

Community Lifestyle Covenant

Enrollment at Central Christian College of Kansas obligates students to adhere to the following lifestyle expectations¹. The Student Handbook provides more precise language defining key aspects of this Community Lifestyle Covenant. Students are asked to become familiar with these expectations before voluntarily signing this document. By entering into this Community Lifestyle Covenant, the undersigned deliberately assumes a personal obligation to abide by these standards and invites responsive accountability when behavior does not align [\(Colossians 3:12-17\)](#).

Stewardship of Community

I pledge to fulfill my role as a member of the campus community, which assumes that there are rights, privileges, and responsibilities related to me as an individual and community as a whole. Part of this commitment includes my willingness to submit to local and institutional authorities, and to engage in mutual accountability so as to foster an environment supporting the betterment of others and the greater community.

Stewardship of People

I pledge to have active concern whenever human beings are demeaned, abused, depersonalized, enslaved, or subjected to coercive forces. As a member of this community, I will promote an environment that appreciates the dignity and worth of all humans, regardless of classification or distinction.

Stewardship of Self

I pledge to abstain from the use of drugs, alcohol, tobacco, or any other substance that may erode or frustrate the health and well-being of myself or those around me. Furthermore, I choose to abstain from hosting, promoting, or attending occasions where such behavior is fostered.

Stewardship of Intimacy

I pledge to refrain from all forms of sexual intimacy that fall outside of this sacred union. This includes purposefully pursuing or engaging with pornography, which is a vicarious participation in sexual intimacy that can desensitize the conscious and pervert God's design for sexual purity.

Stewardship of Time

I pledge to choose to manage my time wisely, investing it in such a way that edifies my God-given potential. As a member of this community, I seek accountability concerning the use of my time and the activities I pursue, especially if my use, exposes me to unnecessary temptation, is enslaving, may serve as a stumbling block to others, or undermines the purpose of my presence here at CCKK.

Stewardship of Character

I pledge to pursue the challenge of developing personal and corporate character in alignment with the mission and heritage of the institution. As such, I invite instruction, accountability, and encouragement designed to help me achieve and promote the values and behaviors consistent with being a good steward of heart, mind, soul, and strength.

Printed Name

Signature

Date

¹ As an evangelical institution of higher learning, affiliated with the Free Methodist Church – USA, these values are articulated as required by the Free Methodist Book of Discipline, defining campus community lifestyle expectations consistent with the principles and practices of the *Book of Discipline*. These are amplified in the Student Handbook, which addresses specific behavioral expectations. Students should be familiar with those expectations.

37 COMMUNITY LIFESTYLE COVENANT: AMPLIFIED

38 Introduction

39 Central Christian College of Kansas is designated As a Denominational Institution, by the Board of
40 Administration of the Free Methodist Church of North America. As such, the College is also Central Christian
41 College of Kansas is a full participating member of the Association of Free Methodist Education Institutions
42 (AFMEI). We are designated a denominational institution. This affiliation imposes expectations on the College,
43 including the articulation of . Of particular note is our requirement to define lifestyle expectations consistent with
44 the principles and practices as set forth by the denomination.²

45 While enrollment at Central Christian College of Kansas does not require a student to become a member of the
46 Free Methodist Church, nor to even articulate a profession of faith, enrollment does obligate the student to
47 adhere to these expectation lifestyle community expectations as adopted and articulated by the College. This is
48 primarily done through the voluntary signing of the Campus Lifestyle Covenant and adherence to these
49 expectations as amplified in the Student Handbook. We recognize that this process is both voluntary and
50 compulsory. We are asking student to voluntarily submit to the authority of the institution.

51 The following language amplifies the general statements made in the Campus Lifestyle Community Expectation
52 Lifestyle Covenant and provides precise language defining key behavioral expectations.

53 Overview

54 As members of the campus community we strive to be characterized by balance and moderation, avoiding harmful
55 or destructive patterns of conduct, as defined by our denominational heritage. It is our aspiration to live simply in
56 service to others, practicing stewardship of resources, including the resources associated with mind, heart, soul,
57 and strength. Therefore, we commit ourselves to be free from the promotion of or participation in activities and
58 attitudes that defile the mind, damage the heart, subvert the spirit, or impair our strength [CORE4].

59 While God has called us to perfection, we recognize that each of us is on a journey, and that failing forward is a
60 common reality of individual and corporate growth. Therefore, we define excellence not as perfection, but rather
61 a fervent pursuit of holiness, relying on the redemptive and transformative power of Christ to inform and inspire
62 our journey.

