

Taylor University

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Koinonia

Association of Christians in Student  
Development

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Winter 2006

### Koinonia

Bill Millard

Todd Ream

Cara Copeland

Melanie Hulbert

Tony Marchese

*See next page for additional authors*

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**Authors**

Bill Millard, Todd Ream, Cara Copeland, Melanie Hulbert, Tony Marchese, Canaan Crane, and David Johnstone

# KOINONIA

Winter 2006



**A Life Calling Model**

**Women, Work, and Family**

**Vocational Realization and  
Human Assets**

**Creating a Human Sexuality  
Statement**

**Thinking Theologically:  
Considering Community**

**Book Review on Bono**



**acsd**

Association for Christians  
in Student Development

We all have our heroes of the faith. There are those special faith heroes in scripture that resonate with each of us for one reason or another. Some of my favorites are Joseph, Daniel, and Timothy. In addition to these Biblical examples, we are blessed with the opportunity to have modern-day faith heroes cross our paths and provide living examples of faith in God.

The first week of January I spent a number of long days sitting next to the hospital bed of one of those modern-day faith heroes, my dad. In the past few years, Dad had struggled with some physical issues, and weakness finally had overtaken his earthly body. He contracted pneumonia, and we both knew it was only a matter of time until he would meet his Savior, Jesus, face to face. As I spent this time with him, I had opportunity to reflect on a life lived well and how noble that truly is.

When I characterize him as a faith hero, one might think that he must have been a man of great prominence or importance. But actually, he was a very simple man who, by the world's standards, could be classified as a "have-not." He never finished high school. He worked all his life as a parts man or service writer in auto dealerships, and he never made much money.

However, at a revival meeting in 1954, he and my mother accepted Christ as Savior, and their lives were never the same. They spent the next 52 years faithfully ministering in the same church. Except for the role of pastor, there probably are few ministerial roles that my dad did not fill at one time or another. He was Sunday school superintendent, treasurer, elder, Sunday school teacher, Awana leader, nursery worker, janitor, lawn keeper, repairman, and probably some others I don't remember. The church today is strong as a result of the dedication of people like Dad and Mom, who have faithfully given themselves to the work of the Lord for so long.

My dad was a simple man of the Word. He faithfully studied scripture and absorbed good Biblical teaching. If the Bible said it, he believed it; that was how he patterned his

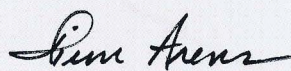
life. He longed to serve his Savior, and he did so faithfully. He wasn't perfect, but he was faithful.

Dad also demonstrated faithfulness in the way he treated others. He was a loving husband for over 58 years. He was a committed and supportive father, who made us feel secure and loved. His granddaughters could always bring a smile to Popsie's face, and he was a role model for them in many ways. He showed his love to others by serving them, and many were blessed by his servant's heart.

As I was holding his hand, on Sunday, January 8, 2006, Edward Arens passed into the presence of his wonderful Savior. Although he is no longer with us, his legacy continues in a vibrant church and in the lives of those who have been touched by a simple, consistent life of faith. When I grow up, I want to be like my Dad!

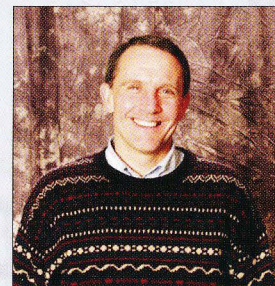
These last few weeks have been days of reflection for me, and as I have contemplated my Father's life, I have been challenged to consider the kind of example I am to those around me. I am reminded that in our contexts there are students watching us all the time, evaluating our words, actions, and interactions with others. They are hoping to find a faithful example, one that can be emulated and followed. Will we be those faithful ones? It is my prayer that we will be our students' heroes of the faith.

Godspeed,

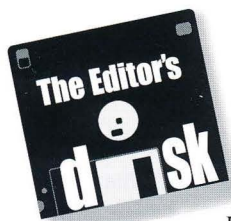


Tim Arens

*ACSD President  
Dean of Students  
Moody Bible Institute  
Chicago, IL*



*Tim Arens*



# Just Campuses?

I love most '80s music.

Some songs are simply reminders of younger days, while others have made an impact on my life. One such song is Bruce Hornsby's "The Way It Is." The song melds Hornsby's trademark piano style with lyrics with a social conscience, pondering issues related to poverty, racism, and fairness.

The song came along at a very important developmental phase for me. The year was 1986 when I first heard the song as a college sophomore. Until that point I had not cared a great deal about justice. My life was fine, and that is what mattered to me. However, since arriving at college, my perspective began to be challenged by some great professors and older students. In the midst of that challenge came Hornsby's song.

*That's just the way it is.  
Some things will never change.  
That's just the way it is,  
But don't you believe them.*

While the song itself didn't propel me into considering justice and how it played out in how I lived my life in community, it captured what I was struggling with well and furthered my reflection.

For many years I defined justice narrowly like many of my students do now. During my leadership and service-learning courses, I ask students to draw their ideas of justice. Invariably, at least 80 percent of those drawings deal with the courtroom and prison. Justice deals with apprehending criminals and making sure they pay for what they did. Justice is symbolized best by a blindfolded, passive "lady" with scales. While these principles indeed are part of justice, it does not fully reflect the biblical concept.

Over time, I came to see the image of justice that is presented in Amos 5:24: "But let justice roll on like a river, righteousness like a never-failing stream!" Instead of being blind and passive, justice is seeking to heal and restore, bringing life to the scorched land. It forcefully carves through things that seem unalterable. Seeing justice this way helped me better understand its breadth and complexity and called me to action. Justice became a verb.

In their book *Kingdom Ethics*, Stassen and Gushee (2003) provide a thorough, multifaceted definition of justice. They trace Old Testament themes of justice and illustrate how Christ's work continued these throughout his ministry. The four aspects of justice are:

- ❑ Working toward the deliverance of the poor and powerless from the injustice that they regularly experience
- ❑ Lifting the foot of domineering power off the neck of the dominated and oppressed
- ❑ Ending violence and establishing peace
- ❑ Restoring the outcasts, the excluded, the exiles, and the refugees to community

Stassen and Gushee submit that we should be as committed to these objectives as Jesus was during his earthly ministry.

Having worked now more than 15 years in the mental health profession—10 of those as a Christian in student development—I have had countless opportunities to see how justice works out and how it often does not work out in our institutions and communities. I have seen institutions encourage their students' service to the poor and powerless in their communities, while at the same time ignoring rampant exclusion within the student culture. Still yet, other colleges have an incredible sense of campus community but seem to distance themselves from the painful realities of life outside the institution.

How can we ensure that our campuses are places of justice? Perhaps we should perform a "justice audit" at our colleges periodically, particularly with student development functions and programs. Are there students on our campuses who are poor and powerless, dominated and oppressed? Is there consistent, unproductive discord? Do others on campus feel like outcasts, essentially exiled from our communities? From a community perspective, how are we dealing with poverty and violence in our cities and towns?

If we claim that our campuses are just, how do we know if they are? The great nineteenth-century poet and priest Gerard Manley Hopkins wrote a poem called "As kingfishers catch fire." The second stanza begins, "The just man justices." We are called to action. Perhaps we should start with an honest look at how we are doing.

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Stassen, G. H., & Gushee, D. P. (2003). *Kingdom ethics: Following Jesus in contemporary context*. Downers Grove, IL: InterVarsity.

*Mike Hayes, Koinonia Editor  
Assistant Vice President for Student Life  
Lee University, Cleveland, TN*

# KOINONIA

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EDITOR  
DESIGN

Mike Hayes  
Maxim Design Group, LLC

# A Life Calling Conceptual and Developmental Model:

## Providing Students with a Purpose-Guided Approach to the Educational Experience

By Bill Millard

The passage from high school into college continues to be a much-heralded transition for students, and first-year programs are springing up on nearly every campus of higher education. However, the first-year struggles are not the last of transitions for college students. By the time they march down the graduation aisle at the other end of the college experience, students will have encountered an entire series of serious transitions—each with its own set of challenges and pitfalls. Equipping students to navigate successfully through these passages may be the most important element in making the college experience a meaningful and productive time. At Indiana Wesleyan University (IWU), we are attempting to accomplish this by exploring a transitional map through the creation of a unified model that employs a strong, comprehensive purpose-based approach to the college experience we call “Life Calling.”

The academic programs of IWU, similar to most other colleges and universities, reflect a paradigm shift in higher education. There is an increasing focus on pre-professional majors that train individuals for the workplace. We have found, however, that this approach poses problems if the subject of individual purpose is not intentionally addressed.

The shift to pre-professional programs is fueled by the assumption that such tracts are more practical and will help students be more successful in the job market. If the purpose of American higher education is mainly to provide a solid pre-professional training, then data show that it may not be working effectively. Studies from the United States Department of Education show that 25 percent of college graduates end up working in careers unrelated to their college major one year after graduation. The trend increases for individuals further away from

college: the percentage of college graduates working in careers unrelated to their college major increases to over 40 percent four years after graduation.

According to the College Board, the average cost of a four-year college education in 2004 is over \$42,000 for students attending public schools and over \$107,000 for students at private institutions. This is a sizable investment that colleges and universities ask students and families to make, given that pre-professional preparation has a 25 percent chance of being abandoned after one year and a 40 percent chance after four years. Thus, schools must provide students something greater than preparation for a particular profession or career to make the college experience valuable.

What causes the disconnect between a college major and the following career path? Consider the traditional career development model that higher education often follows. A student entering college from high school is encouraged to choose a major course of study, usually based on an interest expressed by the student (or, as is often the case, the parent). From this major, a promising career is selected based on job availability, pay level, and growth of jobs within that profession. Once a person is in the career, hopefully some sense of purpose or calling will spring up.

At IWU we have concluded that this approach is the exact opposite of what the model should be. We reverse the process; students entering college are encouraged to explore their life purpose and develop a sense of life calling, rather than immediately declaring a major. Once an awareness of life calling has been established, an appropriate career is identified that correlates with the life calling. Finally, a

major course of study is pursued that most effectively prepares students for that career and their life calling.

### What is a “Life Calling”?

*Life calling is a confidence in an overriding purpose for your life...and then living your life in congruence with that purpose.* Everyone has a life calling; discovering it and developing confidence in it are where problems arise. We often confuse life calling with our job, but life calling is larger than a job, position, or occupation. It is more profound than a profession, title, or life’s work. These may be worthy aspects of our lives, as are family relationships, community service, etc. However, none of these things alone constitute life calling. Rather, they are individual tiles that need to fit together in a larger life mosaic. The mosaic is our life calling—where all the various pieces come together in an overriding purpose.

### Life Calling Model

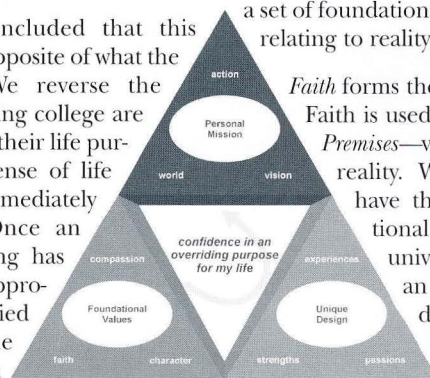
The discovery of life calling emerges from the exploration of three crucial components: foundational values, unique design, and personal mission. At IWU, we have integrated these into a Life Calling Model, illustrated in the diagram below. Each of these components can be explored in isolation from the others, and they are found in many college courses. But it is only when the components are combined and integrated that the dynamics of life calling emerge.

