

Community Lifestyle Covenant **Campus** **Expectations??**

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.

Please initial each statement and sign/date this document.

_____ **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 to the 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 the sacred union of marriage, which includes engaging with pornography or other forms of intimacy that objectify or degrade the holy intent of God's design for sexual intimacy.

_____ **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

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.

Date

1 **COMMUNITY LIFESTYLE COVENANT: AMPLIFIED**

2 **Introduction**

3 Central Christian College of Kansas is designated as a Denominational Institution, by the Board of Administration
4 of the Free Methodist Church of North America. As such, the College is also a participating member of the
5 Association of Free Methodist Education Institutions (AFMEI). This affiliation imposes expectations on the College,
6 including the articulation of lifestyle expectations consistent with the principles and practices as set forth by the
7 denomination.²

8 While enrollment at Central Christian College of Kansas does not require a student to become a member of the
9 Free Methodist Church, nor to even articulate a profession of faith, enrollment does obligate the student to
10 adhere to these expectations.

11 The following language amplifies the general statements made in the Community Lifestyle Covenant, providing
12 underlying rationale and, in some cases, helping to define key behavioral expectations. However, the specificity
13 of this document, or lack thereof, does not preclude the ability of the College to address behavior not specifically
14 addressed herein.

15 **Overview**

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

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

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

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

30 Specific lifestyle expectations for students not living in campus housing and employees are delineated in
31 appropriate handbooks or policy documents. Members of the community who violate these community standards
32 are choosing to live in opposition to expectations, and as such, are inviting accountability.

33 At the broadest level, the College prefers to operate within the realm of Restorative Justice. This is an active
34 process of coming alongside students rather than merely handing down a punishment. The goal of restorative
35 justice is to enhance the elements of a caring community and promote collaborative relationships, providing
36 opportunities to redress impairments, rebuild trust, and experience personal and community growth. This
37 approach provides room for repentance, allowing the offender to take responsibility and gain skills to better
38 manage personal behaviors, attitudes, feelings, expectations, and actions that are critical for productivity and

² The Free Methodist Book of Discipline

39 engagement in community. In the same way, the community takes on the role of forgiving and restoring the
40 individual.

41 **Distinct Perspective**

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

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

- 52 ● Life-Giving Holiness: God’s call to holiness was never meant to be a burden, but a gift that liberates us for
53 life that is truly life by delivering us from the destructive power of sin. Holiness invites every believer to
54 embrace the transforming work of the Holy Spirit that empowers us to love and serve God and others in
55 joyful obedience. [1 Peter 1:15-16; 1 Thessalonians 5:23-24; Hebrews 12:14; 2 Corinthians 7:1]
- 56 ● Love-Driven Justice: Love is the way we demonstrate God’s heart for justice by valuing the image of God
57 in all people, acting with compassion toward the oppressed, resisting oppression, and stewarding
58 Creation. Our heart for justice continues and expands, fueled by God’s holy love and that all may be
59 reconciled to God and one another in ways that reflect God’s just character. [Leviticus 19:33-34; Psalm
60 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]
- 61 ● Christ-Compelled Multiplication: The gospel of Jesus Christ — the message He proclaimed, the life He
62 lived, and the ministry He modeled — set into motion a redemptive movement destined to fill the whole
63 earth. We believe this redemptive movement of multiplication applies to every person and should
64 permeate our culture at every level: the found reaching the lost, disciples making disciples, leaders
65 developing leaders, and movements birthing movements. [Matthew 28:19-20; 1 Corinthians 2:2;
66 Galatians 2:20; Philippians 1:21; Philippians 3:7-8]
- 67 ● Cross-Cultural Collaboration: From the beginning, God’s intent was to have a people from every nation,
68 culture and ethnicity, united in Christ and commissioned to carry out His work in the world. [1 Samuel
69 16:7; Romans 1:1-32; Galatians 3:28; John 3:16; 1 Corinthians 9:2-23; Genesis 1:27; Matthew 5:13;
70 Colossians 1:20]
- 71 ● God-Given Revelation: Drawing on our Wesleyan heritage of engaging with Scripture through the lenses
72 of tradition, reason, and experience, we keep Scripture primary. While the church will always be tasked
73 with authentically communicating and applying biblical truths with sensitivity to cultural dynamics, we do
74 not subjugate the Bible’s timeless truths to cultural norms or social trends. [2 Timothy 3:16-17; Isaiah 55:8-
75 9; 2 Peter 1:20-21; Ephesians 2:20-22; Deuteronomy 6:6-9; Hebrews 12:11; John 1:1-4, 14]