63 Students living in campus housing are subject to these policies, as well as all students, regardless of enrollment
64 (i.e., graduate, online, commuter) who are participating in a sanctioned athletic program

65 College employees, non-residential students, commuters, graduate students, online students, and visitors are also
66 subject to these policies when participating in an institutionally sponsored event or while on the campus of Central
67 Christian College of Kansas.

68 Specific lifestyle community expectations for students not living in campus housing and employees are delineated
69 in appropriate handbooks or policy documents. Members of the community who violate these community
70 standards are choosing to live in opposition to expectations, the Community Expectation Campus Lifestyle
71 Covenant and as such, are inviting accountability.

72 Restorative Justice is the active process of coming alongside students rather than merely handing down a
73 punishment. Restorative Justice's goal is to develop a caring community through relationships. When a student
74 has violated the community agreement RJ practices provide the opportunity to repair the harm, rebuild the
75 connections, and develop trust again to work through the conflict. The opportunity for the offender to not only

² The Free Methodist Book of Discipline

76 take responsibility, but to gain skills to manage one’s behaviors, attitudes, feelings, expectations, and actions are
77 critical for productivity and engagement in community.

78 Distinct Perspective

79 To provide perspective, it may be helpful to understand how our denominational heritage influences and informs
80 our values and standards for living. The nature of a movement is that it is fueled by specific passions that
81 distinguish it from other movements in the body of Christ. The College was founded by the Free Methodist Church
82 and continues to affirm that denominational affiliation. As members of the movement called Free Methodism we
83 share the same passions, ideals, and beliefs, which help provide guardrails and purpose as we interact with greater
84 culture. Our affiliation helps define our missional approach.

85 Broadly speaking, our denominational heritage is committed to understanding the needs of persons, institutions,
86 and cultures so that we might effectively and redemptively minister to each. In this role, we seek to combat forces
87 that violate the God given dignity imparted to each individual, while also seeking to enhance forces that promote
88 what is best articulated the Free Methodist Way, which includes:

- 89 • Life-Giving Holiness: God’s call to holiness was never meant to be a burden, but a gift that liberates us for
90 a life that is truly life by delivering us from the destructive power of sin. Holiness invites every believer to
91 embrace the transforming work of the Holy Spirit that empowers us to love and serve God and others in
92 joyful obedience. [1 Peter 1:15-16; 1 Thessalonians 5:23-24; Hebrews 12:14; 2 Corinthians 7:1]
- 93 • Love-Driven Justice: Love is the way we demonstrate God’s heart for justice by valuing the image of God
94 in all people, acting with compassion toward the oppressed, resisting oppression, and stewarding
95 Creation. Our heart for justice continues and expands, fueled by God’s holy love and that all may be
96 reconciled to God and one another in ways that reflect God’s just character. [Leviticus 19:33-34; Psalm
97 82:3; Proverbs 31:9; Isaiah 1:17; Zechariah 7:9-10; Micah 6:8; Luke 4:15-19; Matthew 5:43-48; James 1:27]
- 98 • Christ-Compelled Multiplication: The gospel of Jesus Christ — the message He proclaimed, the life He
99 lived, and the ministry He modeled — set into motion a redemptive movement destined to fill the whole
100 earth. We believe this redemptive movement of multiplication applies to every person and should
101 permeate our culture at every level: the found reaching the lost, disciples making disciples, leaders
102 developing leaders, and movements birthing movements. [Matthew 28:19-20; 1 Corinthians 2:2;
103 Galatians 2:20; Philippians 1:21; Philippians 3:7-8]
- 104 • Cross-Cultural Collaboration: From the beginning, God’s intent was to have a people from every nation,
105 culture and ethnicity, united in Christ and commissioned to carry out His work in the world. [1 Samuel
106 16:7; Romans 1:1-32; Galatians 3:28; John 3:16; 1 Corinthians 9:2-23; Genesis 1:27; Matthew 5:13;
107 Colossians 1:20]
- 108 • God-Given Revelation: Drawing on our Wesleyan heritage of engaging with Scripture through the lenses
109 of tradition, reason, and experience, we keep Scripture primary. While the church will always be tasked
110 with authentically communicating and applying biblical truths with sensitivity to cultural dynamics, we do
111 not subjugate the Bible’s timeless truths to cultural norms or social trends. [2 Timothy 3:16-17; Isaiah 55:8-
112 9; 2 Peter 1:20-21; Ephesians 2:20-22; Deuteronomy 6:6-9; Hebrews 12:11; John 1:1-4, 14]

113 These distinctive values are collective in nature. To focus on one at the expense of the others is to miss the real
114 power of their influence. It would be a tragic mistake to embrace Life-Giving Holiness while ignoring Love-Driven
115 Justice. The same God who said, “Be holy, because I am holy” (1 Peter 1:16) also implored us to “let justice roll
116 down like waters” (Amos 5:24 CEB and ESV). Part of what defines us as Free Methodist is our long and deep
117 devotion to both personal and social holiness. Likewise, our commitment to the authority of Scripture in God-
118 Given Revelation shapes and provides important parameters to interpret how we live out these values.

