

Winter 1999

Koinonia

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KOINONIA

Winter 1999

Evaluating Our Service Quality

Assessing Christian Contemporary
Music for Campus Programs

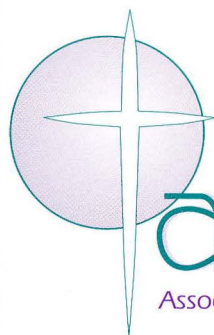
Anticipatory Consciousness:
A Learning Paradigm for
College Students

Using Technology in Wellness
Programming

Tales from a First Year RD

A Look Ahead:
1999 ACSD Conference

News from the Regions



acsd

Association for Christians in Student Development

The recent holidays provided some time for reflection and perspective. With the ending of the fall semester coupled with the many Christmas celebrations, I must confess that it was a personal challenge for me to maintain a sense of focus upon the Christ child. It took a couple of days to unwind, but God was faithful in honoring my heart's desire to "be still," to fast, and to simply meditate upon His Word. However, we need these quiet moments on a regular basis.

As I reflected upon God's faithfulness in our ministry with students and in my own personal life, I was greatly encouraged to seek greater consistency in my private time with Him. I want to exhort and encourage you to nurture your relationship with Christ. Do not allow the demands of your work in ministering to students and staff to diminish the work of the Holy Spirit in your life.

The Executive Committee met in November at Biola University for our annual fall meetings. John Back is serving as Chair for the 1999 ACSD Annual Conference, and he and all of his staff are doing a wonderful job in planning for the June conference. John and his staff have planned a program that will take full advantage of the southern California setting.

Since most people will be flying into the LA area, many of you will probably be staying over a Saturday to obtain a cheaper airfare. Biola is planning to provide housing for early arrivals, and you will have some free time to explore before the conference begins Monday afternoon.

Judy Hiebert and Martha Smith have agreed to co-lead the New Professionals Retreat prior to the conference. Last year the registration for the New Professionals Retreat filled up quickly, so I would encourage you to sign up early next spring when you receive the registration brochure. The ACSD Annual Conference in 2000 will be at Taylor University, and Northwestern College in Iowa will

be the host site in 2001. The 2002 Annual Conference was just recently confirmed for Lee College in Cleveland, Tennessee. The Executive Committee will be considering applications for 2003. If you have an interest in possibly hosting the Annual Conference in 2003 and would like more information, please get in touch with me.

The Executive Committee also confirmed that a special meeting will take place in February in

Chicago to consider the future of ACSD as an organization.

The Executive Committee will meet with six or seven past officers to examine new initiatives and explore how any new programs would be funded and staffed.

A number of you have sent positive comments regarding the new format for the *Koinonia*. We appreciate your feedback and encouragement. I would like to express appreciation for the upgrades which Tim Arens made during his four years of service as Editor. Sharon Givler, the new Editor, is to be commended for her creative work with the new format this year as well as the implementation of some new ideas with more to come.

As you head into the spring term, I want to offer a word of exhortation. I acknowledged in the opening paragraph the need

to be more consistent in seeking an intimate relationship with Christ. Psalm 145 is one of my favorite Psalms and David offers the following words declaring God's nature and how He

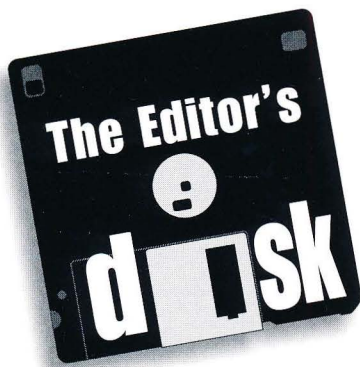
responds to our call: "The Lord is righteous in all His ways and loving toward all He has made. The Lord is near to all who call on Him, to all who call on Him in truth." (Psalm 145:17-18 NIV) May you be led to call upon Him as you minister to your students.

*"The Lord is
righteous in all
His ways and
loving toward
all He has
made. The
Lord is near to
all who call on
Him, to all
who call on
Him in truth."*

—Psalm 145:17-18 NIV



Sam Shellhamer



Are you familiar with the publication *About Campus: Enriching the Student Learning Experience*?

Published by Jossey-Bass, Inc. and sponsored by the American College Personnel Association (ACPA), this bimonthly magazine is designed to serve student affairs educators, faculty, academic administrators, and others who have a vested interest in the college experience of students. Major articles focus on student learning, the undergraduate experience, and innovative ways to enhance the educational environment. Arthur W. Chickering, M. Lee Upcraft, Patricia M. King, Marcia Baxter-Magolda, George Kuh, Parker Palmer, William H. Willamon, K. Patricia Cross, and John H. Schuh are just a few of the individuals who frequently contribute to the publication. In addition, the publication features articles on the impact of technology on the teaching/learning process, student life-style characteristics and campus culture, a forum for addressing controversial issues, opinions on current or emerging educational issues, and regularly reviews the latest books of interest to professionals in higher education.

I thought, perhaps, you might find this resource to be a complement to the *Koinonia* and to other publications you may be currently receiving. The Student Life staff at Houghton has used articles from this resource on several occasions for staff development discussions and has found the articles to be informative and engaging.

A second reason to mention the publication is to provide you with an idea of the direction being attempted with the *Koinonia*. We have a ways to go, but we are moving. I hope you will enjoy the two new sections in this winter issue, *In the Field* and *Perspective*. And, I hope I will begin to hear from many of you who have perspectives, research, and ideas to share with the membership. Call me at 716-567-9623 or write to me at sgivler@houghton.edu.

—Sharon Givler, Editor

KOINONIA

Winter 1999

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Vocation and an Integrated Worldview

By J. P. Moreland

Dr. J.P. Moreland will be one of our keynote speakers at the 1999 ACSD Conference. From a faculty perspective he will challenge us on the foundational premise that our role as educators is to teach our students to critically use their minds for the furthering of His Kingdom.

The following excerpt from chapter nine, "Vocation and an Integrated Worldview," is reprinted with permission from Moreland's book, Love Your God With All Your Mind: The Role Of Reason In The Life Of The Soul. Paperback - 272 pages (July 1997). Navpress; ISBN: 1576830160

Vocation and Discipleship

As a disciple grows, he or she learns to see, feel, think, desire, believe, and behave the way Jesus does in a manner fitting to the kingdom of God and the disciple's own station in life. With God's help, I seek to live as Jesus would if He were me. That is, how would Jesus live if He were a philosophy professor at Biola University married to Hope and father of Ashley and Allison? That question and concept I keep before me constantly as I seek to follow Him. Admittedly, it is a huge target and I don't always hit the mark—just ask Hope, Ashley, and Allison—but I try not to let my imperfections or failures cause me to lose sight of the target! Let's look now at what the target of discipline in our vocational life might look like.

Implications of the Nature of Discipleship

Two important implications flow from the nature of discipleship. For one thing, the lordship of Christ is holistic. The religious life is not a special compartment in an otherwise secular life. Rather, the religious life is an entire way of life. To live Christianity is to allow Jesus Christ to be the Lord of every aspect of my life. There is no room for a secular/sacred separation in the life of Jesus' followers.

Secondly, discipleship is not a job, I have a vocation; and if I go to college, I go to

find and become excellent in my vocation, not simply to find a job. A job is a means for supporting myself and those for whom I am responsible. For the Christian, a vocation (from the Latin vocare, "to call") is an overall calling from God. Harry Blamiers correctly draws a distinction between a general and a special avocation:

The general vocation of all Christians—indeed of all men and women—is the same. We are called to live as children of God, obeying His will in all things. But obedience to God's will must inevitably take many different forms. The wife's mode of obedience is not the same as the nun's; the farmer's is not the same as the priest's. By "special vocation," therefore, we designate God's call to a man to serve him in a particular sphere of activity.

We often neglect His concept of vocation in our models of discipleship. Therefore I want to focus our discussion on this notion of a special vocation that, hereafter, I will refer to simply as a vocation. A vocation includes a job but it is much, much more. It is the specific role I am to play in life, and it includes the sum total of the natural talents, spiritual gifts, and historical circumstances providentially bestowed on me by God. An important part of a believer's vocation is his or her major in college or main form of work as a career. If we are to be integrated, holistic Christians who make an impact on the world, we need to learn how to be

Christian doctors, schoolteachers, lawyers, businesspersons, and so forth.