The arrow in the model indicates that the discovery of life calling most typically starts with establishing foundational values in our lives. We must then examine our unique design which gives each person distinctiveness in living out those values. We then formulate our values and design into a personal mission to make the world a better place.

### Foundational Values

At the core of each person’s life, there exists a set of foundational values the person holds relating to reality, themselves, and others.

*Faith* forms the first foundational value. *Faith* is used here in the sense of *Life Premises*—value(s) we hold about reality. What confidence do we have that we exist as an intentional and meaningful part of a universe that originates from an intelligent design? And do we believe that we are placed in the world by a power greater than our-



selves who gives us our life calling? A call presupposes a caller, and this reality is what motivates us to search for our life calling. Without that reality, there would be no source of overriding purpose and no reason to search for a life calling.

*Character* forms the second foundational value. Character is used here in the sense of Life Congruence—the value(s) we hold about ourselves. Based on our understanding of our place within the intelligent design of the universe, at what level do we need to take moral and ethical actions that are congruent with the faith we have developed?

*Compassion* forms the third foundational value. This is best understood in the sense of *Life Connection*—the value(s) we hold about others. At what level do we seek to understand others in a spirit of community, with the need to act with a sense of concern and responsibility for others? Ultimate meaning is found not in self-centeredness but in community-connectedness that resonates a deep awareness of and sympathy for the condition of others.

Either wittingly or unwittingly, foundational values arise from this progression. We develop a faith that then shapes our character, and that character governs our level of compassion for others. This foundational dynamic, based on values, then permeates all other aspects of our lives.

### Unique Design

Foundational values may have universal application, but they are expressed individually as they are conveyed through each person's unique design. This unique design can best be observed in the distinct characteristics that combine to make us who we are, the things we deeply care about, and how all of these are shaped by our life experiences.

Our *strengths* form the first element of our unique design. This holistic approach to our lives is assets-based because it focuses on identifying and developing strengths. This contrasts to other approaches that focus on correcting or eliminating weaknesses. Our studies show that concentrating on eliminating weaknesses, at best, results in a level of "non-failure/non-success." To achieve success a person needs to maximize her/his strengths.

This approach is also holistic because it addresses a broad spectrum of strengths. We define these in five important capacities in our lives:

- 1) Physical strengths - *the capacity that gives our body distinct features and enables us to perform actions with our body.*
- 2) Emotional strengths - *the capacity that enables us to experience feelings and sensibilities.*
- 3) Intellectual strengths - *the capacity that enables us to acquire and process knowledge.*
- 4) Psychological strengths - *the capacity that enables us to exercise our will in deciding upon courses of action.*
- 5) Spiritual strengths - *the capacity that enables us to discern and respond to the supernatural.*

These strengths take shape first from innate personal gifts, second from the knowledge we acquire about each capacity, and third from skills that we develop.

The *passions* we have for life form the second element in our unique design. Passions are those things we desire intensely; they burn within our heart and often drive the actions or paths we take. Passions often begin as Level 1: *Interests*, which attract your curiosity. These may increase to Level 2: *Desires*. These are interests you would definitely pursue if you had no limitations. The best indication that a passion has really developed occurs when you reach Level 3: *Sacrifice*. These are desires you care about enough to dedicate or give your life for them. Asking the question, "Would I be willing to die for it?" often makes us realize that what we think of as our passions actually are desires or just interests.

*Experience* forms the third element in our unique design. Our strengths and passions are fundamental to our unique design, but these are molded and reshaped by life experiences. For example, coal, graphite, and diamonds are all elemental carbon, yet they end up with very different properties and uses, depending on how much heat and pressure the carbon experiences. Similarly, our strengths and passions develop in a distinct pattern based upon our unique experiences. Three factors determine the impact of these experiences. *Circumstances* evolve from the quality of the elements that impact an experience. *Intensity* is the strength of influence each experience has on our life. The third factor is *Time*—both the point in your life in which this experience occurs and its duration. It is also important to realize that every experience has an effect whether it is a triumph with rewards or a mistake with consequences.

Like the proverbial snowflake, every person possesses a unique design; each person's

strengths, passions, and experiences are a little different than anyone else's, and it is this difference that gives rise to a unique life calling.

### Personal Mission

Our foundational values and unique design set a stage that enables us to discover a personal mission as we interact with all that goes on around us, visualize how things could be better, and then engage in personal leadership to bring about positive change in the world.

Personal mission emerges from our encounter with and response to different types of people, situations, and needs within the *world*. Life calling entails relationships of service within community. Throughout the world we encounter different types of people and situations with various needs; it is impossible for any one individual to respond to all types of people, situations, and needs. To identify successfully a personal mission, we need the freedom to respond with focus. If we are not sure about what in the world is drawing us, then we should examine what types of people, situations, and needs we find ourselves most often encountering.

The second element in our personal mission emerges as we begin to formulate a *vision*—a picture for a better future that responds to the people, situations, and needs to which we are drawn. Vision is a picture, not a task or plan, and it arises from three qualities:

- *Imagination*—we need to picture ourselves in that future.
- *Inspiration*—we need to let the voices of our spirit, soul, and heart speak as loud as our mind and body.
- *Independence*—we need to resist being bound by the past or the limits others have tried to place on us.

Finally, as the vision becomes clear, we take steps to carry out the vision in world-changing *action*. The actions we take to change the world do not have to be done in an official, recognized position of leadership. World change more often results from unofficial leadership that impacts the world with a positive influence through connection and collaboration with others.

The sequence of the words themselves—*world, vision, action*—evokes the picture of how a life calling can be lived. Without these vital components, life calling would be nothing more than an unrealized dream.

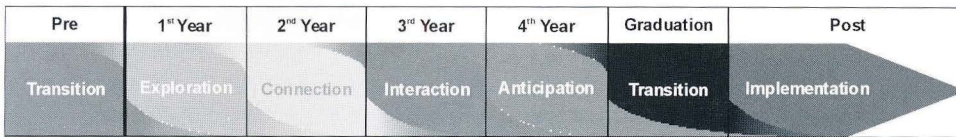
IWU has created a Center for Life Calling and Leadership to support this model by integrat-

ing a life-calling discovery process in the academic structure and campus experiences.

**How is this life calling discovery process implemented?**

The Center for Life Calling and Leadership believes that one important key to life calling discovery at the college level is a comprehensive and unified life calling developmental process during the college experience. We have formulated a stage developmental model, specifically oriented toward various college transitions, broken into the traditional four-year experience. We have identified the overriding issue in each of these years and then designed our relational and programmatic elements around these issues. However, as the model depicts, we realize that each issue does not always fit neatly into the single-year experience. Some students are ready to address these issues early, while others work on the issues well beyond a single year.

**STAGE-APPROPRIATE LIFE CALLING DEVELOPMENTAL MODEL**



The **Pre-Stage** issue is *entrance transition*. Life-calling support is focused on helping students successfully traverse the dramatic change between high school and college life. An intentional orientation program for college entrance begins before arrival at college. Recruiters and admission personnel help students enter college with realistic goals and better-directed expectations.

The **1st-Year Stage** is *exploration*. The evolution of college as pre-professional training often limits the emphasis on exploration as the focus is given to career preparation. The fact that we have to redirect many of these students from one program to another indicates that fast-track professional preparation may not be the best approach to a first-year experience. Rather, it might be better to allow students to explore their own strengths and designs and then explore the wider world of career options. Too many times our students come into the first year undifferentiated. The major track they are put on has been predetermined by someone else.

Our first-year exploration stage includes a course that introduces students to the liberal arts, mentoring, and service learning to expand their horizons. We also recommend all students who have not declared a major

to the Center for Life Calling and Leadership for academic advising. The center offers an exploration-enriched program beyond the classroom, combining a course on the exploration of life calling with exposure to humanities core courses and general education courses. Students also are encouraged to take gateway courses that lead into areas of study in which they might have a calling or interest. The center uses life coaching and mentoring to support this process.

The **2nd-Year Stage** is *connection*. Students in this stage need a strong connection with others to carry them through what has been termed the "Sophomore Slump." They need to connect with a plan for how they are going to pursue college life. They also need a strong connection with academics—especially if they have not yet identified a major field of study. Once again, life coaching and mentoring are crucial.

The **3rd-Year Stage** is *interaction*. Our observations reveal that this is the most productive year for students to become involved with

service and leadership, both outside and within the institution. It also becomes one of the most effective times for students to integrate learning into the rest of their lives.

The **4th-Year Stage** is *anticipation*. Students who had a broad societal focus in the previous year now narrow that focus to its personal implications. Their prime question is, "What is going to happen after I graduate?" This anticipation also includes a significant level of apprehension.

**Graduation** implies the *exiting transition* stage. Following this exit, graduates now begin to implement what has been learned during the college experience in their **Post-Stage** life.

Our goal throughout this process is that students would increase in self-directedness. We originally thought it would occur in a gradual increase as we guided students through the four-year experience as illustrated here.

One of the more eye-opening findings we have made is that this is not necessarily true. We found self-directedness increasing until the end of the 3rd year, and then suddenly, with the anticipation and apprehension of life after college, there was a distinct regression from self-directedness followed by a greater demand for supportive intervention.



The 4th-year stage may be just as difficult as the 1st-year stage. We also suspect that as we continue to develop this model we are going to see multiple regressions correlate to various issues that occur throughout the college experience. Instead of gradually disengaging from students as they age, we may find it necessary to implement multiple refocusing of emphases and efforts.

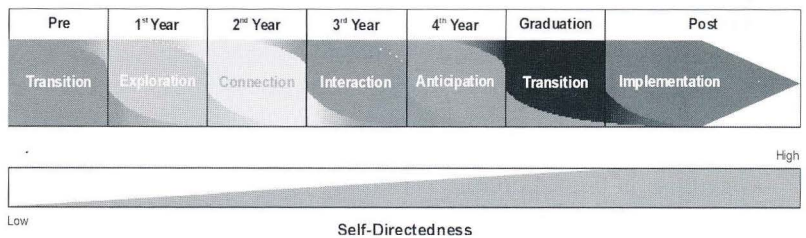


Notice in the illustration above that we have suggested at least two other regressions of greater magnitude that correlate to various career crises: one within the 2nd-Year Connection and another within the Post Implementation.

This Developmental Model has a direct impact on efforts carried out by centers that exist to guide students in discovering life calling. The model shapes what we offer for different stages. The illustration that follows relates the model to four key activities carried out by our center: life coaching, academic advising, career development, and mentoring.

**Life Coaching**

In the life-calling discovery process, our center employs "coaches" to work with students as they look for solutions to future questions. Life coaching is rooted in positive psychology and differs significantly from clinical counseling in that it is primarily forward-focused and proactive. Life coaching also differs from traditional career counseling in that it goes beyond career issues and looks at life calling in a much larger context.





Our life coaches work with students in all stages of the model. However, each coach also maintains a specialty related to a specific stage within the model. That coach will also coordinate the activities related to that stage of development.

Prior to arriving at college, our life coaches work with prospective students during the Pre-Stage Transition to help them start the differentiation process to discover their own identity, rather than seeing themselves as extensions of others in their lives. This differentiation process carries into the 1st-Year stage as well.

During the *exploration* stage, life coaches work both one-on-one and in classrooms to increase student personal awareness. A life calling model is introduced which uses a strengths-based approach to identify personal assets that each person has. Our 1st-Year life coach specializes in strengths assessment and the general education program of our institution. This person coordinates the 1st-Year Exploration program. This person also supervises all of the other life coaches.

