

## **SECTION ONE**

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# **FOUNDATIONAL EDUCATIONAL PRINCIPLES**

## 1 FOUNDATIONAL EDUCATIONAL PRINCIPLES

### 1.01 IDENTITY AND MISSION STATEMENT

Messiah College is a Christian college of the liberal and applied arts and sciences. The College is committed to an embracing evangelical spirit rooted in the Anabaptist, Pietist, and Wesleyan traditions of the Christian Church. Our mission is to educate men and women toward maturity of intellect, character, and Christian faith in preparation for lives of service, leadership, and reconciliation in church and society.

### 1.02 FOUNDATIONAL VALUES

The College motto, “Christ Preeminent,” points to a full and rich understanding of Jesus Christ and the Christian faith relevant to every dimension of life. The phrase points to Jesus Christ as both “the ground for personal salvation and the pattern for life and service.” Messiah College is committed both to the personal dimension of faith in Christ for the forgiveness of and deliverance from sin and to the exemplary nature of Christ’s life as a model for our own. Jesus Christ, “the way, the truth, and the life,” is thus foundational to the College’s life and mission.

Since its founding by the Brethren in Christ Church, Messiah College has affirmed a set of values derived from the Anabaptist, Pietist, and Wesleyan traditions of that denomination. These values have guided the school as it has sought to keep Christ preeminent in the total life of the institution. Stated in slightly different ways during the College’s history, the following five ideals provide a summary of how Messiah College has defined its distinctive Christian character.

1.02.01 **Unity of Faith, Learning, and Life.** This principle affirms the wholeness of persons and the unity of every dimension of life as revealed in the incarnation of Jesus Christ. It also emphasizes that all truth is God’s truth and thus avoids the creation of false dichotomies in thinking and in living. Messiah College affirms a unified Christian worldview and lifestyle that joins revelation with rational inquiry and that integrates believing with doing. Christian “calling” and vocation is accordingly broadly understood. All of our gifts, talents, and interests are to be nurtured as acts of praise toward God while serving humanity and all creation.

1.02.02 **Importance of the Person.** Every person is to be respected and valued, regardless of gender, ethnicity, nationality, status, or position, because each person is created in the image of God. Freedom and responsibility are primary characteristics of being human, and we must take care to protect each other’s freedom while encouraging responsible living. As free agents, individuals make choices that determine the contours of their lives, and they bear responsibility for those choices. Individuals are accountable for their manner of response to God’s grace. Similarly, every person must be responsible in their pursuit of truth and yet be free to develop their own understandings as they integrate their formal studies with their broader experience of faith.

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1.02.03 **Significance of Community.** Our understanding of the Church as the body of Christ and our recognition of humanity's interdependence cause us to value community. In community, we voluntarily share our lives with each other, we care for each other, we rejoice and suffer together, we worship together, and we offer counsel to each other. While every community develops rules, in Christian communities such rules should always be humane, recognizing the impact they have on the lives of those affected, and should help us appreciate each other's gifts and talents. In any community there will be tensions that require mutual give and take, but a Christian spirit of care and support provides the security needed to accept one's own strengths and weaknesses as one also accepts the strengths and weaknesses of others. The ultimate goal of every Christian community should be to help us live more faithfully as disciples of Christ.

1.02.04 **Disciplined and Creative Living.** The mature Christian life is characterized by a delicate mix of discipline and creativity. We are called to a life of devotion and obedience to the Gospel. Such discipleship demands of us self-control and sacrifice and requires us to examine all our wants and desires in the light of God's holiness. The Gospel also calls us to celebrate the goodness of creation and to live our lives in active engagement with this ever-changing world in which God has placed us. In order to fulfill these tasks, we must be both creative interpreters of the world around us and creative actors in that world. Creativity and discipline are complementary characteristics of the mature, joyful Christian life.

1.02.05 **Service and Reconciliation.** Central to the Gospel is the work of reconciling individuals with God, with each other, and with all of creation. God has called us to be active agents in this work as we are empowered by the Holy Spirit and bear the fruit of the Spirit within us: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. Prepared in this way, we are compelled to share the redeeming Gospel of Jesus with those around us, to build bridges of understanding and peace across the dividing lines of class, age, gender, religion, and ethnicity; to demonstrate the love of God in service to others; to open our hearts to the poor and needy; and to work for justice wherever injustice prevails.

**1.03 COLLEGE-WIDE EDUCATIONAL OBJECTIVES** [Revised 5/15/03, Board of Trustees]  
Messiah College is dedicated to helping students blend faith with learning in service to the world. As a Christian college of the liberal and applied arts and sciences, Messiah College advocates a bold and disciplined exploration of the world and expects its students to both embrace and participate in that endeavor. At the same time, Messiah seeks to instill in its students a sense of intellectual humility, recognizing that even the most learned persons have limited insight and therefore need the insights of others.

The paradigm under which Messiah's educational programs are designed is that of liberal education. By raising the right questions, exposing students to multiple perspectives, and encouraging critical thinking, Messiah seeks to enable its students to respond with maturity to the world's complexities. In addition to nurturing these

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intellectual skills, the College encourages its students to apply their knowledge to the needs of the world—as servants, as leaders, as agents of reconciliation.

Messiah College offers two academic degrees: the Bachelor of Arts (B.A.) and Bachelor of Science (B.S.). When combined with purposeful cocurricular activities, these programs of academic study enable students to gain a perspective of who they ought to be and provide them with the abilities to live effectively as intellectually competent, socially responsible citizens of the world.

Messiah College has a historic relationship with the Brethren in Christ Church. Now expressed in a covenant agreement, this heritage informs the College’s programs and activities. The distinctives of this heritage, which is rooted in the Anabaptist, Pietist, and Wesleyan traditions of the Christian faith, include emphases on justice-seeking, peacemaking, reconciliation, evangelism, and service. Accordingly, the College encourages and prepares students to act as servants who extend the gifts of grace and peace to a broken world. The College also recognizes the need for each individual to appropriate the Christian faith and express that commitment in daily living within a community.

While we realize that learning is a lifelong endeavor, Messiah College expects its graduates to have made progress toward the fulfillment of the following seven objectives (see Section 1.03.01). From a practical standpoint, these seven objectives and their subpoints are both interdependent and overlapping, i.e., while they may be visualized discretely and assessed independently, they are nonetheless connected to one another in numerous ways and will often be pursued in multiple program areas. While the relationships among these seven objectives might be articulated in a variety of ways, they are listed and ordered with a particular rationale in mind (see Section 1.03.02).