A few weeks ago I talked to Jack, a recent college graduate who had been heavily involved in a para-church ministry in college. His major was cultural anthropology. After discussing his college studies with him for about thirty minutes, I quickly saw that Jack's professors were extremely hostile to Christianity in the way they trained people in their department. Jack was committed to sharing his faith, to sexual purity before marriage, and to having a regular quiet time. But some of the things he believed—including moral relativism regarding the nature of sexuality and the permissibility of same-sex marriage—were simply not consistent with a life of dedication to Christ. The model of spiritual growth he had followed in college was not holistic, and Jesus was not the Lord of his vocation. This type of thing should not happen to someone as devoted to Christ as Jack was. His problem was not a bad heart, it was a misinformed picture of commitment to Christ.

If we are to be Christians in our vocations, we will have to develop a Christian mind in and about those vocations and we must train our children to go to college with the same mind-set. To understand what I mean here, we need to draw a distinction between intrinsic and extrinsic issues in vocation. An extrinsic issue is one that is part of my general Christian vocation but

has nothing specifically to do with my particular career. We evangelicals have done a decent job at working on these extrinsic issues. For example, we have sought to train people to share their faith at work and to be godly examples in the way they conduct themselves. But note carefully that neither of these, evangelism and godly living, has anything specifically to do with, say, being a physical education teacher as opposed to being elementary school teacher. What we desperately need is a renewed commitment to training people about intrinsic issues: learning to think and live Christianity regarding issues specific to what I do in my career.

In order to "get at" such a model of holistic discipleship, I want to focus on what I believe is the "heart of the matter." If Jack, the student just mentioned, had possessed a truly integrated Christian worldview, I don't think he would have bought into the moral relativism his anthropology professors were pushing. To get a broader idea of what I mean, let's look at several more examples of how critical it is to develop such a worldview about issues intrinsic to different fields of study or careers.

Developing an Integrated Christian Worldview

June is a biblical exegete who teaches at Bible Study Fellowship. In her deep study and teaching of the Scriptures, she becomes aware of how much her own cultural background shapes what she can see in the biblical text, and she begins to wonder whether meanings are in the interpretation of a text and not in the text itself. She also wonders if certain methods of interpretation may be inappropriate given the nature of the Bible as revelation.

Bill is a child psychologist who volunteers at a large midwestern church. In his professional life he reads literature regarding identical twins who are reared in separate environments. He notes that they usually exhibit similar adult behavior. Bill

then wonders if there is really any such thing as freedom of the will, and if not, what he should make of moral responsibility and punishment. You can conclude for yourself whether his answer to such important questions might affect his counseling in the church.

Diane is a political science and history teacher at a high school in rural East Texas. She reads John Rawls's *Theory of Justice* and grapples with the idea that society's primary goods could be distributed in such a way that those on the bottom get the maximum benefit even if people on the top have to be constrained. She wonders how this compares with a meritocracy wherein individual merit is rewarded regardless of social distribution. Several questions run through her mind: What is the state? How should a Christian view the state and the church? What is justice, and what principles of social ordering ought we to adopt? Should one seek a Christian state or merely a just state?

Julie is a counselor who learns of specific correlations between certain brain functions and certain feelings of pain, and she puzzles over the question of whether or not there is a soul or mind distinct from the brain.

A missionary named Louise notes that cultures frequently differ over basic moral principles. She wonders whether or not this proves that there are no objectively true moral values that transcend culture. Her biblical training says there are, but in the field she has met other Christian missionaries who claim otherwise. Louise wonders how to sort out such differences.

Frank, a Dallas businessman, notices that the government is not adequately caring for the poor. He discusses with a friend the issue of whether or not businesses have corporate moral responsibilities or whether only individuals have moral responsibility. He wonders as a Christian, whether there are answers about such things from a biblical perspective.

Mike, an engineer, learns Euclidean geometry and some of its alternatives and goes on to ask if mathematics is a field that really conveys true knowledge about a subject matter or if it merely offers internally consistent formal languages expressible in symbols. If the former, then what is it that mathematics describes? If mathematical entities exist and are timeless, in what sense did God create them?

Rick is a recent convert to the Christian faith and a sophomore and education major. In his most important education class he is asked to state his philosophy of education. In order to do this, he must state his views of human nature, truth, how people learn, the role of values in education, and so on. Rick wonders how his newfound Christian convictions inform these issues.

In each of these cases, there is a need for the person in question, if he or she is a Christian, to think hard about the issue in light of developing a holistic Christian worldview. When one addresses problems like these, there will emerge a number of different ways that theology can interact with an issue in a discipline or career outside theology.

J.P. Moreland, Professor of Philosophy, 1990; B.S., University of Missouri; M.A., University of California, Riverside; Th.M., Dallas Theological Seminary; Ph.D., University of Southern California.

With degrees in philosophy, theology and chemistry, Dr. Moreland has taught theology and philosophy at a number of schools throughout the U.S. He has authored or co-authored many books including Christianity and the Nature of Science, Scaling the Secular City, Does God Exist?, Immortality: The Other Side of Death and The Life and Death Debate: Moral Issues of Our Times. He is also co-editor of Christian Perspectives on Being Human. His work has appeared in a wide variety of journals, including Christianity Today, Journal of the Evangelical Theological Society, Philosophy and Phenomenological Research and The American Philosophical Quarterly. Dr. Moreland served with Campus Crusade for 10 years, planted two churches, and has spoken on over 100 college campuses.

SWOT, MBO and Other Life Perils

By James A. Kanning

There had to be 500 Post-It notes if there was one! And we were only on the "W." Could any good come from this exercise? How much time would we devote to this project? SWOT?!? Strengths. Weaknesses. Opportunities. Threats. 3M is going to make a mint from us! Is this really what Drucker had in mind?

That's how it all started. This journey we've all been on for the past 30 months. It was then that IU Southeast acquired a new campus Chancellor and a new Vice-Chancellor of Students Affairs. Both are innovative, high-energy people. Both believe that we can and must improve services to our constituents. And that is how we arrived where we are today.

SWOT, one seemingly harmless exercise, quickly took on a life of its own. From there we went to mission statements and services standards which encompassed at least three major revisions and a few minor ones. But there's no reason to stop here. "Now about your goals and objectives." Oh, sure, we've been writing MBOs for a long time. Tie them to the university's seven Strategic Directions Initiatives? AND my service standards? ok.

Now, about our new Quality Initiatives. Keep in mind that your office initiatives should deal with current services and programs. But if possible, evaluate a service or program that is influenced by one or two other departments. Departments outside of Student Affairs? Wonderful, go for it!

As you can imagine, for the past thirty months much of my time has been devoted to evaluations, meetings, planning, writing, rewriting and re-rewriting. As director of Career Services and Placement, one of seven directors in the Student Affairs Division at Indiana

University Southeast, it is my responsibility to make my department function at peak levels of performance and stay within the available resources.

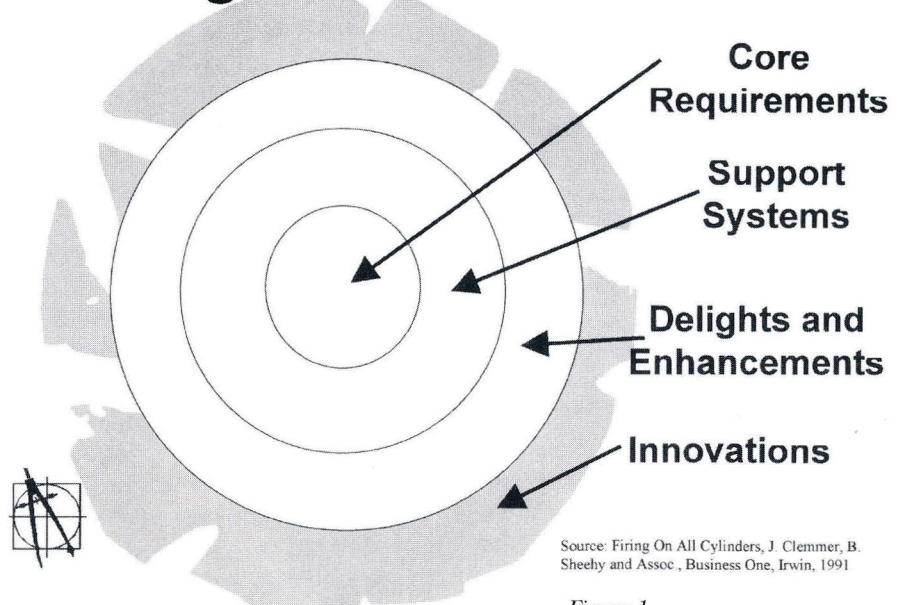
Do I know my department? My programs? I've been director for the past 23 years. I know my business! Career Services is blessed with a competent and talented staff. We are a team. So, as part of the most recent Quality Initiative, we engaged in an interesting self-evaluation exercise using Clemmer and Sheehy's 4 Rings of Perceived Value as found in *Firing On All Cylinders, Business One*, Irwin, 1991. (See figure 1.)

