DIVERSITY PLAN:
MESSIAH COLLEGE FOUNDATIONS

Our commitment to diversity at Messiah College is centered in our mission "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." Nurturing individuals to be servants, leaders, and reconcilers in the 21st century requires both an appreciation for and an ability to engage difference in light of the larger aim for wholeness in our world. Thus, engaging diversity is essential to fulfilling our educational mission. Toward this end, our commitment to diversity rests on two broad and interdependent foundations—our commitments to Christian faithfulness and academic excellence.

Christian Faithfulness

As a Christian institution, we take seriously the lessons of Scripture as the impetus for our diversity commitment. The Hebrew Scriptures and the New Testament illustrate the stories of persons and communities reconciled with God as well as with each other.

God's Work in Creation. The theological notion of the *imago dei* grounds our commitment to diversity. In Genesis One, God "created humanity in God's own image" and declares this creation to be "very good." Each individual has value because "each person is created in the image of God."[1] Celebrating the goodness of creation includes appreciating diversity precisely because each and every person reflects the magnificence of God.

Reclaiming the truth that all people reflect the image of God enhances not only our understanding of each individual's worth but also contributes to the wholeness of humanity.[2] Some aspects of our collective humanity have been silenced alongside the voices of the oppressed. Faithfully engaging diversity broadens our perspective not only of those who have been oppressed but also to all whose view of humanity has been distorted in our broken world. These distortions harm not only those oppressed as a result of race, ethnicity, nationality, gender, disability, and socioeconomic class but also those privileged by the same categories.

God's Vision for Community. We understand the church to be the "body of Christ."[3] We realize the body has many different parts which are all essential to the whole. As the body of Christ, 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…"[4] As a Christian community, we are called to be compassionate toward – to suffer with – those who have been disadvantaged by prejudice and systemic oppression. We are called to counsel each other toward wholeness in our attitudes and relationships, including correcting the distorted views of others and ourselves that we have inherited from an unjust society.

The "ultimate goal of every Christian community should be to help us live more faithfully as disciples of Christ."[5] Jesus Christ is our model for addressing inequity in the church and in the world. In

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[1] Messiah College. "Foundational Values," *College Catalog*. (Grantham, PA. Messiah College, 2010): 6-7.
[2] Anne Carr. "The New Vision of Feminist Theology: Method." In *Freeing Theology: The Essentials of Theology in Feminist Perspective,* ed. Catherine Mowry LaCugna, (New York, NY: HarperCollins, 1993): 5-30.
[3] Douglas Jacobsen and Rodney Sawatsky. *Gracious Christianity*: *Living the Love We Profess.* (Grand Rapids, M: Baker Academic, 2006).
[4] Messiah College. "Foundational Values," *College Catalog*. (Grantham, PA. Messiah College, 2010): 6-7.
[5] Ibid.

Christ, God has taken the initiative to dismantle the barriers that humans have used to separate. Speaking to the divisions between the Greeks and Jewish people that plagued the early church, the Letter to the Ephesians 2:14 affirms that Jesus Christ "has broken down the dividing wall, that is, the hostility between us." In Colossian 3:10-11, the Gospel message declares that as "we are renewed in knowledge" according to the image of our creator and that such renewal is realized in the conviction that "there is no longer Greek and Jew…but Christ is all, and in all." As a Christian community, we are called to dismantle walls of prejudice and oppression and be agents of healing in our broken world.

Practicing God's Ministry of Reconciliation. Central to the Gospel is reconciling individuals with God and each other.[6] Reconciliation implies an "ethic of repairing the world"; this ethic of repair involves the intentional and demanding work of dismantling systems and practices that dehumanize and "perpetuate suffering and brokenness in relationships" together with the reconstruction of new structures and practices that are "informed by a radical submission to God's call for love, justice, and righteousness."[7]

The Prophets of the Old Testament repeatedly call us to labor on behalf of justice. We are to let "justice roll on like a river" (Amos 5:24). The Lord requires us "to act justly, and to love mercy and to walk humbly with our God" (Micah 6:8). These prophetic Scriptures beckon us to engage fully in the struggle for justice, which includes the hard work of correcting individual attitudes as well as dismantling social structures that perpetuate misunderstanding and oppression. Restoring justice involves actively building bridges of understanding and wholeness.

According to 2 Corinthians 5:17-19, God calls us to be the ministers of reconciliation in both the personal and social realms: "So if anyone is in Christ, there is a new creation: everything old has passed away; see everything has become new! All this from God, who reconciled us to himself through Christ and has given us the ministry of reconciliation." We are called to be vessels of reconciliation with the full understanding that our calling requires personal sacrifice. Confident of our calling, however, we seek to build bridges of understanding across chasms of prejudice and oppression. Where injustice has distorted perspectives and relationships, caused suffering and pain, we endeavor to bring healing in ways that restore the dignity of each person and renew the shalom of our community.