Elaboration of the ~~Lifestyle-Community Lifestyle Expectation~~ Covenant

The ~~Lifestyle-Community Lifestyle Expectation~~ Covenant is a summary of behaviors that the College believes are indicative of a positive and enriching environment into which students are invited to engage the learning process and develop character. While the focus of these policies are primarily on behavior, the ~~Lifestyle-Community Expectation-we Covenant~~ does not ignore the underlying attitudes and beliefs held by those affected by its presence. In fact, in alignment with its heritage, the College seeks to promote an environment where sanctification can be embraced by every member of the community. Ideally, as sanctification emerges the individual is transformed through the power and presence of God. It is through sanctification that the individual is empowered to resemble His own holy character revealed in Jesus' life of love and self-sacrifice (Ephesians 4:20-24; 2 Corinthians 4:6).

Until such time, the ~~Lifestyle-Community Lifestyle Expectation~~ Covenant serves as a blueprint articulating specific behavioral expectations that allow the College to meet its fiduciary obligation imposed as part of its denominational affiliation and its obligation to those who desire an enriching campus environment.

As members of the campus community, acknowledging our roles as learners and recognizing God's high call of holiness, we desire to be characterized by balance and moderation. Students are challenged to avoid extreme patterns of conduct, keeping themselves free from addictions and compulsions, allowing them to focus on the purpose of their presence at Central Christian College of Kansas.

The institution's focus on Christ, Character, and Community is a call to live simply in service to others, and to practice stewardship of health, time, and resources, as God grants. As an institution we are committed to help every person attain a disciplined life, free from the bondage of bad and harmful habits. In this way, we can amplify our capacity to do good deeds and serve as salt and light to the world.

The following elaborate and amplify the summative statements enshrined in the ~~Lifestyle-Community Lifestyle Expectation~~ Covenant document. As elaborative statements, the institution relies on these to help interpret compliance.

Stewardship of Community³

Recognizing that students participate in campus life at differing levels of development (i.e., spiritual, cognitive, social, etc.), each is asked to engage in ways that help support ongoing maturation. Every student is expected to participate in campus events, viewing the entire campus experience as a global learning platform. This includes participation in corporate opportunities for teaching, worship, and service (e.g., compliance with Chapel requirements).

While customs and community standards change, there are changeless scriptural principles that inform our attitudes and conduct when living in a community. Whatever we say, do, possess, use, or wear reflects our commitment to Christ and our witness to those around us (1 Corinthians 10:31-33). We therefore challenge students to avoid extravagance and live in simplicity. This includes prohibiting participation in gambling (including raffles), theft (including copyright infringements), immodesty, crude and vulgar language, disrespect, gossip, dishonesty, malice, and violence.

Our tradition is informed by a commitment to the New Testament ideals of simplicity and modesty as a style of life, wishing to call attention, not to self, but to the Lord. As such, students are asked to dress in a way that is neat, clean, modest, appropriate, and consistent with this heritage. Personal hygiene (.e.g., brushed teeth, clean and well-groomed hair, clean fingernails, breath and body odor, etc.) should be given close attention.

³ Proverbs 27:17; Romans 12; 1 Corinthians 1:10; 1 Thessalonians 5:14; Galatians 6:2

159 While the institution desires to celebrate individuality and creativity of dress, students are asked to curb the use
160 of:

- 161 • Pictures, logos, slogans, symbols that glorify practices or a lifestyle that in incongruent with the lifestyle
162 expectations.
- 163 • Pants, shorts, skirts or other forms of clothing that are revealing; either due to cut, length, or tightness,
164 including leggings, sport bras, and spandex shorts when worn alone.
- 165 • Blouses, shirts, or halter tops that have revealing necklines or visible midriffs.
- 166 • See through garments
- 167 • Clothing with no undergarment or support

168 Shoes or protective foot coverings should be worn, as appropriate, at all times. Head gear should not be worn in
169 the classroom.