### 1.03.01

#### **Objectives**

#### 1.03.01.01

To develop those abilities essential to liberal education. These abilities include:

- a. Thinking logically and creatively, analytically and synthetically, and abstractly and concretely;
- b. Reading, observing, and listening carefully and critically;
- c. Writing and speaking clearly and coherently;
- d. Appreciating the aesthetic dimensions of life;
- e. Functioning effectively in quantitatively and technologically oriented cultures;
- f. Accessing, evaluating, and using information effectively and ethically;
- g. Pursuing the process of learning as a lifelong pursuit;
- h. Balancing commitment with humility.

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- 1.03.01.02 To gain knowledge common to liberal education. This includes:
- Developing basic understanding of geographical, social, political, and religious realities throughout the world;
  - Learning significant aspects of the Western social, cultural, political, religious, and philosophical heritage;
  - Learning significant aspects of at least one non-Western culture;
  - Becoming aware of how people of different cultures perceive the world, interpret reality, and make meaning;
  - Learning the methods, philosophies, and basic principles of the mathematical, natural, and social sciences;
  - Learning the traditions and methods of the arts and the humanities;
  - Making connections (i.e., probing relationships, including congruencies and contradictions) between learnings acquired in a-f above.
- 1.03.01.03 To become biblically literate and theologically reflective. This includes:
- Developing knowledge of and about God as revealed in Jesus Christ;
  - Gaining knowledge of the Bible's content and themes, including the biblical witness on service, leadership, and reconciliation;
  - Learning about historic Christian beliefs, practices, and ecclesiastical expressions, and the particular emphases of the Anabaptist, Pietist, and Wesleyan traditions;
  - Becoming familiar with contemporary theological dialogue and biblical scholarship;
  - Recognizing the influence of culture upon the Christian faith, and appreciating the insights that other cultures contribute to Christian theology and practice;
  - Acquiring the ability to articulate and evaluate one's faith;
  - Exploring various connections between faith and learning.
- 1.03.01.04 To attain specialized knowledge and abilities in at least one area of study. This includes:
- Understanding the foundational content and philosophical assumptions of one's specialized area of study;
  - Engaging in scholarship in one's specialized area of study;
  - Developing proficiency in one's specialized area of study sufficient to pursue a career and/or continue education at the graduate level;
  - Gaining an awareness of options for employment, voluntary service, and/or graduate education in one's specialized area of study;
  - Articulating how faith connects to one's specialized area of study and to potential career options in that area of study.
- 1.03.01.05 To develop an understanding of one's identity and Christian vocation. This includes:
- Developing an awareness of and concern for the whole person, including physical, emotional and spiritual wellness;
  - Acquiring an appreciation for how one's faith, community, and culture impact one's identity and sense of meaning;
  - Developing a sense of vocation that includes but transcends career choice;
  - Gaining a realistic sense of one's distinctiveness, including one's interests, abilities, and limitations;
  - Discerning and reflecting on the role(s) one assumes in groups, including one's faith community.

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- 1.03.01.06 To develop the intellect and character necessary to express Christian commitments in responsible decisions and actions. This includes:
- Developing individual and corporate spiritual disciplines that nurture personal faith and compassion for others;
  - Assessing cultural values and ethical traditions in light of the biblical witness;
  - Applying the insights of Christian theology and ethics to complex social and personal issues;
  - Understanding the nature and causes of violence in the world and the means for promoting peace;
  - Recognizing the implications of living in an increasingly interdependent world;
  - Evaluating institutional policies and social/cultural practices on the basis of whether they promote peace, justice, and reconciliation;
  - Gaining an appreciation for cultural and ethnic diversity.
- 1.03.01.07 To become servants, leaders, and reconcilers in the world. This includes:
- Practicing a lifestyle based on Christian commitments;
  - Developing a sense of civic responsibility and commitment to work with others for the common good;
  - Developing the courage to act responsibly and redemptively in a complex world;
  - Practicing good stewardship of economic and natural resources;
  - Acting in ways that respect gender, cultural, and ethnic diversity;
  - Making decisions that reflect an ethic of service, a concern for justice, and a desire for reconciliation;
  - Recognizing the relevance of Christian faith to all of life.
- 1.03.02 **Rationale**
- 1.03.02.01 Objective 1 pertains to *abilities, competencies, and intellectual orientations* that Messiah College aims to instill in all of its students.
- 1.03.02.02 Objective 2 and Objective 3 pertain to *bodies of knowledge and issues related to those bodies of knowledge* that Messiah College wants all its students to become familiar with. Objective 3 deals with knowledge that is more explicitly and distinctly Christian.
- 1.03.02.03 Objective 4 pertains to the *specialized knowledge and abilities* each student will acquire by pursuing a particular major. In a certain sense, Objective 4 relates to all students (“common learning”), since all students will be required to pursue a major. But the content of those majors, will vary widely, as students prepare themselves to pursue their particular vocations.
- 1.03.02.04 Objective 5 pertains to the *personal (though communally sensitive) appropriation* of the knowledge gained via Objectives 1, 2, 3 and 4. In other words, Objectives 1-4 provide students with the intellectual framework by which to reflect upon their own selves, including their personal abilities, preferences, limitations, and callings.
- 1.03.02.05 Objective 6 pertains to *students’ development as ethical beings*. At Messiah College, ethical reflection is rooted in Christian value assumptions, and it demands both character formation and a thorough understanding of the world (i.e., ethical reflection demands the competencies cited in Objective 1, and the knowledge base outlined in Objectives 2-5).
- 1.03.02.06 Objective 7 pertains to empowering students *to act upon their knowledge*, utilizing the tools they’ve gained via meeting Objectives 1-6. Messiah College is committed to

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preparing students for “lives of service, leadership, and reconciliation in church and society.” Objective 7 assumes that knowing the good (expressed primarily in Objective 6) must be accompanied by doing the good.

### 1.04 COLLEGE-WIDE CURRICULAR PRINCIPLES

The following principles are designed to guide the formation of the College curriculum so that it is consistent with and supportive of the College’s Mission and Identity Statement, Foundational Values, and College-Wide Educational Objectives. In order to be usefully implemented, these principles (1) are stated on a general rather than specific basis, (2) are applicable to specific curricular structures and programs, and (3) are free from time limitations.