Practicing God's ministry of reconciliation is inextricably linked with God's call to justice. God has called us to "share the redeeming Gospel of Jesus with those around us, to build bridges of understanding and peace across dividing lines" and "to work for justice, wherever injustice pervades."[8] As John W. De Gruchy asserts, reconciliation finds its fullest expression in the "restoration of justice, whether that has to do with our justification by God, the renewal of interpersonal relations, or the transformation of society."[9] As N.T. Wright affirms, "those who follow Jesus are committed, as he taught us to pray, to God's will being done 'on earth as it is in heaven.' And that means that God's passion for justice must become ours, too."[10]

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[6]Ibid.

[7]Lawrence Burnley, Eldon Fry, Douglas Jacobsen, Kim Phipps, and David Weaver-Zercher. "Educational Commitment to Reconciliation," (Grantham, PA: Messiah College, 2009): 2.

[8]Messiah College. "Foundational Values," *College Catalog*. (Grantham, PA. Messiah College, 2010): 6-7.

[9] John W. De Gruchy. *Reconciliation: Restoring Justice*. (Minneapolis, MN: Fortress Press, 2002): 2.

[10]N.T. Wright. *Simply Christian, Why Christianity Makes Sense*. (San Francisco, CA: HarperSan Francisco, 2006).

Academic Excellence

As an institution of higher learning, Messiah College takes seriously its commitment to academic excellence. An academically excellent institution intentionally acts to fulfill its mission, including advancing mission in light of social, historical, and cultural context. Essentially, academic excellence demands that we know who we are and comprehend our distinctive contribution to the world. Excellence further suggests that we focus resources and energies around this specific mission. Teaching students to be "servants, leaders, and reconcilers" in our world today is central to our mission and dictates our vision for academic excellence.

Academic excellence necessitates inclusiveness. An educational institution cannot truly be excellent if it does not draw upon the full range of humanity. Moreover, how colleges address diversity is a matter of educational significance.[11] The notion of inclusive excellence speaks to the reality that diversity is central to educational quality. Inclusive excellence is an "active, intentional, and ongoing engagement with diversity" in interpersonal relationships, in the curriculum, in the cocurriculum, and in the communities with which individuals may connect."[12] Inclusive excellence describes an institutional environment that "links diversity and excellence by intentionally engaging diversity for the educational benefit of all students"[13.]

Education for Holistic Development. Inclusive excellence involves offering an educational program that meaningfully engages diversity as an intellectual and interpersonal phenomenon. We must engage diversity in ways that increase "awareness, content knowledge, cognitive sophistication, and empathic understanding of the complex ways individuals interact within systems and institutions".[14] This means preparing students to fully engage the world in which they will live. In this world, individuals will interact with a wide array of local and global communities and experience abundant connections to diverse intellectual, social, cultural, economic, and geographical contexts. We must, then, prepare graduates who can successfully navigate this global diversity, including critical engagement of its inequities in order to become agents of reconciliation in our world.

Another aspect of holistic development is intercultural competency, which is achieved by first comprehending the influence of one's own social context and nurturing a sense of humility. This self-understanding provides a foundation from which to understand the culture of others as well as gain appreciation for the role of the social context in shaping the other's identity and experience. As such, intercultural competency serves the common good. Toward this end, Martha Nussbaum argues that education must not only "promote the human development of students" but also must "promote in students an understanding of the goals of human development for all."[15] Students must not only mature intellectually, socially, and spiritually but also must be nurtured in the conviction that all human beings have the capacity for growth and contribution to the world.

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[11]Mitchell J. Chang. "Preservation or Transformation: Where's the Real Educational Discourse on Diversity?"*The Review of Higher Education* 25:2. (Winter 2002): 125-140.

[12]Association of American Colleges and Universities, "Making Excellence Inclusive," http://www.aacu.org/inclusive_excellence/index.cfm.

[13]Carmen Coustaut. "A Vision for Diversity: A Vision for Excellence." *All Things Academic* 8:2. (September 2007):4.

[14] Association of American Colleges and Universities, "Making Excellence Inclusive," http://www.aacu.org/inclusive_excellence/index.cfm.

[15]Martha Nussbaum, "Education for Profit, Education for Freedom." *Liberal Education*. (Summer 2009): 8.