170 **Social Media**

171 Social media is a powerful tool providing direct access to a broad audience, many times without the benefit of
172 the advice in James 1:19, which tells us to be quick to listen, slow to speak, and slow to get *spun up*. What we
173 post becomes part of the public record, even when done privately, and affects our testimony and the testimony
174 of the community to which an individual belongs. As such, the power of social media should be respected and
175 rightfully handled. Those choosing to use this tool in a way that runs contrary to the campus community invite
176 accountability. Pictures, statements, or other posted material illustrating that a student is living in contradiction
177 to his or her commitment to this community, will be investigated and may be used as evidence.

178 Stewardship of People⁴

179 God created human beings in His own image, innocent, morally free and responsible to choose between good and
180 evil, right and wrong. God's law for all human life, personal and social, is expressed in two divine commands: Love
181 the Lord God with all your heart, and love your neighbor as yourself. These commands reveal what is best for
182 persons in their relationship with God, others and society. They set forth the principles of human duty in both
183 individual and social action. Recognizing God as Sovereign, we also recognize the dignity and worth of all humans,
184 regardless of classification or distinctions (Acts 10:34-35), and will respect one another as persons made in the
185 image of God (Genesis 1:26-27), having the same inherent rights regardless of cultural classifications and having
186 equal access to the redemptive work of Christ.

187 An essential component of the Central Experience is learning how to work for the common good of all, and actively
188 seek to influence social, cultural and political systems toward the example and teachings of Jesus Christ (Matthew
189 5:13-16). We oppose all that degrades, demeans and dehumanizes human persons and the dignity and value with
190 which God invests them (Romans 13:7; 1 Corinthians 13). With these commitments in mind, we challenge students
191 to engage society in ways that are informed by biblical teaching and through a critical understanding of
192 contemporary issues.

193 Racism represents a particularly egregious affront to the dignity and worth of persons. Therefore, we commit, not
194 just to avoid or censure individual prejudicial attitudes and actions, but to seek to redeem processes, systems,
195 behaviors, and relationships that continue to perpetuate injustice, discrimination, and bigotry.

196 Individual dignity is damaged by prejudice, racial or ethnic slurs, gossip, unsubstantiated statements, the willful
197 misrepresentation of the truth, and the use of intimidation or physical force. Indignities against the human spirit
198 such as these will not be tolerated in our campus community.

⁴ [Mark 12:31; John 13:34-35; Acts 10:34; Philippians 2:4; Hebrews 12:14; James 1:14-17](#)

199 Growth in Christ requires taking responsibility to love others, all of whom are loved by God and made in His image.
200 The quality of Christians' relationships with others affects the quality of their lives. Growth in Christ requires
201 readiness to mend relationships both with God and with others (James 5:16). The Great Commandment (Luke
202 10:25-28), amplifies the nature of our relationships with God and with others, in that we express our love both by
203 deeds of kindness and by personal words of witness that point to Christ as the embodiment of God's love and the
204 Savior of the world.

205 Stewardship of Self⁵

206 The federal Drug-Free Schools and Communities Act Amendment of 1989 provides that each institution of higher
207 education receiving any form of federal financial assistance, (including student loans or grants), must adopt a
208 policy regarding the unlawful use, possession, or distribution of illicit drugs and alcohol by its students and
209 employees, and implement a program to prevent the use, possession, or distribution of illicit drugs and alcohol by
210 its students and employees. This policy is fully amplified in the College's Catalog available at [Course Catalogs &](#)
211 [Policies - Central Christian College of Kansas](#).

212 For the purposes of this Handbook, Central Christian College of Kansas recognizes that the possession,
213 manufacture, distribution, dispensing, sale, purchase, or use of controlled substances, tobacco, and alcohol is
214 prohibited in buildings, facilities, and grounds controlled by the College, as well as part of any activity sponsored
215 by the College regardless of location. This prohibition is applicable to all students, regardless of enrollment status
216 (i.e., residential, non-residential, online, graduate, etc.).

217 Individuals found to be possessing, manufacturing, distributing, dispensing, selling, purchasing, or using controlled
218 substances, alcohol, or tobacco products or paraphernalia shall be subject to disciplinary action. Furthermore, the
219 illegal manufacture, distribution, dispensing, possession or use of controlled substances may subject individuals
220 to criminal prosecution.

221 Members of the College community are expected to uphold the laws of the local community, the state of Kansas,
222 and the nation. Any alleged violations of federal, state, or local laws may be referred to the appropriate law
223 enforcement officials and/or to the appropriate college or judicial body.