- 1.04.01 The curriculum must be informed by a world and life view based on the Christian faith.
- The curriculum should foster an understanding of those content areas which are foundational to the Christian faith.
  - The curriculum should encourage the integration of the Christian faith with the academic disciplines.
  - The curriculum should confront students with the implications of the Christian faith for all of life.
  - The curriculum should encourage students to make commitments to a Christian worldview while developing sensitivity to other worldviews.
- 1.04.02 The curriculum must assure the significant presence of the liberal arts, which are understood as (1) those abilities and areas of knowledge common to the liberally educated and (2) those traditions in the arts and sciences which are foundational for understanding the student’s major area of study.
- 1.04.03 The curriculum should be perceived in holistic and progressive terms.
- All broad curricular structures should be mutually supportive and coordinated.
  - The curriculum should reflect a progression in terms of expectations for students which is consistent with their developing maturity, varying levels of ability, and increasing responsibility for learning.
- 1.04.04 The College’s educational objectives can best be achieved curricularly through three coordinated and complementary programs of study: (1) General Education, (2) the Major, and (3) Electives.
- General Education refers to an intentional program required of all students to help them become broadly informed and liberally educated people.
  - The Major refers to an intentional program which allows each student to concentrate on a chosen area of academic study.
  - Electives refers to courses freely chosen by the student.

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- 1.04.05 Study on the undergraduate level must balance both breadth and depth of inquiry and understanding.
- Exposure to several academic disciplines should permit the student to attain a basic understanding of and develop an interest in various areas of study.
  - Study at the undergraduate level should encourage both significant inquiry into a specific subject and an understanding of the complementary nature of related academic disciplines.
- 1.04.06 The curriculum should provide all students with the opportunity to make choices.
- Students should have opportunity in all curricular programs to select, usually within established guidelines, some of the courses in which they will study.
  - Students should have opportunity in their undergraduate studies to pursue some unrestricted selection of courses.
- 1.04.07 The curriculum should reflect both a healthy respect for the academic disciplines and a commitment to explore relationships among them.
- 1.04.08 The Bachelor's Degree is a foundational degree normally completed in the equivalent of eight semesters of full-time study.
- 1.04.09 The curriculum may need to accommodate the unique concerns of some areas of study.
- Some programs are subject to demands of off-campus accrediting agencies.
  - Some areas of study necessitate augmenting theoretical reflection with professional experience.

### **1.05 CURRICULAR PRINCIPLES FOR GENERAL EDUCATION**

The following principles are designed to guide the formation of the College's General Education curriculum so that it is consistent with and supportive of the College's Mission and Identity Statement, Foundational Values, the College-Wide Educational Objectives, and College-Wide Curricular Principles. At this level, principles are stated so as to broadly guide the formation of the General Education curriculum but are not meant to mandate a particular course structure.

- 1.05.01 General Education refers to an intentional program of study required of all students to help them become broadly informed and liberally educated people.
- This program should be designed to promote competency in the curricular components of each of the College-Wide Educational Objectives (except Objective 3, which is specifically directed at the student's area of specialization).
    - The program should be designed in a manner which designates those Educational Objectives to be addressed by each curricular requirement.
    - Since certain academic disciplines provide the context within which several of these objectives will be met, it is expected that these disciplines will command greater attention in the curriculum than will others.

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- b. All students are expected to complete this program; if any differences between General Education requirements for baccalaureate degrees are necessary, these should be kept to a minimum.
- 1.05.02 The General Education program should assure the study of the liberal arts disciplines and should facilitate a liberally informed approach in all areas of study.
- 1.05.03 The General Education program should be designed to help students explore the connectedness of the Christian faith with other areas of the curriculum and life.
- a. The program should provide an appropriate understanding of those content areas foundational to the Christian faith.
  - b. In conjunction with major requirements, the program should:
    1. encourage the integration of the Christian faith with the academic disciplines.
    2. assist students in understanding the ways in which the Christian faith makes sense of the world.
    3. encourage students to make commitments to a Christian worldview while developing sensitivity to other worldviews.
- 1.05.04 The General Education program should promote student understanding of the complementary nature of related academic disciplines.
- 1.05.05 The General Education program should be designed in a manner which both reflects a healthy respect for the academic disciplines and promotes faculty efforts to model integration.
- 1.05.06 The General Education program should be designed in a manner which permits pedagogical approaches which are most appropriate for (1) the specific course content and (2) the students' developing maturity, varying levels of ability, and increasing responsibility for learning.
- 1.05.07 The General Education program should include some areas of directed choice so that students have sufficient opportunity to select specific courses which are of interest to them.

### **1.06 CURRICULAR PRINCIPLES FOR ACADEMIC MAJORS**

The following curricular principles for academic majors are developed on the basis of the College-Wide Educational Objectives and the College-Wide Curricular Principles.

- 1.06.01 Each major should enable the student to attain competence in at least one area of study sufficient to pursue a vocation and/or continue education at the graduate level.
- 1.06.02 Each major shall complement the General Education program in helping students to develop those abilities which are common to the liberally educated, including the following:

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- a. Each major should provide writing intensive instruction at both the lower and upper levels that emphasize the type of writing, research bibliography, and forms of documentation appropriate to the discipline.
  - b. Each student should be introduced to the procedures for pursuing research in the major discipline.<sup>1</sup>
  - c. Each major should provide opportunity for students to undertake a significant creative project related to the major.
- 1.06.03 Each major should include significant study in those arts and/or sciences which are foundational to the discipline, including exposure to the history of the discipline.<sup>2</sup>
- 1.06.04 Each major should help students understand and reflect on the basic philosophical assumptions and ethical issues of the discipline.
- 1.06.05 Each major should help the student integrate the Christian faith with the major discipline, with such “integration” for the major defined as “the search for commonalities between the Christian faith and the substantive, methodological, value and ethical assumptions that underlie activity in the academic discipline.”
- 1.06.06 Each major should help the student understand the manner in which the major discipline is complemented by related academic disciplines.<sup>3</sup>
- 1.06.07 Each major should provide the opportunity for students to express their disciplinary knowledge and value commitments in an active form of service.<sup>4</sup>
- 1.06.08 In majors where it is important to augment theoretical reflection with professional experience, each student should have the opportunity to have an internship experience, including a rigorous reflective component leading to academic credit.
- 1.06.09 Within each major, students should have the opportunity to make curricular choices.
- 1.06.10 Each major should provide a suitable balance between breadth of study and in-depth study.
- 1.06.11 Each major should reflect a progression in terms of expectations for students which is consistent with their increasing levels of maturity between the first and senior years. As

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<sup>1</sup>The lower-level writing intensive instruction in the major, which will emphasize the type of writing pertinent to the major, should build upon the student’s initial exposure to a general writing emphasis in General Education.

