

1: Kina S. Mallard | The Union Book Project | Union University, a Christian College in Tennessee

Reinhardt University Board of Trustees Names Dr. Kina S. Mallard as Institution's 20th President. On Thursday, Feb. 12, the Board of Trustees of Reinhardt University in Waleska, Ga., announced the selection of Dr. Kina S. Mallard as the institution's 20th president during a press conference in the Science Center atrium.

Reinhardt University Announces 20th President: She was chosen by a vote of the full board on Feb. Her selection completed a thorough seven-month search. Warm, comfortable, inviting, safe We, as the inhabitants of that old Southern farm house, would like invite you to come sit for a spell on the porch and stay a while. That house, our house, is also your house. On behalf of the entire Reinhardt family, students, faculty, staff, trustees, and alumni, Dr. Everyone did a fantastic job. Mallard and her husband, Steve, will be involved in Reinhardt and the community. Now is the time to strengthen our relationship with the Methodist Church and seek opportunities for students to engage their faith through learning and living communities. Now is the time to open our imaginations envisioning new degrees, new majors, and new approaches to meet the needs of our traditional undergraduate students and emerging adult populations. I am grateful to the search committee for leading a professional, inclusive process, and for each member of the Reinhardt community who shared with me their commitment to working collaboratively shaping lives and building futures for all Reinhardt students. Thomas Isherwood, also welcome Mallard. Mallard, welcome to RU. Her teaching career began in as a graduate teaching associate at the University of Tennessee, Knoxville, Tenn. Many of her published works address academic leadership, management, communication, and private and Christian higher education. The Foundation of Christian Higher Education. A dynamic speaker, she has given presentations on faculty development, assessment, leadership, advising or instruction. Also recognized for her teaching abilities, she was named the Communication Educator of the Year by the Tennessee Communication Association in , received two Innovative Teaching Awards from Union University, and was named Faculty of the Year at Union in Mallard also enjoys volunteering in her community. Mallard is married to Steve Dietz, and together, they have five children: Kaylen Mallard of Indianapolis, Ind. Dietz is the director of business development for Food Donation Connection. FDC coordinates and manages food donation programs internationally, providing surplus foods from restaurants, airports, grocery stores, motorways and many other venues to soup kitchens, food banks and other agencies that feed those in need.

2: FROM THE COLLEGES: Criswell College, IABCU, UMobile

Shaping a Christian worldview: the foundations of Christian higher education. Antonii A. Chiareli --Christian worldview and media / Kina Mallard --Christian.

Academy for Evangelism in Theological Education. Lewis and Other Religions. Practical Techniques for New Professors of Engineering. American Society for Engineering Education. Salt Lake City, UT. Workshop for Thai high school English teachers. Tennessee Elementary School Language Teachers workshop. Belmont University, Nashville, TN. Roger Stanley Short Fiction Session. Annual Meeting of Sigma Tau Delta. Collecting Your Wits and Wisdom. Conference on College Composition and Communication. From Dysfunction to Denouement. Films as Texts to Overcome Racial Boundaries. Asia Visiting Scholar Program. English Language Institute of China. Greg Thornbury Lake Mary Conference. October 6, and August , Chaired a conference session entitled: Images of Jesus in the Jesus Movement. Edgar Allan Poe Foundation and Museum. Tennessee Science Teachers Association. January 1, through December 31, Chris Blair Mass Media Chair. Membership Committee Chair of the Board of Directors. International Digital Media and Arts Association. Tennessee Political Science Association. Canadian Southern Baptist Seminary. Artist for the People. Co-written with Glen Stassen. Righteous Gentiles of the Holocaust: Genocide and Moral Obligation. Summar Library Terry Lindley Review. Getting Right with God: Southern Baptists and Desegregation, , by Mark Newman. University of Memphis, Hal Poe Worship Leader. Western Michigan University Press, International Journal of Poetry and Prose. Kinetic Modeling of Estane Hydrolysis. Salazar and Russell T. Pack, Journal of Polymer Science, 41, , T Pack, Journal of Chemical Physics, , , Salazar, Chemical Physics Letters, , , Kinetic Modeling of Poly butylene adipate Hydrolysis. Laintz, and Russell T. Pack, Journal of Polymer Science, 40, , Greg Thornbury Shaping a Christian Worldview: The Foundations of Christian Higher Education. Co-edited with David S. Broadman and Holman, The Legalization of Abortion in Soviet Russia Lifeway Christian Resources, Key to Successful Energy Project Proposals. Tucker second edition Prentice-Hall Publishers. Debbie Newell Personal Financial Management: A Stewardship Perspective, completed. Howard Newell Personal Financial Management: Walton Padelford Reviewer, Macroeconomics 8th ed. Continued research on silicon chemistry funded for the 6th consecutive year by Petroferm, Inc. Sharing the Vision of Faculty Development. Pushcart Prize Nomination, Baker Books, Fall