224 The College reserves the right to require that any student submit to a physical examination or clinical testing
225 designed to detect the presence of drugs, including, but not limited to, urine or hair follicle, when reasonable
226 suspicion exists that the student is under the influence of or is improperly using drugs in violation of this policy.
227 Reasonable suspicion for testing is determined at the sole discretion of College officials. Reasonable grounds for
228 drug-testing may include, but are not limited to:

- 229 • Drug-related odors on person, clothing, equipment, or in living quarters
- 230 • Possession of drug paraphernalia
- 231 • Observable phenomena, such as direct observation of substance abuse or physical symptoms or
232 manifestations of being impaired due to substance abuse

233 Testing for drugs will be administered at a local testing facility, clinic or hospital selected by the College. Refusal
234 to comply with testing will be considered a violation of the College's drug policy and may result in discipline up to
235 and including dismissal. If a student's test results are positive for drug use, the student will be responsible for the
236 expense of the test. If a student's test results are negative for drug use, the College will be responsible for the
237 expense of the test.

⁵ [Romans 12:1-21](#) [Corinthians 6:19-20](#); [Ephesians 5:18](#)

238 Though alcohol and marijuana may be considered legal substances in some jurisdictions, based on either age or
239 through law, both are regarded as having a history of damaging individuals, communities, and society. The College
240 necessitates abstinence for the sake of the community.

241 In the same way tobacco use is prohibited, including but not limited to cigarettes, cigars, cigarillos, hookahs,
242 chewing tobacco, snuff, and electronic smoking devices such as e-cigarettes, vaping products, IQOS, etc..

243 Likewise the intemperate consumption or conservation of food, substances, or other nutritional alternatives is a
244 form of abusing the body which can result in impairment that is not in alignment with our call to preserve our
245 strength so as to extend our ability to serve as ambassadors of Christ. Students found to be abusing their bodies
246 in this way can expect to be held accountable for their actions.

247 Stewardship of ~~intimacy~~Intimacy⁶

248 In alignment with our denominational affiliation, Central Christian College of Kansas recognizes that there are
249 individuals who experience same- sex attraction or some form of sexual dysphoria. As an educational institution,
250 aligned with the Free Methodist Church – USA, we affirm the value and dignity of every human being, regardless
251 of their sexual orientation or gender identity, practicing compassion especially to those who have been mistreated
252 and marginalized in various settings.

253 Students are required to refrain from all forms of sexual intimacy ~~and overt displays of physical affection~~ that fall
254 outside of the martial union of one man and one woman who have made a public covenant and vow, recognized
255 by both the law of the land and sanctioned by the Church⁷. We view all forms of sexual intimacy and displays of
256 affection that occur outside of the covenant of marriage, even when consensual, as a distortion of God’s created
257 intent. This includes the use, possession, or promotion of pornography, as it exploits the sanctity of the human
258 body and distorts the divine purpose of sexuality.

259 We recognize that this belief and instruction may be in conflict with the perspectives and practices of culture. Still,
260 in alignment with our denominational affiliation, we hold to this position, while being respectful of those who
261 disagree.

262 Accepting that there are some medical anomalies, the College understands one’s sex as biologically immutable,
263 defined by the creational distinctions imparted by God in designating humanity exclusively as male and female
264 (Genesis 5:2), and recognized through the anatomical distinctiveness apparent at birth. Housing assignments, use
265 of restrooms, and participation in sports align with this perspective.

266 As an agent of the Church, we assume our responsibility as ambassadors of God’s redemptive transformation of
267 person’s as they seek to be good stewards of heart, soul, mind, and strength. As such, we oppose cultural mores
268 and laws that legitimize perceptions and behaviors that do not align with God’s design for sexual intimacy and
269 identity.

270 While the College welcomes individuals who ascribe to views on sexuality that may not align with our
271 denominational interpretation, we also expect all members of the college community to abide by the standards
272 of conduct outlined herein, which are designed to enhance personal and community holiness, as defined by the
273 values, beliefs, and standards defined by our denominational affiliation.

274 The College will actively engage situations or individuals that persistently or conspicuously seek to subvert the
275 College’s values, beliefs, and expectations. This will be done in alignment with current policy addressing Freedom
276 of Expression and Academic Freedom, and in alignment with the College’s approach to restorative justice.