<sup>2</sup>Such foundational study may be incorporated into major requirements or may be obtained through a portion of the General Education requirements.

<sup>3</sup>This principle does not necessarily call for establishing cognate requirements in related disciplines. The principle can be implemented by appropriate interdisciplinary emphases within major courses.

<sup>4</sup>Such opportunities for active forms of service provided by the major may be either curricular (including a rigorous reflective component leading to academic credit) or cocurricular. In either case, such opportunities should generally be elective for the student rather than a part of major requirements.

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the capstone of this progression, each major should require a course designed to implement a number of the following categories noted above—upper-level writing intensive course, independent creative project, philosophical and ethical assumptions, integration of the major with the Christian faith, relationship between the major and other academic disciplines, and active expression of service.

## 1.07 PARAMETERS FOR THE COLLEGE CURRICULUM

1.07.01 A total of 123 credits [Revised 4/19/05, Community of Educators Senate] shall be required for graduation, normally distributed as follows:

General Education	50-56
Unrestricted Electives	12-48 <sup>5</sup>
Major Requirements	30-60

In cases where external accreditation/certification constraints require more than 60 major credits, exceptions to the above distribution may be proposed to the Curriculum Committee, in accordance with the guidelines noted in Section 1.07.06.<sup>6</sup>

1.07.02 The number of credits that can be taken in a single discipline toward meeting the requirements of a disciplinary major shall range between 27 and 48. A disciplinary major may have cognate requirements, in related fields, provided the total requirements do not exceed 60 credits (see Section 1.07.08 for parameters for interdisciplinary majors).<sup>7</sup>

1.07.03 A major program may not expand beyond 60 credits by requiring students to take specific General Education courses in addition to a major program or as prerequisites to a major program. However, if a course that meets General Education requirements also meets major requirements, it may be used to fill requirements for both General Education and the major and will therefore free a corresponding number of additional unrestricted elective hours.

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<sup>5</sup>In cases where a student elects a second major or elects to pursue secondary education certification to teach in the subject matter of his/her major, the requirements for the second major or the secondary education certification requirements shall be considered his/her choice for using unrestricted electives.

<sup>6</sup>Such requests for exceptions may include a request for total requirements being greater than 123 credits in light of external accreditation/certification constraints.

<sup>7</sup>The discipline designation for a given course shall be determined by the prefix to the course number (e.g., PSY 226 is a Psychology course). A course may be cross-listed in more than one department (e.g., PSY 226 Social Psychology may also be listed as SOC 226 Social Psychology) provided the following two conditions are satisfied:

- a. The content of the course qualifies it as a legitimate self-standing course in either discipline.
- b. Students majoring in either discipline can take the course to meet major requirements in the discipline, independent of the disciplinary specialization of the faculty member teaching the course.

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- 1.07.04 Each department shall be encouraged to offer at least one minor of 18 to 24 credits suitable to students majoring in other fields. The minor may be discipline specific or may be a thematic minor. A thematic minor shall require at least six credits in each of three disciplines.
- No student is required by the College to have a minor. However, a major program may require a minor as part of the 30 to 60 credits required for the major. If that is not the case, then a student's election of a minor shall be considered a chosen use of unrestricted electives.
  - A disciplinary minor must be taken in another discipline. A thematic minor may be taken in the same department as the student's major, provided that no more than six credits required for the minor have the same disciplinary designation as the major.
- 1.07.05 The requirements for a given disciplinary major shall have a significant upper-level component to ensure in-depth study, in accordance with the following guidelines:
- A course may be designated "upper level" (and given a 300 or 400 level designation) if it satisfies at least one of the following two conditions: (1) its content presupposes exposure to the content of a prior course at the lower level (100 or 200), or (2) the course's rigor and level of expectation for student work and performance is significantly greater than for lower-level courses.
  - The total major requirements for each disciplinary major shall include at least 18 credits of upper-level courses.
- 1.07.06 In cases where external accreditation/certification constraints require more than 60 major credits, a department may petition the Curriculum Committee to transfer a portion or all of the unrestricted elective credits to major requirements.
- These potentially transferable unrestricted electives include the 12 unrestricted elective credits prescribed in Section 1.07.01 in addition to any unrestricted elective credits freed up by the overlap of General Education requirements with major requirements, as per Section 1.07.03. (For example, if there are nine credits of overlap between General Education requirements and major requirements, the potential transfer of unrestricted electives could allow for a major as large as  $60 + 9 + 12 = 81$  credits.)
  - For any program where external accreditation/certification expectations must be addressed, total requirements for graduation may exceed 123 hours of study, but should be accessible in eight semesters of study.
  - Petitions for the above purpose will be reviewed by the Curriculum Committee.
  - Programs which offer Discipline Specific Degrees may accommodate changes and/or reductions in the General Education requirements for that degree, according to the guidelines specified in the following parameter.
- 1.07.07 Modifications in General Education requirements for Discipline Specific Degrees should be accommodated according to the following guidelines:
- Foundational Assumption.** As a liberal arts college which includes a limited number of professional degree programs, we recognize the need to allow for

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curricular structures which accommodate both the liberal education of students and the standards set forth by external accrediting associations.

- b. **Definition of “Discipline Specific Degree.”** Discipline Specific Degrees include programs of study which (1) are based on curricula which provide for the education of students in specifically defined professional/technical areas, and (2) are acknowledged as such through the awarding of a degree specific to the relevant area of study. Discipline Specific Degrees do not include programs of study which reflect external accrediting or certification standards but award a straight B.A. or B.S. Current Discipline Specific Degrees offered at the College include:

Bachelor of Science in Dietetics [B.S.D.]  
Bachelor of Science in Engineering [B.S.E.]  
Bachelor of Science in Music [B.S.M.]  
Bachelor of Science in Nursing [B.S.N.]  
Bachelor of Social Work [B.S.W.]

