Ambrose University in Calgary, Alberta. This essay was adapted from his book *Institutional Intelligence: How to Build an Effective Organization* (InterVarsity Press, 2017), and is printed with permission.



Institutional Intelligence: How to Build an Effective Organization

By Gordon T. Smith
(InterVarsity Press)

The Four Steps to Peacemaking

How a new framework could change the way we understand our place in God’s mission.

INTERVIEW WITH JON HUCKINS AND JER SWIGART

S CAN A NEWSPAPER or your Facebook feed for 30 seconds, and it’s obvious: There’s a lot of conflict in the world. As Christians, we know we are called to be peacemakers, but when the divisions seem so deep, where do we begin?

Jon Huckins and Jer Swigart, co-founders of the Global Immersion Project, believe the solution is to move toward conflict – not just to end wars or resolve tension, but to restore relationships, renovate broken systems, and replace unjust ones altogether. This approach, rooted in the Gospel and an understanding that restoration is the mission of God, lies at the center of the Global Immersion Project’s work. Through immersive experiences, eCourses, webinars, and other forms of training and instruction given to churches and Christian college campuses, Global Immersion seeks to activate the church as an instrument of peace in our world.

Huckins and Swigart have developed a four-part framework that equips people to become everyday peacemakers. They dive deeper into that framework, and the theology behind it, in their new book *Mending the Divides: Creative Love in a Conflicted World*. Morgan Feddes Satre, editor of *Advance*, interviewed Huckins and Swigart about their work. The interview has been edited and condensed for length.

Describe your four-part peacemaking process that you use in your work and describe in your book.

Jon Huckins: Core to our work is understanding that we have to make peacemaking a ... central discipleship component of following Jesus. Undergirding these four practices is our understanding that restoration is the mission of God. ... God came to restore what was broken, accomplished that in Jesus, and has commissioned us into that work.

Our four core practices are see, immerse, contend, and restore. ... As it pertains to our first practice, see, we have to understand that we have been taught to see certain people and taught not to see others. When we talk about seeing, we have to see the humanity, the dignity, the image of God in everyone.

Our next practice is immerse. ... Once we have seen the people and places we have been taught not to see, we actually have to move deep into relationships. We have to move ... into uncommon friendships with people who look and think and believe differently than we do, [and we must be] equipped with tools to heal and transform rather than to win or destroy. ... Immersion requires we move in the posture of learners rather than heroes.



Jon Huckins (left) and Jer Swigart are co-founding directors of the Global Immersion Project

The third practice is contend. To contend is to stand in front of any bulldozer that flattens people. Contending requires that we get creative in love. For Jesus to contend for our restoration, for our flourishing, it didn’t look like military overthrow on the white horse of the Roman empire; it looked like suffering and selfless sacrifice on a Roman cross. What does it mean for us in our daily conflicts, in our daily injustices, and in our relationships to contend not by getting even, but by getting creative in love to ultimately see God’s restoration?

Our fourth practice, restore, is less a practice that we do, and it’s more a celebration of what God is doing in and through us as we see, immerse, and contend. We begin to see those mustard seeds of the Kingdom that are sprinkling all over the place in the most unorthodox people and places; [those seeds] are reminding us that God has restored and is continuing to restore, and he is inviting us to join in that work.

Jer Swigart: We contrast our framework with what seems to be the normative practice of American Christians over the past 50 to 100 years, where rather than being a people who sees, immerses, contends, and restores, [we American Christians] have chosen instead to notice, diagnose, solve, and then walk away. These are two very different ways ... of understanding who God is and what God is up to in the world, [and they are] two very different ways of understanding how we join God in what God is doing on the planet here and now.

Notice, diagnose, solve, and walk away keeps us in the posture of a hero; it keeps us in the place of power. Whereas see, immerse, contend, and restore actually requires that we embody the shape of the cross for the sake of others.

When you talk about the work of peacemaking in four steps, it can make it sound easy. But as we know, it is definitely not – to the point where it can feel like, “If what we are doing is this hard, then we have to be doing something wrong.” Why do you think that is, and how do we keep pushing through that?

Jon: It’s easy to equate being a follower of Jesus with being safe. It’s easy to allow our safety to trump our invitation to be faithful. ... To be a peacemaker, to move towards conflict and expose ourselves to violence, requires a commitment to faithfulness over personal safety. This is a very counter-cultural invitation.