For this exercise, my staff evaluated the office to identify: 1) Our Core Requirements. These are our basic programs — the essence of our being — why we exist. 2) Our Support Systems. The services and resources that are used to provide our core requirements. They include staff, equipment, time, supplies,

etc. 3) Our Delights and Enhancements. Oh, the programs and services which are perks. They are not necessities, but are well liked by our constituents. They make people happy. And 4) Our Innovations. The cutting-edge programs and services. The Wows and Ahas. The flashes of inspiration. These are the fun areas in which to work.

We filled in our four rings individually and then met to discuss our individual findings. In short order, we agreed on a final model that was a good representation of our office. In the process, we became aware of two very important items: 1) This is a dynamic model. What once was an Innovation quickly becomes a Delight/Enhancement. And without warning it slips into the Core Requirement area only to command more support and resources. That center core takes on the qualities of a black hole drawing all programs of merit (and even questionable merit) to it. 2) Our superi-

4 Rings of Perceived Value



Source: *Firing On All Cylinders*, J. Clemmer, B. Sheehy and Assoc., Business One, Irwin, 1991

Figure 1

EVALUATION OF SERVICE QUALITY

How would your students, faculty, employers, etc. score you (from 1-7, 1 is low, 7 is high) as far as:

Meeting your Core Requirements _____

Providing effective Support Services _____

Delighting them through Enhancements _____

Taking Innovative approaches _____

Figure 2

ors (chancellors and vice-chancellors) want us to be innovators. These are the programs that are often used to “sell” the institution. And yet we are still expected to give top priority to the core programs. With limited resources, it is difficult to do both.

From here we proceeded to use the “Case for Service Quality,” a form on which we individually evaluated the four levels from a user’s satisfaction perspective. Upon completion of the form we again met to discuss the results. (See figure 2.)

And what did we learn? Although as a staff, we agreed on the “look” of the office, we varied greatly in our opinions

of the satisfaction levels of our constituents. I was overwhelmed. How could an office staff who worked together so closely, who agreed on almost every issue over which we struggled, how could we be so far apart in our personal evaluations? It became apparent that we needed more concrete assessment. We went to our constituents and surveyed them to find the truth. We utilized mail surveys, computerized surveys, and in-class surveys. It was only then that opinion turned to fact. The process was laborious at times, but resulted in informative and useful information.

If it has been some time since you have evaluated your operation, since you have

taken your office apart piece by piece and looked at it under a microscope, I would suggest that you do so. And then, evaluate your findings by seeking direct input from your constituents. You may be surprised by your findings. We were, and pleasantly so.

On both the division and department level, we in Student Affairs have discussed these issues innumerable times. We have spent hours preparing our documents and analyzing the results. It has not always been fun, but it has always been enlightening. If the Toflers, the Lavines, and the Gordons of higher education are correct, assessment and accountability will quickly be followed by budget reviews and performance funding.

Don’t ever forget, we ARE part of the Academy. We must constantly ask ourselves critical questions. What are WE teaching our students? Did they LEARN? How do we KNOW? What assessment tools are we using? Are we successful? Accountable? Can we quantify our objectives and identify a meaningful measurement standard? Who is assigned responsibility for each objective and within what time frame?

If your office is not involved in assessment, if you have not established quality levels and measurement tools, now is the time to begin. Having difficulty getting started? Contact your professional association. Many have already developed the necessary tools and exercises and have conducted institutional research to help you see how you rate relative to other campuses.

It has become obvious to all that there is no growth in the comfort zone and no comfort in the growth zone. So off we grow, again. Now about that last report...

James A. Kanning is the Director of Career Planning and Placement at Indiana University Southeast. Recently he presented a workshop on the topic of assessment at the annual conference of career center directors sponsored by the Coalition of Christian Colleges and Universities (CCCU) and hosted at Taylor University.

Anticipatory Consciousness: A Learning Paradigm for College Students

by Eileen Hulme

This is a generation that is desperately clinging to its dreams, but its hope, though broadly professed, is fragile and gossamer-like. The lives of these young people are being challenged at every turn: in their families, their communities, their nation, and the world. What is remarkable is that their hopes have not been engulfed by their fears. Colleges and universities have a responsibility to provide an education that will enable this generation to attain its personal dreams and serve the society it must lead. Current undergraduates must be taught hope, responsibility, appreciation of differences, and personal efficacy. (Levine & Cureton, 1998)

The study of anticipatory consciousness may be conceptualized as an inquiry into the essence of hope and despair. Hope has been recognized by psychologists, theologians, and philosophers as an essential element of human existence (Bloch, 1970; Capps, 1976; Farber, 1968). Psychological research has shown that individuals with higher levels of hopefulness "have a greater number of goals, have more difficult goals, have more success at achieving their goals, have greater happiness and less distress, have superior coping skills, recover better from physical injury, and report less burnout." (Elliot, Witty, Herrick, & Hoffman, 1991; Sherwin, Elliott, Rybarczyk, Frank, Hanson, & Hoffman, 1992; Snyder in press a & b; Snyder et al., 1991) (Snyder, 1994, p. 24). And although leading researchers (Levine & Cureton, 1998) in the field of college student development have admonished student affairs professionals to teach hope, there has been a dearth of research relating to the concept and its relationship to the learning process in college students.

The purpose of this year-long qualitative study was to investigate the nature of

The study of anticipatory consciousness may be conceptualized as an inquiry into the essence of hope and despair.

anticipatory consciousness in college students and to seek to understand if there exists in the informants' perception a relationship between one's experience of hope and despair and her/his motivation to learn.

Methods

Two distinct phases of this study emerged as the qualitative inquiry developed. The first phase consisted of four group interviews that used the critical incident technique to give respondents an opportunity to reflect on events that captured their beliefs regarding hope and despair. The groups consisted of non-traditional-aged student services professionals attending a regional ACSD conference. The groups were intended to serve as a pilot for the critical incident method. However, the data was extremely rich and was eventually integrated into the findings. The more significant second phase focused on traditional-aged college student experiences. Guided journaling and one-on-one interviews were the techniques used to collect the data. These data collection techniques provided the students both an internal and external medium to express their beliefs. Data collected from the journals was not always consistent with the interview transcripts. Subsequently, follow-up interviews and telephone conversations were held to reconcile the inconsistencies.

The four focus groups in the initial phase of the study consisted of 17 men and 12 women. (Group 1 = 4 women, 3 men; Group 2 = 5 women, 3 men; Group

3 = 2 women, 6 men; Group 4 = 3 women, 5 men) All of the participants worked in colleges and universities in the Pacific Northwest. They were predominately from private institutions, although two respondents were from public institutions. In the second phase of the study, individual interviews were held with 23 women and 9 men. The classification breakdown was as follows: Freshmen - 3, Sophomores - 7, Juniors - 10, and Seniors - 12.

The grounded theory technique of data analysis was employed. The technique involves three types of coding: open, axial, and selective. These three techniques were used as the researcher strove to understand over 550 pages of prepared data. QRS NUD.IST (Non Numerical Unstructured Data Indexing Searching and Theory-Building) Version 4.0 software package was employed to support the coding process and provide indexing systems for further theorization. Computer aided data management was chosen because of the large amounts of data collected and the desire to improve the trustworthiness of the findings.

Findings

The challenge of qualitative research is to accurately capture the essence of the data shared. The following 5 propositions will provide a cursory glimpse into the volumes of data shared.

Proposition 1: A theory regarding the nature of anticipatory consciousness in college students that is general, abstract and idealized is most useful insofar as it stimulates dialogue and transformative reflection among readers.