3: FACULTY SCHOLARSHIP FACULTY SCHOLARSHIP David S - www.enganchecubano.com

Mallard, Kina. "Christian Worldview and the Media," in Shaping a Christian Worldview: The Foundation of Christian Higher Education, David S. Dockery.

Research Overview Christian college leaders long have held mixed thoughts about the concept of academic freedom. They have embraced the idea in general; in fact they have believed that in a holistic sense they come closer to realizing its ideals than do the secular institutions. Their hesitancy stems from the manner in which the general academy has defined and measured academic freedom during the past century. Thus the Christian college view of academic freedom both overlaps with and stands in contrast to the secular concept of academic freedom. The American Association of University Professors AAUP arose in the early twentieth century when the secular mode of higher education was eclipsing the traditional Christian model as the dominant force in the academy. Most of the leadership of the AAUP then and since has reflected a naturalistic philosophy of education. The primary specific incident which led to the formation of the AAUP in was the dismissal of Stanford economist and sociologist Edward Ross because of trustee Mrs. While early AAUP leaders such as Arthur Lovejoy of Johns Hopkins and John Dewey of Colombia wanted to protect the right of professors to speak freely on political, economic, and social issues, they also were aware of the not-too-distant past when the instruction in most colleges operated from a Christian frame of reference, a situation they did not wish to see return. Over the years the AAUP has established itself as the watchdog and arbiter of faculty free speech issues in the academy. As such it has served the Christian colleges well by insisting that religious institutions explicitly identify to prospective faculty members the religious conditions for an instructional appointment and also that they give careful attention to operating with well-developed due process procedures for use when there is reason to believe that a faculty member may have violated an original agreement. By contrast, the AAUP has served the Christian colleges poorly—“even prejudicially”—by the disdain with which it has viewed those institutions that wished to continue to operate with a Christian worldview after the Secular Revolution in higher education. Prior to that revolution when the locus of power in academe lay with the religious interests, the latter were reluctant to share it with the secularists, even those in the state universities. When the situation reversed after World War I, the secularists, often without completely realizing it, became as illiberal as they thought their rivals had been in their quest for control. Alas, in the long history of American higher education, the search for intellectual openness and fairness often has been honored more as stated ideal than by regular practice. Today the secular institutions understand the Christian institutions less well than the Christian institutions understand them. This is so largely because the Christian colleges depend heavily upon the secular universities to provide the graduate training for their faculty. One of the major purposes of this essay then is to help explain the ethos of modern Christian higher education—including especially its approach to truth-seeking—to those in the academy who know the Christian college only vaguely. A second major purpose of the essay is to discuss the long history of how the Christian college has attempted, with varying degrees of success, to realize its lofty goals of intellectual honesty in truth-seeking within the context of Christian theism. A third goal is to show how academic freedom aims of both secular and Christian universities can and should be complementary, how each has recently improved in the effort to realize these aims, and to encourage each type in their continuing quest for intellectual integrity. The primary difference between a Christian and secular institution is less that of methodology than that of worldview. At their best both institutions are intellectually open in the search for truth. At its worst, the Christian college is not fair in its consideration of alternative world views, while the secular institution at its worst, formally or informally, excludes from classroom consideration the spiritual dimension of the human condition even while subtly promoting a naturalist way of thinking. A public institution, by definition must not institutionally favor nor disfavor a specific religion or interpretive mode, although individual professors may and probably should share, in an even-handed manner, their best personal conclusions on the subject under consideration. Methodologically, there need be no difference between the Christian college instructors and the secular university instructors. Ideally both seek the truth and present their best insights with integrity, fairness, and