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

82 **Elaboration of the Community Lifestyle Covenant**

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

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

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

98 The institution’s focus on Christ, Character, and Community is a call to live simply in service to others, and to
99 practice stewardship of health, time, and resources, as God grants. As an institution, we are committed to help
100 every person attain a disciplined life, free from the bondage of bad and harmful habits, proving enhanced
101 opportunities to present our bodies as living sacrifices, holy and pleasing to God (Romans 12:1).

102 The College will actively engage situations or individuals that persistently or conspicuously seek to subvert the
103 College’s values, beliefs, and expectations. This will be done in alignment with current policy addressing Freedom
104 of Expression and Academic Freedom, and in alignment with the College’s approach to restorative justice.
105 However, the College reserves the right to terminate or deny enrollment to those who would display behavior,
106 promote behavior, or propagate positions about behavior that are discordant with the position of the institution.

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

109 **Stewardship of Community³**

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

115 While customs and community standards change, there are changeless scriptural principles that inform our
116 attitudes and conduct when living in a community. Whatever we say, do, possess, use, or wear reflects our
117 commitment to Christ and our witness to those around us (1 Corinthians 10:31-33). We therefore challenge
118 students to avoid **activities that distract us from being with God and serving alongside others to build up the**
119 **community. extravagance and live in simplicity.** This includes prohibiting participation in gambling (including
120 raffles), theft (including copyright infringements), immodesty, crude and vulgar language, disrespect, gossip,
121 dishonesty, malice, and violence.

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

122 *Dress & Appearance*

123 Our tradition is informed by a commitment to the New Testament ideals of simplicity and modesty as a style of
124 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,
125 clean, modest, appropriate, and consistent with this heritage. Personal hygiene should be given close attention.

126 While the institution recognizes that in some cases certain clothing may be appropriate and while the College
127 desires to celebrate individuality and creativity, students are asked to curb the use of the following:

- 128 ● Pictures, logos, slogans, symbols that glorify practices or a lifestyle that are incongruent with the lifestyle
129 expectations
- 130 ● Pants, shorts, skirts or other forms of clothing that are revealing; either due to cut, length, or tightness,
131 including leggings, sport bras, and *spandex* shorts when worn alone
- 132 ● Blouses, shirts, or halter tops that have revealing necklines or visible midriffs
- 133 ● See through garments
- 134 ● Clothing with no undergarment or support

135 Shoes or protective foot coverings should be worn at all times. Head gear should not be worn in the classroom.

136 *Social Media*

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

144 **Stewardship of People⁴**

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

153 An essential component of the Central Experience is learning how to work for the common good of all, and actively
154 seek to influence social, cultural and political systems toward the example and teachings of Jesus Christ (Matthew
155 5:13-16). We oppose all that degrades, demeans and dehumanizes human persons and the dignity and value with
156 which God invests them (Romans 13:7; 1 Corinthians 13). With these commitments in mind, we challenge students
157 to engage society in ways that are informed by biblical teaching and through a critical understanding of
158 contemporary issues.

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

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

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

165 Growth in Christ requires taking responsibility to love others, all of whom are loved by God and made in His image.
166 The quality of Christians' relationships with others affects the quality of their lives. Growth in Christ requires
167 readiness to mend relationships both with God and with others (James 5:16). The Great Commandment (Luke
168 10:25-28), amplifies the nature of our relationships with God and with others, in that we express our love both by
169 deeds of kindness and by personal words of witness that point to Christ as the embodiment of God's love and the
170 Savior of the world.