The following propositions are not intended to be prescriptive measures for engendering hope in college students, but rather they are descriptive of themes found in the data provided by the 30 par-

ticipants. Marcel (1945) writes: "Hope, superior to fear, is neither passive like the latter, nor locked into nothingness. The emotion of hope goes out of itself, makes people broad instead of confining them..." (p. 3). Any propositions regarding hope should reflect a sense of broadening, not confining. The following propositions adumbrate an emerging theory of the nature of hope and despair in college students and beckon for further research, critical reflection, and open discourse.

Proposition 2: Faith, hope and love are inextricably linked.

This study was designed to focus on the construct of hope. However, it became evident that faith, hope and mutuality are inextricably linked. Hope as a stand alone, distinct construct, did not exist in this study. The following paragraphs will provide a flavor of the respondents' perspectives on these themes.

Faith was identified by many participants as a central defining element of hope. To have hope was to have faith and to experience faith one has to have the dimension of hope in their lives. One senior female eloquently wrote:

I believe that hope is an integral part of faith, and that faith is an integral part of hope. Indeed, one cannot exist without the other. Hope is the oxygen that breathes life into faith. Hebrews 11:1 says that "faith is the assurance of things hoped for, the conviction of things not seen." I Corinthians 13:13, states that faith, hope and love should abide in one's soul. I think of these three elements as a three stranded rope. If these elements are present, one is strong; take away any one of them and the rope is weakened and may not bear the weight. Hope is the impetus that makes faith go, love is the embodiment, the action of faith. If there is no hope, there is no reason to believe, nothing that makes such risk worthwhile. If hope breathes the life into faith, love is the reason that faith can live. Faith, hope and love are

three of the strongest feelings of which we are capable. (Journal - Shelton: 38 - 40)

As exemplified by these statements, participants noted the direct correlation between faith and hope. This finding is not surprising given the religious nature of the initial data collection site, and the dominant Judeo-Christian culture pre-

"I believe that hope is an integral part of faith, and that faith is an integral part of hope.

Indeed, one cannot exist without the other. Hope is the oxygen that breathes life into faith."

—(Journal - Shelton: 38 - 40)

sent at the institution. However, it was surprising to the researcher that faith would be as prevalent in the voices of respondents from a more secular institution which does not strictly identify with a Judeo-Christian belief system. One student at the secular institution writes:

Hope is linked to faith and belief or unbelief in God. The humanist hopes in mankind's ability to perfect itself, the Buddhist hopes in reaching Nirvana and a better reincarnated life, a Christian hopes in Jesus and the promise of Heaven...and on it could go. Through the ages man has always had to hope in something — whether it was that the gods would give enough rain for the crop, that democracy would prevail, that the cure for AIDS would be found, that world peace can be established, etc. When a person loses hope they often give up on life. How is this linked to faith? Well, faith is trust in something. Whether you trust in yourself, mankind, or God it is some sort of faith. What you trust in you are hoping in and, therefore, hope is linked inexpressibly with faith. (Journal - Clayton: 19 - 20)

As faith emerged as a dominant theme, the subset including only faith

references was analyzed again and re-coded. Several respondents indicated that their hope was strengthened because they held a belief that there is a God or supreme being that has a plan for each individual even though it might not be evident at the time. One participant as she faced graduation stated:

Well, I haven't a clue as to what I am doing in 34 days and yet, a lot of it is based in faith that God is with me and He's taking care of me and that He wants to satisfy those desires of my heart. And so, there's hope in just knowing there's a plan — that there are good things out there, even when it would be easier to think, well, I don't have a job. I don't know what I want to do. I have to live with my parents again. All my friends are going to be gone. It would be easy to fall into despair, and yet knowing that there's something out there for me gives me hope. (Interview - Brock: 96 - 101)

Another element that emerged regularly as people discussed their thoughts regarding faith, was the sense of value or meaning to life that seemed to go hand in hand with hope. One individual in the focus group recounted the following story:

There is something for me that encapsulates or captures what hope is in a six-month period. I was an army infantry officer and I had been injured and had lost a great deal of physical confidence and in that became depressed, alienated from my wife, changed careers, my wife left, sold a home, lost most of my possessions, was in a little tiny house in Washington and felt pretty much disoriented, in fact, purposeless. And then a couple of months later the head of that experience just kind of burst. I had a recommitment experience. The moment that recommitment experience occurred I had a sense of value and a reason for being. And that helped to dissipate that sense of directionlessness and provided, or sort of validated, the fact that I existed. (ACSD Define Hope #1: 33 - 43)

continued from page 9

Anticipatory Consciousness

Another student wrote in her journal: "Hope is built on faith and cannot exist without some faith in who we are and the meaning of our existence." (Journal - Brock: 23 - 23)

A sense of connectedness, mutuality and love seemed to permeate the descriptions of hope. One student explained: "It is a scary thing for people if they feel like maybe they are not going to have that connectedness. I think it is hard to be hopeful about the future when you don't know from where you are going to be getting your love and support." (Interview - Lowery: 106-106)

Two types of mutuality emerged from the data. The first type was linked to a baseline level of support from which individuals could find, regain, or experience hope. Baseline support came from individuals who had an on-going relationship with the respondent such as family members, friends, and long-term health care providers. One student, addressing her relationship to doctors over the duration of a long illness, wrote:

Doctors instill hope or despair in little ways that I don't even think they know they are. I mean, you have it from the doctor who is implying that I need to go see the psychiatrist. To, you know, one doctor whose outlook was basically, "it's just going to be like this the rest of your life and just live with it". But like the specialist I went to see this last winter, he was really, I think it was his job to instill hope, but he was really encouraging about meeting your goals and dreams and how, don't see yourself as suffering from this, you're a survivor and it's just a nuisance in your life...you don't have a disease. Don't consider it a disorder or disease, consider it a nuisance. You have to live your life. That changed my outlook. (Interview - Clayton: 52 - 52)

The second type of mutuality or connectedness that respondents reported

The concrete dimension... includes the type of hope that activates individual creativity and problem-solving techniques to overcome obstacles in the path of a goal. However, when life presents circumstances that do not afford a path around or through an obstacle such as a terminal illness or loss of a loved one, transcendent hope may be employed.

encouraged hope was found in interactions with individuals where no long-term relationship existed. Comments made in passing or during a brief period of interaction appeared to have a significant effect on many of the participants in this study. The effect was even more profound if the support she/he received encouraged a specific goal the respondent already held. One student described how a single conversation with a faculty member changed the course of his life by encouraging him to pursue an academic career. He described the interaction in the following manner:

The first year I had scholarship renewals, Bill Smith said to me, I was considering options, and he goes 'you should really consider being a college level professor. It's so much more academic freedom.' And I remember him saying that. And that is the only experience I have ever had with him. I don't think he'd know who I am." (Interview - Williams: 130 - 131)

Proposition 3: There exists in the data at least two dimensions of hope: concrete and transcendent.

The data collected seemed to reflect that the construct of hope has at least two distinct dimensions. The concrete dimension of hope has as its focus a concrete or tangible goal or outcome. One student stated: "With hope there is a focus, there is a goal...in other words

there is a sense of direction." (Interview - Brock:15) This dimension includes the type of hope that activates individual creativity and problem-solving techniques to overcome obstacles in the path of a goal. However, when life presents circumstances that do not afford a path around or through an obstacle such as a terminal illness or loss of a loved one, transcendent hope may be employed. Most traditional-aged college students have not had the life experience to precipitate this type of hope. However, it was found in the transcripts of two students who had experienced serious illnesses. One student wrote in her journal:

Last spring when I was very ill I had to choose to hope or despair. I have never known such darkness, pain, and confusion. The darkness was around, inside, suffocation. The pain was physical — contorting my body in agony. The pain was also emotional as my close friends were left behind at college and no visitors were allowed because my immune system was so depleted...The pain was spiritual as well-meaning friends expressed that my illness came about because I must have sin in my life. Despair — I know that feeling. The darkness sometimes seemed overwhelming and threatened to close in. The urge to swallow the whole bottle of pills would come so strong I would grip the bottle, thinking of an end to the pain, the confusion. This life was no life. But hope is what rises up and grips the soul in the darkest night, inspiring it to reach beyond the darkness. (Journal-Clayton:4-12)

Proposition 4: Mental pictures students held about themselves greatly influenced their hope.