As an extension of this commitment to holistic development, inclusive excellence is "attentive to the cultural differences learners bring to the educational experience and that enhance the enterprise."[16] ***Diversity is an asset in the educational community that can and must be engaged in the learning process.*** Individual differences (e.g. learning styles and life experiences) and group/social differences (e.g., gender, race/ethnicity, nationality, religious affiliation, socioeconomic class, ability status, and country of origin) are part of our identities. We do not discard our group affiliations or the social contexts that have shaped us when we enter the learning environment. If education is to draw out the fullness of human potential, the full range of each person's distinctiveness must be engaged. Inclusive excellence is attentive to individual differences, but extends beyond the individual to the community itself.

A Community of Hospitality. Inclusive excellence fully engages and transforms the community and its members. Inclusive excellence pursues a "welcoming community" that engages diversity on behalf of each student's education as well as organizational learning. Within and beyond the educational program, the ethos and environment of the institution itself must reflect hospitality to diversity.

Hospitality means being attentive to demographics of the community. The composition of the college community impacts its ability to deliver an excellent education. The relationship between demographic composition and learning outcomes is significant; there is a clear correlation between the educational potential of an institution and the diverse composition of its student body, faculty, administrators, and staff. Students are more likely to engage with individuals from different backgrounds in proportion to the compositional diversity of the college campus.[17] When we have student and educator demographics that reflect the diverse world with which God has entrusted us, the learning community is strengthened. Indeed, demographics matter. Compositional diversity matters not only to personal relationships but also to intellectual engagement.

The composition of a community in terms of diversity impacts the achievement of learning outcomes for *all* members of the campus community. Increasing compositional diversity leads to a "broader collection of thoughts, ideas, and opinions held by the student body" and this, in turn, increases the likelihood that each and every student will engage a "wider range of perspectives on a particular issue."[18] We all have something to lose when diversity is not present; we all have something important to gain when diversity is present and fully engaged in the learning process. Students learn better in the presence of diversity, among their peers, in the faculty, and in academic content; diversity equips students to engage a variety of perspectives.

Education for Transformation. Our educational mission demands that we equip students with the requisite abilities and attitudes to fulfill their responsibilities as servants, leaders, and reconcilers in a diverse world. Fulfilling this vision depends upon educators who not only comprehend the individual and community implications of diversity but who are also well equipped to prepare and deliver academic content that helps students discern and act. Students must learn to see the world as it is, with all of its flaws, and to understand the conditions that have led to inequity. At the same time, an education for transformation teaches students to see the world for what it can become and to respond as people of

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[16]Jeff Milem, Mitchell J. Chang, and Anthony L. Antonio. *Making Diversity Work on Campus: A Research-Based Perspective*. (Washington D.C.: American Association of Colleges and Universities, 2005): vi.

[17] Mitchell J. Chang. "Does Racial Diversity Matter? "The educational impact of a racially diverse undergraduate population." *Journal of College Student Development 40(4)*. (1999): 377-95.

[18]Milem, Chang, and Antonio, (2005): 7.

hope. Ultimately, students must be taught to see their own gifts and potential to be change-agents that help bend the "arc of the moral universe towards justice."[19]

Inclusive excellence as an educational construct emphasizes that all students benefit from engaging diversity. These benefits are evident in more whole human relationships and deeper intellectual engagement. Engaging diversity equips graduates to be agents of renewal in our society and, in doing so, advances our institutional mission.

Engaging Diversity: Our Christian and Educational Calling

Diversity is both a theological and educational mandate. Fulfilling our educational mission in the 21st century requires us to engage diversity in a manner that fully prepares students for "service, leadership, and reconciliation" in church and society. Our commitments to Christian faithfulness and academic excellence provide inspiration for the challenging work of reconciliation and justice. Taken together, our theological and academic commitments compel us to better understand diversity itself and to equip students to recognize injustice and be agents of transformation.

While essential to fulfilling our mission, diversity must also be understood within our institutional context. Inclusive excellence and reconciliation are extensions of our mission but are also properly understood in light of our mission and identity. As a particular Christian academic community, Messiah does not equally affirm all beliefs or behaviors. All educators and administrators are expected to affirm the Apostle's Creed and to abide by the Community Covenant. To affirm inclusive excellence at Messiah College does not mean acceptance of all differences. While our educational objectives call for "gaining an appreciation for cultural and ethnic diversity"[20] and acting in ways that "respect gender, cultural, and ethnic diversity,"[21] they also call for the evaluation of cultural values and ethical traditions in light of the biblical witness. Similarly, while we encourage understanding of and engagement with diverse religious perspectives, all employees are expected to affirm basic Christian convictions. To be faithful to our mission, diverse perspectives and traditions must be understood in the context of Messiah College's distinct identity and mission.