I want to turn some attention to the work of Christian colleges and universities. How have you been engaging with CCCU members and other college leaders in this work?

Jon: Our primary attention is given to Christian churches and universities in the United States. The CCCU network has been a dynamic space for our core content and theology in practice to make itself real. Jer is an alum of the University of Northwestern-St. Paul; he and I both went to Fuller Seminary. ... [We] both have a huge heart for the academy and the church.

As we’ve worked with CCCU schools, we’ve been encouraged as we’ve heard more schools saying, “We not only need to help our students become smarter in the hallways of our institutions and in lecture halls; we actually need to create space for them to have practice-based formation in the context of our diverse world.” ... Schools with this kind of ache are an incredible fit for partnership with us. In addition to our theological work, our focus is to help theology become real in the lives of students. Our concern is how the emerging generation of kingdom leaders is actually shaped into influencers who live a particular way of life in a particular place, in a particular community. ...

CCCU schools are utilizing our resources as trainings for faculty and staff, as academic offerings in their course calendars, and as short-term missions trip alternatives. In this last offering, we’re really outspoken to say this isn’t just another short-term missions trip where you go and serve someone for five days and leave. We’re saying no, come with us on a journey that shapes and forms you for mission, that will influence the way you land back at [your home campus].

A large portion of our membership is based in either rural or suburban areas, where the campus community tends to look much like the larger community around them – that is to say, part of the majority. How do you train campus leaders and others to think about this four-part framework in their own context?

Jer: Currently, we’re accompanying CCCU schools as they seek to create environments and cultures where dominant-culture students are consistently growing aware of their privilege, how they’ve benefited from privilege, and how the ways in which they’ve benefited have come at the cost of their peers of color. Then, ultimately, our work is designed to help dominant-culture faculty and staff learn to leverage their privilege in collaborative ways with their peers of color. ...

Having said that, the dominant-culture students’ learning can’t happen at the expense of students of color and faculty of color. There’s a particular way in which the environment needs to be designed such that students of color and faculty of color can sit shoulder-to-shoulder, side-by-side, in a collaborative learning environment with dominant-culture students and faculty.

From our perspective, the see and the immerse [steps] have to happen first on our campuses. We need to learn to see our own stories, our own narratives, our own institutional racism, our own privilege, as well as the humanity, dignity, and image of God in our peers, faculty, and neighbors. Dominant-culture students need to sit under the authority of leaders of color, of professors of color, and listen longer than feels comfortable. The immersion that happens in the academic classroom can be extraordinary. Then, as we see and immerse, we learn what it means to actually contend for and with one another.

Jon: As you can see, the peacemaking way of life doesn’t reserve itself only to the international experience or to the massive systemic issue – it also applies in [everyday] relationships. Even if you’re in a real context where you’re learning that you

need to be associated with folks that look, think, and believe differently than you do, there are also people in our own home – like parents, siblings, and close friends – that if we aren’t moving into the conflicts on the interpersonal level, then we’re also missing what it means to be an everyday peacemaker.

This is stuff that Jesus was really clear about. We read in the Sermon on the Mount that when we have something against our sister or our brother, or if they have something against us, we need to deal with it before we can move deeper into communion with God [cf. Matthew 5:23-26]. ... That might be some of the hardest work of peacemaking you can do.

Are there common stumbling blocks you see over and over again in this work, whether with institutions or with individuals?

Jer: The cross is the major stumbling block to this work. For so many of us, our theology has begun in the garden and is more informed by the blood-stained walls of Jericho than the blood-saturated cross of Christ. It’s only at the cross that we discover a more expansive theology and a God who is personally



Mending the Divides: Creative Love in a Conflicted World

By Jon Huckins and Jer Swigart
(InterVarsity Press)

connected and 100 percent committed to the restoration of all things. The good news is that the cross is about something far bigger than my personal salvation. The cross reveals a God who restored and is restoring all things ... and we're invited to be a part of that. If we can begin to move people away from a sense of mission confusion that comes from the wrong theological starting point and into this big huge story that has been unfolding since God spoke existence into being, I think we can help to mobilize people into a way of life that's really faithful, generous, co-creative, and restorative.