humility. The worldview of the public institution is that institutionally there should be no worldview—thus it might better be called a multiversity than a university. While, as an institution for the citizenry in general, it may not formally hold a religious test for hiring, for the sake of exposing its students to a variety of perspectives it must be diligent to assure that its hiring policy results in a teaching staff that is ideologically pluralistic. The suspicion of the Christian college community is that this does not sufficiently happen in the state school, particularly with regard to instruction in the religious and moral domain. Private secular colleges, of course, are not legally so obligated. A second major difference between a secular institution and a Christian university lies in their respective understandings of freedom. The secular institution thinks primarily in terms of individual freedom for professors while the Christian College thinks in terms of institutional freedom to hire professors who have freely chosen to seek the freedom that comes from uniting their minds and entire personas with the mind and purpose of the Creator. Many denominational officials lack sufficient understanding of the differences between a Christian church and a Christian college. The college president together with the governing board have as one of their most important responsibilities that of educating the leadership and even the laity of the sponsoring denomination on the vitally complementary roles of the Christian church and Christian college. The church has an educational program although of necessity operates at a narrowly focused and elementary or intermediate level. The college has a worship program but that is not its primary activity. The purpose of the church is to catechize the children and celebrate the good news of the gospel with all, while the purpose of the college is to explore all of creation and to seek the mind of the Author of Truth in all things. The one focuses upon loving God with the heart and the other upon loving God with the mind. The church proclaims the truth that it has found, while the college assumes that there is more truth to be found and seeks it. The church sometimes needs to watch the orthodoxy of the college, while the college sometimes needs to speak prophetically to the church. Each needs to listen to the other; neither should seek to dominate the other. A major question in this discussion is this: It need not; indeed it should not. An individual in a free society must be able to seek truth wherever it leads him or her. Some individuals who on their own reach the conclusion that the key to understanding the human condition is the incarnational idea that God has come to us in Christ are free to assemble themselves together into an educational community to engage in further truth-seeking. Should any such individuals decide to no longer believe the central premise of the Christian faith, then they are free to leave the voluntary educational community; indeed that would be the natural thing to do. The reasons are several. More than any time since the Secular Revolution, Christian colleges encourage and even expect their faculty to conduct research and publish their findings. Publishing more than teaching alone places faculty members at a greater risk of receiving challenges to their academic freedom. Also, the nature of the scholarship coming from the continuing Christian colleges, with their major emphasis on faith and learning integration subjects, gives more emphasis, directly or indirectly, to religious themes—the very subjects most sensitive to those in the larger college constituency who most closely watch the continuing orthodoxy of the faculty. Continuing Christian Protestant colleges tend to produce more ideologically oriented academic freedom cases than do historically Christian mainline schools. Former CCCU director of research Ronald Mahurin states that the member schools are showing greater interest in academic freedom. The parallel organization for Bible colleges, the Association for Biblical Higher Education ABHE, identifies the development and publication of an institutional statement of academic freedom as a condition for membership. Here is an illustrative anecdote that is all too representative. A long-time colleague in our Christian college told me recently of his experience at a conference of English scholars. Furthermore, I have a freedom to discuss the religious dimensions of the subject matter, even talking about God. So who has the most academic freedom? While my friend possesses greater freedom in our college than he would have possessed in a public institution, just the opposite would likely be true for his interlocutor. Hiring for fit is so important! The college must hire as if its future depended on it—for it does; and the scholars must work as hard as possible to find a place where they can most fully and freely act out who they are—a place where there can be harmony between inner thoughts and the public expression of those inner thoughts. A very practical reason for Christian colleges to be increasingly sensitive to operate with well-developed and implemented academic freedom procedures is that this is the age of the Internet, with both careful journalists