Ultimately, our mission and identity help us to realize that diversity is not an end in and of itself. Rather, it is a means to intellectual, social, and spiritual renewal for individuals, communities, and society. Diversity is a crucial aspect of our educational commitment to holistic development and personal transformation. Diversity is also necessary to shaping a powerful learning environment that enlarges student capacity for critical thinking and cognitive complexity. Simultaneously, diversity is part of our response to the gospel; it is a means to becoming a reconciled community. Diversity is part of what it means to celebrate the goodness of God's creation and to renew our understanding of the reality that all of humanity reflects the signature of God. Engaging diversity is an avenue to realizing God's vision for the body of Christ in our world. The Christian community is called to practice the ministry of reconciliation by breaking down walls that separate and healing the brokenness of creation; the hope of this ministry is that the Christian community will come together as a new creation and, in doing so, offer a radical model for the world. As we consider the foundations of our diversity work and

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[19] Martin Luther King Jr. *Letter from Birmingham Jail* (1963). The Martin Luther King, Jr. Research and Education Institute. http://mlk-kpp01.stanford.edu/index.php/resources/article/annotated_letter_from_birmingham/
[20] Messiah College. "College-Wide Educational Objectives," *College Catalog*. (Grantham, PA. Messiah College, 2010).
[21] Ibid.

commit ourselves to what is required to fulfill our calling as a distinct Christian academic community, may we remain ever mindful of these ultimate aims and our hope for future.

Managing the Plan

The Diversity Plan falls under purview of the College Council (primary responsibility) and the Community of Educators Senate. The Special Assistant to the President and Provost for Diversity Affairs (SAPPDA) and the Diversity Committee provide ongoing oversight for the implementation of the plan. This includes monitoring implementation, developing modified annual plans as necessary, and assessment of the plan.

The proposed plan is designed to be a three-year plan. The Diversity Committee has the responsibility of recommending to the College Council a timeline and protocol for any extension of the current plan and the timeline and protocol for the initiation of future versions of Messiah's Diversity Plan.

THEME ONE: Institutional Commitment

To systematize a mission-driven commitment to inclusive excellence and reconciliation.

Goal One: **To develop governance and organizational structures that ensure long-term sustainability of the goals of the Diversity Strategic Plan (DSP).**

1.1.1   Create a Diversity Committee that will have primary responsibility to coordinate, monitor and report annually on implementation of the DSP; assess current committees and offices that focus on diversity issues and consider how these current committees and other possible committees relate in light of the creation of the Diversity Committee.

- Accountable – President and Provost
- Implementation – Special Assistant to the President and Provost for Diversity Affairs (SAPPDA) and Provost in consultation with current standing committees and offices.
- Governance path – SAPPDA and Provost → President's Cabinet → Provost's Cabinet → COE Senate → College Council.
- Implementation Timetable – Work will begin in Spring 2011 and the committee should be implemented in Fall 2011.
- Desired Outcome – The committee structure will be in place and functioning.

1.1.2   Establish voice and expertise related to diversity at the President's Cabinet level and the Board of Trustees

- Accountable – President
- Implementation – President
- Implementation Timetable: Spring 2011; ongoing
- Desired Outcome – There will be voice and expertise at the Cabinet level and the Board of Trustees

Goal Two: **To adopt accountability measures that ensure implementation, ongoing outcomes and revision of the DSP.**

1.2.1   Diversity Committee submits an annual report to the President's Cabinet, College Council and the Community of Educators on progress toward meeting DSP goals and recommends an annual implementation plan.

- Accountable – SAPPDA
- Implementation – Diversity Committee
- Governance Path – Diversity Committee → COE Senate and College Council
- Implementation Timetable – Spring 2011 and each subsequent spring.
- Desired Outcome – Annual reports and recommendations will take place as scheduled.

1.2.2   Develop a plan for assessing the effectiveness of the DSP for achieving the stated themes and goals.

- Accountable – President and Provost

- Implementation – SAPPDA and DC
- Implementation Timetable – Spring 2011
- Desired Outcome – The plan will be in place and administered

1.2.3   Analyze, interpret, and synthesize data from national (e.g. National Society for the Study of Education, NSSE) and statewide (e.g. Association of Independent Colleges and Universities of Pennsylvania, AICUP) survey data relating to inclusive excellence and reconciliation; and incorporate this data into the College's institutional effectiveness/program review process.
- Accountable – Assistant Provost/Dean of Curriculum
- Implementation – Assistant Director of Institutional Research
- Implementation Timetable – Spring 2011; ongoing
- Desired Outcome – The data will be collected and incorporated in the Outcome plans of organizational units.