⁶ [Hebrews 13:4](#); [1 Corinthians 6:18](#); [Galatians 5:13](#); [Genesis 1:27](#)

⁷ Church here being defined as the Free Methodist Church of North America

277 However, the College reserves the right to terminate or deny enrollment to those who would display behavior,
278 promote behavior, or propagate positions about behavior that are discordant with the position of the institution.

279 Public Displays of Affection

280 Central Christian College of Kansas recognizes that genuine feelings of affection may exist between individuals ~~in~~
281 ~~the campus community~~. However, as people of developing character, those feelings of affection should be
282 balanced with genuine respect for the campus community and God's design for intimacy.

283 From a community perspective, Sindividualstudents who engage in acts of affection isolate themselves as
284 members of ~~a~~ the greater campus community and may unknowingly disrespect peers ~~by subjecting them to~~
285 ~~witnessing their affection~~. Even when not meant to be, As such, members of the campus community shall refrain
286 from all Public Displays of Affection (PDA) while on campus or while attending and/or participating in a school-
287 related activity.

288 ~~The expression of feelings toward one another is a personal concern between two individuals and God. Therefore,~~
289 ~~they should not be shared with others in the general vicinity. Ddisplays isplays~~ of affection can sometimes be
290 offensive ~~and can sometime beor~~ expressed in poor taste. This includes any PDA includes any physical contact
291 that may make others in close proximity uncomfortable or serves as a distraction ~~for themselves as well as~~
292 ~~innocent onlookers.~~

293

294 Some specific examples of PDA include any type of close or intimate physical contact including, but not limited to,
295 intimate touching, hand holding, fondling, cuddling, and kissing. This type of behavior, while innocent on some
296 levels, can quickly devolve into a distraction for the students engaging in the practice, as well as serve as a point
297 of disturbance for other members of the campus community who are subjected to such displays.

298 Therefore, members of the campus community are asked to practice restraint concerning public displays of
299 affection and romantic gestures. Non-married members of the campus community are also challenged to practice
300 constraint when such expressions are done in private.

301

302 Stewardship of Time⁸

303 Use of media and other forms of entertainment can quickly become a conduit for harmful content and an influence
304 toward unhealthy behavior. Students are asked to use mediaall forms of entertainment –as a resource for
305 restoration and building community, not just as a means of escape or isolation. Excessive or inappropriate use of
306 media will prompt accountability (e.g.).

307 In alignment with the Free Methodist Book of Discipline “When evaluating entertainment, we do so through the
308 lensWe evaluate all forms of entertainment in the light of biblical standards for holy living, and recognize that we
309 must govern ourselves according to these standards. The of Scripture, which reminds us, “we have an obligation
310 – but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature you will die;
311 but if by the Spirit you put to death the misdeeds of the body you will live” (Romans 8:12-13). With this in mind,
312 students are asked to practice moderation in the pursuit of entertainment, regarding carefully the wise use of
313 time and money and the stewardship of heart, soul, mind, and strength. Therefore when making choices with
314 regard to entertainment, before the Lord westudents should forthrightly answer such questions as: Does this
315 activity enhance or reduce my character? Does it contradict the teachings of Scripture or is it antithetical to the

⁸ Matthew 6:22-23; 1 Corinthians 10:31; 1 Timothy 4:8; 1 Thessalonians 4:3-5

316 lifestyle expectations of this community? Is my conscience clear? Will participation expose me to unnecessary
317 temptation? Is this activity in any sense enslaving?

318 ACCOUNTABILITY, DISCIPLINE, AND PROCESS

319 The accountability process is designed to guide students towards greater levels of personal responsibility,
320 maturity, and self-management. While the College fully realizes that not every student may agree with or support
321 the standards by which the College asks its community to abide, it also recognizes the power of free-will and
322 choice, which allows individuals to submit to authority and accountability in alignment with expectations and
323 regulations designed to enhance the wellbeing of the individual and the community in which that individual
324 chooses to live. In some cases that means giving up certain freedoms or rights, as well as expecting to be held
325 accountable for actions and behaviors.

326 This is true in many situations of life such as becoming a member of a team, getting married, being employed,
327 getting a cellular plan, and buying a car. In each case, certain freedoms are set aside in order to gain something
328 greater. In the same way, entering into these relationships also requires accountability.

329 The College recognizes that each of us is at differing stages of personal and faith development. Therefore, while
330 we maintain a process for accountability that is standardized for the campus, we also seek to journey with each
331 individual, providing the appropriate support, resources, and regulation. It is our desire to provide a process that
332 works on behalf of each individual, restoring, redeeming, and reconciling individuals in alignment with the values,
333 beliefs, and standards we hold as fundamental to the Central Christian College experience.