and less careful bloggers and chat room commentators easily and quickly disseminating accurate and erroneous stories about what professors do and say. Christian colleges are heavily financed by tuition and constituency contributions, and thus are dependent upon a continual flow of positive public reports. There is no better defense from external attack for a Christian college than the mutual commitment and goodwill displayed by the several components of its internal community. A strong and equitable academic freedom statement should be a vital part of this commitment. Fortunately, both the secular institutions and the Christian colleges in the twenty-first century have made progress in remedying their worst academic freedom violations of the previous century. We can see it as one way of thinking among others¹. The secularism that looked vital and self-sufficient in has exhausted itself before reaching its goals of offering wisdom and leadership to American life. Douglas and Rhonda Jacobson over a five-year period visited over 50 colleges of various types to find how higher educational institutions were engaging religion in the post-secular age. What they found was a slow but steady reversal of the earlier dominant secularization model. Arguably it will be pluralism rather than secularism that will characterize the future of higher education. All of this is not to say that the academy in general and its professors in particular do not continue to be considerably more secular than does society in general, but the tide has turned. Meanwhile the Christian colleges have become more moderate in tone, spirit, and practice as they move toward the academic mainstream. Bible colleges are becoming more like Christian liberal arts colleges, and the most conservative colleges are deemphasizing their earlier separationist rhetoric and anti-intellectualism.

Specific Conclusions As scholars do their work best when they seek to present data objectively and then offer their conclusions openly and humbly, let me here present in summary form my major views on the subject of this research. All colleges²—public and private, secular and religious³—do academic freedom imperfectly. Academic freedom is the ideal, but we are finite and even flawed in the purity with which we seek truth ourselves and allow freedom to others to do the same. Nevertheless, we must ever strive toward the noble vision. Freedom is not an end in itself. Freedom does not exist in a vacuum; it always exists in context. Absolute freedom, if it were to exist, would be absolute anarchy, even absolute tyranny. We are born with the freedom⁴ and the need⁵ to choose to connect with the Ultimate. Do not fear truth. Fear bad theology or bad science or bad sociology. Do not fear truth; fear missing the truth. For where truth is, there is God. God is light, and God is truth. A Christian college is a community. Community people who have something in common by definition involves mutual commitment to a common vision or purpose or experience. Christian community by definition involves mutual commitment to the central idea that God has come to us in Christ to redeem us to himself. A Christian college is a voluntary community of those who on their own have embraced the incarnational idea and who on their own choose to join like-minded believers in an ongoing, unfettered search for and understanding of the Creator and the Creation. As the members freely join the community, so also are they free to leave the community, intellectually and physically. Some Christian colleges will choose to add to the central Christian idea a set of secondary convictions as a basis of membership. This is not necessary to be a Christian college, and may be counterproductive to Christian unity, academic collegiality, and an unfettered search for truth. If a college does identify secondary conditions for membership in its community, it must do so clearly and at the time of original employment. The Christian college in the United States celebrates the value placed by the Constitutional framers in their very First Amendment, upon the freedom of private assembly and the freedom of openly expressing oral and written thought, especially in the religious domain. Academic freedom is, in itself, central to the educational process and thus should be viewed positively and embraced heartily by the Christian college community. The purpose of positional power⁶ in academe or elsewhere⁷ is not to dominate others but to empower others. The Christian colleges should identify as much as possible with the major academic freedom statements of the general academy but confidently and graciously critique these statements when they are partial or incomplete. The Christian colleges tend to focus primarily upon institutional academic freedom. The secular institutions tend to focus largely upon individual academic freedom for the professors.

4: The Bible and Interpretation - Article name

Kina S Mallard, Ph.D. Page 2 Raised \$12, to secure over academic books and journals for the newly formed Center for Faculty Enhancement.