171 **Stewardship of Self⁵**

172 The federal Drug-Free Schools and Communities Act Amendment of 1989 provides that each institution of higher
173 education receiving any form of federal financial assistance, (including student loans or grants), must adopt a
174 policy regarding the unlawful use, possession, or distribution of illicit drugs and alcohol by its students and
175 employees, and implement a program to prevent the use, possession, or distribution of illicit drugs and alcohol by
176 its students and employees. This policy is fully amplified in the College's Catalog available at
177 <https://www.centralchristian.edu/academics/course-catalogs-policies/>.

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

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

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

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

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

199 Testing for drugs will be administered by a designated official on campus. If the test result is positive, the student
200 can choose to be retested, at his or her cost, at a local testing facility, clinic or hospital selected by the College.
201 Refusal to comply with testing will be considered a violation of the College's drug policy and may result in discipline

⁵ Romans 12:1-21 Corinthians 6:19-20; Ephesians 5:18

202 up to and including dismissal. If a student's test results are negative for drug use, the College will reimburse the
203 student for the expense of the test.

204 Though some substances may be considered legal substances in certain jurisdictions, based on either age or
205 through law, use of such substances has a history of damaging individuals, communities, and society. The College
206 necessitates abstinence for the sake of the community.

207 In the same way tobacco use is prohibited, including but not limited to cigarettes, cigars, cigarillos, hookahs,
208 chewing tobacco, snuff, and electronic smoking devices such as e-cigarettes, vaping products, IQOS, etc. Likewise,
209 the intemperate consumption or conservation of food, substances, or other nutritional alternatives is a form of
210 abusing the body which can result in impairment that is not in alignment with our call to preserve our strength so
211 as to extend our ability to serve as ambassadors of Christ. Students found to be abusing their bodies in this way
212 can expect to be held accountable for their actions.

213 **Stewardship of Intimacy⁶**

214 While we recognize the diversity of opinions when it comes to the interpretation of Scripture regarding the
215 subjects of sex, gender, sexuality, and intimacy, the College relies upon the centrality of biblical teaching as it is
216 informed by our denominational heritage and affiliation.

217 The College recognizes that all human beings are created in the image of God, male and female, and are of
218 inestimable worth. We also recognize that the Bible is explicitly consistent in equating gender with biological sex.
219 Accepting that there are some medical anomalies, the College understands one's sex as biologically immutable,
220 defined by the creational distinctions imparted by God in designating humanity exclusively male and female
221 (Genesis 5:2) and recognized through the anatomical distinctiveness apparent at birth. Guided by this view, the
222 College interprets that biological sex and gender are inseparable, that the gift of sex is reserved for marriage
223 between one man and one women, and members of the community should therefore refrain from premarital,
224 extra-marital, same-sex romantic and sexual relationships, and gender transitions.

225 This perspective and our understanding of the value of all human beings constitutes the theological and
226 anthropological foundation of our discussions regarding human sexuality. Housing assignments, use of restrooms,
227 participation in sports align, and other sex or gender related decisions are considered within the confines of this
228 perspective.

229 As an agent of the Church, we assume our responsibility as ambassadors of God's redemptive transformation of
230 persons as they seek to be good stewards of heart, soul, mind, and strength. As such, we oppose cultural values
231 and laws that legitimize perceptions and behaviors that do not align with God's design for sexual intimacy and
232 identity, as informed by our denominational heritage and affiliation. While the College understands that there are
233 individuals who ascribe to views on gender, sex, sexuality and sexual intimacy that may not align with our
234 interpretation, we also expect all members of the college community to abide by the standards of conduct
235 outlined herein, which are designed to enhance personal and community holiness.

236 We view all forms of sexual intimacy and displays of affection that occur outside of the covenant of marriage, even
237 when consensual, as a distortion of God's created intent. This includes the use, possession, or promotion of
238 pornography, which is a vicarious participation in sexual intimacy and perverts God's design for sexual purity.
239 Students are also required to refrain from the possession, display, or promotion of sexually explicit materials,
240 including those that demean, devalue, objectify, or degrade the value and worth of individuals.

