

DIVERSITY MATTERS

A Guide to Calvin University's Diversity Efforts

2021

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A Message from The Executive Associate to The President for Diversity and Inclusion

By contrast, courageous Christianity embraces racial and ethnic diversity. It stands against any person, policy, or practice that would dim the glory of God reflected in the life of human beings from every tribe and tongue. These words are a call to abandon complicit Christianity and move toward courageous Christianity. — Jemar Tisby, The Color of Compromise: The Truth about the American Church’s Complicity in Racism.

This document, *Diversity Matters: A Guide to Calvin University’s Diversity and Inclusion Efforts*, is a refreshed and expanded version of the now defunct *Multicultural Resource Guide* published from 2005 – 2007. *Diversity Matters* is an overview of Calvin University’s diversity and inclusion efforts and was first published in 2017. This document is not a report of outcomes, rather it is a compilation of documents, actions, and statements that reflect and shape the university’s understanding and practice of diversity and inclusion.

What’s included:

- Key institutional statements which express Calvin’s commitment to diversity & inclusion;
- A summary of the Inclusive Excellence framework which scaffolds Calvin’s efforts;
- A glossary of commonly used terms related to Calvin’s diversity efforts;
- An overview of the Cultural Competency Professional Development requirement;
- Calvin’s Diversity Timeline
- ... and more.

As a reader, you may find yourself asking, “but, how is Calvin doing with regards to its diversity efforts?” The answer to that question can be found in [Diversity and Inclusion Year-in-Review](#). *Diversity Matters* sets the context for interpreting the diversity outcomes found in the *Diversity and Inclusion Year-in Review* report. This report answers the questions of “why” Calvin’s diversity efforts look the way they do and casts a vision

Comments and questions may be directed to diversity@calvin.edu .

Shalom,



Michelle R. Loyd-Paige, PhD
Executive Associate to the President for Diversity

WHAT'S NEW?

BIPOC

The acronym stands for “**B**lack, **I**ndigenous and **p**eople **o**f color.” As a phrase, “people of color” dates back centuries — it was first cited in The Oxford English Dictionary, with the British spelling “colour,” in 1796 — and is often abbreviated as POC. The other two letters, for black and Indigenous, were included in the acronym to account for the erasure of black people with darker skin and Native American people, according to Cynthia Frisby, a professor of strategic communication at the Missouri School of Journalism. “The black and Indigenous was added to kind of make sure that it was inclusive,” Ms. Frisby said. “I think the major purpose of that was for including voices that hadn’t originally been heard that they wanted to include in the narrative, darker skin, blacks and Indigenous groups, so that they could make sure that all the skin shades are being represented.” For more information see <https://www.thebipocproject.org/>

TRIO

Calvin's TRIO Student Support Service (SSS) program is federally funded support for first-generation students, students from low-income families, and students with disabilities. TRIO SSS provides specialized resources and services to help students to stay in and graduate from college. Launched in 2020 on Calvin’s campus. While all Calvin students have access to things like academic tutoring and coaching, a career coach, counseling and wellness services, and, of course, professors, TRIO SSS program participants also have access to a dedicated TRIO Advisor, priority registration for paired support courses and other sought-after courses, free workshops, resources, and activities promoting success in and beyond college funding for a spring break trip and a graduate school application/visit. In addition, the TRIO SSS program encourages involvement in TRIO cohort activities meant to form connections with other TRIO SSS participants and foster belonging at Calvin (e.g., off-campus excursions, coffee nights, and other activities). Looking to work on campus? Four TRIO Ambassadors work with program staff to run cohort activities and support their TRIO peers. <https://calvin.edu/offices-services/center-for-student-success/support/trio/>

Diversity and Inclusion For All (DIFA)

Launched as a podcast in May of 2020, the *Diversity & Inclusion for All* podcast captures conversations with professors, practitioners, and people of interest who are teaching, pursuing, and engaging diversity & inclusion in inspirational and effective ways. By exploring a range of diversity topics, this podcast provides on-ramps to better understanding and awareness of issues related to diversity & inclusion work in our communities today. Supported by Calvin University and the Calvin Institute for Christian Worship, these conversations provide information, insights, and stories to inform the diversity work of both Christian and secular organizations. <https://diversity-inclusion-for-all.simplecast.com/>

INSTITUTIONAL COMMITMENT

As a Christian institution in the Reformed tradition, Calvin University values and promotes diversity and inclusion. Scripture calls us to love others as we love ourselves, to exhibit and extend hospitality and to pursue reconciliation. At Calvin University, we believe that love, hospitality, and reconciliation are the markers of biblical *shalom* and are to be exhibited in all aspects of our lives as we worship, work, play, and learn.

At Calvin, diversity is a key part of living out our mission, equipping students to be agents of renewal in an increasingly diverse world and nation. An educational environment rich in diversity—people, places, courses, research, and activities—promotes cross-cultural understanding, encourages collaboration, and fosters innovation, thereby benefiting all within the academic community. But even more than reaping the benefits of a diverse learning community, *Calvin’s commitment to diversity is a grateful and faithful response to a biblical mandate to love one another, to extend hospitality, and to pursue reconciliation.*

- Calvin University is committed to diversifying its community by recruiting and retaining people from a variety of cultural, ethnic, ability, and socioeconomic backgrounds as administrators, faculty, staff, and students.
- Calvin University is committed to maintaining policies and practices that reflect an intention to strengthen our diversity and inclusion efforts.
- Calvin University is committed to creating a convivial learning environment that is an inclusively strong and vibrant academic community.

The university is determined to bring to light practices and structures that have excluded others and to work toward our transformation into a microcosm of the Body of Christ, with members diverse and equal. This will require us to learn new sensitivities and to give energetic action to including more people of diverse groups as full members in our community.



Five of the university’s documents—the *Expanded Statement of Mission, From Every Nation (FEN)*, the *Educational Framework*, the *Strategic Plan 2025*, and the *Strategic Diversity and Inclusion Action Plan*—speak to Calvin’s historic and continued commitment to diversity and inclusion. These five documents ground the commitment to diversity and inclusion in the Reformed identity of the university, weave the commitment into all aspects of the campus, and point to a desired future state which embodies a diverse, inclusive, hospitable, and welcoming community—a community that thinks deeply, acts justly, and lives into the commandment to love our neighbors as ourselves. Selected passages and summaries of the aforementioned documents are presented on the following pages.

Expanded Statement of Mission

Originally written in 1992, the *Expanded Statement of Mission: Vision, Purpose, and Commitment* was revised in 2004. The intention of the document is articulated in the document preface ... “An expanded statement of mission intends to establish directions, not to implement programs. But it is essential that those directions recognize the fundamental premises that have formed and guided this college from its outset. To promote and follow a transforming vision, one that grants new direction, is not to forsake the heritage that has sustained us. Rather, it is to embrace that tradition, to seek courage and sustenance from it, as we look for new ways to affect our calling as a comprehensive liberal arts university in the Reformed tradition of historic Christianity.” Several excerpts from the *Expanded Statement of Mission* which ground Calvin’s commitment to diversity are present here.

At Calvin, the Reformed tradition of Christian faith has been and continues to be our guide to hear God's voice and to respond obediently to God's call. It is a living tradition of Christian faith that draws upon historic confessional statements of the Church, both past and present, in a continuing effort to understand God's redeeming purposes toward creation. This confessional identity informs all that we at Calvin seek to do. It shapes our vision of education, scholarship, and community (ESM, 9).

We view the challenges and opportunities to develop community relationships at Calvin confessionally. Our life together as students, staff, and faculty needs to be organized within just relationships and situations. It should then promote mutual trust and accountability, responsible freedom, friendship, and Christian love. Christ's church must be characterized by the unity of diverse persons, who contribute different formative experiences to our understanding of the faith. We affirm the goal of seeking, nurturing, and celebrating cultural and ethnic diversity at Calvin. Remembering that the church of Jesus Christ is to live as one people by His power and command, we also encourage the development of greater dialogue and cooperation with individuals and institutions of various Christian denominations (ESM, 14).

The outreach to an external community, moreover, will be marked by an insistence upon justice, clearly identifying the injustice in this world, refusing to tolerate it, and working to eradicate it. (ESN, 27)

Finally, the university strives for ethnic and racial justice and reconciliation, without forgetting its own ethnic roots. The goal of an ethnically and racially inclusive university community is to recognize that the Christian community transcends cultural and geographical boundaries. Yet we live in a world that erects and enforces such boundaries in ways that grant privilege and power to some and disempower others. A commitment to overcome racism will assist in the educational goals of appreciating different cultures and promoting justice and reconciliation among people (ESM, 29).

From Every Nation

In 1985, Calvin College adopted its *Comprehensive Plan for Integrating North American Ethnic Minority Persons and Their Interests into Every Facet of Calvin's Institutional Life*. For nearly twenty years, this Comprehensive Plan has served as one of the college's principal road maps toward the goal, in the authors' words, of a “genuinely multicultural Christian academic community” (FEN, 5). In 2001, the Planning and Priorities Committee appointed a new task force and charged it with rewriting the Comprehensive Plan. The new plan—*From Every Nation: Revised Comprehensive Plan for Racial Justice, Reconciliation, and Cross-Cultural Engagement at Calvin College* (FEN)—was adopted by the college in 2004 and remains a key institutional document. The plan articulates a vision as well as goals and strategies for “transforming Calvin into a college that is always vigilant in recognizing racism, always conscientious in promoting reconciliation, and always active in the work of restoring a healthy multicultural community” (FEN, p. 8).

Three themes—*Multicultural Citizenship, Anti-Racism and Accountability, and Reconciliation and Restoration*—shape the goals found within the FEN document.

- *Multicultural Citizenship* encourages the expansion of individual cross-cultural experiences and the cultivation of intercultural sensitivities (FEN, 7).
- *Anti-racism and Accountability* address the college’s continuing effort to identify the sin of racism and its effects as well as the aspiration to make structural changes that will promote greater accountability and enable the Calvin community to escape and avoid traps of institutional racism (FEN, 7).
- *Reconciliation and Restoration* reflect the hope of developing a positive vision of shalom and the desire to model shalom in our community (FEN, 8).

The FEN Themes work simultaneously, rather than sequentially, and are operationalized through goals and strategies. The goals and strategies address four key concerns: personnel, students, curriculum and instruction, and partners and constituencies.

FEN was updated in 2010 to reflect changes in organizational structures. In addition to goals being revised in 2010, an additional theme—*campus environment*—was added as a theme. The addition of the campus environment theme brought the total number of goals in the FEN plan to fourteen. In 2014, the goals of the FEN document were incorporated into the college’s 2019 strategic plan. As Calvin College becomes Calvin University, the [From Every Nation](#) document will continue to be a key document which informs the diversity efforts of the university.