Goal Three: To develop sustainable financial practice to support the Diversity Strategic Plan.
1.3.1   Action steps in the approved DSP will be incorporated in the annual budget and the multi-year financial forecast
- Accountable – President's Cabinet and College Council
- Implementation – Provost, SAPPDA and Vice President for Finance will assess the plan annually to determine projected costs and make recommendations to College Council.
- Implementation Timetable – Budget impact will be reviewed annually.
- Desired Outcome – The College's annual budget and financial forecast will address the goals of the Diversity Plan.

1.3.2   The Development Office develops strategic and tactical plans for meeting diversity initiatives as identified in the Colleges strategic planning.
- Accountable – President and Vice President for Advancement
- Implementation – Director of Development in consultation with SAPPDA.
- Implementation Timetable – Ongoing
- Desired Outcome – New resources will be obtained to fund and enhance diversity initiatives.

Goal Four: To adopt strategies that enhance the College's visible and ongoing commitment to inclusive excellence and reconciliation.
1.4.1   Develop and implement a plan to ensure that the College's commitment to inclusive excellence is communicated in external and internal communication, which includes a protocol for reviewing web-based and print media to ensure appropriate representation of the College's commitment to inclusive excellence and reconciliation.
- Accountable – Vice President for Advancement
- Implementation –Director of Marketing in consultation with SAPPDA.
- Governance path – Review by Diversity Committee with final approval by President's Cabinet
- Implementation Timetable – Work will begin in Spring 2011 and be completed in Fall 2011.

- Desired Outcome – The plan and protocol will be developed and implemented.

1.4.2   Develop and implement a protocol to ensure that the College's commitment to inclusive excellence and reconciliation is evident in School and College-wide conferences and lectureships
- Accountable – President
- Implementation – The Events and Scheduling Task Force already established by the President will address this issue.
- Governance Path – Task Force (in consultation with Diversity Committee) → President's Cabinet.
- Implementation Timetable – Spring 2012.
- Desired Outcome – The protocol will be developed and implemented.

1.4.3   Ensure that the College is appropriately represented at local, regional and national events, boards, and conferences that focus on inclusive excellence and reconciliation*.*
- Accountable – President and Provost
- Implementation – Vice Presidents, Deans and Directors will identify local, regional and national venues and facilitate Messiah College representation.
- Implementation Timetable – Spring 2012; ongoing
- Desired Outcome – Annually, Vice Presidents, Deans and Directors will report to the Diversity Committee.

1.4.4   Develop a written statement that documents, analyzes, and situates the DSP in the context of the College's historical efforts and milestones related to diversity.
- Accountable – President
- Implementation – SAPPDA, in collaboration with others as necessary.
- Governance Path – Diversity Committee → President's Cabinet
- Implementation Timetable – Spring 2012
- Desired Outcome – The statement will be composed, reviewed, revised, and shared.

Goal Five: **To review disability policy and practices in view of Messiah College's commitment to Inclusive Excellence and Reconciliation**

1.5.1   The Provost will create a task force that will examine our disability access, accommodations, services, and resources on campus and determine and prioritize needs and opportunities. This will include (1) a review of recruitment and retention of students and employees with disabilities, (2) campus climate, (3) compliance with federal standards, (4) programming, (5) facilities, and (6) the committee and administrative structures.
- Accountable – President and Provost
- Implementation – Task force appointed by the Provost in consultation with Director of Disability Services
- Governance Path – Task Force prepares its report in consultation with the Diversity Committee with final review approval of recommendations by College Council.

- Implementation Timetable – Task Force formed in Fall 2011; report completed by Spring 2012.
- Desired Outcome – Task Force report will be completed and recommendations will be approved by College Council.

THEME TWO: Recruitment and Retention
To recruit and retain students, faculty, staff, and administrators who help facilitate the College's commitment to inclusive excellence and reconciliation.

Goal One: **To implement strategies that effectively recruit and retain employees from diverse populations**

2.1.1 Research and implement effective practices to recruit and retain persons from diverse racial/ethnic populations (both domestic and international) in each employee category (i.e., administrative, staff, and faculty).
- Accountable – Vice-President of Human Resources and Compliance
- Implementation – Office of Human Resources in consultation with the Provost and SAPPDA
- Governance path – Office of Human Resources → DC → College Council
- Implementation Timetable –Implementation of practices and protocol in Fall 2011.
- Desired Outcome – Report will be completed and the results incorporated in the recruitment and retention practices.