- c. **Guidelines.** Upon completion of a comprehensive review of requirements for a Discipline Specific Degree curriculum, accommodation in General Education requirements may be requested by the appropriate academic department, in line with the following guidelines:
1. The curriculum for an academic major in a Discipline Specific Degree program should be developed as efficiently as possible, while still engaging a quality degree program. At a minimum, while each of the outcomes stipulated by accrediting agencies should be addressed, each does not need to be directly reflected in the development of an individual course.
  2. Each Discipline Specific Degree program is unique, with specifications and criteria which arise from the respective accrediting standards. As such, each program should be designed in its own right; while one Discipline Specific Degree may require an extensive level of credit hours to successfully satisfy the accrediting association, other Discipline Specific Degrees may not automatically assume that an equivalent number of credit hours is required in their program.
  3. Liberal studies curricula for each Discipline Specific Degree should be based on the objectives, content, and structure of the College’s General Education Curriculum.
  4. Accommodation in General Education requirements should be approached in the following order:
    - (a) through “overlap,” wherein a major requirement fundamentally addresses General Education objectives common to one part of the curriculum;
    - (b) through the elimination of electives, wherein major requirements exceeding the standard number are allowed through the deletion of a corresponding number of elective credits; and
    - (c) through waiver of General Education requirements, wherein a specific requirement not covered elsewhere is deleted due to excessive major requirements.
  5. In cases where waiver of General Education requirements is necessary, these should be accommodated on a major specific basis, in light of (a) the overall major curriculum, and (b) the context within which students in this major are

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likely to be employed. For example: (i) a major which requires six hours of specific course work in the social sciences may not be able to accommodate a course requirement in history; (ii) a service-intensive major should accent parts of the General Education curriculum which facilitate work in this context, such as languages and the social sciences.

6. In no case will waiver be allowed in satisfying the First Year Seminar, Bible, Christian Beliefs, and non-major writing requirements.
  7. When a waiver of more than one General Education requirement is necessary, every effort will be made to distribute the reduction across the various components of this curriculum rather than taking the entire reduction from a single component.
  8. Total requirements for graduation may exceed 123 hours of study, but should be accessible in eight semesters of study.
  9. The curriculum for each Discipline Specific Degree program is proposed by the respective department and approved by the Curriculum Committee and the Faculty.
- d. In cases of majors which are governed by external accreditation/certification constraints and exceed 132 hours but are not a Discipline Specific Degree (see Section 1.07.07a), such majors may petition the Academic Council to be treated as if they were a Discipline Specific Degree program. If the Academic Council concurs, then the guidelines governing Discipline Specific Degrees may be applied (see Section 1.07.07b).

**1.07.08 Interdisciplinary Majors** [Approved 3/22/05, Community of Educators Senate]. Departments may offer interdisciplinary majors in accordance with the following parameters:

- a. Interdisciplinary majors are major programs that combine in-depth study in at least two disciplinary areas that cross departmental lines.
  1. In some instances, the educational focus will be on learning objectives requiring a synthesis of two or more discrete disciplinary areas (e.g., Spanish Business, Boipsychology, Biochemistry, etc.).
  2. In other instances, the educational focus is an issue or theme that can naturally be addressed by a number of disciplines (e.g., Peace and Conflict Studies, Leadership, Women Studies, Cultural Studies, Humanities, etc.).
- b. Substantive credit will be required in at least two disciplines with no less than 12 credit hours in at least one of the contributing disciplines.

## **1.08 COLLEGE-WIDE COCURRICULAR PRINCIPLES**

The following principles are designed to guide the formation of the College cocurriculum so that it is consistent with and supportive of the College's Mission and Identity Statement, Foundational Values and College-Wide Educational Objectives.

**1.08.01** The College's cocurricular program must be informed by a world and life view based on the Christian faith.

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- a. Cocurricular programs will encourage students to apply Christian values to interpersonal relationships, service to others, and competitive and noncompetitive settings.
  - b. Cocurricular programs will expose students to a variety of perspectives, increasing student contacts with institutions and individuals which hold to values different from those espoused by the College. This will be done in a way that does not compromise the basic values of the College.
  - c. Cocurricular programs will encourage an attitude of civility and respect for the image of God in others.
- 1.08.02 The College's cocurricular program must be perceived in holistic, developmental, and progressive terms.
- a. The College's stated educational goals and objectives are the basis on which the cocurriculum is designed.
  - b. The cocurriculum is meant to supplement and broaden developmental opportunities for students in addition to opportunities presented in the classroom.
  - c. The cocurriculum should reflect a progression in terms of expectations for students which is consistent with increasing levels of maturity.
  - d. Cocurricular programs will be designed with sensitivity to individual differences in students. They will encourage participation by students with varying ability levels. Although these programs will recognize excellence, they will not become elitist. A balance must be struck between programs directed at large groups and programs directed at small groups. Support for programs directed at the general student body will not be sacrificed in order to fund programs directed at unusually gifted students.
  - e. Measures will be taken to assess and document student participation in cocurricular programming.
- 1.08.03 Cocurricular participation must balance breadth of participation with depth of participation without compromising academic success.
- a. While the value of in-depth commitment to a cocurricular activity is recognized, students should not become overly focused on one activity to the exclusion of other valuable experiences.
  - b. Except for chapel, residing on campus, and participation in orientation activities, cocurricular participation will be strongly encouraged but not required.
  - c. Failure to maintain minimally acceptable academic standards will result in limitation of participation in cocurricular programs.
- 1.08.04 Students need to make choices in relation to the sorts of cocurricular activities they wish to pursue.
- a. Choosing helps students become active participants in directing their educational process.
  - b. Choosing helps reinforce the intrinsic value of learning.
  - c. Choosing helps inculcate an appreciation of lifelong learning.
  - d. Cocurricular programs will enhance student leadership skills by maintaining an appropriate balance between professional support and student control.

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- 1.08.05 Selected cocurricular programs may have unique concerns.
- Some programs are subject to the demands of off-campus agencies.
  - Some cocurricular programs require extensive training periods, travel time, and funding.
  - Some programs, because of their special connection to the mission or values of the College, will be supported even if the number of participants is minimal.
- 1.08.06 Cocurricular programs should recognize the diversity of the student body and the world in which we live.
- Cocurricular programs should enhance understanding among people with different cultural, racial, ethnic, gender, and religious backgrounds.
  - Cocurricular programs should be inclusive of any particular person or group unless the nature of the activity requires it to be otherwise.
  - Because of the diversity of ages, ethnicity, and gender, some cocurricular programs will be developed or maintained that appeal more to some groups than to others.