Jon: Here's what I add to that: Christians in this country are more committed to independence than interdependence. That plays itself out in a lot of different ways. On an individual level, it's unfamiliar for folks to consider that their flourishing is directly connected to their neighbor's flourishing, especially their neighbor who looks or thinks or believes differently than they do, or is from a different country and happens to be in ours. To see that our flourishing is actually interdependent is a major obstacle. If we can begin to see that, we can go light-years ahead in this work together.

How that plays out on an institutional level is [that] a lot of times, churches and universities aren't interested in collaboration; they're more interested in autonomy. So if we're saying

we're going to actually lean into this, what does it mean to sit at the same table with people who are committed to a similar place – whether it's a physical space or an academic space – and throw our hands together and say, “We have to do this together”? We don't need to start a bunch more programs with our name or our brand on it. Let's actually be the best partners and volunteers imaginable. Again, it's a counter-cultural thing.

Since you are white men doing this work, I wonder: for whites, how do we wrestle with the dichotomy of needing to be [in this work] while not being the “saviors”?

Jer: I think the time has passed where white males, in particular, are being asked or even looked to to lead the way. For the past decade, Jon and I have worked hard to not only find ourselves in relationships with colleagues of color ... but to be mentored [by those individuals] and place ourselves under their authority. They are teaching us how to see the world. We so believe that this kind of immersion is essential in today's world that we're choosing to lead by example. From our perspective, if white men need to be leading anything right now, it's a journey for white folk to find ourselves under and alongside the leadership and direction of women and men of color in our world. ☺



Reflect on the Psalms with musician Bono, author Eugene Peterson, and Fuller theologian W. David O. Taylor

Photo: Taylor Martyn



Read a candid conversation on reconciling race and why we need to step into the dialogue, not away from it

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Still Seeking Refuge

The global refugee crisis is 'unprecedented,' but U.S. churches are rising to the challenge.

INTERVIEW WITH MATT SOERENS

OVER THE LAST few years, more than 65 million people have been forcibly displaced from their homes due to war, persecution, and other disasters; nearly a third of them have been officially classified as refugees by the United Nations. As part of their work responding to this global humanitarian crisis, three leaders from the organization World Relief published the award-winning 2016 book *Seeking Refuge: On the Shores of the Global Refugee Crisis*, which both offers a practical, well-rounded, and well-researched guide to the issue and calls the church to care for those in need.

Many CCCU campuses are already finding important and unique ways to help and learn from those affected by the crisis (see "Education as Hope" on page 38). Morgan Feddes Satre, the editor of *Advance*, recently interviewed Matthew Soerens, World Relief's U.S. director of church mobilization and a co-author of the book, to see what the book's impact has been over the last year and to learn what more Christians, especially Christian college leaders, can do.

Remind us what the book *Seeking Refuge* is about and who it's for.

Seeking Refuge is about the global refugee crisis, which is unfortunately an unprecedented crisis at this point. There are more people forcibly displaced in the world today than at any point in recorded history. Of course, we'd love for anyone to read the

book, but our real call is for the church to respond to that refugee crisis. We think that the church – both in the U.S., where the three authors are all based, but also globally – ought to be at the center of the response to this crisis, and that in some ways God has uniquely positioned the church to respond in a way that no other institution or person or organization can at a global level.

Most of what we've done in the book is try to help those who are followers of Jesus think from a biblical perspective about refugee issues and get a good handle on the facts – because as we all know there's a lot of confusion and misinformation out there about refugees right now – and then profile a number of the refugees whom we've had the opportunity to serve at World Relief both in the U.S. and globally over the decades that we've been involved in the refugee ministry with local churches.

The rest of the book is really making the case to the church that this is its moment – that now's the time to shine, as Jesus says, to shine like a city on the hill, and not a time to hide our light.

What has the response been? Has anything changed now in the year it's been out?

We've been really encouraged by the response to the book. We've heard from a lot of church leaders that it's influencing their thinking. But I wouldn't claim that it has changed the perspective of every American Christian. The reality – and I think what makes the message more urgent than ever, in my mind – is the topic of refugees has become more divisive in the past year than it was even when we were releasing the book.

Even five years ago, I don't remember [allowing the arrival of] refugees being divisive. Questions of legal status issues [for undocumented immigrants] have always been controversial ... [but for refugees], everyone understood, well, these are people fleeing persecution. ... They all come in with full legal status. I think it was rare that we found a church that didn't think that [accepting refugees] was a good thing to do.

