

Secular Campus Ministries Endorsed

World delegates attending the 1992 Annual Council of the General Conference of Seventh-day Adventists took an important action in support of Secular Campus Ministries. It reads as follows:

Whereas, there are approximately 60,000 Seventh-day Adventist young people enrolled as students in non-Seventh-day Adventist institutions of higher learning,

Whereas, there are many Seventh-day Adventist educators who are in the employ of some non-Seventh-day Adventist institutions of higher learning,

Whereas, the non-Seventh-day Adventist college or university is a promising mission field,

Whereas, the General Conference is providing interdepartmental coordination and support for this ministry through the committee on Adventist Ministry to College and University Students (AMiCUS), it was

VOTED, to implement the Campus Ministries program so that the following may be achieved:

1. Each non-Seventh-day Adventist college or university campus be seen as a mission field.

2. Qualified persons or committees be appointed at the division, union, and conference/mission levels to direct the Campus Ministries program.

3. A registry of all Seventh-day Adventists on non-Seventh-day Adventist college or university campuses

be compiled and a ministry be established to encourage and nurture them in the faith and in the development of a Christian lifestyle.

4. Seventh-day Adventist students and educators be equipped for on-campus evangelism.

5. Where there is a Seventh-day Adventist presence on a non-Seventh-day Adventist campus, an Adventist Christian Fellowship be organized.

6. A chaplain be appointed to assist the Seventh-day Adventists on campus.

7. The local Seventh-day Adventist church in the college or university city organize a Campus Ministries program committee to:

a. Minister to Seventh-day Adventist students in attendance.

b. Encourage them to organize as a club.

c. Provide the local church as the center for their Campus Ministries program activities.

8. The division, union, and conference/mission provide funds so that each Seventh-day Adventist student on a non-Seventh-day Adventist campus receive regularly a copy of *Dialogue* (published in English, French, Portuguese, and Spanish).

9. Local conferences are to provide facilities for the Seventh-day Adventist Campus Ministries program as close to the campuses as possible for outreach and nurture.

Spend a year in China, Russia, or Turkey teaching a modern language

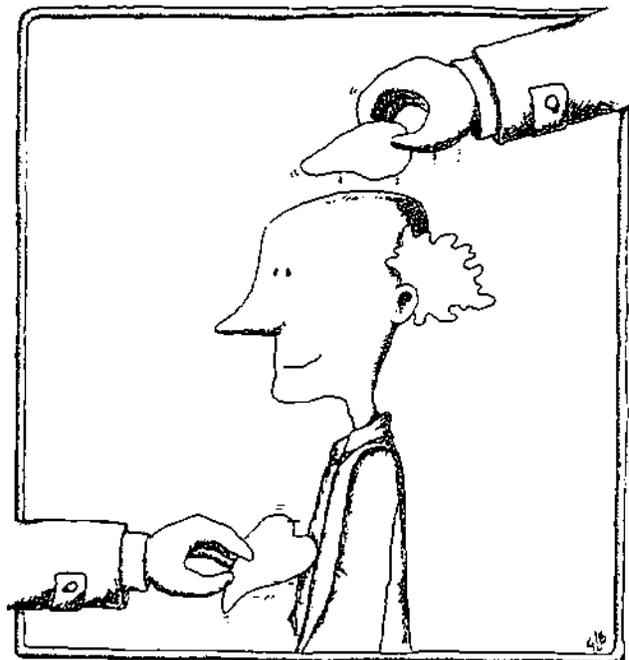
Opportunities are now open for qualified Adventist teachers to teach foreign languages to university students or professionals in China, Russia, or Turkey. If you are a native speaker of English, French, German, Japanese, or Spanish and have completed a college degree, you may be eligible for a one year assignment. You will be expected to cover the cost of your roundtrip transportation.

If you are qualified and are interested contact:

Dr. M. T. Bascom or Treva Burgess
International Teacher Service
12501 Old Columbia Pike
Silver Spring, MD 20904
U.S.A.

Phone: (301) 680-6028

Fax: (301) 680-6031



"Create in me a clean heart, O God, and put a new and right spirit within me."