⁶ Hebrews 13:4; 1 Corinthians 6:18; Galatians 5:13; Genesis 1:27

241 *Displays of Affection*

242 Central Christian College of Kansas recognizes that genuine feelings of affection may exist between individuals.
243 However, as people of developing character, those feelings of affection should be balanced with genuine respect
244 for the campus community and God’s design for intimacy.

245 From a community perspective, individuals who engage in acts of affection isolate themselves as members of the
246 greater campus community and may unintentionally disrespect peers. Even when not meant to be, displays of
247 affection can sometimes be offensive or expressed in poor taste. This includes any physical contact, gesture, or
248 display that may make others in close proximity uncomfortable or serve as a distraction.

249 Displays of affection include any type of close or intimate contact (e.g., intimate touching, fondling, cuddling,
250 kissing, etc.), as well as gestures, displays, and other overt forms through which individuals express intimacy. This
251 type of behavior, while innocent on some levels, can quickly devolve into a distraction for the students engaging
252 in the practice, as well as serve as a point of disturbance for other members of the campus community who are
253 subjected to such displays.

254 Members of the campus community are asked to practice restraint concerning displays of affection, expressions
255 of intimacy, and romantic gestures. Non-married members of the campus community are also challenged to
256 practice constraint when such expressions are done in private.

257 **Stewardship of Time⁷**

258 Seen in the context of our heritage, time is a gift – entrusted to us so that we might make the most of every
259 opportunity (Ephesians 5:16). What we do with our time is often a reflection of how we are developing in heart,
260 soul, mind, and strength. As members of this campus community, we have opportunity – during this limited
261 timeframe – to dedicate ourselves to learning and character development. Therefore, investing our time into
262 studies and personal growth is not just warranted, but a privilege that for many represents a pricey investment.
263 In addition, many students are involved in co-curricular and extra-curricular activities that also demand time.

264 We are also asked to ensure time for rest, relaxation, and restoration, which is a biblical freedom instituted by
265 God. Unfortunately, even leisure can be abused, when the time spared for such moments is not invested wisely.

266 Use of our time (e.g. sleeping, studying, entertainment, athletics, etc.) can quickly become a conduit for harmful
267 content and an influence toward unhealthy behavior. Students are asked to use time as a resource for personal
268 growth, restoration, and a tool for doing good works and advancing the work of Christ. Time becomes dangerous
269 when it is abused as a means of ongoing escape, isolation, or to indulge appetites and interests that are non-
270 redemptive in nature. Inappropriate, disproportionate, or unhealthy use of time will prompt accountability.

271 When evaluating how we use our time we can again rely on Scripture, which reminds us, “we have an obligation
272 – 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;
273 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,
274 students are asked to practice moderation in the use of time, regarding carefully the stewardship of heart, soul,
275 mind, and strength. Therefore, when making choices with regard to time, students should forthrightly answer
276 such questions as: Does this activity enhance or reduce my character? Does it contradict the teachings of Scripture
277 or is it antithetical to the lifestyle expectations of this community? Is my conscience clear? Will participation
278 expose me to unnecessary temptation? Is this activity in any sense enslaving? Is the amount of time appropriate
279 to my personal growth and development?

⁷ Matthew 6:22-23; 1 Corinthians 10:31; 1 Timothy 4:8; 1 Thessalonians 4:3-5

280 **Stewardship of Character**

281 Recognizing the *perspective* of the College, which focuses on a Christ-Centered approach to defining its
 282 function(s), Central Christian College of Kansas has chosen to use the life of Christ to distinguish how Character is
 283 to be interpreted. In Luke 2:52 the gospel writer asserts Jesus “grew in wisdom and stature and in favor with God
 284 and man.” In other words, Christ’s life reflected the type of character that allowed him to be wise, revered, and
 285 respected. Furthermore, this description captures the holistic reality of humanity, recognizing both the
 286 relationship humanity has with its Creator, as well as relationships within creation.

287 Understanding how Jesus grew in wisdom, stature, and favor provides a roadmap for defining character. Jesus,
 288 Himself provides this insight when He described His own perspective concerning the objective of His life
 289 energies. In Mark 12:28-30, Jesus responds, “Love the Lord your God with all your heart and with all your soul
 290 and with all your mind and with all your strength”.