“There before me was a great multitude that no one could count,
from every nation, tribe, people, and language,
standing before the throne and in front of the Lamb.”

Revelation 7:9

Educational Framework

Calvin's educational framework names university-wide goals that ground the university's curricular and co-curricular activities. It attempts to answer the question, "What are the enduring characteristics or qualities of thinking, doing, and being that mark a Calvin graduate?" The educational framework, derived from the [university mission](#), articulates a frame that ensures integrated, coherent, holistic programs and practices in which students learn and develop.

The Educational Framework is a "no-frills," functional document. It does not duplicate or expand on the primary documents of the university (*Expanded Statement of Mission, An Engagement with God's World, From Every Nation, Calvin College's Statement on Sustainability*), which beautifully articulate the university's foundational commitments to liberal arts education, a Reformed tradition, and matters of racial justice, reconciliation, and cross-cultural engagement. Rather, the educational framework emerges from the university's foundational documents and commitments. These provide coherence and meaning to the [educational framework](#).

The university-wide goals fall into four categories: learning, faith, citizenship, and vocation. Each category contains several goals. The five goals linked to citizenship reveal the university's desire to integrate themes of diversity and inclusion throughout the curriculum and co-curriculum. The citizenship goals are:

- Christian vocation impels us to use our hearts and minds, and talents and resources to be attentive, insightful, and creative participants in the world.
- Christian humility directs us to recognize our own formation in a particular culture, time, and place.
- Christian love enjoins us to develop cultural intelligence, to value human cultures, and to become wise and responsible students of global human diversity.
- Christian stewardship commits us to become faithful caretakers of the physical creation, to study and sustain our universe of atoms, ecosystems, and galaxies.
- Christian service moves us to work alongside others with sacrificial compassion, confronting our own and others' injustice and sharing hope in Christ's justice and mercy.

These goals are only illustrative and not intended to be comprehensive, recognizing that departments and programs will identify their own outcomes. While no specific learning outcomes for goals are prescribed within the *Educational Framework*, illustrative examples are provided. Some of the learning outcomes for graduates that are provided as examples for the citizenship learning outcomes include being able to:

- demonstrate intercultural knowledge and competence in interactions with others,
- discern and counter racism and other injustices in all their forms,
- put into action the principles of stewardship ethics,
- participate responsibly and knowledgeably in public life, and
- demonstrate virtues such as empathy, courage, justice, and stewardship.

University Strategic Plan 2025

The University Strategic Plan 2025 contains four goals and ten strategies. Each of the goals and six of the strategies communicate a continued commitment to diversity and inclusion and are identified here.

- *Goal: Embody a faithful and engaged Reformed Christianity*
Confident that conviction and curiosity are mutually enriching, Calvin University will continue to be shaped by Reformed Christian confessions as faculty, students, and staff engage with Christians across the nation and around the globe to live out their faith in fresh ways.
- *Goal: Grow student enrollment by diversifying academic offerings*
To extend the reach of Calvin's mission, Calvin University will attract new students by offering a range of programs and services, and degrees and credentials.
- *Goal: Collaborate to enhance learning*
To engage the complex challenges of the modern world, Calvin University will encourage collaboration that bridges academic disciplines and fosters external partnerships.
- *Goal: Build spaces that inspire learning and promote community*
By investing in its learning environments, Calvin University will support a thriving educational community that promotes the well-being of people and creation.

- *Strategy 1: Strengthen the community's Reformed Christian witness*
Calvin University will strengthen structures and interpersonal practices to equip faculty and staff to carry out the mission of the university. The university will provide ongoing development programs for faculty and staff that cultivate deep commitments to Reformed Christianity, promote vibrant Christian community, include globally diverse expressions of Reformed Christianity, and support ecumenical and interfaith dialogue.
- *Strategy 2: Enhance the cultural competency of faculty, staff, and students*
Calvin University will reaffirm its long-standing commitment to diversity and inclusion in both local and global contexts. Sustaining the vision in *From Every Nation* and affirming the Inclusive Excellence framework, Calvin will continue current efforts and launch new initiatives to deepen the community's understanding of diversity and inclusion and to strengthen its practices for creating a community that increasingly resembles the Kingdom of God.
- *Strategy 3: Employ growth strategies to diversify and increase student enrollment*
Calvin University will increase student enrollment by offering innovative programs and services that enable the university to continue to draw students from existing markets and to begin attracting students from new markets.
- *Strategy 6: Launch a university-wide undergraduate core to equip students for success at Calvin and prepare them for lives of Christian service*
Calvin University will offer a university-wide program of core educational experiences that are grounded in the liberal arts and dedicated to helping students develop ways of thinking, knowing, and doing they can rely on in their studies and in the next stages of their lives.

- *Strategy 7: Cultivate faculty scholarship and student learning that is anchored in disciplinary study and invigorated by effective collaboration*
Calvin University will celebrate the strength of scholarship and depth of learning in academic disciplines. Drawing on these, Calvin University will create opportunities for faculty and students to find cross disciplinary solutions to complex challenges in collaboration with local and global trusted partners.
- *Strategy 10: Equip people to tell how Calvin University is contributing to God’s work in the world*
Calvin University will equip constituents to tell compelling stories that invite and inspire people to join the university as it participates in God’s redemptive work in the world.

Strategic Diversity and Inclusion Action Plan

The transition of Calvin College to Calvin University that began in 2019 provided a unique occasion for examining the college’s pursuit of diversity and inclusion. Just as a new strategic plan for the university was drafted to guide the university through its first five years as a university, the members of the President’s Advisory Team for Diversity and Inclusion drafted the *Strategic Diversity and Inclusion Action Plan (SDIAP)* to guide the university’s diversity and inclusion efforts. The *SDIAP* is a comprehensive, but not exhaustive, plan to further Calvin’s efforts of transformation toward a more multicultural, inclusive, welcoming, and hospitable community. There are four action themes within the *SDIAP*: Access and Equity; Campus Climate; Learning and Engagement; and Institutional Structures and Communication. These action themes mirror the action areas in the University’s Inclusive Excellence framework. The *SDIAP* is a working and iterative document. As new information is gathered through research, focus groups, successes, and failures, adjustments will be made to the initiatives. The themes and objectives of the *SDIAP* are presented below.

SDIAP-I: Access & Equity. Engage in activities to recruit and retain a diverse campus community that facilitates the realization of academic achievements, growth, and development of all faculty, staff, and students.

Objectives:

- I-A. Increase the presence of students from historically underrepresented groups (Latino, native American, African American) to approximate the racial composition of the metro Grand Rapids area.
- I-B. Increase the presence of international students to approximate the racial composition of the metro Grand Rapids area.
- I-C. Increase the presence of international faculty and faculty from historically underrepresented groups (Latino, native American, African American) to approximate the racial composition of the student body.
- I-D. Be able to describe and track the hiring, retention, and promotion patterns of AHANA, International, and female faculty and staff.
- I-E. Increase the presence of international faculty and staff and those from historically underrepresented groups in leadership roles to approximate their proportion of the faculty and staff.

SDIAP-II: Campus Climate. Embody an environment committed to civility and respect where students, faculty, and staff are empowered to pursue personal, academic, and professional goals.

Objectives:

- II-A. Maintain ongoing campus climate assessment to monitor and inform discussions on how to improve climate.
- II-B. Improve student and employee of color sense of validation and belonging.
- II-C. Improve non-legacy white faculty and staff sense of affirmation and belonging.
- II-D. Embody an environment committed to civility, respect, and hospitality where students, faculty, and staff are empowered to pursue personal, academic, and professional goals.
- II-E. Establish a regular schedule of climate assessment for faculty and staff, with particular attention to gender.
- II-F. Establish a regular schedule of climate assessment for people with disabilities.

SDIAP-III: Learning and Engagement. Cultivate a diverse learning and life experience to develop culturally competent individuals.

Objectives:

- III-A. Provide intercultural competency development opportunities for students, faculty, staff, and board members; with a goal of 80% participation.
- III-B. Create on-campus opportunities for interactions and intergroup dialogues that bridge cultural differences.
- III-C. Integrate diversity-related course content into at least 30% of all course offerings.
- III-D. Encourage the study of ethnically and globally diverse expressions of Reformed Christianity.
- III-E. Develop diversity-specific professional development for members of the President's Advisory Team for Diversity & Inclusion.

SDIAP-IV: Institutional Structure and Communication. Connect diversity-focused entities within the university and more widely communicate Calvin's commitment to diversity.

Objectives:

- IV-A. Locate the "EAPDI" within the new university structure.
- IV-B. Clarify and define relationships within new university structure between institutional offices that focus on diversity programming, offices implementing diversity policy, faculty governing committees addressing diversity and inclusion, and university units/colleges/divisions.
- IV-C. Institutionalize diversity and inclusion commitment across the university.
- IV-D. Develop new and refresh current resources which communicate and reaffirm the University's commitment to diversity.

The full *Strategic Diversity and Inclusion Action Plan* can be found on the Diversity and Inclusion SharePoint site at [SDIAP](#).

PRESIDENT’S ADVISORY TEAM FOR DIVERSITY AND INCLUSION

Calvin’s *President’s Advisory Team for Diversity and Inclusion (PATDI)* is an organizational structure initiated in 2015 by the university President in consultation with the Executive Associate to the President for Diversity and Inclusion (EAPDI). The purpose of the advisory team is to support the university’s vision for diversity and inclusion and to partner with the EAPDI to coordinate deep, pervasive, meaningful change in the university’s understanding and practice of diversity and inclusion.

The *PATDI* is composed of diversity champions representing the Office of the President and each of the university’s six administrative divisions. Members of *PATDI* are appointed by their respective Vice-Presidents to advocate for diversity and inclusion within their divisions and are members of their division’s leadership teams. In partnership with the EAPDI, members of *PATDI* serve the President and the university as collaborators, liaisons, proactive information seekers, and cross-divisional conduits in matters addressing the university’s diversity and inclusion efforts. In essence, the advisory team is a group that helps to inform, support, and promote Calvin’s commitment to strengthen diversity and inclusion efforts. Additionally, members of this group have been trained as diversity advocates to assist with the hiring process within their respective divisions. The group, on occasion and as needed, may consult with other university governing or advisory committees. This group is chaired by the EAPDI.