Frankly, we've seen that start to shift in the past year or two. I wouldn't say we've seen that much at the church leadership level. ... But we certainly have seen it at the congregational level, and we're well aware of the public opinion surveys that show that among white evangelicals, the majority actually think we should, as a nation, be pausing refugee resettlement. That's a vision that we

at World Relief don't agree with, and my coauthors and I wouldn't agree with.

Part of the reason for [writing] the book is to make the case for why, first and foremost as Christians, we should see the arrival of refugees not as a threat but as an opportunity to love our neighbors as ourselves, to ... practice hospitality as the Scriptures command us, and then also to address some of the many misconceptions [about refugees] that I think have fueled so many people to have a fearful response.

Obviously, this has become a political issue. I'd rather it not be such a political issue, but it has become an issue [where] many people see your views on refugees and think they know what political party you are a part of. I think that's actually a shame, because [helping refugees] ought to transcend partisan politics. It's about the core of the values that made the United States a great nation, but more importantly, it's about the biblical values that guide me as a follower of Jesus.

Are you seeing any signs of hope?

There absolutely are signs of hope. I walk with this strange dissonance between the stories I read in the news about Christians' response to refugees ... and my actual lived experience being in churches several times a month to talk about refugee issues, where the response is incredibly compassionate and bold in saying, "We want to welcome refugees – how?"

Frankly, at this point World Relief ... [has] a lot more churches that want to welcome refugees than we have refugees arriving, because there are very few folks arriving at this particular moment. But the number of churches that have been coming forward to us and saying, "Hey, how can we help?" has increased significantly in the last year or two. The amount of private funding to support refugee resettlement efforts has increased significantly. ... That's happened at the same time that, at a national level, we've seen polling that suggests that most white Christians across a variety of [faith] traditions have very significant reservations about refugees arriving in the country.

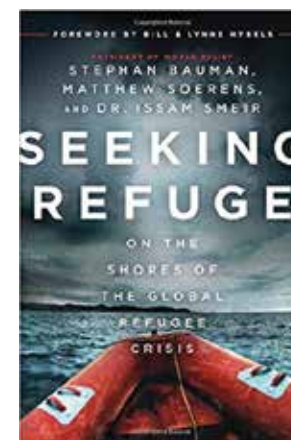
How do you recommend campus leaders engage with this issue and with your book?

There are lots of Christian college campuses that are really close to places where refugees are being resettled, whether by World Relief or by the Lutheran Immigration and Refugee Services or one of the other resettlement agencies. A huge num-

ber of our volunteers are Christian college students. We benefit from that immensely, and the refugees we serve benefit from that immensely.

But I'm also quite confident – and this is in some ways part of my story, because I started engaging refugee issues as a senior at Wheaton [College] – I'm quite confident that the students benefit from it incredibly as well. Not every student is going to travel abroad and spend a year of their college career in a different country, but there are probably people who have had incredibly different life experiences than [students] have had living within a mile or two of their campus. Anything that an institution like a college or seminary can do to help facilitate those relationships [between students and refugees], I think, is a win-win on both sides.

The book also is a tool even to help [students and campus leaders] take a step before students might be ready to [volunteer]. ... They might have some questions that need to be answered first. They need a biblical foundation for why we would respond to this issue. That's where I hope the book would come in – it's a pretty short read, but it's meant to help people think through this topic and then think carefully about what the next steps are. That might be [volunteering] locally. It might be saying, "Hey, we could do something to partner globally to respond to this issue." That's something we do at World Relief as well, and we've seen Christian students be a significant part of supporting some of the work we do in the Middle East and other parts of the world in responding to refugees and displaced people. ☺



Seeking Refuge: On the Shores of the Global Refugee Crisis

By Stephan Bauman, Matthew Soerens, and Issam Smeir
(InterVarsity Press)

Not every student is going to travel abroad, but there are probably people who have had incredibly different life experiences than [students] have had living within a mile or two of campus. Anything that an institution can do to help facilitate those relationships is a win-win on both sides.



Matt Soerens is the U.S. director of church mobilization for World Relief and a co-author of *Seeking Refuge*.

'White Out': A Leader's View

Two CCCU presidents reflect on privilege and dominance.