291 In recognizing this as the “Greatest Commandment” Christ elevated these four criteria as terminal values,
 292 representing the highest ideals of human functioning. In turn, each criterion represents an essential element of
 293 character, which allows the individual to grow in wisdom, stature, and favor. These same ideals serve as the
 294 basis through which Central Christian College has chosen to measure the effectiveness of its mission.

295 These four character outcomes serve as the virtues toward which the College presumes every student should
 296 demonstrate progress during his or her residency and beyond. We use the following matrix to reflect on
 297 Character development.

	Heart		Mind		Soul		Strength	
Values	Virtuous	Collaborative	Discerning	Creative	Faithful	Caring	Healthy	Resilient
Aptitudes	Relationships		Reason		Reflection		Readiness	
Virtues	Justice		Wisdom		Temperance		Fortitude	
Outcome	We believe that graduates should demonstrate civic and moral leadership, in order “to do good; seek justice, and correct oppression.”		We believe graduates should demonstrate reasoned and productive lifestyles, filled with the “Spirit of God, with wisdom, with understanding, with knowledge, and with all kinds of skills.”		We believe graduates should demonstrate an appreciation for the Lordship of Christ, “not lagging in diligence, fervent in spirit, serving the Lord.”		We believe graduates should demonstrate dispositional strength and behavioral readiness, so that they “never tire of doing what is good”.	

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299 The College expects every member of its community to pursue these ends and to promote, in conduct and
 300 exercise of responsibility, the maintenance of a campus environment that promotes the same. This includes
 301 academic integrity, which should be demonstrated at all times to maintain the integrity of scholarship and the
 302 reputation of the College. Academic dishonesty is a serious violation of College policy because, among other
 303 things, it undermines the bonds of trust and honesty between members of the community and betrays those
 304 who depend upon the College’s academic integrity and knowledge. Each member of the campus community
 305 should strive to preserve and promote integrity among their peers. This community empowers its members to
 306 take appropriate action in support of maintaining a supportive environment for the development of character. If
 307 a student, faculty member, staff member, or administrator suspects a violation of integrity they should take
 308 action consistent with Grievance Process.

309 **ACCOUNTABILITY, DISCIPLINE, AND PROCESS**

310 The College reserves the right to deviate from the accountability procedures as set forth herein, at its discretion,
 311 when the College feels that such action is required due to special circumstances. In matters involving allegations
 312 of sexual harassment that are within the Title IX definition of sexual harassment, the Title IX grievance procedure

313 will be used to process the complaint, and the hearing process and appeal rights contained in the Title IX grievance
314 procedure will be followed. The Title IX grievance procedure also will be used to process complaints of sexual
315 assault, dating violence, domestic violence, and stalking.

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

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

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

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

334 **Accountability of Self and the Community**

335 Accountability begins with self-discipline. The CORE4, which guides the operations of the College, is focused on
336 helping students become less dependent on rules to govern behavior and more dependent on individual
337 discernment and submission to Christ. Members of the campus community are called to assume responsibility for
338 their own behavior as it reflects upon their Creator, their community, and themselves, particularly in the area of
339 personal freedom. Therefore, any accountability discussion will always begin with the individual and his or her
340 grasp of self-discipline.

341 When self-discipline is impaired or is insufficient, peer accountability becomes necessary. Members of the campus
342 community are expected to share responsibility for each other's growth, to willingly express concern, and to
343 caringly confront one another⁸. The very community we champion means, we do not live in isolation. Rather we
344 are challenged to share concern about the welfare of others within the community and of the community as a
345 whole. When this occurs, with a focus on redemption and restoration, individuals and the campus community are
346 enabled to modify inappropriate behavior and to effect growth in individual and community lives. Therefore,
347 students should consider their role, recognizing that those who assist or encourage other students to violate the
348 standards may also be subject to the disciplinary action outlined below.