The *PATDI*, normally meets twice a month and is convened by the EAPDI. In carrying out its purpose, the advisory team shall:

- Promote the diversity and inclusion efforts of the university;
- Serve as a cross-divisional team of diversity and inclusion champions for the university;
- Advise the President on matters related to diversity and inclusion efforts of the university;
- Advise the Executive Associate to the President for Diversity and Inclusion;
- Represent and speak to diversity and inclusion concerns within their respective divisions;
- Serve as Diversity Advocates within their division as needed for search committees;
- Monitor and report on Strategic Plan progress on Diversity and Inclusion related goals; and
- Monitor and report on Inclusive Excellence Scorecard results (Institutional Dynamism, Access and Equity, Campus Climate, and Learning and Engagement).

The President’s Advisory Team for Diversity and Inclusion members for 2021- – 2022 include: Michelle Loyd-Paige (convenor, President’s Office), Michael LeRoy (President’s Office); Pennylyn Dykstra-Pruim (Academic); Ruth Witte (Administration & Finance); Kristi Potter (Advancement); Rosalba Ramirez (Enrollment Strategy); Andrew George (People, Strategy, and Technology); and June Bruin (Student Life).

FRAMING THE WORK

Strengthening the university's diversity and inclusion efforts toward the ultimate goal of becoming a campus that is more genuinely hospitable and inclusive as a community will take intentional and coordinated efforts. This section identifies the educational model adopted by the university to shape and monitor diversity efforts, presents a visual mapping of diversity and inclusion efforts, introduces and defines the terms and concepts used in Calvin's diversity and inclusion efforts, and identifies measures used by the campus to track progress.

Educational Model: Inclusive Excellence

Inclusion: The active, intentional, and ongoing engagement with diversity—in the curriculum, in the co-curriculum, and in communities (intellectual, social, cultural, geographical) with which individuals might connect—in ways that increase awareness, content knowledge, cognitive sophistication, and empathic understanding of the complex ways individuals interact within systems and institutions. <https://www.aacu.org/making-excellence-inclusive>

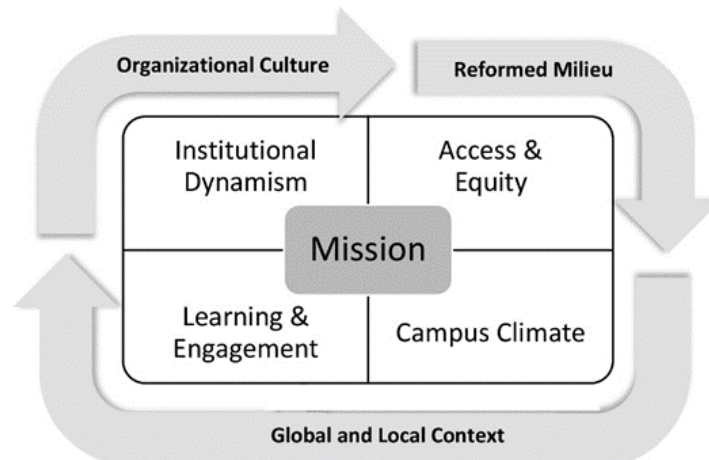
Inclusive Excellence is the educational model used by the university to shape and monitor its diversity efforts. Inclusive Excellence, as described by the AACU, is a framework designed to help campuses integrate diversity and quality efforts. As a model, Inclusive Excellence assimilates diversity efforts into the core of institutional functioning to realize the educational benefits of diversity. Applying Inclusive Excellence concepts leads to infusing diversity into an institution's recruiting, admissions, and hiring processes; into its curriculum and co-curriculum; and into its administrative structures and practices.

Inclusive Excellence means an institution has adopted means for the cohesive, coherent, and collaborative integration of diversity and inclusion into the institutional pursuit of excellence. Accepting the Inclusive Excellence model reflects the understanding that diversity and inclusion are catalysts for institutional and educational excellence, are to be invited and integrated into the very core of the educational enterprise and are not isolated initiatives. Making excellence inclusive is an active process through which colleges and universities achieve excellence in learning, teaching, student development, employee development, institutional functioning, and engagement in local and global communities. The action of making excellence inclusive requires that we uncover inequities in student success, identify effective educational practices, and build such practices organically for sustained institutional change. (For more on Inclusive Excellence see [AACU.org](https://www.aacu.org).)

Inclusive Excellence re-envisioned diversity efforts to reflect a striving for excellence within an academic community that is inclusive. As noted in both the *From Every Nation* (2004) document and the *Strategic Plan 2019*, the university has made a commitment to infuse diversity into

recruiting, admissions, and hiring; into the curriculum and co-curriculum; into administrative structures and practices; into teaching and research; into local and global partnerships; and into how we live and work together as an academic community in the Reformed tradition.

At the center of Calvin's Inclusive Excellence framework is the mission of the university. The facets of Calvin's interpretation of Inclusive Excellence include institutional dynamism, access and equity, campus climate, and learning and diversity. The social forces shaping the direction and application of the framework are organizational culture, Reformed milieu, and global and local context.



This figure is an adaptation of D. Smith's 2009 framework for diversity

Organizational Culture: Includes an organization's expectations, experiences, philosophy, and values that hold it together, and is expressed in its self-image, inner workings, inter-actions with the outside world, and future expectations. It is based on shared attitudes, beliefs, customs, and written and unwritten rules that have been developed over time and are considered valid.

Reformed Milieu: Calvin University (formerly Calvin College) was founded in 1876 by the Christian Reformed Church in North America and named for 16th-century reformer John Calvin. The historic creeds and confessions of Reformed Christianity guide the university's understanding of scripture and inform its mission.

Global & Local Context: The setting of an organization including geographical location and international and regional circumstances and events.

Mission: Aligning diversity strongly with the institution's mission is the cornerstone of the Inclusive Excellence framework.

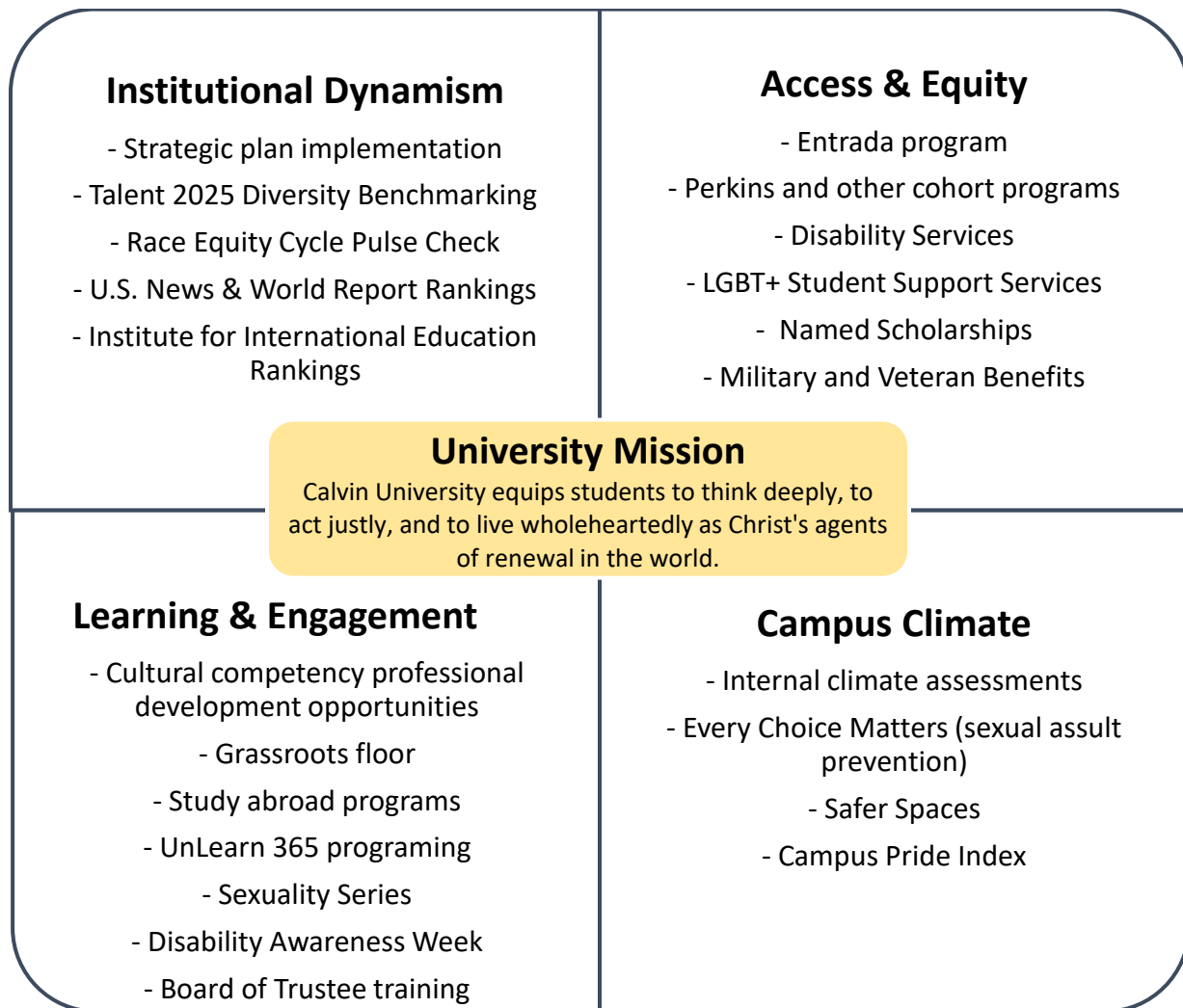
Institutional Dynamism: Focus on progress on institutional indicators. Indicators reflect activity in the campus strategic plan related to diversity and measures of institutional transformation.

Learning and Engagement: Focus on participation in cultural competence enhancing activities and outcome of participation. Indicators reflect participation by students and employees in cultural competency building activities as well as development resulting from participation.

Access and Equity: Focus on demographic profile of campus community and the flourishing of under-represented groups. Indicators emphasize race, ethnicity, and gender composition as well as retention, graduation rates, and integration into institutional leadership.

Campus Climate: Focus on how campus life is experienced. Indicators include experiences reflected in climate surveys and reports of bias.

Mapping Some of Calvin’s Diversity and Inclusion Efforts



This mapping of diversity and inclusion efforts is not an exhaustive list. It uses examples of current practices to illustrate activity within each facet of the Inclusive Excellence Framework.

Towards a Common Understanding

As Calvin continues to work towards becoming a diverse and inclusive campus community, it is important that the university develops, communicates, and shares a clear understanding of the terms and concepts used in its efforts. Common terminology allows individuals to communicate more efficiently and effectively. This section identifies and defines seventeen commonly used terms associated with Calvin's diversity and inclusion efforts. The purpose of this section is not to establish definitive or authoritative boundaries for inclusion and diversity terminology. Rather, it is to provide a starting point for dialogue by suggesting a framework for questions and conversations.