REVIEWS BY GREGG CHENOWETH AND DAVID L. PARKYN

AS A CCCU president already invested in race issues, I took interest in this book by Christopher Collins (a white man) and Alexander Jun (an Asian man). Having turned the last page, here's my headline for you: For people newly engaging in this topic, it is a "Whoa! to Oh!" book. I began defensive ("Whoa, wait a minute there!") but finished with insight ("Oh, I see, that helps").

Think about using the book for a particular target audience – white employees annoyed by what they perceive as reverse discrimination and empty political correctness. Give them the "Whoa! to Oh!" warning so they don't tap-out too early, then appeal for readership like this: Many defensive whites distinguish perception from reality: "You think that's me, but it's not. I'm not biased; I'm not racist; I don't have white privilege." But when that perception creates actual relationship consequences, that *is* reality. Even if it isn't a reality the white person adopts, it is for the other person in the relationship. Ultimately, if trust, community, and holiness matter, all should engage these issues.

The book does not endorse the idea, "I am what you label me." It calls for self-examination. Over a quick 120 pages, we learn what white people say about claims of privilege, defined as an "invisible package of unearned assets," compared to people of color. The authors focus on vocabulary to discern white dynamics rather than prescribe rules for response. Collins, a white man, inks the purpose of the book to "dismantle unconscious strategies that defend white dominance." Let's talk "Whoa!" and "Oh!" Some readers will wrinkle their nose (Whoa!). They may hear an echo of Marxist

or feminist theory – not explicitly borrowed as framework for race dynamics, but implicitly in terms like class, power, oppression, de-colonizing whiteness, and such. But let's acknowledge that one's theory about race sets a road map and drives conversation to particular places. Theory influences what we examine, then what we forecast, and in a best scenario brings order to chaos. At worst, theory promotes confirmation bias.

For example, to explain white attitudes as "hegemony" adopts a worldview of oppositional power, seeing the world in union-management or royalty-peasantry or white-black dyads to sustain dominance and subordination. The authors begin with convincing (and regrettable) evidence that white fear has resulted in deportation and sterilization of people of color and the prohibition of interracial marriage. Some of that happened a long time ago, but other examples are more recent: 2017 marked the 50th anniversary of the Supreme Court decision that invalidated laws prohibiting interracial marriage. The authors link many of these events and trends to race-based block voting. Their source opines "the fuel for white rage is fear of black advancement." This might be explicitly true for fringe sub-sets of whites, like the so-called alt-right movement, but most white readers likely bristle at the implication that this is common "white logic" or "white architecture of the mind."

As another example of the key role that theory has in these discussions, the authors report that Critical Race Theory requires that "white people must be willing to accept that their privilege is engrained in all systems in order to work in allyship with people of color." So, in that theory's framework, the threshold to white ally status for race remedy can't be crossed without universal condemnation of all systems in life.

Reading groups could discuss whether a different theoretical framework on white privilege would provoke more or less "Whoa!" Social movement theory, for example, would lead us to examine coalescing figures during racial strife and how to bureaucratize ideals; issue management theory would shed light on predictable life cycles of race tensions and in-



Gregg Chenoweth is the president of Bethel College in Mishawaka, Indiana.



White Out: Understanding White Privilege and Dominance in the Modern Age

by Christopher Collins and Alexander Jun

(Peter Lang Publishing)

spire proactive action for resolution or at least dormancy; biblical hermeneutics will remain preoccupied with revelation, historiography, tradition, inner righteousness, and social holiness.

Regardless, this book is still useful for defensive white readers. There is some definite, "Oh!" The authors won't allow us to neglect the high-stakes consequences of race tensions in our time. After all, we have had too many events that have created "Summers of Sorrow": the deaths of black men like Alton Sterling, Trayvon Martin, Michael Brown, Eric Garner, and Tamir Rice; protests in Ferguson, Missouri; the attack on a black church by Dylann Roof; the emergence of White Student Unions; and President Trump's efforts to create a southern border wall and the politics surrounding Brexit, just to name a few. Polls have showed that perceived racial tension is at a 25-year high in America.