349 **Administrative Accountability**

350 If peer accountability is impaired or insufficient to affect behavior, greater community accountability may be
351 required. This type of accountability usually entails interaction with a Resident Advisor (RA), Resident Educator
352 (RE), or other member of the Student Life staff. It is desirable that this accountability occurs at the level closest to
353 the infraction. Consequently, inappropriate behavior may first be confronted by the RA. In instances where an RAs

⁸ Philippians 2:4; Galatians 6:2; 1 Thessalonians; Matthew 18:15-17

354 involvement does not bring the appropriate change in behavior, the RA will take the situation to the Resident
355 Educator. Issues unresolved at that level may be taken to the Office of Student Life.

356 Resident Advisors (RA's) are student employees that are considered paraprofessionals and members of the
357 Residence Life Staff. The RA plays a vital role in facilitating an atmosphere of community within the residence life
358 community.

359 Resident Advisors and Resident Educators are considered Campus Security Authority (CSA), as defined by the Clery
360 Act. A CSA is an official of the institution who has significant responsibility for student and campus activities,
361 including but not limited to, student housing, student discipline and campus conduct proceedings. Therefore, RAs,
362 like Resident Educators, have the authority and the duty to act or respond to issues on behalf of the College.

363 RAs primarily seek to act as facilitators of community, providing Christ-like, character-informed leadership, while
364 also maintaining an orderly and safe environment. Therefore, RAs are empowered to work directly with students
365 who, by their behavior, convey a need for accountability. This may occur in the form of a meeting, growth
366 initiative, verbal or written warning, or fines. Students not choosing to respond to accountability efforts or who
367 wish to appeal an action taken by an RA, may talk with their assigned Resident Educator.

368 At any time, a Resident **Hall** Educator may refer concerns to the Residence Life Council. The membership of this
369 council includes the Campus Pastor, Director of Residence Life, Resident Educators, and when appropriate
370 members of the RA staff. Its primary function is to promote an environment that supports the mission and
371 outcomes of the College, with a primary focus on oversight of residential programming, community development,
372 and behavior management.

373 This council has the same authority as the Resident Educator to impose any sanctions including, but not limited
374 to, the following:

- 375 ● Verbal or written warning (reprimand)
- 376 ● Educational sanction (project assignment)
- 377 ● Growth initiative
- 378 ● Reassignment within housing facilities
- 379 ● Area restriction
- 380 ● Suspension of hall rights and privileges
- 381 ● Restitution
- 382 ● Resident Hall Probation
- 383 ● Time-In

384 There may also be times that other members of the faculty, staff, or administrative team provide appropriate
385 levels of accountability. In each case, these members of the campus community are empowered to encourage,
386 support, and advocate in alignment with the expectations and outcomes articulated herein. In some cases, this
387 might include admonition, cautions, initiatives, sanctions, and restrictions – as appropriate to the office of the
388 person and the scope of his or her authority. This includes independent meetings with key personnel such as the
389 Chief Student Engagement Officer, the Chief Academic Officer, Student Success Coordinator, Coach, Resident
390 Educator, and other qualified staff that are charged to provide such oversight.

391 Concerns related to accountability that may seem arbitrary or capricious should be directed to the appropriate
392 Chief Officer or Director:

- 393 ● Academic Concerns (Faculty or Advisors): Chief Academic Officer
- 394 ● Athletic Concerns (Coaches or Athletic Staff): Athletic Director
- 395 ● Other Concerns (Residential, Campus Life, Dining, etc.): Chief Student Engagement Officer

396 **ACCOUNTABILITY INITIATIVES**

397 The following list includes representative examples of accountability (disciplinary) responses, the goal of which is
398 personal growth and community development. **Restorative Principles and Practices Help:**

- 399 ■ hold students who harm accountable for their actions.
- 400 ■ provide those harmed with a safe place to share how the incident impacted them.
- 401 ■ give students, faculty and residence hall staff a voice in helping the respondent (offender) make things
402 right.
- 403 ■ develop an effective alternative to the traditional system of judicial affairs.
- 404 ■ create a culture of belonging and caring where community standards are relied upon for setting and
405 correcting behavior.

406 By “making things right,” restorative justice seeks to knit wholeness back into a community which has been torn;
407 it seeks to repair relationships so students can focus on their academic work and reconnect as a member of the
408 learning community. Although there is often a progression in sanctions, responses for violations of College policy
409 are at the sole discretion of those empowered to make such decisions.

