

Called to

A Ministry of Caring

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A Residence Hall Perspective



Donald W. Murray

**Called to a
Ministry of Caring:
A Residence
Hall Perspective**

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Published by the Department of Education
General Conference of Seventh-day Adventists
Silver Spring, Maryland
July 2000

Publication of this book has been sponsored by:

The Education Department
General Conference of Seventh-day Adventists
12501 Old Columbia Pike
Silver Spring, MD 20904 U.S.A.
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Presentation

You have in your hands a much needed book for every school, college or university with boarding students. Seventh-day Adventist educators claim that education happens not only in the classroom, but also in the dormitory, the cafeteria, the sport fields, the working place, and of course at worship time in a room, an auditorium or a church. This book deals with Christian education in the setting of student life centered in a dormitory and around student activities organized in favor of youth development.

The last “book” about residence hall ministry from a Seventh-day Adventist perspective was Alma Graf’s *School Home Manual*, published in 1929 by the Pacific Press Publishing Association. Although Graf’s book was used as a text for the pre-service training of deans for many years, a more contemporary view was needed.

With this in view, the General Conference Education Department invited Donald Murray to write this handbook in order to provide a sound foundation for the development of a secondary or college/university residence hall program that is grounded on the principles of Seventh-day Adventist Christian education. The book uses a methodology for adolescents and young adults. We are confident that this book will be a blessing as a resource for pre-service and in-service training for deans throughout in our church school system.

The author is one of the few Christian professionals that have stayed in this “ministry” for their entire life. Don Murray has been dean of men at Andrews University since 1984. Prior to that he served for seven years as the associate dean of men. His experience as dean also includes 13 years of service at three boarding academies.

Born in Wallace, Idaho in 1942, Murray received a B.A. in history from Walla Walla College (1960-62). His master’s degree in Educational Administration is also from Walla Walla College (1970).

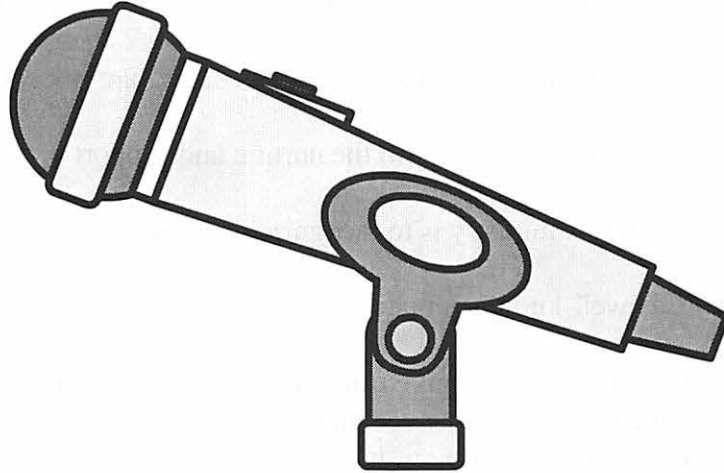
Murray is one of the founders of the Adventist Student Personnel Association (ASPA). From 1986-96 he edited ASPA’s professional journal/newsletter, *The Window*. Murray is an assistant professor in the School of Education at Andrews. Since 1984 he has taught classes in residence hall management, and has taught or directed the residence Hall Deans Workshop at Andrews University since 1975. Under Murray’s leadership, such workshops have also been conducted in England, Germany, Denmark, Mexico, and Australia.

Murray is an elder for the Pioneer Memorial Church, and serves on the Family Life Committee. He is married to Susan E. Glantz Murray, and they have two adult children and two grandchildren.

DEDICATION

To Susan, the “bride of my youth.” Thank you my love, for all that you have been and all that you have done. Your willingness to sacrifice and to be flexible is a large part of any success that I have had. All of our married lives, over 37 years, you have been the “dean’s wife.” You have shared every dream and every journey. Your contributions to the lives of a host of students will not be fully known this side of heaven.

FOREWORD AND ACKNOWLEDGMENTS



Are you “called to a ministry of caring”? Perhaps your interest in opening the pages of this book is motivated by a need to know more about a residence hall perspective. Perhaps you are a rookie dean seeking to know how to put a program together. Maybe you are an experienced dean looking for professional understanding and development. Or maybe you are a student, exploring career options, perhaps taking a class that uses this book as a text. Maybe you are a parent wanting to understand the unique culture of the boarding school environment. Whatever your motivation, I am delighted that you are interested.

Being a residence hall dean is not easy, and the responsibility at times is overwhelming. But as I look back over my professional career of over 36 years, I am so thankful that this is the pathway that I chose. God has blessed me and that simple decision over and over.