As whites deal with these events alongside their brothers and sisters of color, Collins and Jun give quality coaching against "stealing-down" race pain – that is, equating the racially related challenges people of color face and the feelings they wrestle with in the aftermath of these events to white individuals' challenges and feelings. Instead, the goal is to at least hear the pain of people of color and then hold it, which validates their experience. Also, the authors urge whites to stop trying to exonerate themselves in situations where people of color are feeling hurt or attacked by using a motive-based plea like, "I didn't mean to!" Let's face it – in these situations, the effect is what is being experienced, and that can make our intent – good or bad – an irresponsible defense in light of that experience.

Good counsel is also given on how a white person can become an ally: Acknowledge that some dimensions of whiteness create problems for others, then use one's dominant position to work toward a justice concern for the other. There can be a self-conscious migration from mere charity ("You are hurt, I will help"), to care-giving ("I want to remedy your pain"), and finally to justice – an ongoing commitment to limit coercive power over mind, body, or spirit of a person of color and their community.

Because racial tension is one of America's most intractable problems, it seems to me the most durable framework to awaken whites to race remedy is Christian faith. Unfortunately, Collins and Jun – both Christians – do none of that here, save one biblical reference about forgetting one's image after looking in the mirror. But this was likely a choice to appeal to secular readership.

I believe this is the biblical argument Collins and Jun likely believe, but omitted from the book: Our vision of racial harmony begins by peering into the Christmas manger that holds an olive-skinned Middle Easterner – not a European, blue-eyed, white Jesus. That vision expands as we look at the full body of Christ – the most common skin color of a Christian globally is nonwhite.

Christ teaches us to do more than look; we are supposed to *see*. His harmonious kingdom of God is comprised of every nation, tongue, and tribe, who jointly kneel in worship. That euphoria is valuably diverse – not color-blind. We don't boast, "I don't see color;" instead, we celebrate the diversity of God's people.

Scripture calls us to do God's will on earth just as if we already live in heaven. This means our project is not so small as a racial mosaic which aspires to situate diverse colors adjacent to one another, "integrated" parts that don't change their own substance. Nor is the project as small as a racial mural, a blending of red-blooded people into sameness.

No, our project is more audacious than that. It is heaven on earth. The litmus test of almost any racial tension can be, "How could this have improved if we treated one another like we were in heaven?" As Collins and Jun prompt in this book, we call upon whites in our Christian college movement to remedy racial tensions and bring heaven on earth.

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'White Out': Despite some flaws, leaders would do well to consider this book, especially the beginning.



David L. Parkyn is the newly retired president of North Park University in Chicago, Illinois.

I WAS DRAWN to the presidency of North Park University by an action the board of trustees had taken 10 years earlier. In 1996, the board formally committed to "North Park becoming a diverse multicultural academic community." By comparison to other schools at the time, North Park was already moving toward this end; in 1996, 25 percent of undergraduates were people of color. Over the next decade, this number declined to 22 percent, yet when I assumed the

presidency in 2006, the board's commitment remained strong, perhaps with a renewed understanding that such change does not happen simply because the intent for change is declared.

Through the second decade of the board's commitment, however, total enrollment grew substantially even as the student body became increasingly diverse. Within 20 years of the board's original affirmation, North Park's undergraduate community had become majority-minority. Yet simultaneous to achieving the goal set in 1996, many on the board now began to focus on a different and potentially competing interest. They wondered: Shouldn't we focus on recruiting students from our legacy families – members of the founding church family and descendants of immigrants from Sweden who had founded both the church and the college?

As president, I was concerned and puzzled by the board's apparent shift in priorities. And I wasn't alone. One trustee, a person of color, rebuked the board's reconsideration of enrollment goals, noting that the "legacy narrative" now being advanced by the "historically dominant keepers" of the university "serves to rationalize a God-fearing, Jesus-loving institution's resistance" to demographic change in student enrollment. Or, as Collins and Jun identify in their new book, what we were experiencing at North Park was "White Out" – an effort, whether intentional or unintentional, to secure continued white privilege and dominance even as enrollment shifted to a majority-minority matrix. "Loss aversion" based in "endowed privilege" leads individuals (and boards) to "focus on what they may lose, rather than what they may gain," resulting in a perspective where "losses appear larger than the potential gains."

This experience of presidential leadership sets the context for my reading of *White Out: Understanding White Privilege and Dominance in the Modern Age*. Adopting a metaphor from an old technology (that white liquid used to blot out mistakes on a typewritten page), Collins and Jun offer an important book for white audiences, addressing our habit, sometimes

conscious and at other times unrecognized, to blot (or white out) the experiences of others, thereby obscuring their place and silencing their voices as a means to assure that our experience, our place, and our voices remain dominant.