2.1.2 Develop and implement a protocol for training persons responsible for hiring/supervision to employ effective practices to recruit and hire employees from diverse racial/ethnic populations (both domestic and international).
- Accountable – Vice-President of Human Resources and Compliance
- Implementation – Office of Human Resources in consultation with the Provost and SAPPDA
- Governance path – Office of Human Resources → DC → College Council
- Implementation Timetable –Implementation of practices and protocol in Fall 2011.
- Desired Outcome – Training protocol will be developed and implemented.

Goal Two: **To implement strategies that effectively hire employees who demonstrate a commitment to inclusive excellence and reconciliation.**

2.2.1 Research, develop and implement strategies that effectively recruit and hire employees who demonstrate a commitment to inclusive excellence and reconciliation.
- Accountable – Vice-President of Human Resources and Compliance
- Implementation – Office of Human Resources in consultation with the Provost and SAPPDA
- Governance path – Office of Human Resources → DC → College Council
- Implementation Timetable – Spring 2011.
- Desired Outcome – The strategies will be developed and implemented.

Goal Three: **To implement strategies that effectively recruit and retain students from diverse racial/ethnic populations.**

2.3.1 Review and update the current enrollment management plan related to recruitment of diverse racial/ethnic student populations (both domestic and international) with special emphasis placed on (1) the effectiveness of the Martin Scholarship program, (2) domestic students from diverse racial/ethnic populations who are not Martin Scholars, and (3) international students including Missionary Kid/Third Culture Kid (MK/TCK).
- Accountable – Vice President of Enrollment Management
- Implementation – Vice President of Enrollment Management
- Governance Path – VP Enrollment Management → DC – President's Cabinet → College Council
- Implementation Timetable – Review begins in Spring 2011 and approval of the revised plan in Fall 2011.
- Desired Outcome – The revised plan will be developed, approved and implemented.

2.3.2 Research and implement effective practices to the retention of students from diverse racial/ethnic populations (both domestic and international) with special emphasis placed on (1) the Martin Scholarship program, (2) domestic students from diverse racial/ethnic populations who are not Martin Scholars, and (3) international students including MK/TCK
- Accountable – Vice President of Enrollment Management
- Implementation – Retention Coordinator and Retention Team
- Governance Path – VP Enrollment Management → DC → President's Cabinet → College Council
- Timetable – Begins in Spring 2011 with implementation of practices in Fall 2011 and beyond.
- Desired Outcome – Best practices will be identified and implemented.

Theme Three: Educational Program and Educator Development
To advance an educational program and educator development that enables students to critically and compassionately embrace inclusive excellence and reconciliation.

Goal One: **Review and implement Guiding Educational Assumptions (GEAs) relating to inclusive excellence and reconciliation.**

3.1.1 Review and revise GEA #5 ("The importance of understanding multicultural diversity and racial reconciliation") to embody principles of inclusive excellence and reconciliation.

3.1.2 Create measurable learning outcomes and educational strategies to guide the process of incorporating the revised GEA #5 into all educational programs:
- *COE Handbook*:
  - 1.5 Principles for the Curriculum
  - 1.6 Principles for Academic Majors
  - 1.7 Principles for General Education
  - 1.10 Principles for the Cocurriculum

- Other undergraduate educational programs such as Off Campus Programs, Service and Learning, Student Academic Services, etc.
- Graduate Programs
- Educational programming related to external partnerships

3.1.3   Implement the revised GEA #5 learning outcomes and educational strategies throughout the educational program through incorporation into curriculum and program proposals, strategic plans, program reviews and assessment plans.

The actions steps for Goal One will be implemented as follows:
- Accountable – Provost
- Implementation – DSP Educational Task Force appointed by the Provost
- Governance Path – Task Force → COE Open Hearings → Academic Council → COE Senate → Cocurricular Education Council
- Timetable – Begins in Spring 2011 with governance action in Spring 2012
- Desired Outcome – GEA #5 will be reviewed and revised and implemented in educational programming.

Goal Two: **Provide support for teaching, scholarship, and institutional service in ways that promote inclusive excellence and reconciliation.**

3.2.1   Provide on-campus professional development opportunities focusing on inclusive pedagogies and educational practices to all educators including full and part-time faculty and staff and adjunct faculty.

3.2.2.   Provide incentives and support for educators to attend off campus professional development opportunities focusing on inclusive pedagogy and educational practices.

3.2.3   Provide incentives and support for the inclusion of the revised GEA 5 learning outcomes and educational strategies into courses and programs.

3.2.4   Develop/support programming and resources that encourage educators to engage in scholarship that reflects the College's commitment to inclusive excellence and reconciliation.

3.2.5   Provide incentives and support for participation in institutional service that promotes inclusive excellence and reconciliation.