### 1.09 PHILOSOPHY OF COLLEGE MINISTRIES

- 1.09.01 **Introduction.** Messiah College is both an institution of higher education and a community of Christian believers. As a community of faith, we seek to create an atmosphere on the campus that encourages truthful worship of God, aids members of the community to mature in their understandings of Christian faith and life, enhances the development of both women and men for leadership in the church, and supports those in need of pastoral care and consolation. We understand these activities to reflect part of the College's mission, wherein we seek to facilitate a holistic vision of student maturity in intellect, character, and faith. Fulfilling the faith-related aspect of this mission requires that the College provide an active religious life on campus, which encompasses instruction, inspiration, consolation, encouragement, and integration.

While accepting certain religious functions, the College does not seek to compete with the work of the local Christian congregations to which the members of the Messiah community belong. Rather, religious life on campus should be organized by the College in a manner which encourages participation in a local Christian church and supports and augments the existing church commitments of the members of the College community. The College will not provide Sunday morning services on campus since such programs might detract from local congregational worship services. When celebrated on campus, Communion will be experienced as part of the church universal and not as an expression of a local congregation or church tradition. Baptism and church membership will be seen as unique to local church ministry.

The Brethren in Christ roots of the College lead us rightly to privilege the Anabaptist, Pietist, and Wesleyan traditions in creating formal programs dealing with the religious life of the campus. The Articles of Faith and Doctrine of the Brethren in Christ Church spell out the doctrinal stance of this blended tradition in greater detail. The College's Statement of Faith, Foundational Values, Educational Objectives, and Community

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Covenant each articulate some of the practical aspects of joining these faith traditions with the academic context. The special responsibility of the College to this particular theological heritage must be held in tension with a simultaneous concern to make persons from a broad range of theological and ecclesial traditions also feel welcomed into the College community. Messiah College is composed of persons from a variety of Christian denominations; the College's ministries opportunities should, accordingly, be marked by an embracing evangelical spirit.

The religious life of the College will be complex and multifaceted. The most distinctive religious activities undertaken by the College are (1) the integration of faith and learning which takes place most directly within the curricular programming of the school, and (2) regularly scheduled chapel services which are organized by the Office of College Ministries. The College also sponsors a range of cocurricular activities and encourages self-organization by students as a means of creating and maintaining a healthy religious life on campus. While some religious activities on campus may be intended to serve the needs or desires of a particular College group, it is assumed that participation in and leadership of campus religious groups and activities will be open to all persons without distinctions of gender, race/ethnicity, or denominational affiliation. The College is committed to the regular evaluation of sponsored religious programming and reserves the right to intervene in unsponsored religious groups and activities should they begin to have a negative impact on the life of the campus. But the College's primary goal is to provide a variety of positive experiences that can help create a campus environment where vital Christian faith can flourish. To this end the College sponsors and/or encourages campus religious activities in several categories, as delineated below.

1.09.02 **Ministries of Worship.** As a body of Christians gathered in an educational setting, the Messiah College community meets periodically to worship God. Worship is both the most appropriate and most holistic response of the creature to the Creator, and it would be difficult to understand how the College could validly claim to be Christian without incorporating worship of God into the programming of the school in some manner. The primary purpose of worship is to honor the triune God. In worship we intentionally direct our mind and spirit to God. Worship also brings us together as a community of equals. Worship takes us out of our assigned roles (as students or faculty or staff) and reminds us that we stand on common ground at the foot of the cross. Furthermore, worship binds us together in a manner that transcends our differences of opinion and attitude. We all seek to worship the one God and in that oneness of focus we find unity within our diversity.

Worship is multidimensional; it entails praise of God, self-examination, confession of sin, prayer, silence, instruction, and catharsis. Primary elements which facilitate each of these aspects of worship include scripture reading, music, prayer, and preaching. Scripture reading is central to worship because it is God's primary revelation to the Church. Music of various styles and from different periods enables our worship to be enriched by both historic and contemporary Christian traditions. Other forms of artistic expression, such as drama and dance, also contribute to our worship of God. Prayer

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offers the opportunity for communication with God. The declaration of the Word through preaching provides worshipers with specific applications of God's word to contemporary life. Instruction through preaching is augmented by other forms of speech such as testimonials and corporate readings.

Some programs of worship on campus are designed for the College community at large, while other worship programs provide a content or approach that is of interest primarily to a subgroup of the campus community. We sponsor corporate worship on the campus because our sense of community ultimately is based on the fact that we worship and seek to serve a God who both stands over us all and undergirds each of our lives.

Because of the diversity of the College community, common worship services are difficult to plan—and no worship format will equally engage everyone in attendance. College-sponsored worship services which are intended for the community-at-large should thereby vary to some degree and should not be tied exclusively to a single worship tradition. The diversity of the College community also requires Messiah College to provide a range of alternative worship services that appeal to different members of the community. The goal here is to make available opportunities for worship so that everyone can attend some services where worship flows naturally for them. Some such alternative worship services are more traditional in nature and others more contemporary; some are charismatic and others more liturgical; some are highly structured and others more spontaneous. Individuals in the College community should find both the larger and smaller contexts for worship to be settings wherein they can approach our common expectations for campus worship.

1.09.03 **Ministries of Faith and Values Education.** As a body of Christians gathered in an educational setting it is also appropriate for the College community to gather in events planned specifically to advance our individual and common understanding of matters related to faith, learning, and living. As in programs of worship, some programs of faith education are designed for the College community at large, while other programs provide a content and approach to learning that is of interest primarily to a subgroup of the campus community wherein participants comprise a smaller segment of the student body.

Programs of faith and values education may be designed in a variety of formats, engaging myriad approaches to learning. Some programs will entail formal inquiry into or discussion of a subject. Others may reflect on experience and be guided primarily by the life-context of one or more participants. Still others may focus on the aesthetic sides of life. In like manner, programs of faith and values education may include a wide variety of topics, including the personal and the corporate, the social and the individual, the local and the international.

On some occasions the College takes care to bring the community together for common programs of faith education. These provide for consideration of and reflection on issues which are relevant to the entire community. At other times, lecture programs, recitals, symposia, and other educational settings are designed to address the interests, needs, and

intellectual and spiritual development of select campus groups. Some programs, for whatever audience, are sponsored by the College at large, while others are sponsored by specific departments or other similar units.

1.09.04

**Ministries of Spiritual Nurture.** The spiritual formation of students will build on the foundation provided by their families and home congregations. In partnership with local churches, Messiah College can and should have a role in nurturing mature Christian spirituality in the lives of students. This kind of nurture should be embodied in the curricular programming of the College where spirituality can be wedded to the larger academic mission of the institution. But programs of nurture should also be part of the co-curricular life of the school relatively independent of what takes place in the classroom, though certainly not in opposition to what takes place in the classroom. Both approaches support the foundational values of Messiah College relative to the concern for unity of faith, learning, and life.