Ally: Describes someone who supports a group other than one's own (in terms of racial identity, gender, faith identity, sexual orientation, etc.). Allies acknowledge disadvantage and oppression of groups other than their own; take risks and supportive action on their behalf; commit to reducing their own complicity or collusion in oppression of those groups; and invest in strengthening their own knowledge and awareness of oppression.

Anti-Racism: Describes an inclusive and anti-oppressive framework that addresses the intersections of oppression to address the complexity of dismantling racism. Anti-racism includes beliefs, actions, movements, and policies adopted or developed to oppose racism.

BIPOC: An acronym for Black, Indigenous, and People of Color. A term used as shorthand when referring to people who do not identify as White American. This term is now used as a replacement for the AHANA acronym.

Culture: A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. Aspects of culture include products (e.g., food, clothing); practices (e.g., expressing grief, gender roles); and perspectives (e.g., concept of time, concept of self).

Diversity: Psychological, physical, and social differences that occur among all individuals; including, but not limited to, race, ethnicity, nationality, religion, economic class, age, gender, sexual orientation, mental and physical ability, and learning styles. A diverse group, community or organization is one in which a variety of social and cultural characteristics exist.

Ethnicity: A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history, and ancestral geographical base. *Examples* of different ethnic groups are Cape Verdean, Haitian, African American (Black); Chinese, Korean, Vietnamese (Asian); Cherokee, Mohawk, Navaho (Native American); Cuban, Mexican, Puerto Rican (Latino); Polish, Irish, and Swedish (White).

Equity: Equity means everyone is provided with what they need to succeed. While *equality* means everyone is treated the same exact way, regardless of differences. Equity recognizes that everyone doesn't begin in the same place in society.

FEN: An acronym used as an abbreviation for the university's *From Every Nation: Revised Comprehensive Plan for Racial Justice, Reconciliation, and Cross-Cultural Engagement at Calvin College* document. The document was adopted by the university in 2004.

Gender: The socially constructed concepts of masculinity and femininity; the "appropriate" qualities accompanying biological sex. Gender consists of identity, expressions, and roles.

Inclusive Excellence: The framework used by the university to establish a comprehensive and coordinated set of systemic actions that focus specifically on fostering greater diversity, equity, inclusion, and accountability at every level of campus life.

International: People whose country of origin or nationality is not the United States of America or whose identity is rooted outside of the United States; involving two or more countries.

Intercultural: Something relating to, involving, or representing more than one culture.

Intersectionality: The interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.

"ISMS": A way of describing a combination of attitude, action, and institutional structure that subordinates (oppresses) a person or group because of their color (racism), gender (sexism), economic status (classism), older age (ageism), religion (e.g., anti-Semitism), sexual orientation (heterosexism), language/immigrant status (xenophobia), etc. This often results in depriving certain individuals and groups of certain civil liberties, rights, and resources, hindering opportunities for social, educational, and political advancement.

Multiracial: An individual that comes from more than one race. An individual whose parents are born from more than one race.

Privilege: Can be understood as the systematic advantage that is conferred to one group at the expense of another. Privilege can be based on several social identities, e.g., race, religion, gender.

Social Justice: A broad term for action intended to create genuine equity, fairness, and respect among peoples.

Whiteness: Whiteness and white racialized identity refer to the way that white people, their customs, culture, and beliefs operate as the standard by which all other groups of are compared. *White supremacy* is an ideology where white people are believed to be superior to nonwhite people.

CULTIVATING CULTURAL COMPETENCE

Cultural competence is an evolving competency. The attainment of cultural competence is a lifelong developmental process which means there is no point at which one becomes fully culturally competent. Other terms represent cultural competence and are often used interchangeably—intercultural competence, global citizenship, cultural intelligence, global learning, and so on—they all infer the knowledge, skills and attitudes needed to interact successfully with others from different backgrounds. Calvin University offers opportunities for students and employees to continue developing cultural competence. This section briefly highlights some of those opportunities and introduces the President’s Advisory Team for Diversity and Inclusion.

Student Opportunities

Calvin offers multiple opportunities for both prospective and current students to participate in classes, live in cross-cultural communities, and partake in co-curriculum experiences that build cultural competency. Several of these opportunities are identified below.

College Access Programs: Calvin offers a variety of programs that give students from diverse backgrounds access to the university learning environment while still in middle school and high school. Use this link [College Access Programs](#) to see a complete listing of programs.

- The ***Entrada Scholars Program*** at Calvin University is a four-week summer immersion program that offers racial and ethnic minority high school juniors and seniors a gateway to the future: the opportunity to experience university living and learning while earning university credit.
- The ***International Summer Academy*** is a three and a half week on-campus learning program to prepare individuals for attending college in the U.S. Courses are taken for credit and students will improve their conversational and academic English skills.
- The ***Calvin Young Women’s Business Institute*** is a selective, resume-building program for young women entering their junior or senior year of high school. Students will learn about business from professionals while discovering and developing their own strengths.

Current Students: The Student Life Division and the Academic Division both support the cultural competence development of students with several opportunities in and outside of the classroom.

- **Calvin’s University Core Curriculum** is inspired by a vision of being a Christian liberal arts university with an expanded global influence. At Calvin, we have long defined our conception of a liberal arts and sciences education in terms of our key commitments to God’s world in all its diversity—across domestic, global, and natural environments. The core curriculum incorporates these commitments as crucial threads, which are woven throughout the core program and framed by the disciplinary breadth afforded by study of the arts and humanities, the natural and social sciences—all intended to prepare students for lives of Christian service. The latest revision to the core was approved in early 2021. The 2021 revision expanded the diversity content of the previous core. (To view the 2021 core curriculum course offerings, click this [link](#).) The new core requirements for undergraduates that reflect diversity and inclusion are:
 - **Foundations and Skills.** Draw from the wisdom of scripture and thinkers across the disciplines and gain the skills to address contemporary challenges and enduring questions.
 - World Languages I. Complete 100-level language courses from Chinese, Dutch, French, German, Japanese, Korean, Latin, or Spanish
 - World Languages II. Take a language course numbered 201 or higher OR complete 101-102 in a different language from those completed for World Languages I.
 - **Engaged Citizenship Commitments.** Students must complete at least one tagged course in all three areas. Engaged Citizenship Commitment courses may overlap with other core requirements. (Only the two areas that specifically address diversity are listed here.)
 - Diversity and Difference (Tag). Work across barriers to further justice and embody the reconciling power of the gospel.
 - Global Regions and Cultures (Tag). Engage with neighbors around the world and honor the experiences and perspectives of all God’s children.
- **Student Organizations.** Calvin is home to more than 70 student-led organizations where you can get involved, create community, and develop leadership skills. Click here for [list](#).
- (New) The **President’s BIPOC Student Advisory Group**. This group began in the fall of 2020 in the aftermath of the killing of George Floyd and the 2020 summer of racial reckoning in the United States. Eight to twelve students are nominated by the staff of the Center for Intercultural Student Development. Students meeting monthly and informally with the president. The meetings help the president to connect with students, to “see” things we may be missing when it comes to creating a welcoming campus from a BIPOC student perspective.

- The ***John M. Perkins Leadership Fellows*** is a leadership development and scholarship program for first-generation college students. Program courses and activities cultivate Christian leaders who work toward solutions for poverty, injustice, racial reconciliation, and materialism in our multicultural world.
- The ***Grassroots Living-Learning Community*** in the residence halls focuses on cultivating ethnic identities in Christ. Students on the Grassroots floor explore issues like racism, ethnic identity, and social justice through a course, regular meetings and sharing meals together.
- ***Calvin Interfaith Alliance*** seeks to foster spaces (events and interactions) where religious and non-religious minorities at Calvin University feel supported and integrated within the Calvin community. The goal is to encourage respectful engagement with and learning about a variety of religious groups and worldviews.
- ***Off-Campus Programs*** provide learning experiences through more than forty study abroad options. Calvin students gain global experience by studying in different countries for a semester or during the January (or May) interim. Calvin offers semester programs in Spain, Britain, China, France, Ghana, Honduras, Hungary, Peru, and Washington DC.
- ***Disability Services*** provides services to students with diagnosed visual impairments, learning disabilities, mobility impairments, hearing impairments, chronic health conditions (including allergies), psychological disabilities, and temporary disabilities so they may enjoy a complete range of academic and non-academic opportunities.
- The ***Center for Intercultural Student Development*** primarily serves domestic students of color, international students, and first-generation students through specific multicultural programming and student leadership development. By supporting students in this way, the entire Calvin ecosystem is prepared to think deeply, act justly and live wholeheartedly as Christ's agents of renewal in the world.
- The ***Sexuality Series*** helps students explore topics of sexuality, relationships, and gender from a Christian perspective—promoting safety, inclusion, chastity, justice, and respectful dialogue.
- ***Sexuality and Gender Awareness (SAGA)*** is a peer education group of Lesbian, Gay, Bisexual, Transgender, plus (LGBT+), and straight students who support each other and educate the campus. We meet weekly for fellowship and learning. Multiple events throughout the year seek to foster a more welcoming and educated community.

Cultural Competency Professional Development for Employees

Cultural competence means having the capacity to function effectively in varied cultural contexts. Cultural contexts include race, gender, ethnicity, national origins, ability, social class, and other social identities. Cultural competence building is a transformative process and takes place over an extended period. While a single event or experience can improve attitudes, knowledge, and skills, no single event or experience can address the full scope of cultural competency. Cultural competency development is best integrated into numerous and varied learning experiences; including, but not limited to, workshops, book discussion groups, lectures, short and long-term small group meetings, travel, and personal relationships. All people—no matter their level of education, cross-cultural experiences, national origins, or social identities—can improve their level of cultural competence. Enhancing cultural competence is a life-long activity.

Diversity-focused professional development is a part of a larger expectation of [professional development](#) for all Calvin faculty and staff. Diversity-focused professional development—identified in both the [From Every Nation](#) document and the [Strategic Plan](#)—is an important part of faculty and staff formation, particularly within the context of growing diversity within the student body and the Biblical directive that we are to love our neighbors as ourselves. Strategies to accomplish this goal include creating a set of core diversity, anti-racism and intercultural competency workshops for all staff, faculty, administrators, and board of trustee members. In addition to completing the set of core workshops, all are expected to participate in at least one of the cultural competency professional development activities annually.

Core diversity workshops provide a foundational understanding of cultural competence and align with the three pillars of Calvin’s approach to developing cultural competency. The three pillars and the two core workshops associated with each pillar are:

- **Values/ Principles:** Inclusive Excellence; Diversity and Inclusion: Biblical Perspectives
- **Knowledge/ Awareness:** Cultural Competence Assessment; Cultural Dimensions
- **Skill/ Application:** Cultural Competency Personal Action Plan; Developing Respectful Workplaces

Usually, faculty and staff will complete three core workshops—one from Values/ Principles; one from Knowledge/ Awareness; and one from Skill/ Application—over the first three years of their employment at Calvin University. Note: faculty and staff may complete three core workshops in less than three years; additionally, faculty and staff may complete more than one core workshop within each category.