The focus expands and shifts during the connection stage of the second year to address relational dynamics. A strong mentoring program is maintained that helps students to connect with others. Students are also coached to connect with educational and career direction. Our 2nd-Year life coach specializes in strengths development, mentoring, group dynamics, and student retention. This life coach coordinates the 2nd-Year Connection program, as well as the overall life coaching program.

During the *interaction* stage of the third year, students have the greatest potential to make a difference in their surrounding environment. The most significant life-calling discovery support our life coaches can give to students during this third year is assisting them with involvement in community service—both on campus and in the community. It is also a time to provide leadership training and opportunities. Our 3rd-Year life coach specializes in experiential learning, leadership development, and internships. This life coach coordinates our community service program, giving special emphasis to third year students.

Students often seek a higher level of life coaching during the *anticipation* stage of the fourth year. The major difference is that the coaching they seek is focused on career discovery and life skills enhancement. They are apprehensive about what lies ahead, and

they need help and reassurance. Our 4th-Year life coach specializes in job search, job placement, and other career skills. This life coach coordinates the career development programs for all students, with a special emphasis on the needs of seniors anticipating graduation.

During the last month leading to graduation, our life coaches help students bring closure to the college experience. Once students leave our institution and enter the Post-Implementation phase of their lives, periodic contact between our coaches and alumni help graduates put into practice advanced levels of the process they have learned in their four-year experience at our institution.

#### Academic Advising

The Center for Life Calling and Leadership provides academic advisement to all students who have not yet declared a major or who are in the process of dropping one major and searching for another. The stage developmental model helps us focus on academic issues related to the various stages.

In the Pre-college stage as students apply and prepare for college, we help them assess their capabilities and prepare for success in the higher educational experience.

During the 1st-Year *exploration* stage, students need a structured academic program that creates a space for exploration as they enter the university. This program follows our belief that self-awareness is rooted in liberal learning rather than in technical training. Students enroll in a first-year course that combines an introduction to the humanities, mentoring, and service learning. Students also take a course on the exploration of life calling. The remainder of the exploration courses is comprised of humanities core courses, general education courses, and gateway courses that lead into areas of study in which the student might have an interest.

During the 2nd-Year *connection* stage, students need to connect the discoveries they have made during the exploration stage. This often results in students declaring their majors. At this point, our center transfers academic advising to advisors within the corresponding academic department.

During the 3rd-Year *interaction* stage, students are advised to engage in experiential learning embedded in their academic program. Our center works hand-in-hand with academic departments during this stage to provide internships; this is also a good year for study abroad.

During the 4th-Year *anticipation* stage, the main issue of academic advising is to ensure that students will complete all requirements for degrees and graduation. It is a stage in which life-skills readiness should be addressed, and capstone classes within a major can help address this issue. Our Center provides a credit-bearing course that deals with life-skills readiness. Graduation should be a transition time where students receive credentials that meaningfully certify their completion of activities in the previous stages.

As students leave our institution and enter into the Post-Implementation stage of their lives, we work to help them prepare for the career world or graduate studies, and we provide some level of encouragement and support through periodic contact to allow this to happen during their alumni phase.

#### Academic Curriculum

We are convinced that the academic program can and should be a very important part of discovering a life calling. This is especially true of the common core of classes taken by all students. Through the general education curriculum at IWU, we seek to prepare students to live even as they are preparing to make a living.

In the Pre-college stage, the primary academic curriculum issue is proper level placement.

During the 1st-Year *exploration* stage, the emphasis is first and foremost on a strong core of liberal learning courses. This core is enhanced by additional courses in the liberal arts and sciences. We believe that providing a common learning experience for all students will enhance their ability to discover their purpose in life as they develop in character, scholarship, and leadership.

During the 2nd-Year *connection* stage, students, if they have not done so during their first year experience, begin connecting to major areas of study. This connection is best accomplished through gateway courses into these majors. Though it is not always possible in certain professional majors, our philosophy is that the second year is a better time to emphasize this process, allowing the first-year experience to be one of greater exploration.

During the 3rd-Year *interaction* stage when readiness for experiential learning is at its peak, integrated service learning should be emphasized in the academic program. This is often a very beneficial "confirming laboratory" to the life-calling discovery process.

During the 4th-Year *anticipation* stage, the academic capstone courses should be utilized to integrate and reinforce the life-calling discovery process. Graduation should be used to bring meaningful closure to the academic experience of life-calling discovery.

Once students leave our institution and enter into the Post-Implementation stage of their lives, we have prepared them academically for lifelong learning and the necessary tools to succeed at this.

**Career Development**

Earlier we defined life calling as something larger than an occupation or career. However, career is an important element in executing life calling. Career development is an important aspect of the life-calling discovery process. The Center for Life Calling and Leadership maintains a serious commitment to provide students with meaningful career development throughout their college years.

As students apply and prepare for college, we assess their level of personal development. We also use this as a time to inform incoming students of the need to think about career issues throughout their college experience. We encourage them to begin this early rather than wait until their last semester, when they are almost out of time.

During the 1st-Year *exploration* stage, we focus on identifying strengths and understanding the connection of strengths to life relationships—including careers.

During the 2nd-Year *connection* stage, we encourage and facilitate what we call "Job Scoping." This is more than just job shadowing; we employ informational interviewing and other activities to get students to explore all aspects of the work world and to understand the intricacies and ramifications associated with that world. A connection between the work world and the student's major selection is emphasized.

The 3rd-Year *interaction* stage is the ideal time for experiential learning. With career development, this is best accomplished with internships. At this time, we encourage students to begin the networking process.

During the 4th-Year *anticipation* stage, career development focuses on hands-on training and preparation for the actual job-search process. Job placement is an effort shared between the institution and the students, and we work with academic departments to

support preparation for graduate school entrance.

Graduation is a finalization of the activities completed in the previous stages. Once students leave our institution and enter the Post-Implementation stage, we have prepared them to pursue continuous improvement throughout their careers. We stand ready to assist them in later career changes.

**Mentoring**

We have found two roles to be very important in the life-calling discovery process—life coaches and mentors. The Center partners with Student Development to integrate mentoring throughout all stages of our model.

The mentoring program aids first- and second-year students as they get acclimated to college life. It provides an opportunity to connect with a continuing student in individual or group settings. Depending on the needs, the mentors' roles vary. They serve in many different capacities, such as spiritual guide, coach, counselor, teacher, or sponsor. The role of the mentor is to build a relationship that will allow the mentee to grow as a result of the encounter. The program creates an environment that allows for intentional connections among peers. It is more than a mere way in which students can connect with one another. It challenges students to become accountable to each other for their actions as they begin to explore life calling.

Students' needs and the resulting mentoring relationships grow and change during the college years. When students first arrive, the role is characterized by inquisitiveness. They want to know what mentoring is and why they need mentoring. During the 1st-Year *exploration* stage, students are often bewildered and want an older student to mentor them and help them understand the college experience, and they value advice on how to manage college-level academics and living away from home.

During the 2nd-Year *connection* stage, students often want to mentor each other on a peer level as they seek connection. When this occurs, the rate of drop-out is reduced, as we have observed at IWU.

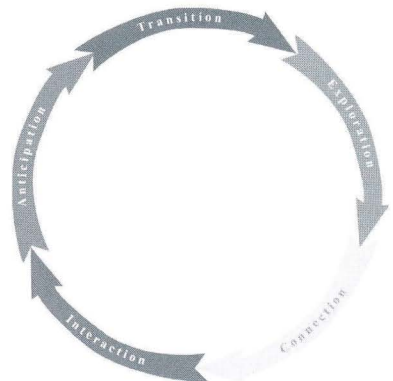
We have noticed that the 3rd-Year *interaction* stage is the most productive year for students to become involved with service and leadership. This is often expressed by a desire to become a mentor for younger students—especially first year students needing and wanting mentors.

The 4th-Year *anticipation* stage reveals students' surprising relationship to self-directedness. There is a distinct drop-off in self-directedness and a greater demand for supportive intervention as anxiety about the future gnaws. Seniors desire to have mentors who are alumni working in professions the students themselves are pursuing so they can know what lies ahead and how to prepare for it.

Once students graduate and enter into the Post-Implementation phase of their lives, they will continue mentoring relationships in all directions—as a mentor, mentee, and peer.

**Modified Model**

IWU is a comprehensive university with a traditional residential campus of 2,700 students and a series of satellite campuses that provide programs for nearly 9,000 working adults. While we have focused the early implementation of this staged model for discovering life calling through the residential, more traditional college experience, we realize it has significant applications for our adult population as well. This model is really more appropriately understood as a staged-developmental model and not as a chronological developmental model, as depicted in the revision to the model below.



In fact, the stages guiding the discovery of a life calling are applicable to every point in a person's life where the issue of life discovery is involved. For this reason, the model should not be seen as a single linear event or process, but rather it should be seen as a process that cycles over and over again throughout a person's life.

**Conclusion**

The results we have seen since instituting this program have been very positive. During a four-year period when the university experienced a 27 percent enrollment increase, we have seen a 117 percent increase in students choosing to start their college experi-

ence exploring under the advisement of the center. We have also experienced a 373 percent increase of not-yet-declared students persisting to the second year and continuing to work through exploration and decision making. This has a definite impact on retention, since many of these students would choose to drop out if they were not part of an intentional program with advisors, life coaches, mentors, and champions. As our first cohort of students has reached graduation, we have seen an increase in their ability to identify their life-calling and understand its implications to life beyond college. We also have observed the vital role a life-calling approach has had in working with these students. This has recently been externally verified by research conducted by the Indiana Project for Academic Success at Indiana University. Students in this first cohort who started out by enrolling in a three-credit course that focused on the Life Calling model were:

- almost six times more likely to persist to the next year than students who did not take the program in the 2001-2002 academic year.
- six times more likely to have earned a degree at the end of four years than those who did not take the class.
- seventeen times more likely to remain enrolled, rather than withdraw after four years, if they had not completed their degree, in comparison with those who did not take the class.

With that in mind, the most important accomplishment in the college experience in relationship to this model may be equipping students with tools to properly address each stage and helping them to learn how these tools can continue to be used throughout their lifetimes. This leads us back to the original discussion. Rather than viewing college as simply a time to prepare for a specific career, students should be equipped to explore their life purpose and develop a sense of life calling. Across our country there is a call for leadership in all arenas of society that is revitalized by a values-based commitment to civic service and responsibility that arises out of a true sense of purpose. If colleges and universities are going to be the incubators from which such leaders arise, then we need to make it the highest priority to create an environment where students will capture a personal sense of life calling and purpose and be inspired to become leaders and change in their world.

**Suggested Reading**

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*Dr. Bill Millard is the Executive Director of the Center for Life Calling and Leadership at Indiana Wesleyan University. He can be reached at [bill.millard@indwes.edu](mailto:bill.millard@indwes.edu).*

**The ACSD  
2005-2006  
Web Placement  
Site**



The ACSD 2005-2006 Web Placement Site will again include both candidates seeking positions and institutions with positions available. Placement services are available only to current ACSD members prior to the annual ACSD conference in June.

All web-based edition entries will be posted within five business days. Those submitting should log onto [www.acsd-home.org](http://www.acsd-home.org) and then go to the placement section. Appropriate directions are included there. Submissions will remain in the web-based listing until August 15, 2006, or until the submitter requests removal.