Two values need to be balanced in all programs of spiritual nurture at Messiah College: (1) respect for the spiritual individuality of each student, and (2) attention to the interpersonal dimensions of Christian spirituality. Without an appropriate balance of these two values—the individual and the group—spiritual nurture can become either unhealthfully individualistic or suffocatingly judgmental and oppressive. The Gospel invites us to be reconciled with God as individuals but simultaneously invites us to be reconciled with other persons (and indeed with all of creation). The maturity of faith into which we seek to nurture students is thus one where the personal and social exist side by side. The personal component of spirituality also is holistic, including the responsibility to manifest Christian love in addressing social needs in society.

Spiritual nurture at Messiah College also will take cognizance of the diversity of the College community of faith. This includes differences of denominational allegiance, theological orientation, predispositions of piety, and modes of communication. Programs will simultaneously fit the different spiritual personalities of our students and help open lines of civil and truthful conversation between those different approaches to faith. Christian maturity entails both the deepening of personal convictions and an enlarged ability to respect the faith commitments of others.

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- 1.09.05 **Ministries of Pastoral Care.** As in other areas of campus religious life, the College should actively encourage and facilitate involvement in local congregations and/or home churches in order to provide for the pastoral care of individuals within the campus community. While working in concert with local churches, however, the College may attempt to address needs of the community and provide limited pastoral care as appropriate for members of the student body.

Pastoral care is best defined as a caring “presence” by those given pastoral responsibility to provide spiritual care for individuals within the campus community. The very term pastoral connotes servant leadership and is best modeled by example. While programming should be inclusive and target the entire campus population, it must also be individualized to encourage the development of each person as a being created and loved by God. At times, efforts will need to focus on encouragement to achieve God’s purposes, to be restored to a vital relationship with Christ, or to grow towards Christian maturity. At other times, efforts will be needed to challenge members of the community to be reconciled to one another and to God’s created world to achieve the potential of the campus community. On some occasions, efforts of pastoral care will need to be focused on those who struggle in how to identify with the campus community. Programs of pastoral care must intentionally intersect with opportunities provided by all other aspects of campus religious life. In addition, programs of pastoral care should be aimed at long term reconciliation and restoration of the whole individual to God, to one’s self, and to the diverse community of Christian faith.

Pastoral counseling should integrate faith with the spiritual counsel provided to students and staff. Pastoral counseling should be viewed holistically as care for each person of the campus community and should be provided cooperatively with services of the Counseling Center. Pastoral counseling should always seek to integrate its efforts with the goals of the institution and opportunities offered through academic and cocurricular programming. A vital part of the pastoral leadership is to help educate others to provide Christian counsel and facilitate referral to proper resources both on and off campus.

- 1.09.06 **Ministries of Witness and Service.** Much of the religious life on campus is devoted to worship, nurture, and pastoral care—the “journey inward.” To be complete, faith must include a “journey outward” to encounter the world in ministries of evangelism and service. This witness and service is rooted in our common calling as Christians to be ministers of the Gospel in word and deed wherever we go and whatever we do. It is also rooted in humanitarian concern for the world and the tradition of community service in liberal arts colleges.

The worship, education, nurture, and pastoral care functions of religious life on campus help equip students to “act as servants in the world.” All of these activities should inspire students toward witness and service, give them the biblical and spiritual foundations for witness and service, develop an ethic of service, and provide opportunities to report and celebrate witness and service activities. While much of what happens at Messiah College can rightly be labeled “preparation for witness and service,” these activities are designed

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to contribute to needs in the local community and around the world. There is particular emphasis on encouraging involvement and leadership by both men and women in witness and service activities. Students learn in order to minister more effectively; students also learn by doing ministry.

Messiah College supports and encourages students to become actively involved in witness and service on campus, in the local community, and around the world. These activities will include evangelism, worship, and teaching, which emphasizes articulate witness, the verbal telling of the Gospel story and calling persons to a faith commitment and to growth in the Christian faith. Messiah College also supports and encourages activities of Christian service which emphasize deeds of caring, social action, social change, peace, justice, reconciliation, and social critique. The wholeness of the Gospel is demonstrated when the church in its variety of specific ministries includes all of these components, word and deed, even though specific ministries will often concentrate on one particular aspect. When done in the name of Christ, deeds of service are Good News as are words of evangelism. Both deeds and words witness to the love of God for the world and are signs of the Kingdom of God.

Both the style and the content of acts of witness and service are important. Messiah College supports ministries that emphasize dialogue, listening, reciprocity, mutuality and the building of long-term relationships. Witness and service is done with an appropriate cultural sensitivity and high regard for the personhood of individuals with whom we may work. Neither witness nor service should ever be forced upon someone. The College will emphasize working with established church-related ministries. In addition, it will develop and administer programs in areas which do not duplicate established ministries and will work with programs that work with human needs but are not church-related.

### **1.10 STATEMENT ON INCLUSIVE LANGUAGE** [Adopted 4/20/04, Community of Educators Senate]

#### **1.10.01 Rationale**

- a. In its statement of Foundational Values, Messiah College recognizes the importance of the person, affirming that “every person is to be respected and valued . . . because each person is created in the image of God.” Divinely created and sharing equally in God’s design, each human is worthy of respect and honor, regardless of characteristics including but not limited to gender, race, ethnicity, national origin, religion, age, ability, or marital or parental. As an expression of that conviction and in recognition of God’s gift of love to each of us, inclusive language should be used in all levels and forms of communication at the College in reference to human beings.
- b. Further, the College’s Foundational Values affirm that “every person must be responsible in their pursuit of truth.” Every member of this educational Christian community—teacher and learner; scholar and thinker; faculty, staff, and student—should uphold the pursuit of truth, using language that seeks to avoid false

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assumptions and inaccurate or negative stereotypes, biases, or prejudices. We uphold the use of communication that reflects a high ethical standard of truth-seeking and scholarship by avoiding misrepresentation or discrimination of any kind. As an expression of that commitment to truth, inclusive language is used to achieve clarity by neither rendering certain people invisible nor misrepresenting by overemphasizing or generalizing traits of individuals or groups.