The actions steps in Goal Two will be implemented as follows:
- Accountable – Provost
- Implementation – Task Force appointed by the Provost
- Governance Path – Task Force → Provost, Director of Faculty Development, Vice Provost/Dean of Students, who will determine appropriate governance path.
- Timetable – Begins in Fall 2011 with governance action in Spring 2012.
- Desired Outcome – New professional development opportunities will be in place.

Goal Three: **Include the consideration of inclusive excellence and reconciliation in educator evaluation procedures.**

3.3.1   Research, develop and implement ways of allowing ranked faculty to incorporate inclusive excellence into the term-tenure and promotion process.
- Accountable – Provost
- Implementation – Term-Tenure and Promotion Committee
- Governance Path – Term-Tenure and Promotion Committee → Ranked Faculty Meeting
- Timetable – Begins in Fall 2011 with governance action in Fall 2012
- Desired Outcome – Best Practices will be identified and implemented.

3.3.2   Research, develop, and implement into the performance review process ways of encouraging and recognizing educators who advance the College's commitment to inclusive excellence.
- Accountable – Provost and Vice Provost/Dean of Students
- Implementation – Provost and Vice Provost/Dean of Students
- Governance Path – Provost and Vice Provost/Dean of Students → Office of Human Resources
- Timetable – Begins in Fall 2011 and completed by Spring 2012
- Desired Outcome – Current policy and protocol will be reviewed and changes implemented.

THEME FOUR: Campus Climate

To create and sustain a campus environment that advances inclusive excellence and reconciliation.

Goal One: **All employees participate in professional development programs designed to increase competencies related to inclusive excellence and reconciliation.**

4.1.1   Develop and implement comprehensive professional development program for administrative and staff employees that effectively addresses inclusive excellence and reconciliation
- Accountable – Vice-President of Human Resources and Compliance
- Implementation – Vice-President of Human Resources and Compliance in consultation with the Diversity Committee and the Personnel Subcommittee of College Council.
- Time line – Spring 2011
- Desired Outcome – The professional development program will be in place and implemented.

4.1.2   Support the attendance of three to four mid-level administrators annually at regional or national conferences addressing diversity in higher education.
- Accountable – President, Provost
- Implementation – The director of each division will create a plan to facilitate employee attendance at appropriate conferences.
- Implementation Timetable – Spring 2012/ongoing

- Desired Outcome – Each year an audit of participation will be made that indicates targeted attendance.

Goal Two: **Develop protocols to include the consideration of inclusive excellence and reconciliation in personnel evaluation procedures.**

4.2.1 Include competencies related to inclusive excellence in annual performance reviews for administrative and staff employees.
- Accountable – Vice-President of Human Resources and Compliance
- Implementation – Vice-President of Human Resources and Compliance in consultation with the Diversity Committee and the Personnel subcommittee of College Council.
- Implementation Timeline – Fall 2011
- Outcome – The plan for including competencies will be in place and implemented in concert with the development program.

Goal Three: **To implement strategies that identify, address, and review incidents that negatively impact inclusive excellence and reconciliation.**

4.3.1 Develop a protocol that allows students and employees to report and process personal concerns related to diversity.
- Accountable – Vice-President of Human Resources and Compliance and Vice Provost/Dean of Students
- Implementation – Diversity Committee
- Implementation Timeline – Protocol developed in Fall 2011; ongoing implementation
- Desired Outcome – Protocol will be in place and implemented.

4.3.2 Develop a protocol for educating all members of the campus community on the content and protocol of employee and student harassment/grievance policies.
- Accountable – Vice-President of Human Resources and Compliance and Vice Provost/Dean of Students
- Implementation – Micah Committee
- Implementation Timeline – Protocol developed in Spring 2011; ongoing implementation
- Desired Outcome – Protocol will be in place and implemented.

4.3.3 Develop and implement a protocol for collecting data on harassment policy violations as well as administrative response as appropriate.
- Accountable – Vice-President of Human Resources and Compliance and Vice Provost/Dean of Students
- Implementation – Micah Committee
- Implementation Timeline – Protocol developed in Spring 2011; ongoing implementation
- Desired Outcome – The protocol will be developed and implemented.