The primary audience and context for the book's discussion is higher education, specifically Predominantly White Institutions across the United States. The authors know this context well as it is their professional home, and it is this setting in which "interactions . . . from students and colleagues at all levels within the academy" served as the testing ground for the authors' research and analysis.

Collins and Jun identify four expressions of "white out," presenting each in carefully crafted discussions. "White pain" occurs when I (as a white person) place my individual experience of pain in the foreground of a discussion, with the effect of "exclusion and erasure of pain that racialized others face." "Whitefluenza" sees white privilege as a virus that "spreads, mutates, ... and is part of a larger system where members unwittingly change the rules ... to maintain dominance." "White 22" is the "feeling of futility that white people feel when they are criticized or challenged while engaged in racial justice," while "whitogressions" describe "verbal slights, racial slurs, and insults toward white people that do not have the same power and magnitude as macro or microaggressions toward people of color, but are taken with the same level of offense."

These expressions of "white out" occur because the "white architecture of the mind" prompts this activity:

Similar to physical architecture that restricts and guides action and the available choices individuals are able to make and the degree to which groups can interaction [sic], the white architecture of the mind restricts and guides choices, reactions, and responses.

The discussion in these four chapters (covering roughly half the book) has been honed by the authors over a number of years in which they have used this material in professional development seminars for white students, faculty, and staff at numerous campuses across the nation. The introduction establishes the architectural framework, and the four succeeding chapters identify the neighboring rooms in the house. These early chapters are the strength of the book and well worth reading, especially by white audiences like myself.

What follows in the remaining portion of the book is not so effectively organized. At best, the next two chapters serve as "appendixes" to the framework of the earlier chapters – illustrating the nation's challenging contemporary social environment where "angry white men" follow a sentiment for "taking the country back" and in which "white pilgrims" who gather for Thanksgiving dinner come face-to-face with disruptive family conversations on race.

The penultimate chapter (preceding a brief conclusion) is one author's research report (written originally for a professional conference) in which the experience of a small group of white higher education administrators is analyzed in an effort to identify a pattern of experience and maturing perspectives toward an increased commitment to racial justice. Though the report is important in its own right, as a reader I found its inclusion more disruptive than helpful in bringing together the important concepts central to the book's thesis.

I was drawn to this short volume specifically because of its higher education context, expecting this context would be the primary point of application. Though the volume offers much to the reader's understanding of white privilege and dominance, the text fell short of my hope for insight into the structures of white privilege in the academy. The authors note that "the findings offer implications for how white college administrators may support one another in social justice education and advocacy endeavors," and my scribble in the margin reads, "Yes, please say more" – specifically, identify these implications and illustrate how they apply to our institutions.

The book's voice would have been strengthened had the authors carried individual change into institutional change within the academy. Near the end of the penultimate chapter, the authors write: "White people must be willing to accept that

their privilege is engrained in all systems in order to actively work ... with people of color to break down oppressive systems." Yes, agreed. Yet, in a book written by two professors in a graduate program in higher education administration and leadership, I would expect deeper insight on how to reframe these systems. Readers are left to make these connections on their own.

This analysis of race and privilege is also quintessentially North American. Out of my own interests, while reading the book my mind kept wandering to the church as a global institution – one that is challenged by shifting demographic winds similar to the American higher education context. In a previous generation, the church was northern and western; today, the church is majority-minority, with the greatest vitality of faith flowing from southern and eastern demographics. As the authors' work presents insight for Predominantly White Institutions of the academy in America, I suspect these insights can be equally poignant for the (once dominant) white community of Christian faith within the context of the global church.

Finally, faulty proofreading of the text in preparation for printing hurts the book substantially. Numerous misspelled words and other grammatical errors dot the text, including one or more missing paragraphs in one of the case studies in chapter seven. The authors' valuable work deserves a better presentation than this printing provides. ☹



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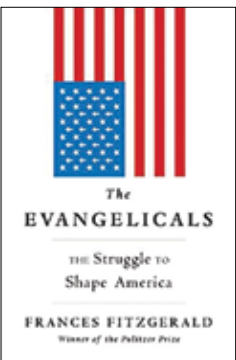
FitzGerald’s latest book offers an engaging history of evangelicals and American political life.