The pictures that students held of themselves in their minds seemed to either build or diminish their level of hope. One student gave a vivid illustration of this when she described how her experiences have affected her hopefulness regarding her future academic success. She said:

I think I always have had in the back of my mind that I have always had an image of myself that I was kinda like an "A" student and I think that helped perpetuate it because I've had friends who thought of themselves as "C" students or always saying I won't do well on the test, this class is awful, I can't understand it, and it seems like they would always be getting lower grades and so I always tried to keep up that image of myself that I was a good student, because then I felt more, I just felt smarter. If I kept to the image, then I felt like I could handle it. (Interview - Moore: 88 - 91)

Previous experience seems to be a fairly significant factor for building on the self-efficacy that produces hope. One student, in speaking about the effect her experience has had on her level of hopefulness, stated: "It's probably a lot easier for me to look at life and say 'why not.' Whereas someone who has less positive experiences in life would be more likely to say, 'why?' (Interview - King: 63 - 68)

Corollary: There exists a relationship between imagination and hope.

Anticipatory consciousness appears to be closely aligned with imagination. Respondents related a high correspondence between hope and imagination. Common in the transcripts were statements such as: "Well, I think the more creative you are, the more hopeful you can be. If you feel like you can create new things or think new ideas it is going to enable you to have more power over what happens to you in the future. And therefore, you will be more hopeful about your ability to affect that." (Interview - Jordan: 127) There seemed to be a strong sentiment that imagination was a key factor affecting a person's level of hopefulness.

Proposition 5: Anticipatory consciousness affects one's ability to learn.

From the perspective of 21 of the 23 college students interviewed, hope is closely aligned with the learning process. One student wrote:

One's level of hope affects one's ability to learn. Our hope or lack of hope is

directly related to our view of the future. Especially, in our culture, education is future-oriented. We learn so that we are prepared for the future...However, for those who have no hope, the future is of little significance. For the hopeless, what is important is to survive the present moment, and for those who are in great despair, even this is of no value. I know this because I see it not only in my culture, but in my own home, and I have even tasted some of this myself, to a degree. (Journal - Finely: 63 - 64)

From this study, six affects that hope has on learning have emerged. The data supports these assertions; however, further research is needed to uncover the vast layers of knowledge surrounding the relationship of hope and learning. Hope affects the learning process by:

- 1) Raising an individual's sense of what is possible to learn and accomplish,
- 2) Acting as a motivational component to the process,
- 3) Encouraging the connectedness that supports communicative learning,
- 4) Engaging the imagination to produce new meaning schemes and perspectives,
- 5) Activating faith which affords the opportunity to find meaning in suffering and to engage in learning outside of the tangible, quantifiable dimension, and
- 6) Supporting the deconstruction of existing meaning perspectives that limit individual potential.

Conclusion

This study is a modest beginning to encourage a dialogue regarding the role of hope and despair in college students and it's affect on learning. In conclusion, this researcher offers four implications for practice:

- 1) The encouragement of hope must play a central role in a University's efforts to enhance spiritual growth and encourage healthy, lasting relationships. For many years hope had been viewed as an outcome of education. However, in it's purest form it is actually education itself.

- 2) Student services professionals must embrace the influence of their spoken words to encourage hope in all students. This study indicates that hope may be birthed and encouraged in relative strangers during interactions that seem superfluous. Believing in the potential of another is a powerful and liberating pedagogical tool. To teach is to instill hope.
- 3) Universities should concern themselves with goal setting and attainment. In situations where unavoidable barriers hinder goal attainment, students should be encouraged to press into their suffering and experience the transformation of critical reflection. Hope should not be confused with optimism. Great hope often emerges out of great despair.
- 4) Student services professionals should fan creativity at every juncture and encourage the development of new mental pictures. Students need to experience risk takers in action and student services should be leading the way.

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Contemporary Christian Music Challenges Activity Directors to Assess Campus Spiritual Climate

By Melissa J. Schermer

I find myself doing a lot of research on Christian bands these days. I read lyrics looking for the mentioning of "God" or "Jesus." I read articles, Christian perspectives and others, to get a sense of character and personality of the band. I call managers, previous promoters, and people who have attended concerts for a sense of the bands' on stage performance. The complexity in booking contemporary Christian bands (defined as pop/rock/alternative styled bands that appeal to 13-30 yr. olds) has increased since the artists in the genre have diffused their way of ministering. The change in focus by bands from pure evangelism to ministering by example causes those of us who book bands to carefully assess whether the band's ministry style fits our events and institution.

No longer are we dealing strictly with Christian artists and bands. Now we have artists and bands that are made up of Christians. Before, when booking contemporary Christian groups, the bands had a message of Christ to present and they used their music to communicate it. The move now in contemporary Christian music is to drop the distinction of being a Christian band and to be seen as a band that is artistically relevant in the general market.

The group dc Talk sets the standard and example. Virgin Records, a general market record label, signed dcTalk based on the band's music and songwriting abilities (*CCM*, October 1998, 36). The fact that they are able to speak about their faith and be heard comes from the respect they have earned as artists. Aspiring bands look to recreate dc Talk's

success by immolating their marketing methods. As a result, division is occurring between the Christian groups and the groups made up of Christians.

John Fischer, author and musician, in the August issue of *CCM* writes, "I worry about a schism that is developing where Christian music becomes more and more spiritually elite, while Christians in culture become more and more artistically elite." (1998, p 82) Contemporary Christian music is dividing itself along ministry lines. We see groups with evangelism callings, groups who have a subtle message to communicate and there are bands that use their character to communicate their faith. All strive to be the best musicians they can, but are critical of one another in how they choose to minister.

Only a handful of bands successfully ride the proverbial fence between the general market and the Christian music industry: Amy Grant, Kirk Franklin, Jars of Clay, dc Talk, Michael W. Smith, each of these artists established themselves in the Christian music industry first, and now receive general market acceptance. As a result of being in both the secular and Christian cultures, many of these groups choose to be less preachy from the stage and allow their music to speak for its self.

At a Jars of Clay concert in October of 1998, the band members challenged the audience to seek out a higher power, but left the audience to interpret their meaning. They chose not to share the significance of Christ in their own lives other than what may have been communicated through their music. A concert such as this would not be used as an evangelical

tool. But it also doesn't lessen the importance of Jars of Clay ministry style. As Ken Heffner, Director of Student Activities at Calvin College, points out, "evangelism occurs most likely because a Christian brought a non-Christian friend to the concert" (personal communication via email).

Alan J. Roxburgh in *Reaching a New Generation: Strategies for Tomorrow's Church* talks about the church no longer being a monoculture (65). Therefore, ministry strategies must change to reflect the needs of our pluralistic society. Are our campuses monocultural? Are we looking to bring in bands that fit within a monoculture?

Contemporary Christian music groups are looking to be relevant in a pluralistic society. Ministry on Christian College campuses is multi layered in that different ministry goals exist and students with different ministry needs inhabit our campuses. No longer can one ministry style dominate the contemporary Christian music industry and still have the music genre, as a whole, be affective in reaching lost souls. We are not all called to be preachers, but that doesn't mean using our talents for Christ in a less intrusive way is less effective for Christ. At a Wynonna concert in August 1998, Ty Herndon testified to the hope he finds in Christ when he led a rendition of *Amazing Grace* and *I'll Fly Away* for an audience of 10,000 as a part of his opening set.

Damon Seacott, Associate Dean of Students at Spring Arbor College in Michigan, suggests that "Christian band members do not automatically qualify to

offer advice, guidance and theological insights to their audiences. Worship is something we all need to do and can do as a community" (personal communication via email). As student development professionals, having ministry strategies for concerts becomes valuable if more than mindless entertainment is desired. Recognizing the spiritual needs of our campuses and then seeking to contribute to spiritual growth through concerts is an important part of being a Christian in the field of Student Development.

Whether it's a Christian band or a band made up of Christians, spiritual expectations from promoters and audiences may be more than what a group realistically can fulfill. It is not unreasonable though for college campuses to require bands to uphold behavioral standards of their institution while the group is on campus. Behavioral issues such as dancing, drinking and smoking might impact their witness, but the band's personal doctrine might allow for these. Sensitivity of these issues for more conservative audiences becomes a must for bands wishing to follow in the footsteps of dc Talk.