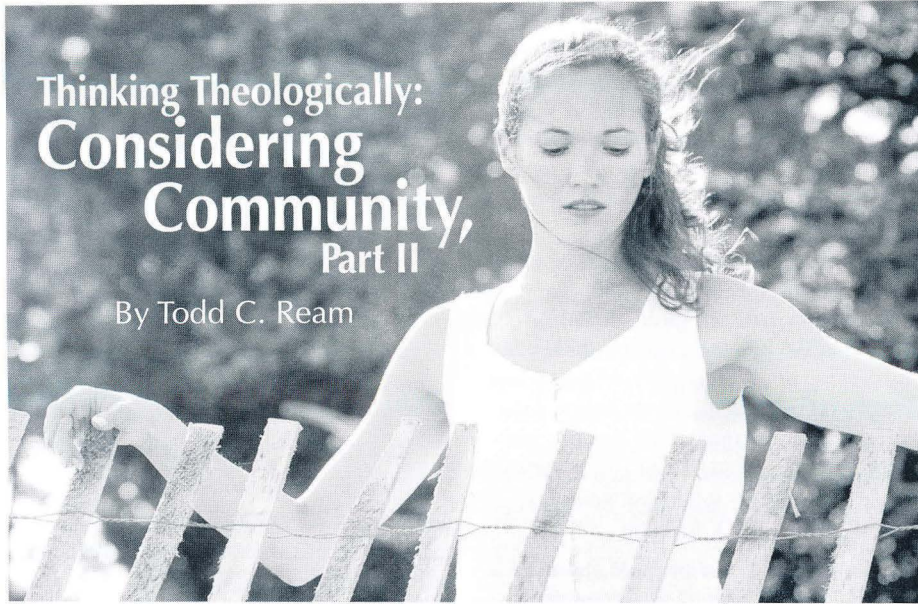
The only paper edition published will be distributed at the annual conference. **The Conference edition will be a compilation of those individuals who register for the placement service at the conference.**

Individuals may receive undated paper copies of the web-based publication by sending requests to:

**Dr. Pam Jones**  
**Belhaven College**  
**1500 Peachtree St., Box 166**  
**Jackson, MS 39202-1754**  
**601-968-5932**  
**[pjones@belhaven.edu](mailto:pjones@belhaven.edu)**

## Thinking Theologically: Considering Community, Part II

By Todd C. Ream



One of the greatest ironies embedded in the very nature of the community life that we are called to live is the necessity of solitude. If the image conjured up by these two juxtaposed terms is not enough to catch one's attention, think for a moment about the rhythm of life on many, if not all, college campuses today. If you were to sit outside the door of a large lecture hall at the end of class, what would you see as the students depart? The most common phenomenon you might notice is how many students check messages left on their cell phones. A second phenomenon you might notice is how many of them slip on earpieces in an attempt to listen to one of their favorite songs en route to their next class. Finally, a third phenomenon you might notice is how many of them are checking their e-mail through some hand-held device. At this point I'm tempted to go on a tirade concerning how technology is tearing at the fabric of our communities. However, in a more thoughtful moment, I notice that what is truly at stake is educators' inability to create a space for students in which solitude anticipates community. Technology is not to blame; it is simply another means of avoiding the need to confront what we find within ourselves in solitude. Dietrich Bonhoeffer (1938/1978) wisely notes, "One who wants fellowship without solitude plunges into the void of words and feelings, and one who seeks solitude without fellowship perishes into the abyss of vanity, self-infatuation, and despair" (p. 78). If we want

truly to consider community, we must think through what is at stake in "the void of words and feelings" as transmitted via apparatuses such as cell phones, iPods, and BlackBerries.

Another aspect of "the void of words and feelings" is our daily busyness. At our core, we know we are isolated from one another, and we often face individual struggles alone. However, if we keep moving our hands, our feet, or our mouths, we can avoid what we know to be true. All we have to do is stay busy. For example, I remember reading a story a couple of years ago about a young associate in a law firm in New York City. She initially lamented the fact that she was working fourteen to sixteen hour days, six days a week. She always looked forward to Sunday as the one day that the firm relinquished its claim over her life. However, despite how much she anticipated Sunday, once it arrived she would find herself tense and fearful. Ultimately, she realized that the fear she faced on Sunday was actually anxiety that her hectic weekdays were able to push to the periphery; busyness had held her life questions at bay. However, in the quiet of Sunday mornings, critical issues found a way of laying claim on her life. My concern is that at times I may not be all that different from this young associate. As a result, I wonder if the educational practices I present to my students may inexorably lead them down

similar paths. We can note our students' academic success, but an educator's perspective is limited. In the absence of the busyness that produces such student success, Sunday morning may be a time of dread and not a time of renewal for those same students—unless they learn to understand how solitude anticipates community.

Busyness proliferates an enduring dilemma: the peace it affords us is false. Eventually, Sunday morning quiet returns. For example, we will all likely find ourselves in the position of retiring one day, and with that comes the reality that more in life must exist than our human efforts. However, in order to contend with that harsh reality, Thomas Merton (1955/1983) argues, "We have to learn to commune with ourselves before we can communicate with other men and with God" (p. 120). To commune with ourselves means that we must allow our deepest fears, or what some have called angst, to confront us. Such fears reside just beyond "the void of words or feelings" of which our modern world offers no shortage. Regardless of how we seek to manufacture meaning, such efforts prove futile. Meaning in the eternal sense, or even in an enduring temporal sense, is something we receive as a result of being created in the image of God. Whereas busyness ignores anxiety, solitude embraces it in an effort to surpass it.

Perhaps the deepest form of anxiety that we need to confront is our own mortality. If anxiety in more generalized forms is something which busyness holds at bay, you might not be surprised to realize that even objective conversations about death are rarely conducted on college campuses. One would think that in educational environments discussions concerning a reality which inevitably faces everyone might be commonplace. Death appears to be a germane topic in many of the disciplines. However, when asked how campus curricu-

*Perhaps the deepest form of anxiety that we need to confront is our own mortality.*

lar or co-curricular educators address this impending phenomenon, students pause and struggle to muster an answer. At best, students might say that they took a sociology or a psychology class entitled something like "Death and Dying." However, they

assert that death was rarely a topic of conversation elsewhere—whether in chapel, in class, or in the residence halls. The point of such conversations is not to initiate existential anxiety for its own sake. By contrast, the work of philosophers such as Søren Kierkegaard helps us to recognize that the true potential of our students flourishes when they realize that they are dependent upon God for their existence and time may be shorter than they think. Such recognition is necessary to develop the desire to be in right relationship, not only with God, but also with others.

Although it appears ironic, solitude precipitates community. We must first know ourselves before we can begin to know others. This understanding can occur only when we set busyness aside and confront the anxiety which seems to be a natural component of our human existence. As student affairs professionals, part of our responsibility is to ensure that we allocate enough campus space which allows for student solitude. We

need to find new and different ways to encourage students to embrace silence and spend time alone each day. We also need to work with our faculty colleagues to ensure that students are educated holistically. Topics such as death should not be dismissed as morbid in nature; rather, such issues are central to our lives as beings created in the image of God. We must first know ourselves so that we can know one another in true community.

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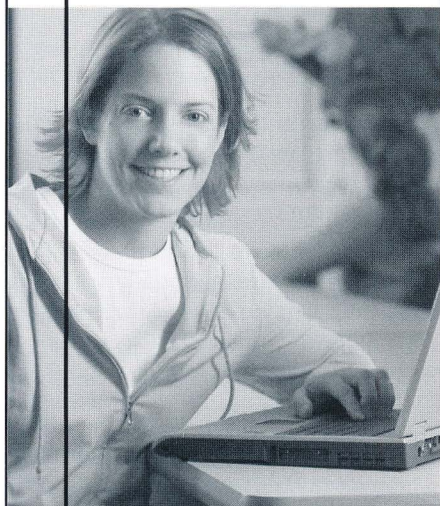
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*Todd C. Ream, Ph.D. is the Director of The Aldersgate Center at Indiana Wesleyan University. Prior to coming to Indiana Wesleyan, he served as a research fellow, a chief student affairs officer, and a residence director. In addition to the "Thinking Theologically" column in Koinonia, he has also contributed articles to journals such as Christian Scholar's Review, Educational Philosophy and Theory, the Journal of General Education, and New Blackfriars. He invites your remarks and suggestions concerning this particular contribution or concerning topics for further exploration. You can reach him at todd.ream@indwes.edu.*

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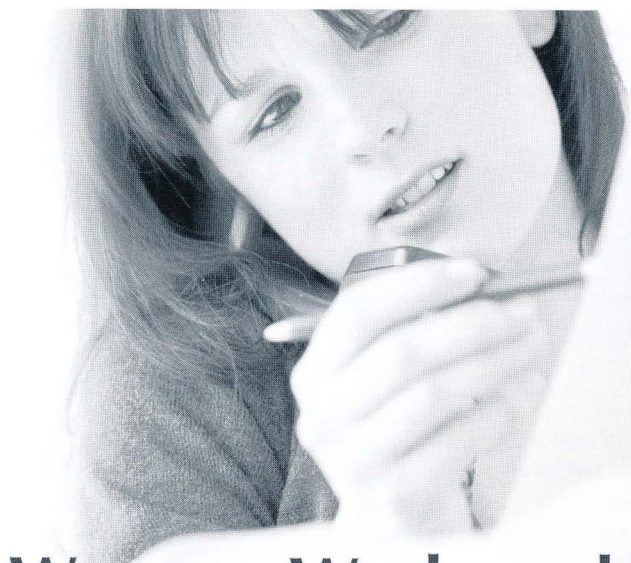
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## Women, Work, and Family: Christian Women in Student Affairs Balancing Life

By Cara Copeland & Melanie Hulbert

Does anyone resonate with a "To Do" list that looks like the one above? We hope your laughter is one of solidarity and not pity. In student affairs offices across the country men and women are putting in countless hours to challenge, support, and educate college and university students. But there is a tension between investing wholeheartedly in both the call to be a student affairs professional and the call to be a meaningfully intentional family member.

While men and women both struggle with this family/work balancing act, this article seeks to look at the specific issues women face in the workplace. We hope that this information will serve to encourage current women in student affairs, educate their male colleagues, and further explore how ACSD can invest in this slice of its constituency. We will explore the history of women in the workplace and shed some light on how women arrived at their current station. We'll also look at some true stories of women who have been working out this balance and are living to tell about it! While this information is about women, it is important for all of us as we seek to uncover ways of supporting and understanding one another in this journey.

Men and women today are working in envi-

ronments very different from previous generations, and the need to balance work and family life has become an issue in both scholarly and popular worlds. Changing demographic patterns, economic restructuring, and cultural shifts have all dramatically affected how we make our living, who is working, and who is unemployed. We are predominately a nation of dual-earner families with both men and women working in the paid labor force. Our work lives continue to demand 110 percent of our energy, as do many home lives. The result is what scholars and public commentators refer to as a "time squeeze." Research continues to show, however, that this time squeeze is affecting women on a much larger scale than men. But what is this time squeeze, and why is it gendered? What is it about our work and home lives that results in the tension many American women experience as a "balancing act?"