334 The College seeks to provide a safe and orderly environment for its students. In keeping with that aim, the purpose
335 of accountability is to assist individuals within the community to grow personally and to help the College maintain
336 a secure environment, conducive to growth and in alignment with College values.

337 Growth Initiative

338 Recognizing that the development of character requires the growth of self-regulation and accountability, the
339 College is eager to partner with students who are willing to recognize when their behaviors are not in alignment
340 with expectations, and are prepared to engage their behaviors. Therefore, if a student's behavior has violated the
341 policies of the College, and if the student desires to confess and be supported in reflecting and making better
342 choices in the future, the student is encouraged to take the initiative to discuss the behavior or concern with a
343 student leader, faculty member, counselor, coach, or a Student Life and Academic Success staff member. Upon
344 doing so, the student may be exempt from certain disciplinary actions for behavior up to the time the growth
345 initiative begins. The following requirements must be met in order to take advantage of the growth initiative:

- 346 • *The student must initiate the contact.* Once a student has been confronted and/or formal accountability
347 has begun, the situation can no longer be addressed within the framework of the growth initiative.
- 348 • *The student must sign a behavior commitment with a Student Life and Academic Success staff member.*
349 This agreement will specify the desired behavior changes, the obligations to the College, selected
350 mentor(s), and the type of assistance the student will receive from the College in accomplishing goals for
351 change. Breach of agreement may subject the student to formal accountability (including probation or
352 dismissal).

353 While it is the desire to respect the integrity of a student who has initiated a request for help, it should be noted
354 that in cases where behavior is repetitive, self-destructive, hazardous to others or of significant legal concern, the
355 College may respond accordingly. Depending upon the behavior in question, the College reserves the right to
356 require the person to enter a professional relationship where adequate help is available. Also, it may be the case

357 that, because of the nature of certain behaviors, specific College or civil consequences may be unavoidable even
358 when a growth initiative is in place. A student leader, may be asked to take leave from their leadership role while
359 on a growth initiative.

360 **Accountability Hearing Process**

361 It is the College's desire to treat all students equitably when there is a situation that warrants confrontation that
362 could lead to an accountability response. All students will receive a fair and impartial hearing, an oral summary of
363 the reported behavioral infraction, and a written determination of the case in question. Students, will be made
364 aware of their right to appeal, both verbally and through written notification.

365 The College reserves the right to deviate from the accountability procedures as set forth herein, at its discretion,
366 when the College feels that such action is required due to special circumstances. In matters involving allegations
367 of sexual harassment that are within the Title IX definition of sexual harassment, the Title IX grievance procedure
368 will be used to process the complaint, and the hearing process and appeal rights contained in the Title IX grievance
369 procedure will be followed. The Title IX grievance procedure also will be used to process complaints of sexual
370 assault, dating violence, domestic violence, and stalking.

371 When appropriate, the College may convene an Accountability Hearing. The purpose of this hearing is to consider
372 the matter at hand and advocate for specific actions in the best interest of the campus community.

373 The committee is made up of individuals representing different campus constituent groups (i.e. faculty, staff,
374 coaches, students, etc.). Members are denoted in the campus Governance and Integrated Planning Manual.

375 The student will be notified of the campus hearing. The chairperson will meet with the committee members and
376 provide the details of the situation, providing time for the commit to review policy and procedure regarding the
377 specific offense. The student will then meet with the committee, and may choose to have a representative (from
378 the campus community) present at the hearing. Recording devices are not permitted. Cell phones must be turned
379 off. If others wish to offer information, a typed statement submitted to the committee chairperson prior to the
380 hearing will be considered.

381 Typically, the process looks like:

382 *Chairperson*

- 383 • Sets time and date of hearing
- 384 • Receives typed statements from individuals wanting to provide additional testimony
- 385 • Convenes the meeting

386 *Portion with Committee Only:*

- 387 • The Chairperson provides details
- 388 • The Committee review appropriate policy, procedure, and precedence

389 *Portion with the Student:*

- 390 • The chairperson will introduce everyone present and begin the hearing.
- 391 • The student will give an account of the situation and any other information.
- 392 • The committee will ask the student questions to clarify any inconsistencies, etc.

393 *Committee Review, Decision, and Implementation:*

- 394 • The committee will review the student's statement and the information provided to the committee.

- 395 • The committee will once again refer to the Student Handbook to ensure proper procedure and policy
396 enforcement.
- 397 • The committee will make its decision concerning its response to the student's actions.
- 398 • The student will be contacted as soon as the committee reaches a decision.
- 399 • The chairperson will prepare an accountability statement for the student. The student will receive a
400 printed copy and an electronic copy will go into the student's file held in the Student Life Office.