Once three foundational workshops—at least one workshop from each of the core areas—are completed, faculty and staff are expected to annually participate in at least one *Cultural Competency Professional Development* activity focused on skill development and growth. Qualifying activities for skill development and growth include:

- Participating in Calvin CCPD Events (e.g., Book groups, Workshops, Lunch and Learn)
- Intercultural Competency Assessments (e.g., CQ, IDI, IAT)
- Course development or significant course transformation
- Preparing and facilitating a D & I workshop or leading a CCPD Book Group
- D & I Resource Development (approved by EAPDI prior to development)

Specific skill-development and growth activities will vary from year to year. Up-to-date listings of activities that qualify as either foundational core sessions or skill development and growth activities can be found under [diversity events](#) on the SharePoint Diversity and Inclusion Resource site. In addition to completing a yearly CCPD activity, faculty and staff are expected to identify one or more CCPD goals as part of their annual Professional Development Plan (PDP) process. Goals are to reflect one or more of the nine CCPD Learning Outcomes. Cultural Competency Learning Outcomes are on pages 34 through 38.

Employees participating in cultural competency professional development activities, identified above, and who report their participation through the [Cultural Competency Reporting Link](#) will automatically be credited as having satisfied the cultural competency professional development requirement for the academic year corresponding to the reported date of occurrence. Normally, qualifying workshops offered through Calvin University will make clear the cultural competency learning outcomes associated with the workshop. Employees who submit an alternate activity as a Cultural Competency Professional Development activity must request approval for their proposed activity. Individuals requesting approval must answer the questions listed below. The Executive Associate to the President will review requests for Diversity and Inclusion. Requests may be considered approved unless notification of decline is received.

- Identify the name of the facilitator, location, and duration of the activity.
- Identify the learning outcomes—must identify at least three of the nine—met by participating in this event (See pages 34 through 38).
- Provide support for each learning outcome identified (i.e., copy of handout, slides, notes).
- Provide a statement of no less than 300 words of how participating in the event has increased your awareness, knowledge, and skills as related to cultural competency.

University and Employee Recognitions for Diversity & Inclusion Efforts

Before becoming a university, Calvin College had been recognized for its diversity efforts by outside agencies since 2001. The awards are signposts of a journey signaling that the university is moving in the right direction. Grateful for recognitions of the past, we know that our work as a university will need to continue making progress on personal, interpersonal, and institutional levels. The recognitions that Calvin has received for its diversity and inclusion efforts as well as the awards that Calvin gives to its employees in recognition of their exceptional support of the university's diversity goals are identified below.

Champions of Justice: In 2021, Michelle Loyd-Paige – executive associate to the president for diversity and inclusion – was designated a [Champion of Justice](#). The award recognizes distinguished leadership in diversity and racial justice work in the Christian Reformed Church.

Community Engagement: In 2020 Calvin University was one of 359 campuses across the country to receive the [Carnegie Foundation for the Advancement of Teaching](#), the Carnegie Classification for Community Engagement.

Dr. Clifton Rhodes, Jr. Award: In January 2019, Calvin's [Entrada Scholars Program](#) became the third recipient of the Dr. Clifton Rhodes, Jr. Community Recognition Award, conferred annually by the Baptist Fellowship of Grand Rapids to organizations whose work improves the quality of life of African Americans in Grand Rapids.

Paul Simon Award: In February 2007, Calvin was one of just four colleges and universities nationwide to be honored with a *Senator Paul Simon Award for Campus Internationalization*. The award recognizes colleges and universities that are making significant, well-planned, well-executed, and well-documented progress toward comprehensive internationalization—especially those using innovative and creative approaches. Read more about the award [here](#).

Open Doors Report: For several years, Calvin has consistently been recognized by the Institute of International Education. The institute's annual "*Open Doors Report*" has ranked Calvin College near the top of its lists for the number of students who study abroad and the number of international students studying on campus. Calvin has also been among the national leaders in welcoming students from around the world to its campus.

Partners for a Racism-Free Community Certification: In March 2015, Calvin University (then college) was recognized for its completion of the Partners for a Racism-Free *ICARE Assessment Level 2* – the highest level. ICARE is an analytical framework for assessing structural racism. Calvin University (then college) was the first educational institution to receive Level-2 certification from PRFC.

Best College for Veterans: Calvin College ranked #1 on the 2017 *U.S. News & World Report's* "Best Colleges for Veterans" list (among institutions in the Regional Colleges Midwest category). To be included on the list, institutions must be certified for the GI Bill®, participate in the Yellow Ribbon Program, and have had more than 20 students use the GI Bill benefits in 2015 – 2016.

Military Friendly School: GI JOBS recognized Calvin College in 2016 as a Military Friendly School based on the college's academic programs, reputation, and support of student veterans.

Silver Level Certification from the Michigan Veterans Affairs Agency: For the third year in a row, Calvin is honored to have earned Silver Level Certification from the Michigan Veterans Affairs Agency. This certification recognizes Calvin as an institution of higher learning with exemplary dedication to student veterans and dependents. Veteran-friendly schools are committed to providing on-campus veteran-friendly services to better support their academic and transitional needs.

Zippia Most Diverse Companies in Grand Rapids: 2018. A score of 9.3/10. The diversity score of companies is calculated by measuring multiple factors, including the ethnic background, gender identity, and language skills of the workforce.

Racial Harmony Award: In 2001, Calvin College, together with Nyack College, was the recipient of the Coalition of Christian Colleges and Universities Racial Harmony Award. More formally known as the *Robert and Susan Andringa Award for Advancing Racial Harmony*, the award celebrates the achievements of CCCU campuses in making progress in the areas of diversity, racial harmony, and reconciliation.

FEN Award for Excellence in Teaching: The annual *From Every Nation* Award for Excellence in Teaching recognizes innovative and effective efforts of Calvin University faculty to promote a multicultural, anti-racist curriculum. It rewards the development and utilization of creative, original, effective teaching and materials that reflect any of the themes of *FEN*. Read more about the award [here](#).

Staff Diversity and Inclusion Award: The Diversity Award recognizes a staff member who has demonstrated a personal commitment and exemplary efforts toward helping the university achieve its diversity and inclusion goals as identified in the [strategic plan](#), the ["From Every Nation" document](#), and the [Strategic Diversity & Inclusion Action Plan](#).

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Appendix A: Web-Based Diversity and Inclusion Resources

Resources can be accessed by clicking on the hyperlinks below.

Calvin University Diversity & Inclusion Information Links

Diversity & Inclusion Resources (SharePoint)	Diversity & Inclusion Overview (Students)
Diversity & Inclusion Faculty Resources	Center for Intercultural Student Dev.
FEN Award for Excellence in Teaching	CICW Resource Library
From Every Nation Document	Strategic Plan 2025
CCE Coordination Committee	Safer Spaces Policy
Disability Services	Off-Campus Programs
Sexuality Series	Unbiased Language Guide
Nagel Institute of World Christianity	Reporting Cultural Competency Activities
John Perkins Leadership Fellows	Reporting Discrimination and Harassment
College Access Programs	Census (Day 10) Enrollment Reports
Interfaith Program	Military & Veterans

Helpful Information Originating Outside of Calvin University

[EdChange](#) Diversity, Cultural Competence, & Equity Literacy Education

[CUPA-HR](#) Diversity in higher education articles

[Implicit Association Test](#) Online test about attitudes or beliefs about various topics

[Cultural Intelligence Center](#) Resources for exploring cultural intelligence

[AACU](#) Diversity, Equity, and Inclusive Excellence in Higher Education

[CRCNA Race Relations](#) Christian Reformed Church Race-related Resources

[The Center for Transformation and Change](#) Offering creative solutions to address diversity

[Grand Rapids Chamber of Commerce](#) Diversity and Inclusion Services

Appendix B: *Respectful Working and Learning Environment*

A fair, inclusive, and respectful community is vital to all individuals and is essential to our academic mission and institutional excellence at Calvin University. Therefore, the University embraces the concept of a *Respectful Workplace and Learning Environment* as a guiding principle and is committed to promoting an environment where members of the Calvin community respect each other regardless of their roles or levels of responsibilities or the nature of their contributions.

Calvin University is committed to maintaining a working and learning environment that encourages mutual respect, promotes civil and collaborative relationships among faculty, staff, and students, and is free from harassment and violence.

Examples of Respectful Behavior

Every member of the university community has the right to work and learn in a respectful atmosphere. In order to promote and sustain an atmosphere where all employees and students are treated with respect and dignity, regardless of their status or position, each employee and student is expected to abide by these values and standards of interpersonal behavior, communication, and community life:

- We respect and value the contributions of all members of our community, regardless of status or role in the organization;
- We treat employees and students with respect, civility, and courtesy;
- We work honestly, effectively, and collegially with employees and others;
- We respect and value the views and opinions of others, even though they may differ from our own;
- We resolve to work and learn together with respectful and courteous verbal communication, to listen openly, and effectively manage disagreements;
- We respect the needs, views and expectations of our students, members of the general public, and others who study, work, or visit our community;
- We recognize that differing social and cultural standards may mean that behavior that is acceptable to some may be perceived as unacceptable or unreasonable to others;
- We abide by applicable rules, regulations, policies, and bylaws, and address any dissatisfaction with, or violation of, policies and procedures through appropriate channels;
- We respect the property and personal interests of those around us, including those of the University itself; and
- We are committed to using [inclusive language](#) in all areas of the Calvin community's life.

If we are in leadership or supervisory positions, we model civility for others and clearly define expectations for how members of the Calvin community treat each other, hold individuals accountable for their behaviors, and are responsive to complaints when they are brought forward.

Examples of Disrespectful Behavior

Consistent with this and other relevant University policies, all employees and students at Calvin University are expected to refrain from disrespectful behavior. Examples of disrespectful behavior can include, but are not limited to, the following:

- Use of threatening or abusive language, profanity, or language that is intended to be, or is perceived by others to be, demeaning, berating, rude, or offensive;
- Engaging in bullying, collusion, or hazing;
- Making threats of violence or retribution; shouting or engaging in speech, conduct, or mannerisms that are reasonably perceived by others to represent intimidation or harassment;
- Using racial or ethnic slurs;
- Demonstrating racial, gender, sexual orientation, or cultural bias;
- Making or telling jokes that are intended to be, or that are reasonably perceived by others to be, crude or offensive, teasing, name calling, ridicule, or making someone the brunt of pranks or practical jokes;
- Using sarcasm or cynicism directed as a personal attack on others;
- Spreading unsubstantiated rumors or gossip;
- Making unwanted, threatening, or inappropriate physical contact;
- Throwing objects as an expression of anger, criticism, threat, or in an otherwise disrespectful or abusive manner;
- Any form of retaliation (see Safer Spaces policy III.C); and
- Engaging in any pattern of disruptive behavior or interaction that could interfere with the workplace or adversely impact the quality of services and/or the education process.