- 410 ● Consultation & Examination: The student is contacted and a discussion is held about behavior or attitudes.
411 This may include the development of specific expectations if such behavior continues, and a discussion
412 about possible consequences.
- 413 ● Probation: Students can be placed on probation for a specified time determined by the accountability
414 committee. Probation is meant to be an encouragement and a reminder to respect and uphold
415 community standards. Students placed on probation are essentially “On Notice” for a specific time
416 frame, in which the student remains under heightened accountability. The following means of
417 accountability may also be applied during part of the probationary period to encourage growth:
 - 418 ○ Completing an online educational program (at the student’s expense)
 - 419 ○ Writing an essay
 - 420 ○ Mentoring relationship with a faculty/staff member
 - 421 ○ Community service hours
 - 422 ○ Counseling
 - 423 ○ Restitution, (e.g., payment or service)
 - 424 ○ Fines
 - 425 ○ Loss of privileges, including, but not limited to, open hour visits, forfeiture of a certain
426 percentage of their participation or compensation related to extracurricular or co-curricular
427 privileges (i.e., leadership activities, drama, choir, athletics, ministry teams, music teams, etc.)
 - 428 ○ Offense-specific project/education program
- 429 ● Suspension: Students may be temporarily restricted from leaving campus or may be separated from the
430 College, including attendance in class, participation in co-curricular and extracurricular activities, access
431 to campus amenities and resources, and participation in campus events.
- 432 ● Eviction or Removal from College Housing: The College reserves the right to remove a student from
433 College housing, if in the determination of the Committee the presence of the student is disruptive or
434 dangerous. Parents may be notified of the student's status. Room costs will be forfeited as specified by
435 the College refund policy.
- 436 ● Removal from Campus: A student or visitor may be officially notified that their presence on campus is
437 disallowed for any period of time and may result in formal arrest and “Trespassing” prosecution. If it is
438 deemed necessary for the safety of the individual or the campus, the College reserves the right to require
439 a student to leave campus immediately while an investigation is being conducted. Parents may be notified
440 of the student's status. Room costs will be forfeited as specified by the College refund policy.

- Dismissal: The student’s enrollment will be terminated and he or she typically will be required to leave campus within 24 hours after the dismissal is announced. The College reserves the right to require the student to leave the campus immediately, while an investigation is conducted, if it is deemed appropriate. The student’s parents may be notified of the student’s status.
 - Depending on the terms of the dismissal, a student may reapply for a subsequent term. As a condition of re-enrollment, the College may require mentoring, educational programming, and other accountability measures. Tuition, room and board costs will be forfeited as specified by the College refund policy.
 - Depending on a number of factors (e.g., SARA Authorization, Program Availability, Reason for Dismal, etc.) a dismissed student may be eligible to apply for online enrollment or receive special permission to complete coursework through the School of Professional Education.

Growth Initiative

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

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

While it is the desire to respect the integrity of a student who has initiated a request for help, it should be noted that in cases where behavior is repetitive, self-destructive, hazardous to others or of significant legal concern, the College may respond accordingly. Depending upon the behavior in question, the College reserves the right to require the person to enter a professional relationship where adequate help is available. Also, it may be the case that, because of the nature of certain behaviors, specific College or civil consequences may be unavoidable even when a growth initiative is in place. A student leader may be asked to take leave from their leadership role while on a growth initiative.

Hearing Process

It is the College’s desire to treat all students equitably when there is a situation that warrants administrative attention. The hearing process is designed to be fair and impartial.

While individual officers and authorized staff may initiate inquiries, hold interviews, and even enact sanctions, when appropriate, there may be times in which an accountability hearing is most appropriate or due to the nature of the infraction, required. The purpose of these hearings is to consider the matter at hand, allow for representation and consideration of evidences, and to allow the members to advocate for specific actions that are on the best interest of the campus community.