By defining the band's ministry strategy, contemporary Christian bands could assist activity directors on college campuses in knowing what type of events the band fits the best. Validating all types of ministry is important for reaching others for Christ. Knowing our campus' spiritual needs allows us to accurately use the different ministry styles in appropriate venues on our campus.

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Melissa Schermer is the Assistant Dean of Student Activities at Indiana Wesleyan University, Marion, IN.



ideas!
...from CoCCA

Mystery Date

- PURPOSE:** To provide an opportunity for students with similar interests to meet each other in a friendly and humorous atmosphere.
- DESCRIPTION:** Participants fill out a questionnaire, with clever questions about themselves, a week before the event. They are then coupled with someone of the opposite sex who has several things in common with them. Couples are paired and meet each other at the event. Live music, skits, and a Master of Ceremonies provide entertainment for the dates. Faculty/staff members serve ice cream sundaes.
- RESOURCES:**
- Campus Food Service
 - Campus Activities Board
 - Faculty/Staff participants
 - Actors
 - Musicians
- PROMOTIONS:**
- Posters/Signs
 - Sign-up Booth
 - Chapel Announcement
- STUDENT REACTION:** Great attendance: 120 (60 couples)
- STRENGTHS:**
- Builds community and forms friendships.
 - Allows for a comfortable environment to meet new people.
 - Includes Faculty and Staff.
- WEAKNESSES:**
- Pairing dates quickly can be difficult.
 - Preparing and serving the ice-cream sundaes quickly can be difficult.
- CONTACT PERSON:** Barry Briggs, Director of Student Activities.
Spring Arbor College, Spring Arbor, MI
(517) 750-6308

Virtual Faith: the Irreverent Spiritual Quest of Generation X

By Tom Beaudoin

*Virtual Faith: the Irreverent
Spiritual Quest of Generation X*
Jossey Bass, 1998
210 pages; ISBN 0 7879 3882 3
\$22 US/\$29.50 Canada

Just two mornings ago I sat happily ingesting a warm cinnamon roll listening to one of the most respected faculty members of my campus give a brief in service presentation on how to teach Generation X students. From his perspective, he bemoaned their lack of preparedness, their desire to be entertained rather than educated and their dearth of theological sophistication. In response, he encouraged the educators in attendance to understand that learning styles change, bring enthusiasm to the classroom to keep them from being bored, and stay fresh in one's respective field. His remedies admittedly were informed through merely reading popular magazine articles and a few book reviews on this generation. He remained somewhat discouraged in knowing exactly how to reach these students.

Unfortunately, my cinnamon roll sat much better than the content and perspective of this presentation. The faculty member's lack of understanding why these changes have occurred for Generation X and the resistance to look at learning and faith development from a non Baby Boomer viewpoint were discouraging for this Generation X educator to hear. Once again, it appeared that Generation X members were being criticized for lacking the traits their predecessors deemed of value. Whether in displaying the marks of the truly educated or living a personal theology in sync with the traditional Christian church, this generation is labeled as wanting.

Tom Beaudoin, himself a member of Generation X, has penned a book that makes an original and strong case to understand that the spiritual life of this generation has not been sucked up into a vacuum of cynicism and blasphemy. In search of the theology of Generation X, *Virtual Faith* instead guides the reader on a tour of popular culture, as exposed through music video, cyberspace and fashion. Beaudoin produces a fascinating investigation that the popular culture of Generation X expresses a serious search for a faith in which they can truly find belief.

Virtual Faith's first section provides the reader with a foundation on Generation X, theology and pop culture and outlines their relationship to each other. Foundational to this relationship is understanding that those born from the mid 1960s through the 70s share a deep appreciation for the popular cultural references that have shaped their adolescence and young adult years. Beaudoin challenges the concept that Xers are not interested, nor value religion. He looks to the pop culture to confirm his assumption. He notes that since our culture increasingly is creating virtual realities, there can be observed both "virtual" and "real" forms of faith or "religiosity" in pop culture. The author, as an example, points to established virtual religious communities in cyberspace that reflect established churches or other religious communities in the "real" world.

Beaudoin develops in *Virtual Faith's* second section, four theological themes in Gen X pop culture: suspicion of institutions, personal experience, suffering, and ambiguity. Members of Generation X especially mistrust the institutional-

ized church. The perceived hypocrisy and irrelevance to their personal lives has pushed them into finding their own methods of fulfilling a need for spirituality. Personal experience also holds a great value for Xers. This generation desires to have intense personal experiences. Beaudoin contends that every form of experience including sexual is potentially spiritual for Generation X members. The suffering of a human Jesus challenging the relevance of the Jewish church's spirituality resonates with Xers as well. Finally, members of Generation X do not run from ambiguity. They incorporate it as a very real element of faith.

Virtual Faith's final section emphasizes the use of virtual culture and religious tradition to understand Xer's practice of "religiosity." Beaudoin reinforces that Generation X has "this authentic but imitation faith because the culture itself is so heavily invested in mimicking reality." He claims that Generation X pop culture is forming new spiritualities, not holding to religious tradition or dogma. Beaudoin, though, challenges Xers to give Church tradition a new look, using their irreverent insights to enrich the existing traditions. Beaudoin further urges those involved in spiritual development to take Generation X pop culture seriously and utilize it to refresh the process of spiritual growth and make ministries more accessible to other Xers. Even for an Xer as myself, I realize my own traditional spiritual upbringing presents a hurdle to fully understand and apply the fresh theological insights GenX popular culture produces.

Beaudoin infuses *Virtual Faith* with a multitude of engaging interpretations of Xer pop culture. From analyzing several seminal music videos in depth, to

seeking meaning from fashion fads as diverse as grunge, camouflage, "Flashdance" and oversized clothes, the author provocatively develops a lived theology for Generation X. Are all his interpretations on base? This is where each reader will need to respond. Beaudoin's exegesis of R.E.M.'s song "Losing My Religion," for example, is quite detailed and pointed. Did Michael Stipe, et al, really envision a theological statement criticizing the church or the ambiguities of faith as the author portends? That is certainly debatable, but the analysis is fascinating reading none the less.

So, why would reading *Virtual Faith* help you as a student affairs educator? For non GenX student affairs practitioners, this analysis of Xer faith can be a revealing trip into a world that is not framed in terms of outcomes, individualism or institutionalized faith. Non GenX professionals can benefit by taking notice of the faith search of Generation X: these are the new professionals that are and will continue to be the future of student affairs. For Generation X educators, this study can continue to enlighten on why our peers do not fit into the ready made boxes of spiritual formation systems and how we can better bring them into and transform the community of Christ.

Piercings. Tattoos. Blatant sexual imagery. Reinterpretation of gender roles. MTV induced attention spans. Reality seemingly lost in cyberspace. The pop culture trappings of Generation X can be interpreted as indicative of a generation straying from the faith we as Christians in student affairs are seeking to form in students. Beaudoin's *Virtual Faith* asks us to look again. He demonstrates that what we will see if we look through new eyes will indeed be different and challenging, but will reveal a glimpse of a generation desiring an authentic faith that can peer through the darkness of contemporary life.

Reviewed by Kurt Schlatter, Resident Director at Messiah College, Grantham, PA.

Cedarville College Hosts Regional ACSD Conference

On November 6 and 7, 1998, Cedarville College hosted the Lake Regional ACSD Conference. This conference surpassed all expectations with 350 people attending, representing 15 colleges and universities represented from Ohio, Michigan, Indiana, Illinois, and Ontario, Canada. Most of the attendees were resident assistants and resident directors.

The topic of this year's conference was *Pursuing Purity in an Age of Technology and Media*. Eric Holmberg from Cantonment, Florida, was the keynote speaker. Mr. Holmberg is a graduate of William & Mary and began his Christian work planting a church in the Washington, DC area and working with campus outreach ministries. He is the founder/producer of Real to Reel Ministries, which critiques media and its impact upon our Christian beliefs and the culture at large.

The conference began on Friday evening following an informal dinner and check-in time. Don Rickard, Vice President of Student Services at Cedarville College, welcomed everyone. The evening began with a general session and media presentation from the guest speaker, Eric Holmberg. Following his presentation, the conference attendees had front section seats to a campus concert featuring the group, FFH (Far From Home), contemporary Christian

recording artists from Nashville, Tennessee. Everyone who attended enjoyed the concert.