Harassment in any form is unacceptable. Any employee or student who has a concern or complaint related to harassment, including but not limited to sexual or racial harassment, should refer to the full Safer Spaces policy III.A (<http://www.calvin.edu/about/safer-spaces/>).

Actions and Attitudes to Watch for in Yourself

- Predatory listening (e.g., waiting to ambush someone in conversation).
- Dismissing the experiences of marginalized people as “not that bad.”
- Avoiding reporting or action because you are not sure if what you witnessed “counts.”
- Desiring to protect a “good” faculty or staff member (or yourself for that matter); or not wanting to cause trouble for someone.
- Your own biases.

Appendix C: *Unpacking Pronouns*¹

The goal of this section is not to weigh in on the Christian ethics of gender identity. Rather, the intention is to set aside the questions of gender identity ethics in order to focus pronoun hospitality. Pronoun hospitality encourages the use of pronouns that reflect the expressed gender identities of transgender people, regardless of our views about gender identity ethics. If a person identifies herself to you as “she,” our hope is that people will consider it an act of Christ-like love to call her “she” out of respect, whether or not you believe that the way she expresses her gender identity is honoring to God. (For more on Christian responses to pronoun use see [link](#))²

As a community, we are all learning together about the importance of pronouns and being better allies to all members of our community. We hope that you’ll join us in striving for inclusion, justice, and respect—because at Calvin, we welcome all.

What are Pronouns?

Pronouns are linguistic tools that we use to refer to people, such as they/them/theirs, she/her/hers, and he/him/his. Some people call these “female/feminine” and “male/masculine” pronouns; however, it is best to think about these labels because not everyone who uses “he” feels like a male or masculine. Someone’s pronouns inform us how to best refer and honor them. Pronouns do not indicate how someone identifies in their gender, as gender is personal, complex, and specific to the individual. Individuals may have preferred pronouns other than what is assumed. What follows is a non-exhaustive overview of pronoun use when speaking to people.

Affirm and Respect with Pronouns

Using someone’s preferred pronouns shows that you respect the person you are speaking to. Using someone’s preferred pronouns prevents disconnection or conflict in a relationship and is affirming! A little effort or practice has a huge impact.

Use correct pronouns, and show accountability when mistakes are made.

- **Asking for pronouns:** You are welcome to ask what pronouns someone feels honored by to know how to refer to them. It is important not to put someone on the spot or unintentionally “out” someone, so consider asking privately or normalize the option of sharing pronouns. For example: “What pronouns do you use?”
- **Sharing pronouns and names:** Provide space regularly in groups, friends, or peers to share their pronouns without requiring sharing.
- **Normalizing pronouns:** Model sharing pronouns by introducing yourself with your pronouns regularly. For example: “My name is Taylor and I use she/her pronouns. I invite you to share your own pronouns during introductions, although you are not required to share.”

- **Alternatives to pronouns:** If you are unsure about someone’s pronouns, use someone’s name in place of pronouns or use they/them as a gender inclusive alternative. For example: “The student had said they completed the assigned homework”

Types of Pronouns

He, him, his: These gendered pronouns are often used to refer to men, but not always.

- Jacob said he is going to Wolfgang’s for brunch.
- Jackson told me that his favorite class was history.
- That pen belongs to him.

She, her, hers: These gendered pronouns are often used to refer to women, but not always.

- Erika called me to say that she is going home for the weekend.
- That bag is hers.
- We shouldn't go to the meeting without her.

They, them, theirs: A non-gendered or all-gender pronoun. They/them may also be used when pronouns are unknown. This functions as both a singular and plural pronoun.

“They” was Meriam Webster’s dictionary 2019 word of the year, with a 313 percent increase in searches. The singular use of “they” dates from 1375!

- Taylor doesn’t want to go to the movie because they think it’ll be scary.
- Carl is graduating. I'm so excited for them!
- I wonder who left their CUPPs mug.

Name only: Someone may also want to be referred to by their name only and not use pronouns.

- Pat went back to Pat’s house after class.

Practice Thoughtful Apologies

Practice supportive apologies to prepare when mistakes are made. As we connect across differences, it is not a question of if we make a mistake, rather when we make a mistake. It is our responsibility as supportive allies to take responsibility for our mistakes and do better next time.

- **Misgendering or misnaming:** Using someone’s incorrect name or pronouns; or even using incorrect gendered words to refer to someone, such as guys, ladies, or sir, can be hurtful. In conversation if you make a mistake, correct yourself and move on. Refrain from explaining intent or over-apologizing for making a mistake as this creates a burden on the person harmed to provide comfort.
- **Remember to apologize, correct yourself, and move on:** “Jamie said he discussed... sorry, they discussed... the class reading yesterday”. Make sure you practice in order to prevent future mistakes!
- **Thoughtful apologies:** To make a thoughtful apology, listen and validate the person who is hurt, claim your behavior, and apologize. Make this an opportunity to reflect and

practice. If you find yourself making repeated mistakes, it is up to you to commit to practicing to change your behavior.

¹An adaptation of *Using Pronouns*. University of Oregon. Source: <https://studentlife.uoregon.edu/pronouns>
November 18, 2020

² Pastoral Paper, Gregory Coles, *Center for Faith, Sexuality & Gender*

Appendix D: *Interfaith at Calvin*

Why Interfaith Work on a Christian Campus?

Interfaith work, broadly speaking, is “a process in which people who orient around religion differently come together in ways that respect different identities, build mutually inspiring relationships, and engage in common action around issues of shared concern.” (IFYC, “What is Interfaith Cooperation?”). The importance of interfaith work is evident in the broader cultural context but is also valuable to the Christian Reformed Church’s vision of loving one’s neighbor. In the statement, “Reformed Christian Engagement with People of Different Faith”, the church recognizes the two-fold project of bearing witness and loving one’s neighbor. The latter is prompted by the recognition that “we live in a religiously plural world and are obligated to know and love our neighbors” (CRC) while the former recognizes that “we stand committed to the truth of the Gospel, to our faith in Jesus Christ as the only way to the Father” (CRC).

The CRC holds that “Inter-religious conversations must take place, first of all, as a way for us to understand each other, remove false stereotypes, and learn to see our neighbors as persons rather than as representatives of a religious tradition or ideology.” (CRC). In the context of Calvin University, the university has a similar two-fold project to maintain its Reformed identity while engaging in interfaith work. One of the primary aims of the university is to “strengthen the community’s Reformed Christian witness” by, in part, “support[ing] ecumenical and interfaith dialogue” (CU, Calvin Strategic Plan 2025). Since every university is, primarily, a place of learning, interfaith work on campus will naturally have an educational agenda.

On a predominantly Christian campus, where only .7% of students are of another religion and 7.7% of students are either of no religion or unstated, it is an important part of the university’s educational mission to expose students to people of other traditions (CU, Day 10 Report, 2019). Interfaith work at Calvin can and does play an important role in both giving voices to this minority and educating the majority. Additionally, due to the goal of the Reformed tradition to both “know and love our neighbors” (CRC), interfaith work should go further than just learning about religious minorities. There is an additional goal to provide a hospitable community for them, importantly, without losing sight of the community’s Reformed commitments.

A Brief History

The Interfaith Service-Learning program was started in 2015 in order to provide Calvin students with opportunities to dialogue and build relationships with people of different faiths. Its mission has always been grounded in the Reformed belief that all religions are an expression of the ‘sensus divinitatis’, or sense of the divine, that God has placed in every person and thus are worthy of respect and thoughtful engagement. Since its founding, Calvin’s interfaith program has worked closely with the Kaufman Interfaith Institute of Grand Valley State University (GVSU) as well as the Interfaith Youth Core (IFYC) to connect students to interfaith opportunities

throughout the Midwest. More recently it has begun partnering with Calvin Interfaith Alliance (CIA), an interfaith student organization at Calvin, to provide more opportunities for interfaith engagement on Calvin's campus. Calvin's interfaith program is a part of the Service-Learning Center and contributes to its mission of Service-Learning and community engagement by giving students opportunities to connect with and learn from religious communities in the Grand Rapids area.

Interfaith @ Calvin Video [link](#)

Interfaith Projects and Activities

Calvin Interfaith Alliance, Ongoing and Upcoming Projects:

1. Interfaith Stories
2. Interfaith Cooking
3. Interfaith Saturdays
4. Perspectives on Faith
5. Interfaith Hub

Interfaith Outside of Calvin University:

1. Neighborly Faith - Wheaton
2. Kaufman Institute - GVSU
3. Hope Interfaith Youth Alliance (HIYA) - Hope College
4. Interfaith Youth Core

Supporting Grant

Institute for Interfaith Excellence, Awarded in 2019

Calvin Interfaith Engagement Team

Pennylyn Dykstra-Pruim, *Associate Dean for Diversity and Inclusion*

Andrew Haggerty, *Associate Director, Service-Learning Center*

Doug Howard, *Professor, History*

Mary Hulst, *University Pastor*

Michelle Loyd-Paige, *Executive Associate to the President for Diversity & Inclusion*

Frans van Liere, *Professor, History*

Appendix E: *Calvin University and LGBT+ Students*

(Adaptation of a 10.8.20 presentation by Mary Hulst, University Pastor)

Calvin University seeks to be a community where lesbian, gay, bisexual, and transgender persons are treated with respect, justice, grace and understanding in the Spirit of Christ. We recognize the complexity of current issues around homosexuality, same-sex marriage, and gender identity. The university desires to engage these conversations with courage, humility, prayerfulness, and convicted civility. (Want to know more? See LGBT+ Students and Homosexuality FAQ, [link](#))

What We Believe:

- Being gay (attracted to people of the same sex) is not sinful.
- Our sexual orientations (barring a miracle) do not change. Our sexual behavior can.
- LGBT+ people are deeply loved by God.
- What the bible says matters. The bible is infallible in how it leads us to salvation, that is, to a right relationship with God.
- Calvin University aligns with the Christian Reformed Church on this topic.
- People who love Jesus, love scripture, love gay people, and love the church can be found across the spectrum of opinion on this topic.