David (Psalm 51:10 RSV)

Talkative Women, Silent Men?

Speaking of communication, what about the widely held notion that "women talk too much"? Interestingly, at meetings, in mixed-group discussions, and classrooms, research has shown that men talk more than women! The basic differences lie in the topic of the conversation and its location. For women, talk is used to establish and negotiate relationships; thus, women tend to talk more in private situations, often recounting events in detail to establish connection with their "significant others." Gossip also falls into the category of topic differences. Women tend to exchange information about people. Men may also be said to gossip, although the topics of their talk are often politics, policies, power in institutions, and sports.

In public, men often offer opinions and "hard facts," thus establishing their status. For many men, talk is mostly a way to exchange information. When they relax in private situations, many men feel comfortable talking much less just when women want them to talk more.

An illustration of male-female attitudes toward private conversation often occurs when parents call their adolescent or adult children who are away at school. Mom may want all the details, while Dad often limits himself to a few well-chosen comments and questions about finances, exams, and grades.

Trouble In Paradise

In a chapter of her book *Gender and Grace*,⁶ psychologist Mary Stewart Van Leeuwen explores an interesting possibility about the origin of these seemingly global gender differences. Although an

admitted amateur in theological matters, Van Leeuwen sets an intriguing biblical scenario.

Act 1: *Created in God's Image*. Van Leeuwen focuses on two aspects of what it means for humans to be created in God's image: sociability (a concern for relationships and community) and accountable dominion, or responsible rule over all creation.

Act 2: *Trouble in Paradise*. It was here, in the pristine Garden of Eden, Van Leeuwen suggests, that our gender differences began. Although commanded not to abuse of their dominion by "deciding the nature of good and evil," nor to abuse of their sociability as husband and wife by persuading the other to violate God's commands, Adam and Eve did exactly that. According to Van Leeuwen,

the effects of Genesis 3:16 reflect the peculiar way in which each party sinned in the Garden. The man and the woman were equally created for sociability and dominion. But in reaching out to take the fruit, the woman overstepped the bounds of accountable dominion. As a consequence, her sociability was mixed with the problem of social enmeshment, which continues to hamper the proper exercise of her dominion in the world at large. By contrast, the man, in accepting the fruit from his wife, overstepped the bounds of human social unity. As a consequence, his legitimate, accountable dominion became laced with the problem of domination, which has been interfering with his relationships—to God, to the creation and to other people, including women—ever since.⁷

Speaking from her perspective as an experienced psychologist, Van Leeuwen asserts that this account provides a reasonable explanation for the as-yet clinically unaccounted-for tendency of women "to

avoid developing self-sufficiency for the sake of preserving even pathological relationships with the opposite sex" as well as for the tendency of men to exercise domination rather than dominion.

Although the author does not provide a clear explanation of why the abused attribute in Adam (men) and Eve (women) was not the one that was affected (e.g., Adam abused his sociability but was affected in his dominion), her explanation nevertheless provides a view compatible with the findings of sociolinguists and other gender researchers who describe women as "intimacy-attuned" and men as "hierarchy-attuned," while adding a spiritual and biblical dimension to the discussion.

Van Leeuwen does not conclude her model with the disruption caused by the Fall. Acts Three to Five: *Redemption and Renewal*, speak of Jesus' work to reverse the effects of Adam and Eve's tragic mistake by attempting to raise the status of women (for example, in Matthew 28:1-11 we see that they are the first witnesses to His resurrection) and on other occasions by rebuking socially enmeshed behavior (for example, in Luke 10:38-42 Jesus chides Martha for tending to the kitchen rather than listening to precious truths).

Van Leeuwen concludes that although we still suffer from sin's consequences, we have been liberated through Christ's death and in time all things, including the damaged communication between men and women, will be restored to their original perfection.

What Can We Do About It?

Women and men *do* communicate differently. Unfortunately, there seems to be no quick fix for improving gender miscommunication. To achieve optimal communication, we need flexibility and

openness to listen, talk, and understand in a way that may seem a bit different from our usual style. Understanding the causes of miscommunication allows us to deal with situations that perplex us, make us feel uncomfortable, offended, or hurt because we may erroneously assume that the other person intended this to occur.