On Saturday, following a continental breakfast and a praise and worship time led by the Cedarville College Student Government Association Praise Band, Eric Holmberg presented a second media presentation and lecture. During the remainder of the day, sixteen workshops were offered around the conference theme. Some of these workshops included: *To Stone or Not to Stone: An Institutional Response to Internet Pornography*; *Breaking Free From Addictive Thinking: Drives to Dust, Icons to Ashes: The Power of Community to Awaken and Transform*; and *Free Falling — Where Do You Grab? Purity vs. Media Image*. Sessions were also offered to help conference attendees learn about career opportunities in student development and how to prepare for these careers through graduate education.

Special thanks are extended to Jon Purple, Carl Ruby, Pat Bates, Kelly Marsh, and Donna Purple of the Cedarville College Student Services' Office whose planning, preparation, and facilitation made this conference a success. It was a great time of challenge and interaction in the Lake Region.

Submitted by Donna Purple, Administrative Assistant to Vice President for Student Services at Cedarville College, Cedarville, OH.

ACSD Placement Service 1999

Each year ACSD sponsors a placement service and publishes several bulletins in the spring semester that provide position and candidate listings to the membership. The deadlines for publication and mailing dates for 1999 are as follows:

Submission Deadlines

For Publication	Mailing Date
Winter Edition - January 22	February 5
Spring Edition - March 5	March 12
Pre-conference Edition - April 30	May 7

Any listings received after the published deadlines will be placed weekly on the ACSD list serve by Denise Bakerink, ACSD Vice President. They will then be

added to the next edition of the Placement Bulletin. Listings may be submitted to Denise Bakerink, Taylor University, 500 W. Reade Ave., Upland, IN 46989-1001.

Please supply the following information when listing an available position: College name and address; contact person; title of position; educational qualifications.

When submitting your name as a candidate seeking a position, please include the following information: your name and address; telephone number; educational information (degrees and majors); position you are interested in; number of years in the field.

Using Technology in Wellness Programming

By Kadi Cole

Palm Beach Atlantic College is blessed to have an administration that wants to be on the cutting edge of the technology available to its students. Our students have three computer labs available to them, as well as computers with on-line abilities in each residence hall room. Any student can write home to mom, research their topic for a paper, or "chat" with a friend from across campus without ever leaving their room. Not exactly what we envision as the best environment for relationship and social skills development. However, technology is here and a major influence on our students whether we have figured out our e-mail address or not!

What I've learned, however, is that although overwhelming at first, the computer and internet is nothing to fear. In fact, we've been able to use it to our advantage in programming and services available to students from the Health and Wellness Center.

Wellness Web Page

Using a "how to" book available from any book or computer store (or maybe even your technology services department), we created an informational and educational web page for our Health and Wellness Center. As a one-person department I learned a long time ago to do things "smarter, not harder." Rather than create my own information, I had student workers search the web for great sites that were already developed. We wrote the pages that needed information specific to our facility. Then, we simply linked students to sites for other information about specific diseases, exercise and diet, addiction, etc and to departments on campus such as the counseling center and campus ministries that deal with these issues. From the home page, then, students can choose to link to the following:

Information

- Center Information (office hours, staff information, etc)
- Frequently Asked Questions
- Immunization Information
- Health Form (can be downloaded and printed)
- Student Insurance Plan (the company's site that explains benefits, etc)
- Insurance Claim Form (can be filled out on-line and printed)

Education (over 170 health related sites grouped into these categories)

- Addiction and Recovery
- Emotional Health
- Exercise and Diet
- General Health and Wellness
- Men's Health
- Relationships and Sexuality
- Specific Diseases and Disorders
- Spiritual Health
- Sports, Motion and Outdoor Related Injuries and Prevention
- Women's Health
- Wellness Chat Rooms

The second avenue we have pursued is the use of "chat rooms" for programming. A chat room allows everyone to join an ongoing conversation through the computer.

Our first attempt chat room was this fall during Mental Health Awareness Week. For two hours one evening, we hosted faculty from the Psychology Department in the computer lab to "chat" with students about Christianity and Mental Health Issues. Although the numbers that participated weren't overwhelming, we were able to discuss issues such as psychosis vs. spiritual warfare, how to handle "clingy" friends lovingly, antidepressant medications vs. faith/prayer issues, and how to help a friend who is depressed. We're looking forward to having future chat rooms for upcoming wellness weeks including using students as our guest "experts" on topics such as healthy relationships.

We found that this is a convenient medium students are already comfortable with. They can use an anonymous name and ask sensitive questions that they might not feel comfortable confronting face to face with a staff or faculty member. We don't necessarily feel this is the way all programming should go or that it substitutes for interpersonal relations, but we do feel it is where our students are "at" and will serve as a first-line contact in which we can encourage them to seek out further assistance.

As for the technical aspects of a chat room, you might want to rely on your technical services or an advanced computer science student. If your school does not have chat room capabilities, there is software you can purchase. Either way, it can be a useful and fun way to program!

Kadi Cole, RN, BSN, is the Director of Health and Wellness at Palm Beach Atlantic College, West Palm Beach, FL.

Sunny Southern California Welcomes ACSD 1999

The annual ACSD 1999 Conference promises to be an excellent way to begin the final countdown to the new millennium. Hosted by Biola University in sunny Southern California, the conference is set for June 7-10, 1999. The conference theme, *Building Structures for a New Millennium* will provide a foundation for challenge and discussion of the role of Christian Student Affairs professionals in the field of Higher Education, both to those who serve in Christian institutions and those who serve in the public education sector.

Pre-conference workshops and excursions will open the conference. Southern California is demographically rich in cultural and ethnic diversity. An excursion to the Hsi Lai Buddhist Temple, the largest temple in the Western hemisphere will provide participants an opportunity to learn more of the Buddhist influences that are permeating contemporary culture both through immigration and the entertainment industry. The Museum of Tolerance will be an unforgettable experience—an opportunity to view interactive exhibits that confront bigotry and prejudice in our society. On-campus workshops will include a presentation from Desert Stream Ministries Team on the topic of "Homosexuality and the Christian College Student." Additionally, conference keynote Denise Marcel Campbell, Vice President of Student Life at Cal Poly San Luis Obispo, will surely be provocative as she speaks on "Women of the New Millennium, Challenges and Opportunities."

The conference will provide many opportunities for renewing past friendships and making new ones. The Newcomers Welcome and Opening Reception and Banquet will officially kick off the conference on Monday evening. Worship will both open and close the conference as we look to God to direct our week together. Keynote speaker Hugh Hewitt, author of the new book *The Embarrassed Believer* and host to the PBS Series *In Search of God in America* will challenge us with his insights on contemporary culture's influence on

evangelicals in the new millennium.

A full day of workshops on Tuesday will offer an added session of topics from which to chose. Tuesday night, after a lively fiesta, we will travel to the Crystal Cathedral, one of Southern California's most fascinating examples of architecture to enjoy dessert and fellowship. A short recital played on the Cathedral's magnificent pipe organ will open the evening's session keynoted by Biola University's, J.P. Moreland, Talbot Seminary Professor of Christian Thought. Dr. Moreland will be addressing us from a faculty perspective and give us his insights into the challenges he sees for the new millennium.

Wednesday's program will take place in the morning, with the opportunity to attend one more workshop and hear from a fellow Student Affairs colleague, Denise Marcel Campbell, VP of Student Life at Cal Poly SLO. After the morning program, there will be time to explore the sights and sounds of Southern California for the afternoon and evening. Excursions have been planned for Disneyland, Universal Studios, The Aquarium of the Pacific, the Getty Museum and Balboa Island in Newport Beach. The annual ACSD Golf Scramble will provide golfers the opportunity to play with a Pacific ocean view of Catalina Island. Dessert and a relaxing coffeehouse will await those who return to campus mid-evening.

Our final day together will be a highlight of the conference as we gather together one final time. Dr. Roberta Hestenes, former president and professor of Christian Spirituality at Eastern College and current pastor at Solano Beach Presbyterian Church, California will address the conference participants from the perspective of one who has served Christ in a variety of capacities, both inside Christian Higher Education and the local church. A very unique and meaningful communion and commissioning service is being planned. Please note this when making your travel arrangements so as not to miss out.