In This Community:

- We need to know *why* and *what* we believe.
- We can talk about hard things in kind ways.
- We want students prepared for their lives after college.
- We choose to be curious rather than defensive.
- We can be dear friends and colleagues with people we disagree with.
- *All of us* are called to holy sexuality as a way to show our love for Jesus (not for some future spouse!).

How Calvin Cares for LGBT+ Students:

- Sexuality and Gender Awareness group (SAGA) for peer support and education.
- *Without Shame* group in the Center for Counseling and Wellness.
- LGBT 101 workshops in the dorms
- Bible study sponsored by Campus Ministries for LGBT students
- Counselors and pastors via Teams or in-person

Terms for Shared Meaning:

- **Orientation:** the awareness that I am (physically, emotionally, spiritually, sexually) attracted to persons of the same sex.
- **Behavior:** acting on feelings of attraction e.g. physical intimacy, courtship, marriage
- When we say “gay” at Calvin, we mean someone who is attracted to people of the same sex. Orientation is not sinful. ***So you can be gay (same sex attracted) and Christian.***
- **L = Lesbian:** a woman who is attracted to women
- **G = Gay:** a man who is attracted to other men
- **B = Bi-sexual:** a person who is attracted to either sex
- **T = Transgender:** a person who believes that the gender they have been assigned is not accurate
- **+ = People who do not easily identify in one of the above categories** (e.g. non-binary, queer, etc.)



Christian Reformed Church Resources:

- Christian Reformed Church Position Statement on Homosexuality [Link](#)
- *Same-Sex Relationships and the CRC*, Banner, 10.12.20 [Link](#)
- *Turning the CRC Into an LGBTQ+ Ally*, Network, 11.13.18 [Link](#)
- *Committee to Provide Pastoral Guidance re Same-sex Marriage (majority report and minority report)* [Link](#)

Appendix F: CCCPD Learning Outcomes

Cultural knowledge and competence is "a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts."¹ Cultural competency evolves over time through the process of attaining cultural knowledge, becoming aware of when cultural norms, values, beliefs, and practices are being demonstrated, sensitivity to these behaviors is consciously occurring, and one purposely utilizes cross-cultural skills when interacting with a variety of people.

The President's Advisory Team for Diversity and Inclusion have identified nine learning outcomes to assess progress towards cultural competency. There are three outcomes for each pillar of cultural competency: values/principles, knowledge/awareness, and skills/application.

A. Values/Principles

Focusing on Valuing Diversity. Identifying a Christo-centric perspective of diversity and inclusion in higher education, which incorporates the biblical principles of love, reconciliation, justice, compassion, and humility. Respecting differences—different cultural backgrounds and customs, different ways of communicating, and different traditions and values. Articulating diversity as essential to the university mission and a value-added element to the educational process. Three learning outcomes are:

1. Will be able to describe a Christo-centric perspective of diversity and inclusion in higher education which incorporates the biblical principles of love, reconciliation, justice, compassion, and humility. (Christ-centered)
2. Will be able to describe the role of sin in the corruptness of God's creative plan for diversity; the brokenness of human relationships, and our failure to realize the *Shalom* of God. (Sin)
3. Will be able to describe the value-added quality of an integration of diversity, equity, and educational quality into institutional mission and operations. (Inclusive Excellence)

B. Knowledge/Awareness

Focusing on Being Culturally Self-Aware. Identifying one's own culture. Where culture is understood as the sum of an individual's experiences, social-identities, knowledge, skills, beliefs, values, and interests which shapes one's sense of who they are and where they fit into local and global communities. Describing one's own culture, social-identities, and level of cultural competency with sophisticated knowledge and awareness.

Focusing on Knowledge of Cultural Differences. Having a knowledge of a variety of cultures. An ability to identify and interpret aspects of other cultures with sophistication and accuracy. An ability to describe the dynamics and impact of power and privilege on one's own lived experiences as well as on those with differing cultural identities.

1. Will be able to describe their own culture, social-identities, and level of cultural competency with sophisticated knowledge and awareness. (Self-Awareness)

2. Will be able to interpret aspects of other cultures and countries with sophistication and accuracy. (Other Awareness)
3. Will be able to describe the dynamics and impact of power and privilege on their lives as well as on those with differing social identities. (Self-Awareness/ Other Awareness)

C. Skills/ Application

Focusing on Dynamics of Difference Knowledge. Understanding the potential for cultural clashes and diversity flashpoints resulting from social differences and/or differing interpretations of social situations. Recognizing micro-aggressions, bias, discrimination, privilege, and institutional and structural inequalities. Understanding the potential for unity in-the-midst of differences and the biblical process of reconciliation.

Focusing on Responding and Adapting to Cultural Diversity. Successfully incorporating knowledge of cultural differences as well as the dynamics of cultural differences into cross-cultural interactions. Demonstrating a capability of speaking and behaving effectively and respectively across social and cultural differences of all kinds. Able to develop and implement plans that reduce and eliminate institutional barriers to access and equity.

1. Will be able to demonstrate a capability of speaking and behaving effectively and respectively across social and cultural differences of all kinds. (Cross-Cultural Engagement)
2. Will be able to describe and deploy strategies—informed by cultural competency theory and practices—to reduce and eliminate personal bias and discrimination. (Personal Application)
3. Will be able to describe and implement strategies—informed by an anti-racism lenses and theories and models of intuitional biases and institutional transformation—to reduce and eliminate institutional barriers to access and equity embedded in policies, practices, and structures. (Institutional Application)

D. Cultural Competency Learning Outcome Rubric

The rubric articulates fundamental criteria for each learning outcome, with performance descriptors demonstrating progressively more sophisticated levels of attainment. There are four levels of attainment: Pre-Awareness, Foundational, Developing, and Competence.

Goals & Objectives	Level of Cultural Competency Development			
	1) Pre-Awareness	2) Foundational	3) Developing	4) Competence
Values / Principles Will be able to describe a Christo-centric perspective of diversity and inclusion in higher education which	1. Is unable to describe or acknowledge a Christo-centric perspective of love,	2. Is able to acknowledge and express a minimal understanding of the biblical principles of love,	3. Is able to express a more developed understanding of the biblical principles of love, reconciliation,	4. Is able to do (3), as well as connect the biblical principles of love, reconciliation, justice, compassion, and humility with a

incorporates the biblical principles of love, reconciliation, justice, compassion, and humility. (Christ-centered)	reconciliation, justice, compassion, and humility.	reconciliation, justice, compassion, and humility.	justice, compassion, and humility. (incorporating scholarly resources)	Christo-centric perspective of diversity and inclusion.
Values / Principles Will be able to describe the role of sin in the corruptness of God’s creative plan for diversity, the brokenness of human relationships, and our failure to realize the <i>Shalom</i> of God. (Sin)	1. Is unable to describe or acknowledge the role of sin in the brokenness of human relationships.	2. Is able to acknowledge and express a minimal understanding of the role of sin in the brokenness of human relationships.	3. Is able to express a more developed understanding of the role of sin in the brokenness of human relationships. (incorporating scholarly resources)	4. Is able to do (3), as well as provide a detailed and informed description of the role of sin in the corruptness of God’s creative plan for diversity and our failure to realize the <i>Shalom</i> of God.
Values / Principles Will be able to describe the value-added quality of an integration of diversity, equity, and educational quality into institutional mission and operations. (Inclusive Excellence)	1. Is unable to describe or acknowledge the value-added benefits of diversity to the educational project.	2. Is able to acknowledge and express a minimal understanding of the educational benefits of diversity.	3. Is able to express a more developed understanding of the educational benefits of diversity in higher education. (incorporating scholarly resources)	4. Is able to do (3), as well as provide a detailed and informed description of the value-added quality of diversity and equity into institutional mission and operations.
Knowledge / Awareness Will be able to describe their own culture, social-identities, and level of cultural competency with sophisticated knowledge and awareness. (Self-Awareness)	1. Is unable to describe one’s own culture, social-identities, and has not contemplated their level of cultural competency.	2. Is able to identify own culture and salient social identities; has sought to identify one’s level of cultural competency.	3. Is able to provide an informed description of one’s own culture and is able to describe primary and secondary social identities; has sought to understand one’s level of cultural competency.	4. Is able to do (3), as well as describe the nuances and complexities of the intersectionality of their multiple social identities.
Knowledge / Awareness Will be able to interpret aspects of other cultures and countries with sophistication and accuracy. (Other Awareness)	1. Is unable to describe cultural differences.	2. Can express a general sense that one’s culture includes key aspects and components that make it its own and different from other cultures.	3. Is able to describe in detail key aspects and components of one’s culture that make it its own and different from other cultures.	4. Is able to do (3), as well as interpret key aspects of another culture or country from the perspective of the other culture or country.

<p>Knowledge / Awareness Will be able to describe the dynamics and impact of power and privilege on their lives as well as on those with differing social identities. (Self-Awareness / Other Awareness)</p>	<p>1. Does not recognize the dynamics of power and privilege as related to their social identities, nor for those with differing social identities.</p>	<p>2. Can express a general sense of power and privilege on one's own life and of those with differing social identities.</p>	<p>3. Is able to describe in detail key aspects and components of power and privilege on one's own life and of those with differing social identities.</p>	<p>4. Is able to do (3), as well as identify power structures in a variety of cultural contexts and understands the impact that power mechanisms and functions have in different cultural contexts for people with a variety of social identities.</p>
<p>Skills / Application Will be able to demonstrate a capability of speaking and behaving effectively and respectively across social and cultural differences of all kinds. (Cross-Cultural Engagement)</p>	<p>1. Is unwilling to engage in cross-cultural interactions.</p>	<p>2. Has a minimal level of understanding of cultural differences in verbal and nonverbal communication; is unable to negotiate a shared understanding.</p>	<p>3. Identifies some cultural differences in verbal and nonverbal communication and is aware that misunderstandings can occur based on those differences, but negotiating a shared understanding is minimal.</p>	<p>4. Recognizes and participates in cultural differences in verbal and nonverbal communication and is able to negotiate a shared understanding based on those differences.</p>
<p>Skills/ Application Will be able to describe and deploy strategies – informed by cultural competency theory and practices – to reduce and eliminate personal bias and discrimination. (Personal Application)</p>	<p>1. Is unwilling to acknowledge or discover personal biases.</p>	<p>2. Has a general, but unassessed, sense of one's level of cultural competency and biases.</p>	<p>3. Has an informed (via self-assessment and administered inventories focused on biases and cultural competencies) sense of personal level of cultural competence; but has not developed a personal action plan to eliminate personal bias and increase cultural competencies.</p>	<p>4. Has an informed (via self-assessment and administered inventories focused on biases and cultural competencies) sense of cultural competence; has developed a personal action plan to eliminate personal bias and increase cultural competencies; and has implemented strategies articulated in their action plan.</p>
<p>Skills / Application Will be able to describe and implement strategies</p>	<p>1. Is unwilling to acknowledge or discover</p>	<p>2. Has a general, but uninformed, sense of the nature of</p>	<p>3. Has a more informed understanding of</p>	<p>4. Has a fully informed understanding of the nature of institutional</p>

<p>– informed by an anti-racism lens and theories and models of institutional biases and institutional transformation – to reduce and eliminate institutional barriers to access and equity embedded in policies, practices, and structures. <u>(Institutional Application)</u></p>	<p>institutional barriers to access and equity.</p>	<p>institutional barriers to access and equity embedded in institutional policies, practices, and structures; is unable to describe a strategy to address institutional biases.</p>	<p>the nature of institutional biases and institutional transformation (via institutional assessments); can describe appropriate corrections but has not made efforts to implement (by one’s self or with others) policy, practice, or structural changes to reduce and eliminate institutional barriers.</p>	<p>biases and institutional transformation (via institutional assessments and scholarly resources); can describe appropriate corrections, and has made efforts to implement (by one’s self or with others) policy, practice, or structural changes to reduce and eliminate institutional barriers.</p>
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¹ - (Bennett, J. M. 2008. *Transformative training: Designing programs for culture learning*. In *Contemporary leadership and intercultural competence: Understanding and utilizing cultural diversity to build successful organizations*, ed. M. A. Moodian, 95-110. Thousand Oaks, CA: Sage.)