401 Appeal Process

402 Every student has the right to apply for one appeal. All applications for appeals must be made within twenty-four
403 (24) hours of the student's receipt of the initial decision, excluding weekends. The appeal application must be
404 typed and emailed to the Chief Student Engagement Officer (CSEO), at which time the Chief Officer may meet
405 with the student to discuss the appeal. An appeal committee will be convened if the written appeal, in the
406 judgment of the CSEO, meets one or more of the following criteria:

- 407 • The procedures stated in the Student Handbook were significantly violated.
- 408 • New evidence is presented that would likely have changed the accountability committee's decision.

409 If the appeal application is approved, an appeal committee will be assembled by the CSEO and will consist of two
410 faculty members, two staff members who did not serve on the original accountability committee, one member of
411 the Student Government leadership team, and one Chief Officer, other than the CSEO. The members of the appeal
412 committee will elect a Chair, consider the appeal, and make a decision based on current policies and procedures.
413 This decision will be memorialized in a letter to the CSEO. This letter and the notes from the accountability hearing
414 will be reviewed by the CSEO, who will in turn meet with the student involved and share the letter from the appeal
415 committee outlining their decision. The decision of the appeal committee is final.

416 Accountability Initiatives

417 The following list includes representative examples of accountability (disciplinary) responses. The goal of which is
418 personal growth and community development. Although there is often a progression in sanctions, responses for
419 violations of College policy are at the sole discretion of those empowered to make such decisions.

- 420 • Consultation & Examination: The student is contacted and a discussion is held about behavior or attitudes.
421 This may include the development of specific expectations if such behavior continues, and a discussion
422 about possible consequences.
- 423 • Probation: Students can be placed on probation for a specified time determined by the accountability
424 committee. Probation is meant to be an encouragement and a reminder to respect and uphold
425 community standards. Students placed on probation are essentially "On Notice" for a specific time
426 frame, in which the student remains under heightened accountability. The following means of
427 accountability may also be applied during part of the probationary period to encourage growth:
 - 428 ○ Completing an online educational program (at the student's expense)
 - 429 ○ Writing an essay
 - 430 ○ Mentoring relationship with a faculty/staff member
 - 431 ○ Community service hours
 - 432 ○ Counseling
 - 433 ○ Restitution, (e.g., payment or service)
 - 434 ○ Fines

- 435 ○ Loss of privileges, including, but not limited to, open hour visits, forfeiture of a certain
436 percentage of their participation or compensation related to extracurricular or co-curricular
437 privileges (i.e., leadership activities, drama, choir, athletics, ministry teams, music teams, etc.)
438 ○ Offense-specific project/education program
- 439 ● Suspension: Students may be temporarily separated from the College, including attendance in class,
440 participation in co-curricular and extracurricular activities, access to campus amenities and resources, and
441 participation in campus events.
 - 442 ● Eviction or Removal from College Housing: The College reserves the right to remove a student from
443 College housing, if in the determination of the Committee the presence of the student is disruptive or
444 dangerous. Parents may be notified of the student's status. Room costs will be forfeited as specified by
445 the College refund policy.
 - 446 ● Removal from Campus: A student or visitor may be officially notified that their presence on campus is
447 disallowed for any period of time and may result in formal arrest and "Trespassing" prosecution. If it is
448 deemed necessary for the safety of the individual or the campus, the College reserves the right to require
449 a student to leave campus immediately while an investigation is being conducted. Parents may be notified
450 of the student's status. Room costs will be forfeited as specified by the College refund policy.
 - 451 ● Dismissal: The student's enrollment will be terminated and he or she typically will be required to leave
452 campus within 24 hours after the dismissal is announced. The College reserves the right to require the
453 student to leave the campus immediately, while an investigation is conducted, if it is deemed appropriate.
454 The student's parents may be notified of the student's status.
 - 455 ○ Depending on the terms of the dismissal, a student may reapply for a subsequent term. As a
456 condition of re-enrollment, the College may require mentoring, educational programming, and
457 other accountability measures. Tuition, room and board costs will be forfeited as specified by the
458 College refund policy.
 - 459 ○ Depending on a number of factors (e.g., SARA Authorization, Program Availability, Reason for
460 Dismissal, etc.) a dismissed student may be eligible to apply for online enrollment or receive special
461 permission to complete coursework through the School of Professional Education.