REVIEW BY TODD C. REAM

HISTORY INDICATES EVANGELICALS often vote in larger numbers for Republican presidential candidates than Democrats. That trend, despite some predictions to the contrary, continued in 2016, when, according to the Pew Research Center, 81 percent of “white, born-again/evangelical Christian[s]” voted for Donald Trump. In comparison, 78 percent of evangelicals voted for Mitt Romney in 2012, 74 percent voted for John McCain in 2008, and 78 percent voted for George W. Bush in 2004.

To the independent author and Pulitzer Prize winner Frances FitzGerald, author of *The Evangelicals: The Struggle to Shape America*, the 2016 voting habits of this group were no surprise. Years of observation and analysis of the role evangelicals played in American politics since the First Great Awakening granted FitzGerald such a vantage point. While those seeking a comprehensive history of American evangelicalism will find themselves disappointed, others drawn to the subtitle of FitzGerald’s most recent effort will find few, if any, better primers.

Part of FitzGerald’s interest in taking on such a project is her conviction that in the past, the influence evangelicals wielded on U.S. political life ranged from the better to the worse while also undoubtedly including the curious. Future generations, even those who find themselves strangers in an even stranger land, need to think through how historians like FitzGerald and – more importantly, the Lord they serve – will define their legacy. To that end, *The Evangelicals* offers important context as it includes “a history of the white evangelical movements necessary to understand the Christian right and its evangelical opponents that have emerged in recent years.”



**The Evangelicals:
The Struggle to
Shape America**
by Frances FitzGerald
(Simon & Schuster)

As previously noted, that history of white evangelical movements begins with the First Great Awakening and ends with an assessment of the role those same movements played in the 2016 presidential election. In between are 17 chapters in which FitzGerald primarily draws heavily upon some of the best scholarship. For example, when discussing “The Fundamentalist/Modernist Conflict” in chapter four, FitzGerald utilizes the work of scholars such as George Marsden and Gary Dorrien. When addressing the

social turmoil of the 1960s and the various roles evangelicals played in it in chapter eight, FitzGerald turns to work of scholars such as Robert Wuthnow and David Swartz.

Where FitzGerald’s historical analysis is arguably at its strongest is with the details she offers concerning the 20th and 21st centuries. As she frames her story, FitzGerald rightfully goes back to the First Great Awakening. While other parts of the book are not deficient in any considerable way, the breadth and depth of what FitzGerald offers greatly improves when she reaches the rise of Billy Graham and what she labels as “Modern Evangelicalism.” As an arguably superficial way of gauging that shift, FitzGerald covers the period from the First Great Awakening to Billy Graham in just under 170 pages. The remaining 460 pages brings us from Billy Graham to today.

In many ways, FitzGerald also fills those pages with discussions of individuals who are both amongst the widely recognized and the less well-recognized. For example, Francis Schaeffer’s legacy is not surprisingly the focus of a large measure of chapter 12 concerning “The Thinkers and the Christian Right.” However, before FitzGerald gets to that discussion, she introduces the lesser-known R.J. Rushdoony, whose vision of society was “not reformed but rather razed and rebuilt, where the people of God would exercise dominion using biblical law as a blueprint for a totally ‘reconstructed’ and holy social order.”

In addition to including individuals who are both widely recognized and less well-recognized, FitzGerald applies that same measure of inclusivity to the movements that defined American evangelicalism. Far from just a discussion of “Yankee evangelicals,” FitzGerald includes long discussions about the rise of the Southern Baptist Convention, as well as the internal challenges it faced. FitzGerald also rightfully discusses at length various Pentecostal groups and their influence, as one of the few evangelical movements within presently growing.

Frances FitzGerald’s *The Evangelicals* will not offer strangers in this even stranger land a prescriptive way forward. What her work does offer is a readable, engaging, and thoughtful context for how they got here and thus where they might be going. If history is any predictor, FitzGerald would likely offer that the next few years will prove to be, if nothing else, interesting, and thus demand prayerful and disciplined discernment. 🙏

TODD C. REAM is professor of higher education at Taylor University and a distinguished fellow with Excelsia College (New South Wales, Australia). Most recently, he is the co-author of *Restoring the Soul of the University: Unifying Christian Higher Education in a Fragmented Era*.



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