As you can see, the foundation is set and the framework is in place for a great final ACSD conference of the century. The Call for Programs will be sent in January with registration materials to follow. For more information on the 1999 ACSD Annual Conference at Biola University, you may call (562) 903-6000, ext. 5845.

For more information on excursions, go to: <http://www.getty.edu/museum>, www.disney.com, www.universalstudios.com, www.aquariumofpacific.org, http://newport-beach.com/nb_images_balboa.html

ASSOCIATION FOR CHRISTIANS IN STUDENT DEVELOPMENT

Presents the Sixth

New Professionals Retreat

To be held immediately prior to the ACSD national conference at
BIOLA UNIVERSITY • LA MIRADA, CA • JUNE 4-6, 1999

The New Professionals Retreat is open to individuals with 1-4 years of experience in the field and who are currently employed in Student Development. Enrollment will be limited to provide for a highly interactive format, so be sure to register early! Several experienced professionals will be involved in leading and teaching activities and facilitating small groups. The following comments are from past participants:

"The New Professionals Retreat at ACSD provided me with the opportunity to connect with others who were new to this field. Quality time and conversation afforded the new professionals to gain insight from the more seasoned professionals who guided small groups as well as taught the sessions. This retreat gave me a broader perspective of what the Student Affairs field is about and a greater appreciation for our profession."

—Greg McCurdy, RD, Evangel University

"I am into my fourth year in Career Development. I have by no means 'arrived' in this position ... however I was at a point this summer where I knew I needed a 'shot in the arm' concerning my job. I really do feel the Lord answered my prayer for refueling with the New Professionals Retreat! It was fun meeting new people who work in similar departments."

—Nancy Stewart, Director of Career Center, Southern Nazarene University

*"I will make
 you fishers
 of men."*

Matthew 4:19

"This retreat was an added bonus to ACSD! It was exciting to meet other professionals who are starting a career in Student Development. I felt that I gained some valuable information and ideas

from other professionals. Just seeing that there are other people in your same position that deal with highs and lows of the job is encouraging because each of them are trying to impact students for God's kingdom. I would enjoy attending the retreat again!"

—Kendra Lambert, RD,
 Coordinator of Residential Staff,
 Mount Vernon Nazarene College

More information will be arriving soon. Plan now to arrive early for ACSD and attend the New Professionals Retreat!!

FOR MORE INFORMATION, CONTACT:

Judy Hiebert, Tabor College
 316-947-3121

Annual Conference Sites Needed

Might you consider hosting the ACSD Annual Conference in 2003, 2004, or beyond? The ACSD Executive Committee desires to know of member schools who would consider the possibility of hosting a future conference. Applications and information may be obtained by contacting Sam Shellhamer, ACSD President, at Wheaton College, 501 E. College Ave., Wheaton, IL 60187-5593; 7086752-5022; HYPERLINK <mailto:samuel.a.shellhamer@wheaton.edu>

Tales from a First Year RD

I did it. My first year as a RD is finished. I learned so much during that first year. I made a lot of stupid mistakes. And now that I'm in my second year I can say with great certainty...I am still in the learning process. When I began my work in residence life I thought I knew a lot. I was a RA in college, I had a Master's, and I had read all the right books. What I didn't know was much about myself. What did I find out? I am a person who is in perpetual competition with herself.

I started my job taking on a lot of projects in student development, e.g. women's programming, the mentoring program, etc. The need inside of me to gain experience in order to prove my existence at the college and prove my knowledge from graduate school was burning in me. When I was asked to teach the freshman Core 100-orientation class for the fall, I immediately consented without asking myself what I was doing to improve my ability to teach the class. Last spring when as a student development staff we were forming a team approach to counseling students, I wanted to help organize it. And then, in order to fill the time that I had left (and probably to boast on my abilities as a professional in the field), I decided to take on even more by pursuing a second Master's degree in Student Affairs.

Over the summer, after my first year, I went to visit my parents for a few weeks. My mom and I were at lunch one day. "Kimberly," she said. "You are going in so many different directions with your career/ministry. Why can't you just choose your focus and work on that?" I knew she was right, but I felt trapped. I had made commitments. How could I possibly break them?

I returned to begin my second year, fast and furious. With no time to think about what I was jumping into, I began working on my dorm agenda, my Core 100 class schedule and syllabus, my counseling team things and my graduate school papers. My mind was a cluttered mental mess! What was I doing?

As a RD I am constantly faced with unusual responsibilities. I live 24-7 with women. These women look to me for guidance. They need me to listen to them, advise them, pray with them and love them

unconditionally. And then there are the students in the Core-100 course. What an eye opening experience it is to teach freshmen! Besides the personal insights I have gained about my teaching abilities (and lack of them) and my abilities to give back to students, I have also begun to become more aware of the values students hold. I had my class write a paper on their expectations of college and what they want to gain from their four years here. Almost all of them said they want to be successful. A good job and money defined success to them. Some mentioned serving the Lord, but still having money. How shallow, I thought.

Working with students seemed at first to be a relatively easy thing to do and I was confident I could do it. But now, in my heart, I'm not sure I am cut out for the job. Sure, I have grown in my Christian walk and I do truly want to follow God's will for my life. College students do appear to be my focus of ministry. But, the preparation I have for ministering to them seems less than adequate. Do I have anything to give to them? What can I show them about the world? How can I challenge them to be effective servants of the Lord when I am the one who seems to need the challenge? Are my own thoughts and values as shallow as the ones I seem to uncover among the students I teach?

While wrestling with these questions I found myself recalling passages I had read in Steven Garber's book, *Fabric of Faithfulness*, regarding the formation of a worldview and pondering again some of the questions he asks us to consider. "Why do you get up in the morning? What happened during your college years to shape your understanding of the world and your place in it? What do you care about and why?" (1996, 110-111).

My response? Honestly, I do not know. I have never really even seen the world. Yet, here I am with this incredible education and I am supposed to be working with students and impacting their lives. I've heard it said that the person who knows everything has the most to learn. And I am learning; learning especially that my life needs to be impacted as much as my students.

C.S. Lewis says the great sin is pride or self-conceit (1992). "In God you come up

against something which is in every respect immeasurably superior to yourself. Unless you know God as that — and, therefore, know yourself as nothing in comparison — you do not know God at all." (1992, 80).

Being so concerned about my own success as a RD, I forgot my focus. I forgot about God. In trying to prove my worth and existence as a professional, I forgot the One who gave me my existence. For the last few years I have been running around trying to gain approval so I might move up the ladder and be accepted. I've trusted solely my own wisdom and my education. Perhaps its time to include another perspective — His perspective — and the perspective of experience that He has been faithful in providing for me while I was searching for something else.

Kimberly R. Halladay, M.S.W., is Resident Director at Spring Arbor College, in Spring Arbor, MI

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- Garber, Steven (1996). *Fabric of Faithfulness*. Downers Grove, IL: InterVarsity Press.
- Lewis, C.S. (1992). The Great Sin. In Walter Hooper (Ed.), *Reading for Meditation and Reflection*. (pp. 79-80). New York: HarperCollins Publishers.

Planning Ahead for Those Annual Conferences?

ACSD 2000
Taylor University
Upland, IN

ACSD 2001
Northwestern College
Orange City, IA

ACSD 2002
Lee University
Cleveland, TN

BUILDING STRUCTURES

FOR THE NEW MILLENNIUM

JUNE 7-10, 1999
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Featured Keynote Speakers

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Prolific author, most recent book, *Love Your God with All Your Mind*

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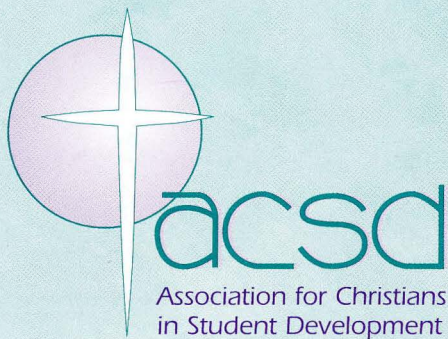
Former President, Eastern College, St. David's, Pennsylvania

Pastor, Solano Beach Presbyterian Church, California

For more information, please call: 562.903.6000, ext. 5845

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ACSD



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