We have become a rushed and hurried nation. We have a hard time waiting for almost anything: traffic, meals, service, the speed of our computers, etc. As a result, for many women, this "time squeeze" is causing a great deal of stress both in and outside of the home. What is occurring in the workplace today that places women in positions of "hurriedness?" Have we not gained equal footing in the workplace? Studies

continue to tell us that women today have occupational opportunities unlike any generation of women before. Some general statistics (Department of Professional Employees, AFL-CIO, 2004) can put this picture into perspective:

- The number of working women has risen from 5.1 million in 1900, to 18.4 million in 1950, to nearly 65 million in 2003. The number of working women is projected to exceed 77 million by 2012.
- Women accounted for 18 percent of the labor force in 1900, and they comprised 47 percent of it in 2003. In 2012, women will account for 48 percent of the labor force.
- The number of women in the labor force is expected to increase by more than 14 percent between 2002 and 2012, while a 10 percent increase is projected for men.
- While in 1900 only 20.4 percent of all women worked, in 2003, more than 60 percent worked. Sixty-two percent of women are expected to be in the paid labor force by 2012.
- Almost 73 percent of working women had white-collar occupations in 2003, a percentage that is expected to increase.

### TO DO LIST:

- ✓ Drop clothes at cleaners
- ✓ Meet accountability group for prayer & coffee
- ✓ Review meeting agenda for undergraduate Student Life Committee meeting
- ✓ Call doctor to set up appointment for kids
- ✓ Review Incident Report for student meeting this afternoon
- ✓ Respond to waiting email
- ✓ Finish report for the Board of Trustees
- ✓ Return parent phone call (find out if it's possible to rid all dust from carpet)
- ✓ Speak at Leadership Seminar - Time Management spiel again
- ✓ Grab more milk and cereal (in case dinner tastes like it did last night!)

Women employed in professional and related occupations accounted for 24.5 percent of all working women in 2003.

- Women are the majority of workers in the occupational category expected to grow most rapidly: the professional and related occupations, which are expected to increase by more than 23 percent from 2002-2012.
- Labor-force participation has increased most dramatically among married women.
- Today most mothers—even those with the youngest children—participate in the labor force.

As we have seen, the managerial pipeline is stuffed with capable and talented female candidates for senior positions, while even more women are moving into traditionally male-dominated fields. Statistically, we are close to being equally represented in semi-professional and professional occupations. However, women are not moving up the corporate ladder as fast as men, and although they are working on average 35-65 hours a week, women still lag behind in pay, prestige, and occupational advancement. Current statistics reveal that the wage gap persists in nearly all occupational categories. In particular, in 2003, professional and technical women earned almost 27 percent less than their male counterparts and women in office and administrative support occupations earned over 12 percent less than those who were men.

Gender inequality is not limited to the realm of pay and work. The division of household labor between spouses continues to show great disparity. When studying gender inequalities in the time dual-earner couples spend in household labor, statistics reveal that both working wives and husbands with children agree that the woman is doing most of the housecleaning, cooking, food shopping, childcare, and household maintenance. Arlie Hochschild, a leading sociologist in the field of marriage and family, argues that the time it takes women to do a paid job and to do housework and childcare equals roughly fifteen hours longer each week than men. Over a year, women work an extra month of twenty-four-hour days a year. Over a dozen years, this equals an extra year of twenty-four hour days. Most women without children spend much more time than men on housework;

with children, they devote more time to both housework and childcare.

Historians of housework (e.g. Ruth Schwartz, *More Work for Mother: The Ironies of Technology from the Open Hearth to the Microwave*; Susan Strasser, *Never Done*, and Ann Oakley, *The Sociology of Housework*) have noted the grand irony of “labor-saving” household appliances: often they have expanded, rather than contracted, household tasks and the time required for their completion. As products of the industrial revolution entered the home, such as ready-made food and clothes, housework today has shifted to more coordinating and managerial roles such as shopping, chauffeuring kids, dealing with service agencies for younger and older family members, and maintaining family budgets. In essence, just as there is a wage gap between men and women in the workplace, there is a “leisure gap” between them at home. The “time squeeze” in our country is in many ways a consequence of both traditional and ideological values of “men’s place” and “women’s place” in the home and work environments. These structures are being challenged as more and more women move into higher level positions and as dual-earner couples continue to manage their work and family lives. It becomes increasingly important to understand and analyze how women (and men) are navigating their individual and joint paths.

Women have been working in college student affairs since the 1890s. While titles and responsibilities for both men and women have changed over the last 115 years, the presence of both genders in the field remains consistent. In the 1950s, the Christian Association of Deans of Women was formed. Later, in 1980 this organization merged with the Association of Christian Deans and Advisors of Men to form what we now know as ACSD.

For this conversation, it is helpful to look at the makeup of the current ACSD constituency. In the 2004-2005 academic year, ACSD boasted a record number of 1,258 members. These members represented more than 250 institutions throughout the United States, Canada, and a few across the globe. The gender breakdown within the ACSD membership was 46 percent women and 54 percent men. Of interest is a look at the percentages of females and males in various levels. For example, in a category of

members who identified their position as Associate/Assistant Dean of Students, there were 42 percent females and 58 percent males. Their supervisors, who identified themselves as Deans of Students, were broken down to 26 percent females and 74 percent males. At the next level is the Chief Student Affairs Officers who identified their titles as Vice President for Student Life or Student Development. In this group there were 22 percent females and 78 percent males. It is apparent that a gender gap remains in the ranks of our offices around the globe.

While the statistics speak to part of the issue, there remains the perspective of the day-to-day realities of women within ACSD. What better way to look at these realities than to peer into the lives of current women in ACSD? During the ACSD 2005 annual conference, many of these women sat on a panel and shared their stories; however, like all of the sessions, they were limited by time. They graciously have agreed to share their history, heart, and hope in order to be a part of this building process.

Our first professional is **Jane Higa**, who is the Vice President and Dean of Students at Westmont College, where she has been for over 16 years. Before moving to Santa Barbara, she served as an RD and the Director for Resident Student Development at USC, and later she served as the Dean of Women and Dean of Students at Biola University. She completed her undergraduate degree at Westmont and her masters at USC. In terms of family, Jane was married as an RD at USC, and while at Biola, she had both of her children. Currently Jane lives in Santa Barbara, while her husband’s career keeps him in the Los Angeles area, but they are able to be together every weekend.

Just down the road from Jane is **Ann Hamilton**, the Associate Dean of Student Affairs and Student Development at Biola University. Ann’s road into student affairs had its start in the classroom where she prepared nurses in Biola’s nursing program for many years. She did both her undergraduate and graduate work in nursing and nursing education. Ann is currently completing her Ed.D. in Educational Leadership and Management at Azusa Pacific University. While Jane chose to work full-time throughout her career, Ann opted to teach part-time during the early years of her sons’ lives. Her boys are currently in

high school. After undergoing many neck surgeries with the help of a very supportive husband, Ann has rallied to the vibrant role she now plays on Biola's campus.

As we journey east a couple of time zones, we find **Linda Cummins**, who has served as the Associate Dean of Students at Anderson University for the last 17 years. Before that, Linda worked at the same institution in Career Services, Student Activities, and as a Resident Director. Linda received her bachelors in religion and Christian ministry at Taylor University, and later, she earned her masters in youth ministry from North Park Seminary in Chicago. She completed a second masters in student development at Ball State University. While Linda has never married, she represents the struggle for balance that single men and women in the profession often face.

South of Linda we find **Kimberly Thornbury**, the Dean of Students at Union University in Tennessee. Kimberly's launch into student affairs began as she worked at Southern Baptist Theological Seminary in Louisville, Kentucky, while concurrently working on her graduate degree at the University of Louisville. Immediately following completion of her MA, she began an online PhD program through Regent University. After the completion of her PhD, Kimberly and her husband were blessed with two little girls, now ages 4 and 2. Kimberly's life is full of blessing both at home and work.

Beyond the workplace and home, how do individual women like those mentioned above negotiate their own work/family balance needs? How do they deal with societal pressures to conform to an "idealized" version of motherhood and womanhood, while still maintaining their professional and academic selves? Women, for example, tend to experience a great deal of conflict when it comes to balancing the idealized view of a mother as being selfless, nurturing, and devoted to her family, while also realizing their own needs for autonomy, independence, and value work outside the home. Feminist scholars have long argued that the skills involved in caring are commonly considered "natural" to women, those Joan Acker (1989) describes as "caring, nurturing, mediating, organizing, facilitating, supporting, and managing multiple demands simultaneously" (p. 213). These skills often are made invisible in dominant

ideologies that equate feminized skills with either basic knowledge or inborn tendencies. Yet, to what extent do millennial working women feel pressured to conform to these ideologies regardless of their social position, parental status, religious affiliation, or so on?

When asked about their approach to this balancing act, each of the women interviewed shared the reality of their lives. Jane's balance has been a triumph to the dual-earner family as both she and her husband have pursued careers full-time. When Jane thinks about the sacrifices she has had to make, she remembers the times others have had to play critical roles in the lives of her children. But as she looks back at those who helped with child care, she emphatically replies, "We had *amazing* people.... We had people who ended up giving to the kids things that I wouldn't have [been able to give]." As Jane reminisces about the decisions she has made, her confidence lies in the fact that "when God calls you to do some kind of work...then He meets those needs. He provides for *His* children."

While Ann's sentiments are the same, her strategies for balancing work and family looked different. Throughout the early years of her children's lives, she only worked 2-3 days a week as a faculty member. During these times her husband, family, and trusted friends helped with the care of her children. However, this was not always met with acceptance from her community:

I remember I had a couple moms sometimes who would say snide comments like, "Well, it's too bad you can't be home with your children, because, you know they're not going be raised right without a mother who is full-time at home." And I remember that what calmed my heart with that kind of comment was: "God *calls* me to stay in my profession." Financially, we had to do it with being in the ministry, and I just had this *deep* sense of: "God's calling me to do this. He's provided someone to care for our children...." I was right where He wanted me to be, even if it didn't look like the same pattern as every other woman in my church.

As family needs have changed, so has their family response. Now as Ann seeks to balance life, one of the biggest favors she has

done for herself is to hire a housekeeper to come in twice a week.

Balance for Linda has looked completely different. Throughout the course of her career, she has come to realize that single people have "immediate families" as well. Just because she does not have children or a husband, this does not mean that she has not needed the ability to flex her time to care for her significant friends. She points out:

I have had many significant relationships in my life, and I would want to encourage other single people to feel the freedom to say, "Hey, my best friend or one of my really good friends is going through this, and I really need to be with her tomorrow. So I need to take the afternoon off." I would want people to know that this should be received.... It's a sensitivity issue.

When asked what advice she would give to supervisors, Linda continued, "When you do have single people on your staff, you need to realize that they may not have immediate family in the area, but the community of people that they have around them, their friends, is their family." In essence, Linda reminds us that single people need to be legitimized in their need for work/life balance.

Kimberly's strategies for work/life balance are also unique. While it is not possible for every female professional to choose when to start a family, Kimberly was able to strategically have her girls in the month of May which gave her husband, a faculty member at Union University, the opportunity to spend the summers with their young daughters. In addition to this, Kimberly advises:

If you choose to work and have kids, you can't do it all, and you need help—and good help. Live in a smaller house, drive your car for a few years longer, but find important items like quality childcare and someone to help with housework and meals a few times a week or laundry.... If you are "totally stressed" at work and "totally stressed" at home, then you probably need to re-evaluate why you are trying to juggle everything.

Kimberly echoes similar sentiments about God's direction in her own life. She reminds us not to "automatically think you are going to stay home or go back to work



without giving both to the Lord and seeking wisdom. Going back to work is not a sin unless God clearly tells you that it is not the right step right now." The key to what each of these women has advised is to stay close to God so that you are able to discern his voice.