483 In general, there are two levels of administrative accountability (hearings). These include:

- 484 ● A hearing with the Residence Life Council
- 485 ● A hearing with the Discipline Affairs Committee

486 **Residence Life Council Hearing**

487 Typically, the Residence Life Council is a closed council, and does not open itself to public deliberations. However,
488 in some cases, the Residence Life Council will provide opportunity for a hearing. Students may request a hearing.
489 However, the decision to convene a hearing, in response to a student request, is made by the CSEO working with
490 the Residence Life Council.

491 The student will be made aware if a hearing is called and given an opportunity to provide testimony and evidence.
492 Following the hearing, the student will receive a written determination of the case.

493 **Discipline Affairs Committee Hearing**

494 The committee is made up of individuals representing different campus constituent groups (i.e. faculty, staff,
495 coaches, students, etc.), and is convened as determined by the Chief Student Engagement Officer. Members are
496 denoted in the campus Governance and Integrated Planning Manual.

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

503 Typically, the process looks like:

504 *Chairperson*

- 505 ● Sets time and date of hearing
- 506 ● Receives typed statements from individuals wanting to provide additional testimony
- 507 ● Convenes the meeting

508 *Portion with Committee Only:*

- 509 ● The Chairperson provides details
- 510 ● The Committee reviews appropriate policy, procedure, and precedence

511 *Portion with the Student:*

- 512 ● The chairperson will introduce everyone present and begin the hearing.
- 513 ● The student will give an account of the situation and any other information.
- 514 ● The committee will ask the student questions to clarify any inconsistencies, etc.

515 *Committee Review, Decision, and Implementation:*

- 516 ● The committee will review the student's statement and the information provided to the committee.
- 517 ● The committee will once again refer to the Student Handbook to ensure proper procedure and policy
518 enforcement.
- 519 ● The committee will make its decision concerning its response to the student's actions.
- 520 ● The student will be contacted as soon as the committee reaches a decision.

- 521 ● The chairperson will prepare an accountability statement⁹ for the student. The student will receive a
522 printed copy and an electronic copy will go into the student’s file held in the Student Life Office.

523 Students will be made aware of their right to appeal, both verbally and through written notification.

524 **Appeal Process**

525 There are two types of appeals and are outlined below.

526 **Discipline Affairs Committee Appeal**

527 Every student has the right to appeal a decision made by the DAC. All applications for appeals must be made within
528 twenty-four (24) hours of the student’s receipt of the initial decision, excluding weekends. The appeal must be
529 submitted as a printed document or letter, and provide specific evidence that...

- 530 ● ...the procedures stated in the Student Handbook, describing due process, were significantly violated or
531 that the decision rendered was arbitrary or capricious.
- 532 ● ...new evidence that was not available during the original hearing has become available and the
533 presence of this evidence would likely have changed the committee’s decision

534 The appeal should be submitted to the President of the College and include any evidence that might help the
535 President consider the merits of the appeal. If the President determines that the appeal meets the minimum
536 requirements, as articulated above, the President will instruct the CSEO to assemble an appeals committee. This
537 committee will consist of two faculty members, two staff members, one member of the Student Government
538 leadership team, and one Chief Officer (other than the CSEO). No member of the original hearing may serve on
539 the appeal committee. The members of the appeal committee will elect a Chair, consider the appeal, and provide
540 a written decision to the President of the College. The President will review the decision and submit a final letter
541 of determination to the student and CSEO. The decision of this appeal process is final.

542 **Residence Life Appeals**

543 Appeals concerning decisions made by a member of the residence life staff or the Residence Life Council, may be
544 made through the CSEO. The appeal must be submitted as a printed document or letter, and provide specific
545 reasoning for the appeal. The letter should include any evidence that might help the CSEO consider the reasons
546 for the appeal. All applications for appeals must be made within twenty-four (24) hours of the student’s receipt
547 of the initial decision, excluding weekends. After having reviewed the merits of the appeal, the CSEO may convene
548 a hearing committee¹⁰ or take independent action, which may include upholding the original decision, overturning
549 the decision, modifying the decisions or in some cases taking further punitive action. The decision of this appeal
550 process is final.

⁹ Accountability statement is defined as a written document outlining the stipulations provided by the DAC.

¹⁰ In some cases, this may be the Residence Life Council