- c. Language, as a means of signifying and communicating, is not static or value-free. It is, by its very nature, fluid and dynamic. Thus, patterns and significance of language evolve as culture and ethos change. Language is a powerful means of not only reflecting culture but also constructing and reinforcing beliefs and biases. It describes reality, but it also shapes reality. The use of inclusive language provides a means of positively influencing the social environment by contributing to the sense of worth, empowerment, freedom, and ability of all human beings. At Messiah, it thereby has a positive impact on campus climate, allowing all members of the community to function in an environment of equal opportunity and expectation.
- d. Because of our Christian frame of reference and in recognition of the ways that language shapes as well as reflects culture, Messiah College has a particular responsibility to assure that language is used in ways that do not exclude members of the community or distort the significance of contributions made by all persons to our historical and present-day experience. Through our communication and use of language, greater sensitivity motivated by love becomes the norm.
- e. In sum, Messiah College is a Christian community of divinely created beings informed by God's love and pursuing truth in every endeavor. We are committed to the use of inclusive language as a means of reflecting our Christian commitment and responsibility as we serve as a creative and liberating force in the world.

### 1.10.02 **Policy**

1.10.02.01 Definition of Inclusive Language. Inclusive language is written or verbal communication that accurately reflects and affirms the presence, role, status, and value of all members of society by trying to avoid language that excludes certain groups of individuals or that distorts the role or value of those individuals in the community.

1.10.02.01.01 *Forms of Exclusive or Discriminatory Language.* Improper language usage can lead to various forms of blatant inaccuracy and discrimination. Inclusive language seeks to remedy forms of linguistic discrimination. (N.B. For a person who is not part of the excluded or affected group, it is difficult to perceive the discriminatory nature of his or her language and thus requires extra sensitivity and receptiveness.) The following illustrate examples of linguistic discrimination:

- a. *Invisibility* occurs when certain phrases exclude or ignore a person or group (e.g., using "he" to mean people of either gender). Inclusive language acknowledges the presence of such unrepresented persons or groups.
- b. *Extra visibility* occurs when a personal characteristic irrelevant to the context is emphasized, making the individual or group seem out of the norm (e.g., "blind singer" or "Chinese doctor" rather than simply "singer" or "doctor" when the

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modifier to the subject has no bearing on the topic discussed). Inclusive language refuses to place extra emphasis on irrelevant differences.

- c. *Trivialization* occurs when certain phrases unnecessarily devalue or denigrate the actions, activities, and occupations of a person or group (e.g., “even a woman can do it”). Inclusive language avoids the belittlement of individuals and groups.
- d. *Stereotyping* occurs when oversimplified and overgeneralized labels are applied to a person or group, thereby denying individuality (e.g., “African-Americans are good dancers”). Inclusive language refuses to limit or pigeonhole any individual or group.
- e. *Imposed labeling* occurs when individuals or groups (often minority or less powerful groups) have a name or term given to them by another individual or group (e.g., Euro-Americans historically called Americans of African heritage “Negroes” but that group’s generally preferred name for themselves is “African-Americans”). Inclusive language avoids the use of such labels or allows the group to define themselves. It is important to be aware of and honor the way a group prefers to be named. It must be recognized that sometimes particular groups’ preferences and labels change or are in flux and one specific appellation may not be embraced as the norm.

1.10.02.02 Policy Statement. Messiah College calls for all members of the College community to be informed and intentional about the use of inclusive language. Further, Messiah College expects members of the College community to use inclusive language in official written and oral communication intended for internal and external audiences. For some, this requires an intentional shift from habitual usage; grace should be exercised as community members conscientiously try to adhere to the policy. This policy should be understood within the context of the basic tenets of academic freedom, and is a complement to, rather than an infringement of, the College’s policy on Academic Freedom (*Community of Educators Handbook* 6.22.01).

1.10.02.03 Specific Application of Policy

- a. *College employees, staff, and offices* employ inclusive language in all forms of official communication, including but not limited to press releases, published materials, community addresses, campus-wide communications, and interoffice memos.
- b. *Faculty* use inclusive language in classroom discourse, in syllabi, in public lectures and interviews. Faculty members have a responsibility to demonstrate and reinforce inclusivity in their interactions with students as well as in their assessment of student writing and choice of course materials.
- c. *Students* employ inclusive language in their academic activities, including classroom discourse and writing assignments. In addition, students use inclusive language in their cocurricular endeavors (e.g. student publications, activities sponsored by student organizations).
- d. *Historical and/or non-inclusive texts.* As part of the academic enterprise, a wide variety of texts is encountered, representing a diversity of perspectives and contexts. When non-inclusive texts are used, it is expected that the originator’s context will be indicated and, when possible and appropriate, that context will be discussed.

1.10.02.04 Responsibility for Implementation. All employees and students will be apprized of this Policy upon joining the Messiah College community. Initially, the Director of Human

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Resources, the Assistant Dean/Director for Faculty Development, and the Vice Provost/Dean of Students will be responsible for communication of this Policy. Subsequently, it is the responsibility of the appropriate Administrators, including Department Chairs and Supervisors, to encourage adherence to this Policy.

- a. This Policy is included in all First-Year Seminar syllabi, per the First-Year Seminar parameters established by the General Education Committee. Further, faculty are encouraged to include it in all other syllabi.
- b. Further, ongoing education (at least annually) in the use of inclusive language will be the responsibility of the Director of Human Resources, the Assistant Dean/Director for Faculty Development, and the Vice Provost/Dean of Students, and Director of Writing, in collaboration with the Gender Concerns Committee, Micah Partnership, and Office of Disability Services.
- c. When a party is offended by breach of this policy, the offended party is encouraged to act in accordance with Matthew 18:15-16 by seeking informal resolution. For instances in which informal resolution is unsuccessful or inappropriate, the grievance procedures established by the College (for employees, in the General Procedural Guidelines for Grievances; Employee *Policy and Procedure Manual*, 1.24.01); for students, the “College Discipline Procedures” outlined in the *Student Handbook* should be implemented. Grace and understanding should be exercised in the application of this policy, allowing persons to change from traditional, habitual language patterns toward inclusive ones.

1.10.02.05 Annual Reporting. To enable the Committee to assess campus climate and to address perceived problems, at the end of each year, the Gender Concerns Committee will solicit and collect reports on breaches of this policy. These reports describe in general terms (but omits names and identifying details) each incident reported to them and the disposition of each.

1.10.02.06 Consultants. Useful contacts and consultants when questions or difficulties arise regarding use of inclusive or exclusive language include:

- a. Director of Human Resources
- b. Chair, Gender Concerns Committee
- c. Associate Dean for Multicultural Programs
- d. Director of Writing
- e. Director of Disability Services