We have heard the stories and encouragements of individuals within ACSD, and now we must consider how ACSD is responding to the needs of women within the association. We are very fortunate to have an association that is inclusive and equitable on all levels. There have been a variety of women in leadership positions throughout the history of the association. The face of the association is nearly equitable with a 46 percent to 54 percent ratio of women to men. But is there more that could be done? Yes! In response to this question, the interviewees had a variety of ideas. One solution is that we need more research to understand further the issues at hand. For example, several researchers have identified the changes that are occurring in the workplace as more women have moved into upper-level positions. Claes (1999) notes that although only three to six percent of top managerial positions are held by women, employers have come to realize that they neglect managerial talent in nearly half their workforce if they do not appoint women to such positions.

The workplace is different than it was twenty or thirty years ago. Flexibility and innovation characterize global economic conditions, and as Cameron (1995) notes, "We are moving away from traditional (aggressive, competitive, individualistic) interactional norms towards a new management style stressing flexibility, teamwork, and collaboration" (p. 199). Several authors have suggested that the "masculine" culture of large corporations cannot easily adapt to a context of uncertainty and constant evolution, and therefore, we are witnessing team and supportive behaviors more readily identified with women (Claes, 1999; Eagly & Johnson, 1990; Kanter, 1997). Yet, as women have continued to move into decision-making positions within organizations, have we truly witnessed a change in management and leadership styles that infiltrate the organization? Or, are upper-level women still located in male-defined workplace cultures which emphasize competition, aggression, and a singular focus on

career, usually at the expense of family? Different gendered expectations can affect women managers and leaders as they create and/or carry out policies (Fried, 1998). They must maintain the appearance of gender-free decision making in a gendered environment, potentially the most challenging for these women when they are dealing with issues that draw upon their identification as women. Parental leave and work/family policies lie in what Fried (1998) refers to as the "gender-loaded zone"—or the upper echelons of organizations. Research such as this must continue and is possible through funds that ACSD has already earmarked; it is simply waiting for members to rise to the challenge and propose a study.

In addition to further research, a retreat for women has been suggested. One idea might be to link this with the annual conference. A women's retreat may take the form of a pre-conference designed similarly to the New Professionals' Retreat or the Mid-Level Managers' Retreat. The retreat would be a time in which women could make connections, seek out mentoring relationships, dialogue about ways to encourage and support one another, and gain exposure to meaningful professional development.

A third step towards addressing the needs that women in ACSD may be experiencing is to establish mentoring relationships. These would be helpful for both men and women who are navigating uncharted territory with regards to work/family balance. How could ACSD help facilitate mentoring between individuals who are new professionals and their seasoned colleagues? There could be a variety of approaches through either regional ACSD groups or possibly online or phone connections. These mentoring relationships could have some structured time within the annual conference to receive direction, encouragement, and connection. This is an endeavor that needs some thought and discussion.

We have sought to uncover some of the realities of work/family balance for women in student affairs. Moreover, we argue that work/family balance should not be seen solely as a "female issue." Rather, men, women, and organizations must create new definitions of success both in work and in the home. Social analysts need to create an

entirely new way of looking at the picture of the workforce and recognize that working mothers **and** fathers coexist. We believe that unless we keep working fathers in focus in the work/family picture, women will not be able to advance at work, and men will not be able to have a fuller presence in family life. As brothers and sisters within ACSD, we need to be open to dialogue and be willing to name the issues and work together to enact positive change for both individuals and the institutions where we work. These conversations must continue. The overall picture is that men and women both need to be faithful to what God calls them to do, both in the home and in the workplace.

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*Cara Copeland is Associate Director of Residence Life, and Melanie Hulbert is an Assistant Professor of Sociology at George Fox University. They can be reached at [ccopelan@georgefox.edu](mailto:ccopelan@georgefox.edu) and [mhulbert@georgefox.edu](mailto:mhulbert@georgefox.edu) respectively.*

# Vocational Realization through the Discovery of Human Assets: A New Perspective

By Tony Marchese

**"Thou hast formed us for thyself, and our hearts are restless until they find rest in Thee." - St. Augustine, *Confessions*, Book 1**

The 21st century is characterized by sweeping technological advances, a cultural landscape that is in a constant state of change, and a prevailing makeover mentality that encourages an attitude of extreme personal dissatisfaction. American culture thrusts individuals into an incessant quest to redefine the self to correspond to the latest trends of societal acceptability, and recently there is an extreme preoccupation with human deficiencies. Television shows such as MTV's *Made* and *Celebrity Makeovers* cultivate a gnawing and consuming sense of incompleteness that allegedly can be alleviated only by making serious modifications to one's appearance, lifestyle, etc. In this view, people are essentially problems to be solved. Interestingly, the solution to the problem is elusive; it defies all attempts to bring a lasting state of existential wholeness and completeness because cultural expectations change as frequently as the weather. The "Law of Diminishing Returns" is invoked as the demand for yet another considerable change looms on the horizon, both requiring and devaluing repeated attempts to make over the self. Interestingly, most of our attempts to construct the "proper self" inevitably deconstruct our abilities to gauge effectively our true selves. The external or outward nature of our focus stifles our true individuality and keeps it from rising to the forefront of our daily activities; this causes us to live and lead critically disengaged from our soul. The forty-plus hours per week we invest in professional activities can suffocate, rather than sustain, our potential to be truly ourselves; often our daily work suppresses us instead of stimulates us, as we spend time dealing with matters that are far from *vocatio*. An analysis of a typical work-week reveals one that more closely resembles a farm horse's schedule, rather than a human's vocation infused with a Divine calling. Sadly, the kinetic American lifestyle acts as a bulwark to self-realization. Consequently, Americans drift from one career to the next, from one new experi-

ence to another, each promising to provide a greater return in the hope of finding something to satiate a thirsty soul.

Unfortunately, college students are unable to escape the powerful temptation to possess a fluid identity. They, too, have been pulled in by the powerful tentacles of a powerful opponent clothed with the allure of social acceptance, status, and power. In their classic work, *When Hope and Fear Collide*, Arthur Levine and Jeanette Cureton (1998) indicate that students demand, now more emphatically than ever, that the role of a college education is to prepare one for a lucrative job. This tendency to tightly intertwine a good paying job with one's self would be difficult for Arthur Holmes (1987), author of *The Idea of a Christian College*, to digest as he pleads with his readers to encourage students to consider not only what they can do "with" a liberal education but what liberal learning can do "to" them.

Co-curricular educators are notorious for critically analyzing popular student culture to discover the latest trends in recreation, religion, and socialization. It is often the case that once educators have identified characteristics of their sample they often adapt their pedagogy to correspond with the perceived desires of the population. While this may seem like a worthwhile and important endeavor, the *is/ought* fallacy can occur as dissonance between what is happening and what ought to be happening. For example, just because Millennials appear disinterested in the mystical nature of learning (liberation from inquisitive obfuscation), educators should not refrain from persistently encouraging students to engage their humanity through the discovery of vocation. If the reality at present is incompatible with what is right, educators have an obligation to confront what is and attempt to initiate what ought to be present within the Academy.

The transient lifestyle of so many students excludes the possibility of critical self-analysis and revelation. Consequently, it perpetuates a state of existential unease as they strive to find an ontological center for their lives. The

dizziness of their daily activities and the expectations of others prod them forward and preclude them from lingering in one area for very long. The yearning for personal peace is strong. Humans utilize the temporal pleasures of materialism, the immediate gratification of shallow relationships, and the excitement of new jobs to assuage their emptiness, all while ignoring those aspects within the self that cry out for recognition and promise a life immersed in purpose.

A trip to the local gas station can tell us a great deal about how many individuals seek their place in this world. Upon completion of a gas purchase, many attendants offer a discounted car wash to customers. The attendant hands the customer a ticket bearing a numeric code that will grant the vehicle and driver entrance into the motorized car wash. The customer then drives to the adjoining building and temporarily stops to input the code into a numeric keypad. A green light ahead indicates that the vehicle may now enter for washing. It is all too common for people to approach vocation in ways similar to the car wash customer. They relentlessly approach the vocational keypad, striking random numbers and hoping to discover the proper code that will grant them personal satisfaction and peace. They input number after number, new life situation after another, with little promise of success. They wait impatiently in line, straining their eyes to identify the numeric pattern of the person ahead of them. "Maybe if I just try to do what they are doing, I will find my happiness." They glance at the directions posted outside and try inputting that series of numbers, all the while cultivating a state of anxiety.

Though there is much to be learned externally as we interact with others and are influenced by the media, it is only when we gaze deeply into our soul that we can discover our own "code" that reveals the equation for personal fulfillment and vocational realization. Quieting external voices that compete for our attention and beg us to follow is important. We need to look inward at our own unique design; this reflection is essential for the identification of our calling. Humans, like the latest elec-

tronic device, possess a "personal owner's manual." While some may be ambitious enough to attempt to assemble a gas grill without the instruction booklet, most individuals prefer to follow the written directions systematically, realizing that following the rules optimizes the chances of success in operating the grill. In order for humans to enjoy the optimization of their functionality, it is necessary to identify and engage the unique, divinely endowed personal specifications that God embeds in the soul of every person. When the personal owner's manual is followed with precision, there is a greater possibility that individuals will discover their vocation, find increased meaning in relationships, and surround themselves with activities that provide maximized pleasure. It is perhaps the greatest expression of worship to the Divine when humans affirm his craftsmanship by engaging their owner's manual. Rather than traveling through a densely wooded forest blindfolded, tripping, falling, and crawling, the personal owner's manual provides clear instructions that enable the individual to navigate through life by engaging personal assets and strengths. Additionally, the preoccupation with "celebrity" has caused many people to focus almost entirely upon the eradication of personal deficiency in the hope of one day enjoying a state of perfection realized only on the silver screen. Unfortunately, our awareness of others' positive attributes viewed in light of our own shortcomings has hindered our ability to identify and celebrate our individual strengths. We have become obsessed with becoming someone else, and we symbolically have slapped our Creator in the face by denying his artistic ingenuity.

I have designed two activities to help encourage students to identify their vocation. These activities are based upon the premise that God's creative fingerprints are present within us. By viewing the self closely, we can identify his handiwork and form some viable conclusions about our vocation.

**1. Personal Owner's Manual**

By critically examining one's personal assets, patterns generally begin to emerge. As we analyze these patterns, a formula for personal flourishing can be identified as the individual ingredients necessary for optimal functioning are established. When a person discovers his or her personal owner's manual, studies the manual, and begins to live according to design specifica-

tions, maximum effectiveness should ensue, and the chances of discovering one's vocation are greatly enhanced. This particular activity encourages self reflection for the participant by exposing them to their own intricate design and needs.

**Personal Owners Manual For**

*(Insert Name)*

**Getting Started**

*(Personal Introduction: Who am I?)*

**Design Specifications**

*(How I have been built? My unique code: individuality. What distinguishes me from others?)*

**Operational Instructions**

*(How I function properly. What must be done. What I need.)*

**Safety Information**

*(What precautions should be taken to prevent damage/injury?)*

**Support**

*(If there are issues/problems with my functioning, who is available to provide assistance?)*

**2. Personal Coaching Matrix**

This activity allows students to consider their lives within the four quadrants of passions, proficiencies, preferences, and personality. Students list what comes to mind within each of the four quadrants. The educator will then analyze the completed matrix to identify potential vocational patterns.