Garland and Rachel L. Entree, side, soup, dessert April 4, Charles Krauthammer: A life of love: How to build lasting relationships with your children John Ericson: Why 50 million Americans will still have spring allergies after taking meds Cameron Huddleston: Teacher keeps promise to mail thousands of former students letters written by their past selves The Kosher Gourmet by Sharon Thompson Anyone can make a salad, you say. But can they make a great salad? Death and joy in the spring Dan Barry: They are all up in arms about Christianity and its influence in politics, governance and the public square. What are these people so exercised about? Why must they insist on demonizing Christians? Why do they fear them so? Why are they so paranoid about them participating in politics and government? Why do they seem to think that only Christians must keep their views to themselves once they are elected to office? Failed presidential candidate John Kerry said, "I am sick and tired of a bunch of people trying to tell me that G-d wants a bunch of conservative judges on the court. Senate Democrats and their enablers apparently see the Christian right as the main bogeyman in the effort to restore majority rule to the judicial confirmation process. They are especially upset with Senate majority leader Bill Frist for agreeing to participate in "Justice Sunday," an event organized by Christian groups to rally Christians to support politicians trying to end the judicial filibuster. Before the judicial filibuster flap, it was the Terri Schiavo case. During that acrimonious, national debate, Dowd accused Christian conservatives of trying to establish a theocracy. Actually, she said, "Oh, my G-d, we really are in a theocracy. Krugman, similarly, compared Christian "extremists" in America to "religious extremists" in Israel who "have already killed one prime minister. Most Christians I know are radically opposed to theocracy, which is antithetical to religious freedom, a principle at the apex of their priorities. Christians have a duty to be involved to promote liberty. This idea that Christians must keep their views to themselves, and that politicians must keep their Christian worldview in a lockbox has caught on even among many Christians. But a Christian inhibits his Christian walk if he places his religion on just one "shelf" of his life. What the secular Left wants to do is marginalize Christian conservatives by suggesting they are hell-bent on reserving religious liberty and presumably other types of freedom only for themselves. But all we have to do to refute that lie is to point to the history of this great nation, which owes its freedom largely to the religious liberties enshrined in the Constitution by Christians. The Left will never tire of castigating Christians, so we might as well get used to that. But in the meantime, it is important that Christians be neither duped nor intimidated from participating aggressively in politics and governance, which is their sacred right and their unquestionable duty. Sign up for the daily JWR update. David Limbaugh, a columnist and attorney practicing in Cape Girardeau, Mo. Click [HERE](#) to purchase. Sales help fund JWR. Comment by clicking here.

5: NGUMC: Reinhardt University Announces 20th President: Dr. Kina S. Mallard

The key distinctive of a Christian understanding of higher education is a Christian worldview and how it shapes faith and learning. Toni Chiareli, Kina Mallard.

6: Pro Gay Pastors Churches & Chaplains: PAGE-TWO A-Z

Shaping a Christian Worldview presents a collection of essays that address the key issues facing the future of Christian higher education. With contributions from key players in the field, this book addresses the critical issues for Christian institutions of various traditions as the new century.

7: Cornerstone Montessori Prep School: Toronto, ON Small Business Listing | FS Local

In our close-knit learning community, top-tier academics and Christian faith are integrated in programs of study.

8: Reinhardt Names Dr. Kina Mallard New University President | Appalachian Athletic Conference

courtesy Reinhardt University Media Relations On Thursday, Feb. 12, , the Board of Trustees of Reinhardt University in Waleska, Ga., announced the selection of Dr. Kina S. Mallard as the institution's 20th president during a press conference in the Science Center atrium.

9: How To Teach Art

From Reinhardt University's Office of Marketing and Communications. On Thursday, Feb. 12, , the Board of Trustees of Reinhardt University in Waleska, Ga., announced the selection of Dr. Kina S. Mallard as the institution's 20th president during a press conference in the Science Center atrium.

The universe next door chapter 2 Greening industrialization in Asian transitional economies Briholme in winter. Quotes to Write By The life of Mr. John Milton [by E. Phillips]. Mishkin money and banking Placing Middle English in Context (Topics in English Linguistics, No. 35 (Topics in English Linguistics) Removal of breast implants Celebrating Our Families Crafts for Kids Business ethics by ferrell 9th edition Ptc creo 3.0 tutorials Statistical Yearbook on CD-ROM, No. 46 Problems of randomness in communication engineering Jack London, series II Every secret loses its force Mel Bay Round Peak Style Clawhammer Banjo (Mel Bay Presents) Large Herbivore Ecology, Ecosystem Dynamics and Conservation (Conservation Biology) The vengeful flames Hunger games chapter 18 Algebraic Geometry Small animal medicine and surgery Modern geometry lecture notes Multimodality in practice Census divisions and subdivisions, Ontario Gunther Van Winkle and the Half Moon Paradox of the Liar Solving exponential equations worksheets Romantic Impressions Cooking at the Natural Cafe in Santa Fe New Developments in Glassy Nuclear Wasteforms Report on the geology and resources of the Black Hills of Dakota Across an untried sea A surprise in the forest St. Petersburg town, 1900 Flavoring marshmallows with juices and other liquids Back from the deep Teen smoking is declining L.D. Johnston [and others] Npo business plan template The wine of the Puritans Maxs Rules (Max Annie (Max Annie)