Goal Four: **To encourage purposeful campus interaction between and among diverse communities.**

4.4.1   Create "safe space" to discuss uncomfortable topics related to inclusive excellence and reconciliation.
- Accountable – President, Provost and SAPPDA
- Implementation – SAPPDA and Diversity Committee
- Implementation Timeline – Fall 2011; Ongoing
- Desired Outcome – Programming will be developed and implemented

4.4.2   Create opportunities for members of diverse communities on campus to interact with one another in ways that build community and foster reconciliation.
- Accountable – President, Provost and SAPPDA
- Implementation – SAPPDA, Vice Provost/Dean of Students, and Diversity Committee
- Implementation Timeline – Fall 2011; Ongoing
- Desired Outcome – Programming will be developed and implemented

THEME FIVE: External Relations
To strengthen institutional engagement with diverse external communities

Goal One: **To increase visibility and involvement of diverse populations in College initiatives and events.**

5.1.1   Create and support programs for alumni, church partners and parents from diverse populations
- Accountable – Vice President for Advancement and Vice President of Enrollment
- Implementation – Task force appointed by the Vice President for Advancement and the Vice President of Enrollment in consultation with SAPPDA
- Implementation Timeline – Fall 2012
- Desired Outcome – Specific programs will be identified and implemented.

5.1.2   Cultivate new fundraising groups from diverse populations.
- Accountable – Vice President for Advancement
- Implementation – Director of Development
- Implementation Timeline – Fall 2012
- Desired Outcome – Strategies will be identified and implemented.

Goal Two: **Implement an inclusive procurement and contracting policy and protocol.**

5.2.1   Review the College's current Procurement Policy to determine its congruency with Goal Two.
- Accountable – President's Cabinet
- Implementation – Vice President for Finance and Director of Procurement
- Timeline – Spring 2011
- Desired Outcome – Evaluation will be completed, related recommendations developed and reviewed

5.2.2. Research diversity-related composition (e.g. race/ethnicity, gender, ability status) of the ownership and senior management of companies (vendors, contractors, etc.) with whom the College does business.

- Accountable – Vice President for Finance
- Implementation – Director of Procurement and Operations Directors
- Timeline – Fall 2011
- Desired Outcome –Research will be completed and reviewed

5.2.3 If warranted by outcomes of 5.2.1 and 5.2.2, develop a supplier diversity initiative that actively seeks maximum participation of vendors from underrepresented groups. Connect with the Minority Business Enterprise (MBE), Women Business Enterprise (WBE), and Disadvantaged Business Enterprise (DBE).

- Accountable – Vice President for Finance
- Implementation – Director of Procurement with review of the initiative by the Diversity Committee
- Timeline – Spring 2012
- Desired Outcome – Evaluation will be completed and report reviewed

Approved by Community of Educators Senate, December 6, 2010
Approved by College Council, December 10, 2010
Approved by the Board of Trustees, January 2011

GLOSSARY

Assessment. The dynamic and iterative process of collecting and analyzing evidence in order to identify and implement improvements in policy and practice.

Disability. A "person with a disability is anyone who has a physical or mental impairment that substantially limits one or more major life activities, has a record of such an impairment, or is regarded as having such an impairment" (ADA). Disabilities occur in complex contexts which can be dynamic over time and relate to particular circumstances. One can be more or less disabled based on the interaction between the person and individual, institutional and social environments. Social and economic status may play a role in the prevalence and impact of disability (WHO)."[i]

Diversity. A broad and evolving concept defined as the presence and participation of people who differ by age, race, ethnicity, gender, national origin, religious tradition, socioeconomic background, disability status, and other expressions that reflect the human condition. [This definition should be understood and will be applied in the context of Messiah College's mission and identity as discussed in the *Diversity Plan: Messiah College Foundations*, pp. 5-6.]

Gender. A term used to describe those characteristics of women and men which are socially constructed; sex refers to those which are biologically determined.

Ethnicity. A description of a population whose members identify with each other, usually on the basis of presumed common genealogy or ancestry.[ii]

Inclusive Excellence. A term indicating that diversity is an essential component of educational quality and wholeness. Inclusive excellence calls for a comprehensive approach to institutional transformation by requiring an active, intentional, and ongoing engagement with diverse people and perspectives. It applies to every aspect of an educational organization, including its curriculum, cocurriculum, interpersonal and community relationships, and structures. Inclusive excellence benefits all members of the community.

Race. The commonly held conception of race is "any of the varieties or populations of human beings distinguished by physical traits such as hair, eyes, skin color, body shape, etc." However, it is generally accepted by sociologists, anthropologists, and biologists that race is a social construct and not a biological reality.

Reconciliation. The ongoing process of restoring broken relationships and systems to the way God intended. Reconciliation is about restoring justice, including humanity's justification by God, the renewal of interpersonal relations, and the transformation of society.[iii]

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[i] Americans with Disabilities Act (ADA). http://www.eeoc.gov/laws/types/disability.cfm
[ii] Smith, Anthony. *The Ethnic Origins of Nations*. (Oxford: Blackwell, 1987).
[iii] DeGruchy, John. W. *Reconciliation: Restoring Justice.* (Minneapolis, MN: Augsburg Fortress Press, 2002): 2.