**Personal Assets Coaching Matrix**

*(shortened for space)*

PASSIONS	PROFICIENCIES	PREFERENCES	PERSONALITY

**Definitions:**

- 1. Passions:** Those ideas/activities that excite, motivate, and induce dreaming whether consciously or unconsciously.
- 2. Proficiencies:** Personal talents/above average abilities/skills

- 3. Preferences: What matters most?** Think in terms of life/job, i.e. "I prefer to spend most of my day surrounded by others."
- 4. Personality:** What traits distinguish your personality from others?

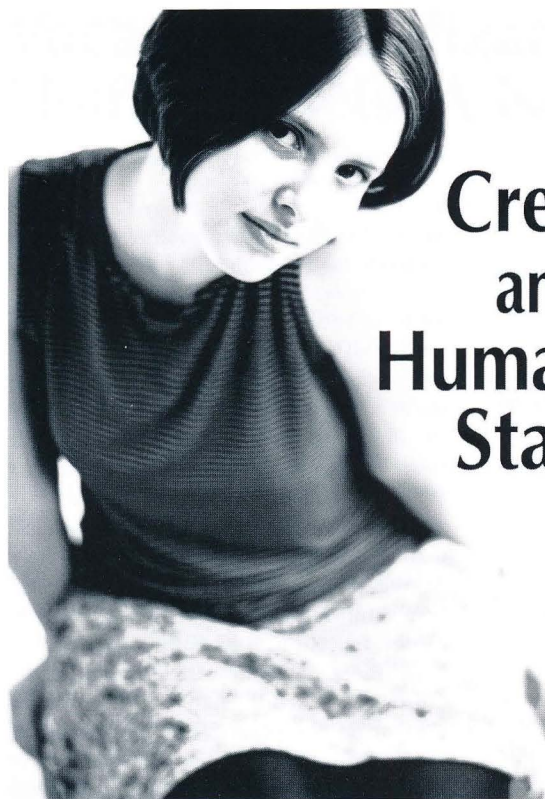
Since the Fall, humans have relentlessly searched for meaning in life that might satisfy the deep longings of the soul. Though some activities have proven to be at least temporarily satisfying, it is only when we affirm our Creator by discovering and living according to our personal owner's manual that we find rest and fulfillment. Like the frantic person punching in random numbers into the keypad at the carwash, many of our students seek their vocation through trial and error. Though a certain degree of life experience, including successes and failure in a variety of contexts, can be helpful in their quest, we must not deny those attributes that clearly distinguish them from virtually every other human on the planet. The identification, celebration, affirmation, and application of their personal assets offer students opportunities to worship their Creator through the vocation of their lives, which they live and lead according to their Design.

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*Tony Marchese is the Assistant Dean of Students and Director of the Welch Minor in Applied Leadership Studies at the University of Charleston. He can be reached at anthonymarchese@ucwv.edu.*



## Creating an Effective Human Sexuality Statement

By Canaan Crane

My past two-and-a-half years have been filled with accomplishment and frustration, breakthroughs and setbacks, epiphanies and confusion. You will probably ask, "What produced such experiences?" The answer: Attempting to craft new student development guidelines to replace an aging policy on what some consider the most taboo topic on a Southern Baptist college campus...sexuality. This article highlights the process of developing a new student development policy on sexuality with politically sensitive implications for all constituent groups associated with one university. I pay particular attention to the search for a holistic approach that addresses key constituent concerns. The discussion is informed by an overall philosophy that the main task of the university, including the student development department, is to encourage students to be faithful and diligent in establishing a personal belief system.

In a Christian university setting, student development professionals often lead the discussion of human sexuality issues. We have the responsibility to provide guidance about how sexuality relates to the "Christian walk." Yet, many institutions face a dilemma of accurately describing and

conveying biblical beliefs about sexuality in the context of a Christian life. Notice that I did not say Christian "student." The foundation of student development policy should be an understanding that our overall principles apply to Christians in general, not just students. By focusing on "Christians" rather than "Christian students," student development policies avoid potential hypocrisies.

The main task of our recent policy "adventure" was to create a human sexuality policy that clearly is redemptive in focus and proactively strives to encourage students to develop a Christ-like approach to all of their relationships. We spent the last two-and-a-half years developing a new human sexuality policy that revises the previous, narrowly defined, punitively focused statement on homosexuality. A redemptive philosophy of discipline should mean that the guidelines both encourage students to make choices about sexuality that are consistent with Christian beliefs and also allows for forgiveness or change if one strays from a Christian walk. While the former rules detailed what a student should not do, the revised policy recognizes that a Christian walk involves successfully addressing the gift of sexuality. A welcome byproduct of

the policy development and visioning process was the creation of many opportunities for students, faculty, and staff to engage each other in dialogue about the impact of human sexuality on our Christian faith. This engagement in dialogue has provided significance to the entire policy-development process, if only as an example of the desired outcome of the new guidelines.

Before I describe the process employed in developing a new policy, I would like to distinguish a human sexuality *policy* from a human sexuality *statement*. The former often contains some legalist directives about which behaviors may result in disciplinary action and may describe proscribed behaviors in minute detail. The latter may be better characterized as a "white paper," detailing and discussing a particular issue of Christian life. Some universities choose one over the other as they weigh the competing goals of protecting the university from lawsuits versus teaching students. Other institutions forge some amalgamation of the two approaches. Our policy attempts to articulate the beginnings of a discussion on appropriate expressions of sexuality, while proactively articulating structured guidance and expectations for student behavior.

A travel/vacation/journey theme provides a good metaphor for understanding the process of developing a sexuality policy. This metaphor also fit the 2005 ACSO conference theme of "Beyond the Edges." The first stage in a journey is the "Where are we going?" stage. This stage includes several steps that: (1) define the purpose and goal of the policy revision; (2) identify the concerns with the old policy that should be addressed in the revision; and (3) survey and garner support for the policy revision from relevant university committees and key political players.

The second stage could be described as the "Getting packed" stage. In this stage, we prepared for the process by obtaining information to assist in good decision making. This stage includes the following steps: (1) survey existing literature and sister institutions for best practices; (2) assess issues of fit in applying best practices to current campus culture; (3) review current policy and utilize the framework of the "best practices" survey in order to clarify the philosophy guiding our revision; and (4) identify specific topics to be encompassed by policy revision.

The third stage is where the proverbial "rubber hits the road" as the policy begins to be drafted. This stage is designated the "Taking the plunge" stage, and it includes: (1) a beginning draft of the policy language; (2) a review and clarification of wording and language, as necessary; and (3) group discussions of the new language, to be conducted with major constituencies, including administration, faculty, and students. These group discussions provided feedback for revisions and clarifications in policy wording. It is important to be thoughtful about the order of the discussions. In all cases the discussions need to take place in an order carefully selected to work best in the university's particular culture of change.

The "Seeing the sights" stage involves further participation in the "journey." In our case, we made formal presentations of the new policy to the administration and the governing board. Utilizing the support that we had already garnered in the beginning stage was crucial to the success of the proposal. Without a stated commitment from both the administration and the governing board, the policy revision could not succeed. In this stage, those constituencies made suggestions for revisions that moved the policy revision closer to a formal policy and further away from the "statement on human sexuality" that originally had been drafted.

The final stage of the process allows a showing of the "fruits of our labors" of the process. The "Showing off the vacation photos" stage contains the delights of success and the disappointments of misunderstandings. For us, the main task of this stage was to disseminate information and explain the new policy in a variety of presentation formats. We encourage the wide dissemination of the new sexuality policy, although the tendency with taboo issues is to whisper quietly about the change and hope that nobody hears. If the policy is crafted with the input of various constituencies and truly encourages the community to address how sexuality relates to a Christian walk, the drafters and supporters of the policy should be faithful and committed to the discussion process, no matter how uncomfortable.

The steps that are detailed in this article can provide student development professionals with a general guideline for developing policy that is meaningful for their

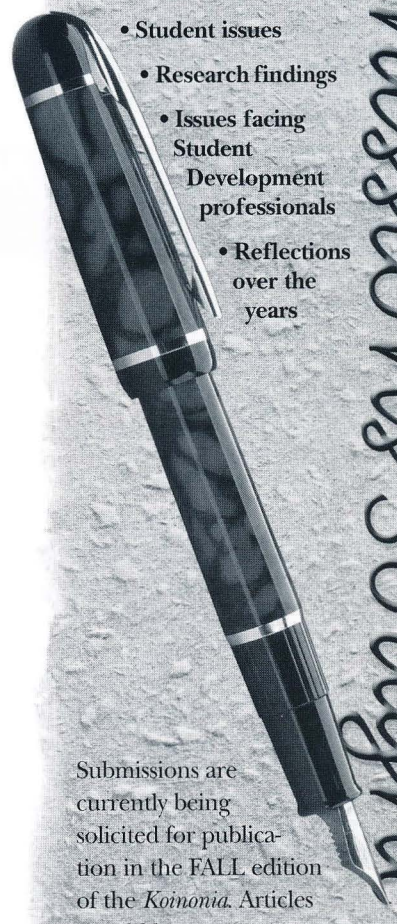
respective campus cultures. The benefit to using this process to devise a proactive and redemptive policy on human sexuality comes from opening up discussion of the impact of sexuality on Christian life. By moving discussion to the forefront, the community can engage in open and honest dialogue. Our students do not need more behavior edicts handed down from some vague and unapproachable authority. Rather, they are searching for an understanding of the potential benefits and limitations of various belief systems. A well-written policy or statement provides information on the current campus culture as well as the historical tradition of the university. This document can be adaptive as the campus culture and student body change. No policy should be permanently static; a good-faith effort to develop an appropriate and culturally relevant policy provides some continuity of message for the users of the policy. This gives the student a solid, stable foundation from which to explore his/her particular beliefs, and it brings us back to the main task of encouraging students to be faithful and diligent in establishing a personal belief system.

The full impact of the policy revision is yet to be seen. Our hope is that encouraging a more open dialogue will increase the opportunity for students, faculty, and student development professionals to engage each other in meaningful discussion. At best, true progress is made in educating and encouraging students to live committed Christian lives. At the very least, we are saying to students that we want to talk about their lives and struggles. We continue to strive to fulfill our mission of journeying alongside our students as they grow.