Appendix G: Diversity Timeline

Before there was a Calvin University or a Calvin Seminary, West Michigan, the area which would eventually become the home of the campuses, was inhabited by the Ottawa, Chippewa, and Pottawatomi tribes. This area was identified as being home for the 3-Fires people until the treaties of 1831 and 1856 dissolved the land rights of the 3-Fires people.

- 1876 Calvin College and Seminary began as one institution—De Theologische School—for Dutch immigrants in 1876, taking students through six years of curriculum that incorporated both literary and theological training.
- 1894 First International Student, David Adams from Northwestern Iran, attends Calvin College.
- 1918 First Asian student graduate, Lum K. Chu (aka Chin Lum) from China, completes 2-year program in Education.
- 1953 First African American student graduate, Sadie Gale Barham, graduates with a BA in education.
- 1956 First Native American student graduate, Doris Rose Aitson, graduates with a BA in education.
- 1985 The *Comprehensive Plan for Integrating North American Ethnic Minority Persons and Their Interests into Every Facet of Calvin's Institution Life* is drafted by the Minority Concerns Task Force. The document is intended to plot out a course that would make Calvin College the multicultural community envisioned by many. The Comprehensive Plan is adopted as a key institutional document.
- 1991 Entrada Scholars Program begins. Spanish for “entrance” or “gateway,” Entrada immerses high school junior and senior students of color in a college experience whose core is academic excellence. They take a college classes, live in the residence halls, eat in the dining halls, study in the library, attend workshops, shoot hoops in the gym, perform service projects, and enjoy the occasional outing. ([Entrada Program Information](#)).
- 1995 Rangeela, the yearly variety show from the international student body at Calvin College, begins.
- 1996 MOSAIC floor becomes a part of the Kalsbeek-Huizenga dorm. The Mosaic Community was formed to promote diversity at Calvin by creating an environment where people could come together and learn about each other. By experiencing what it is like to live with others different from ourselves, “we learn and practice Christian understandings of human diversity, to be change agents both within Calvin and in broader society.” (Mosaic Vision Statement).

- 1997 Christian Reformed Church in North America explores adopting an Anti-Racism policy. Members of the CRCNA attend workshops and trainings with Cross-Roads Ministry, an anti-racism training organization.
- 1997 Pathways to Possibilities is launched. Pathways to Possibilities is a partnership between Calvin and churches in Grand Rapids, Holland, and Muskegon in an effort to help at-risk youth stay excited about education.
- 1999 CRCNA mandates all affiliate institutions, including Calvin College, to organize an anti-racism task force, offer anti-racism trainings, and review key institutional identity documents. The CART (Calvin Anti-Racism Team) is formed. This team was originally composed of seven members representing faculty and staff across several departments. The team provided 90-minute anti-racism trainings and began the process of reviewing key identity documents, especially the Comprehensive Plan.
- 2000 UnLearn Week is founded by the Multicultural Student Development Office. UnLearn Week is a series of programs organized by students which challenges the generalizations, stereotypes and assumptions underlying racism. The series features speakers, panel discussions, films, and food festivals meant to bridge a cultural gap within the Calvin community.
- 2001 In 2001, Calvin, along with New York's Nyack College, received the Council for Christian Colleges and Universities' [Robert and Susan Andringa Award for Advancing Racial Harmony](#). Calvin College "strongly seeks to be diverse but has such deep theological and ethnic roots that it's a challenge for them," said Richard Gathro, senior fellow at the council. He emphasized that it's not the fairly common requirement that faculty sign on to a particular statement or subscription of faith that limits Calvin's recruiting pool so much as its restriction on specific church membership or worship style. "There's a certain style of doing church that's more ethnically connected," Gathro said.
- 2003 The Dean for Multicultural Affairs position was added to the provost's office staff.
- 2004 *From Every Nation: Revised Comprehensive Plan for Racial Justice, Reconciliation, and Cross-Cultural Engagement at Calvin College* (FEN) is approved by the Faculty Assembly in October 2003 and in February 2004 by the Board of Trustees ([From Every Nation](#)).
- 2006 The Sexuality Series began in January 2006 as a means of helping students explore a wide range of sexuality topics.
- 2007 SAGA begins in the fall. SAGA is a peer education group of lesbian, gay, bisexual, transgender, questioning (LGBTQ), and straight students who support each other and educate the campus. They meet weekly for fellowship and learning. Multiple events throughout the year seek to foster a more welcoming and educated community.
- 2007 Calvin College is awarded NAFSA's 2007 Senator Paul Simon Award for Campus Internationalization. Only five of these awards are awarded annually.

- 2007 Calvin College becomes a founding institution of the West Michigan President’s Compact. The 11-member compact institutions are committed to promoting diversity, sensitivity to people of diverse cultures, and addressing issues of racism at our various institutions and within the West Michigan community.
- 2010 A five-year review of the FEN document is completed.
- 2010 Calvin College receives “Provisional Partner” designation from Partners for a Racism-Free Community (PRFC). Partners for a Racism-Free Community works with organizations, businesses, schools, congregations, and others to provide tools necessary to build an inclusive and racism-free environment and to be positioned to succeed in the new multi-cultural economy.
- 2012 Calvin College receives “Full Partner” designation from PRFC.
- 2013 The Interim Executive Associate to the President for Diversity and Inclusion position is added to the president’s office staff and the president’s cabinet.
- 2013 The Dean for Intercultural Student Development position is added to the student development office.
- 2014 Strengthening Diversity and Inclusion Efforts theme is included in Strategic Plan: 2019 ([Strategic Plan 2019](#)).
- 2015 Calvin College receives “Credentialed Partner” designation from PRFC.
- 2015 The Executive Associate to the President for Diversity and Inclusion position is permanently added to the president’s office staff and the president’s cabinet.
- 2015 The Associate Dean for Diversity and Inclusion is added to the Provost Office.
- 2015 The President’s Advisory Team for Diversity and Inclusion is formed.
- 2016 IMPACT Orientation for Calvin AHANA students is launched ([Impact Orientation](#)).
- 2016 Military Friendly School: GI JOBS recognized Calvin College in 2016 as a Military Friendly School based on the college’s academic programs, reputation, and support of student veterans.
- 2017 Best College for Veterans: Calvin College ranks #1 on 2017 *U.S. News & World Report’s “Best Colleges for Veterans” list* (among institutions in the Regional Colleges Midwest category).
- 2018 Vision 2030 framework is approved by the Board of Trustees and Synod. The [Vision framework](#) proposes becoming a university with an expanded global influence by 2020 and includes “diversity and inclusion” as an institutional value.
- 2018 Zippia Most Diverse Companies in Grand Rapids. Based on multiple factors including the ethnic background, gender identity, and language skills of the workforce.

- 2019 Calvin College becomes Calvin University on July 10, 2019.
- 2019 *Strategic Diversity & Inclusion Action Plan 2019-2025* becomes the university blueprint for strengthening diversity and inclusion efforts.
- 2019 In January 2019, Calvin's [Entrada Scholars Program](#) became the third recipient of the Dr. Clifton Rhodes, Jr. Community Recognition Award, conferred annually by the Baptist Fellowship of Grand Rapids to organizations whose work improves the quality of life of African Americans in Grand Rapids.
- 2020 The Multicultural and International Student Offices are renamed the Center for Intercultural Student Development.
- 2021 *Diversity and Inclusion for All Podcast* is launched. A podcast from Calvin University featuring faculty discussing key topics related to diversity, equity, and inclusion. [Listen](#)

Appendix H: A Vision for Diversity*

Vision for Diversity

Guided by the biblical narrative of creation, fall, redemption, and restoration, Calvin University strives to pursue God's redeeming work in the world by courageously and faithfully engaging the fullness of our similarities and differences in our learning and living together.

Calvin University equips members of the college community
to think deeply about diversity,
to act justly when they encounter injustices both locally and globally,
and to live wholeheartedly as Christ's agents of renewal, restoration, and reconciliation in the world.

We embrace diversity in God's creation,

- seeking to reflect the diversity in the Body of Christ within our college community;
- valuing each person as created in the image of the triune God and thus intended for community;
- respecting the complexity of human identities; and
- recognizing human difference as central to an education that fosters critical thinking, empathy, and dialogue.

We lament human brokenness,

- observing that individuals and social systems have and continue to oppress people locally and globally;
- recognizing and repenting our past and current participation in unjust social systems;
- grieving our thoughts, words and actions that diminish, caricature, or isolate one another;
- repenting of both our actions and inactions that leave members of our community feeling unsafe or unwelcomed.

We reconcile with one another,

- bridging divisions that separate people from one another and from God;
- partaking in courageous conversations where varied perspectives are welcome;
- challenging unjust systems of power, privilege, and oppression; and
- building and sustaining social structures that foster the common good and the Body of Christ.

We embody shalom,

- anticipating restored creation, where people from every nation, tribe and language worship God and live in harmony;
- pursuing human flourishing in our relationships, curriculum, staffing, resource allocation and corporate actions;
- affirming that all things hold together in Christ, to the glory of God, and through the working of the Holy Spirit; and
- working alongside others with compassion, confronting our own and others' injustice and sharing hope in Christ's justice and mercy.

*Note this statement is an adaptation of Northwestern College's Vision statement

<https://www.nwciowa.edu/about/vision-for-diversity>



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