In learning to see things from a different perspective and tuning in to the possible reasons behind our misunderstandings, we take an important step in promoting good communication. And in the spirit of Romans 12:10, Christ-like considerateness in our daily dealings is not far behind.

NOTES

1. I have chosen to use the terms *sex* and *gender* interchangeably, although these are often differentiated (*sex* being a biological attribute and *gender* being a characteristic which is learned through the process of socialization).

2. Robin Lakoff, *Language and Woman's Place* (New York: Harper and Row, 1975).

3. Deborah Tannen, *That's Not What I Meant!* (New York: Ballantine Books, 1986); *You Just Don't Understand: Women and Men in Conversation* (New York: William Morrow and Co., 1990).

4. Tannen, *You Just Don't Understand*, p. 85.

5. Gregory Bateson, *Steps to an Ecology of Mind* (New Haven, Connecticut: Yale University Press, 1972).

6. Mary Stewart Van Leeuwen, *Gender and Grace* (Downers Grove, Illinois: InterVarsity Press, 1990).

7. Stewart Van Leeuwen, *op. cit.*, p. 47.

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Directory of Adventist Student Centers

Active associations or centers of Seventh-day Adventist college and university students are listed here to facilitate exchanges and networking around the world.

- **Advent House:** A center for Adventist students attending the University of Tennessee at Knoxville, U.S.A.; Ron Pickell, chaplain; correspondence in English or Spanish. *Address:* Advent House, 1918 Terrace Ave.; Knoxville, TN 37916; U.S.A. Telephone: (615) 522-3193.
- **Adventist Students Association of Nakawa (ASANA):** 42 members, from the National College of Business Studies, Nakawa, Uganda; Moses R. Maka, chairman; correspondence in English. *Address:* Adventist Students Association of Nakawa; P.O. Box 1337; Kampala; Uganda.
- **Campus Ministries:** For Adventist students attending Oregon State University and Linn-Benton Community College, U.S.A.; Mrs. Deborah Dunham, sponsor; correspondence in English. *Address:* Corvallis SDA Church; 3160 S.W. Western; Corvallis, OR 97330; U.S.A.
- **Campus Ministries:** For Adventist students attending the University of Nebraska, U.S.A.; Jerry Connell, chaplain; correspondence in English. *Address:* College View SDA Church; 4015 South 49th Street; Lincoln, NE 68506, U.S.A. Telephone: (402) 486-2883. Fax: (402) 486-2886.
- **Fellowship of Adventist Students (FAS):** 26 members, from the University of Benin, Nigeria; Philip O. Odiase, president; Pius Aramude, chaplain; correspondence in English. *Address:* Fellowship of Adventist Students; c/o Philip O. Odiase; Faculty of Law; University of Benin; Benin City; Nigeria.
- **Movement of Adventist Students (MAS):** 70 members, from Mindanao State University - Tambler Campus, Philippines; Reu L. Gasendo, vice president; Jerson Alfafara, Pat Beniga, and Letty Cortes, sponsors; correspondence in English. *Address:* Movement of Adventist Students; c/o Mrs. Letty Cortes; Library - Mindanao State University, Tambler Campus; General Santos City; 9500 Philippines.

If you belong to an organized group of Seventh-day Adventist college and university students and wish to have your group listed in this international directory, send us (1) the name of your association, center or fellowship, (2) the number of members in the group, (3) the name of the college or university with which the group is associated, (4) the president, (5) the sponsor, advisor or chaplain, (6) the language(s) in which you would like to correspond; (7) the mailing address, valid for at least three years, telephone and fax numbers. Address your letter to: *Dialogue - Student Associations*; 12501 Old Columbia Pike; Silver Spring, MD 20904-6600; U.S.A. Please write clearly and send us corrections as changes occur. Naturally, the journal cannot assume responsibility over the accuracy of the information submitted nor over the content of the correspondence that ensues.