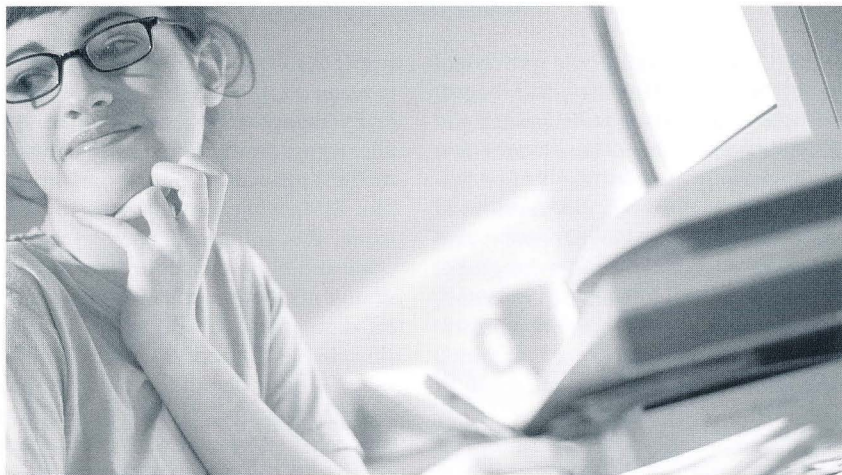
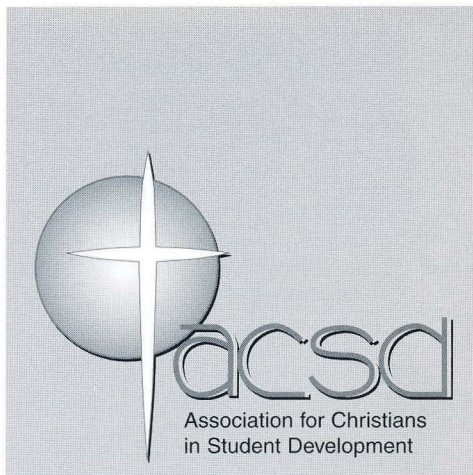
*Oklahoma Baptist University's new policy on human sexuality may be viewed online at <http://www.okbu.edu/campuslife/greenbook>.*

*Canaan Crane is the Director of Student Services at Oklahoma Baptist University. He can be reached at [canaan.crane@okbu.edu](mailto:canaan.crane@okbu.edu).*

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Submissions are currently being solicited for publication in the FALL edition of the *Koinonia*. Articles should be sent to [mhayes@leetuniversity.edu](mailto:mhayes@leetuniversity.edu). Please include your name, title, institution, and phone number. Submissions must be received by August 1, 2006 for consideration. Articles should be sent via e-mail as a Word document. If you want to review a book and need assistance in locating a copy, please contact Mike Hayes at 423-614-8406. Thank you for your consideration of this opportunity to be published in the *Koinonia*.



## Application for the ACSD Research Grant

The Association for Christians in Student Development (ACSD) is an organization that is committed to scholarship and research that contributes to the field of student development, higher education, and the professional development of the membership. To encourage such endeavors, the ACSD Executive committee has established a research grant program for use by membership. Research grants up to \$500 will be awarded to qualifying individuals, as funds are available.

Those interested in applying for the ACSD Research Grant must complete the following application. Completed applications are submitted to the President-Elect, Jane Higa, at [jhiga@westmont.edu](mailto:jhiga@westmont.edu).

If an ACSD Research Grant is awarded, the researcher agrees to present the findings to the membership in the form of a workshop at an ACSD annual conference or in an article for publication in the *Growth* journal.

### Application

1. Describe the nature of the research in an abstract of 300 words or less.
2. Describe how this topic contributes to the field of student development or higher education.
3. How much research money will you be spending (up to \$500)?
4. Give a tentative accounting of how the money will be used to accomplish your research (i.e., printing costs, postage, transcribing, etc.).

## Book Review

*Bono: In Conversation with Michka Assayas*

By David Johnstone

**Introduction**

Considered by some as the most visible and recognizable rock star in the world today, the lead singer for U2 is profoundly enigmatic, particularly when the world tries to pin down his faith in Jesus. Bono himself has not bothered to be specific about his faith. The church has wrestled with this enigma in good and bad ways. Some say Bono is a believer; others say he is not. Bono has said that he is, but many challenge, "Really? Show us." In 2003, Steve Stockman ventured into the fray with *Walk On: the Spiritual Journey of U2*. *Walk On* provided plenty of history and affirmation for the evangelical faith that exists among some of the band members. Also in 2003, a volume on the spiritual implications of U2 songs was published (Whiteley & Maynard). There have been many conjectures about the level of faith among the band members, and this discussion will continue unresolved to the frustration of some and satisfaction of others.

Until Assayas' volume of conversations was published in 2005, there were few moments where Bono was clearly and unabashedly articulate about his faith. Because of the sheer power of his influence, this is a book that needs to be considered by those connecting with student culture. As a man who has met with popes, prime ministers, presidents and chancellors, Bono has profoundly impacted not only the world's music and its associated culture, but also the world of finance and politics. At a basic level, college cultures are immersed in music; therefore, they are affected by Bono's life. Thus, this book is a valuable resource in the attempt to understand student culture and its influences. This book of exchanges provides a glimpse into the way Bono views his role in shaping youth culture, how he articulates his advocacy for those struggling with justice issues, and further how his very real faith has shaped and keeps shaping him.

Centuries ago, John Calvin challenged followers of Jesus that whenever they encountered unbelieving writers, they should:

learn from that light of truth which is admirably displayed in their works, that the human mind, fallen as it is, and cor-

rupted from its integrity, is yet invested and adorned by God with excellent talents. If we believe that the Spirit of God is the only fountain of truth, we shall neither reject nor despise the truth itself, wherever it shall appear, unless we wish to insult the Spirit of God. (Willimon, 1998, p. 9)

Calvin dared believers to search for truth in scripture and look for hints of truth elsewhere. Assayas' volume of conversations with Bono provides us with many glimpses of truth and the gospel. While this book touches on some issues of faith, Bono also covers a myriad of other topics that are important to him. The interview format works well here. The book is a series of transcripts that span a two-year period between late 2002 and August 2004. Bono clearly enjoys the conversations with Assayas, a music journalist who has been tracking U2 since the early 1980s. A friendship has developed between the men that facilitates candidness from Bono and allows for penetrating and provoking questions from Assayas.

While the conversations range over the band's history and Bono's life, the topics invariably come back to those things to which he is dedicated.

**Music**

Obviously music is central to his passions. Reflecting on the early days of U2 and the pressures they felt from the music culture as well as believers around them, he acknowledges that the band nearly dissolved as they wrestled with how to glorify God with their music. He relates how, after lengthy corporate reflection and struggle, they "came to a realization: 'Hold on a second. Where are these gifts coming from? This is how we worship God, even though we don't write religious songs, because we didn't feel God needs advertising'" (Assayas, 2005, p. 147). While their music is not used for worship and praise, it often reflects the angst and the spiritual journey that Bono has encountered over the decades. One would hesitate to compare Bono's lyrics with the Psalms, yet he displays the same bewilderment, transparency, and hope articulated by the Psalmists.

**Faith**

His lyrics and comments have been known to create uncertainty about the veracity of his personal faith. In spite of this confusion, Bono articulates one of clearest expositions of the gospel that I have encountered. He cuts to the core of why following Jesus is good news:

The center of all religions is the idea of Karma. You know, what you put out comes back to you: an eye for an eye, a tooth for a tooth...along comes this idea called Grace which upends all that "As you reap, so will you sow" stuff. Grace defies reason and logic... I'd be in big trouble if Karma was going to finally be my judge... It doesn't excuse my mistakes, but I'm holding out for Grace. I am holding out that Jesus took my sins onto the cross, because I know who I am, and I hope I don't have to depend on my own religiosity. (p. 204)

Bono clearly understands that the good news of Jesus Christ is that we no longer get what we ought to receive. Simply put, grace is getting what we don't deserve. Bono's understanding of grace is rooted in Jesus' teachings and scripture, which he refers to frequently throughout the conversations. Bono demonstrates a consistent respect for the Bible and its implications. One of these implications is the way that he advocates for the desperate and poor. While he does not clearly state this, Bono has embodied Christ's admonition that "to whom much is given, much is required" (Luke 12:48).

**Action**

As I write these paragraphs, the nation is wrapped in an attempt to care for and rescue thousands in the Gulf region of the United States. One of the frustrations I have heard over and over again is the sense of the limited way an individual can help. It struck me how Bono has a deep understanding of how to act on his own as well as how to be the representative of many. He has a grasp of the power and authority which has been given to him, yet he is deeply aware of the responsibility that comes with his position.

He starts by reflecting on the notions of kindness and charity, eventually focusing on what

is important to him: "Charity is OK, I'm interested in charity. Of course we should all be, especially those of us who are privileged. But I am more interested in justice.... Holding the children to ransom for the debts of their grandparents was a justice issue.... These things are rooted in the scriptures" (p. 123). This concern for justice propelled him into his advocacy with regards to debt and his work with AIDS.

Bono has a realistic sense of the power that he wields in order to "change" the world. "I don't have any real power, but the people I represent do" (p. 149). He does have the ability and freedom to speak for many people. This has allowed him to speak with people as varied as Jesse Helms, Vladimir Putin, Bill Clinton, and George W. Bush. He has a voice and uses it. However, he is also cognizant of the presumption in representing his fans in such a manner. In his attempts to represent those who "count the least," he acknowledges that it is "cheeky" and presumptuous to advocate for those dying of AIDS in Africa. Yet he sees that "in God's order of things, they're the most important" (p. 149). He links that understanding with the influence he has been given, and he knows he must act.

His advocacy for the weak and poor is strategic in manner. He knows that he is a major player in the world of perceptions and pop culture, and he is not hesitant to use his fame to accomplish the pursuits important to him. Asked if he is not afraid of being used by politicians, he asserts that he knows he is being used and is willing to be used. "I'll step out with anyone, but I'm not a cheap date" (p. 87). Bono is prepared to use the gifts and influence that he has to further those things which are important to him.

**Conclusion**

The range of topics discussed in this book is fast paced and broad, but the dialogues keep the reader engaged. One of the things that caught me off guard was the language that Bono chose to use throughout the conversations. While not frequent, it was enough to jar me. His coarse language is uncreative and

unnecessary, but obviously a part of his life. For a man who has written deeply emotive melodies and spiritually profound music, there are moments when strong expletives do come from his mouth. The positive thing that can be said for this fact is that it reinforces the notion that Bono does not wish to and does not seize the grandeur often associated with his name. He does not presume and does not desire to be a model to emulate. I believe his transparency is refreshing—he does not take himself too seriously. While there is no illusion of grandeur, he does take his faith and role in the world seriously.

The conversations end with a penetrating observation. Mr. Assayas asks Bono, who always has something to say, what makes him speechless. Bono's answer provided what I thought was the deepest insight into his spirituality. His answer was "forgiveness" (p. 322). This comment may provide the most incisive look into Bono's faith. He seems to be a man deeply appreciative of the gift of redemption and the mercy that comes with forgiveness.

While Bono will probably remain a perplexing figure, often creating more confusion (intentional or not) by his own statements, it is worthwhile to glimpse into the world as he sees it. For many (including myself) his comments are

not satisfying, yet they are usually penetrating and are never trite. In light of his immense influence, both in the international world and on our campuses, it would be prudent for those seeking to touch the lives of students to understand Bono's impact—both subtle and overt. Whether one is happy about his role or not, it is not wise to ignore his ability to connect with those in our world. *Soli Deo Gloria.*

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*Dave Johnstone is the Associate Dean of Students at George Fox University. He can be reached at [djohnsto@georgefox.edu](mailto:djohnsto@georgefox.edu).*

*Bono: In Conversation with Michka Assayas, by Michka Assayas. London, England: Riverhead Books, 2005. 324 pages. \$23.95.*



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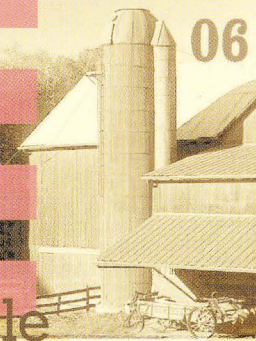
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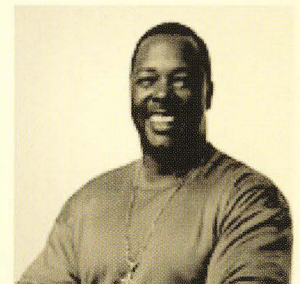
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