As long as the Seventh-day Adventist educational ministry includes secondary and college residential campuses, men and women will be needed to fulfill that calling, a calling to provide a mutual relationship within the context of a safe, comfortable, and uniquely Christian environment for adolescents and young adults. It is a calling to assume a lifestyle.

It is a ministry!

It is not an easy decision for parents to entrust their sons and daughters to a school. Successful deans have always respected that sacrifice. We are not called to take the place of parents, but to cooperate with them in the nurture and support of their children.

Being “called” to this ministry is to recognize the power found in the methodology of Jesus. Consider this well-known quotation:

Christ’s method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their need, and won their confidence. Then He bade them, “Follow Me.” (White, 1942, p. 143)

This “calling” also involves a recognition of our helplessness. The teachings of Jesus in Matthew 5 call for a rethinking of power. His way is so different, so contrary to our nature. The progression of the Beatitudes is no accident. The starting point is to recognize our need, to mourn for our sinful past, and to humbly seek God (Matt 5: 3-10). Ellen White expressed the same concept another way when she wrote:

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Savior. By prayer, by the study of His Word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that will never let go. (White, 1942, p. 182)

If you too are “called” to residence hall ministry in a Seventh-day Adventist school, reading the pages of this book and reflecting on the discussion questions should enhance that “calling” and empower you with a multitude of ideas. It is my prayer that you will experience just that!

Acknowledgments

The writing of this book has not been a solitary act, and I am deeply indebted to many colleagues, friends, and family. At the risk of leaving someone out, let me share about some of those men and women who have impacted my life and influenced what I have written.

To my three primary mentors, Millard Wisbey, Mercedes Dyer, and Gary Dickson: I am so thankful for the love, support, and respect that I have received from each of them. The foundation of my philosophy and my program, to a large degree, is a reflection of them. For two years I lived as a student in Wisbey's residence hall at Upper Columbia Academy, and for three years I served as his assistant at Laurelwood Academy. I first heard of Mercedes Dyer in 1963 through the professional journal, *The Dean's Window*, and I first met her at the 1973 Residence Hall Dean's Workshop at Andrews University. In more recent years we have planned workshops together for northern Europe, North America, and Mexico. Dickson followed me as one of the deans at Laurelwood Academy, and we shared seven years as colleagues at Andrews University. His gift to me was "student development theory" and professionalism.

To Richard Dickinson, a man who also mentored me: I'm so thankful for one shining moment of timely and timeless advice from him. Years before Dickinson had been a dean at Mount Vernon Academy, but when I knew him he taught religion classes at Blue Mountain Academy. One day he invited me to the underground "bomb shelter" on campus, a place often used for serious conversations. There he challenged me to be true to my convictions, and to see students as what they could become rather than what they currently

were. He called it “being committed to the long-haul.”

To my wife Susan: With love, devotion, friendship and respect, I have dedicated this book to you.

To our two children, Marcia and Ryan: I love you both very much and I appreciate all the sacrifices that you made for me. I know it wasn't always easy being the “dean's kids.” Our children lived in a residence hall apartment from birth until their departure from home. In fact, our daughter was married in the worship room of Burman Hall and had her reception in the Activity Center.

To my parents, Joe and Beth Murray: How blessed I was to be born into a loving, encouraging, and supportive family. Mom and dad believed in the value of Christian education and willingly made sacrifices to make it available to my sister and me.

To my Walla Walla College residence hall deans, Jack Upchurch, Monte Culver, and Norman Woods: You believed in me, offered training and advice, and hired me to work in Sittner Hall, the men's residence hall. I realize now that you mentored me too. I will always be grateful!

To Richard Scott, the dean of men who asked me to join him at Andrews University in 1977: Your willingness to risk trying some of my wild ideas and your on-going encouragement of me were treasured then, and even more so now.

To the nearly 1,400 male students who lived in the three academy residence halls where I served for 13 years and to the nearly 8,000 men who have called me “Dean” here at Andrews University for the last 23 school years: Thanks for the support, respect, and love

that I have received from you!

To the nearly 800 men who served with me as monitors, resident counselors, resident assistants, resident advisors, graduate assistants, student deans and student chaplains: From the beginning we called it a ministry, and it surely has been that.

To the large number of men and women who have worked with me as desk clerks, housekeepers, janitors, club officers, maintenance men, secretaries, and office managers: You have completed the team. You were always appreciated and your work was ministry as well.

To the four principals (Victor Fullerton, Allan Weigardt, Lyle Griffin, and Wes Schultz) and to the three vice-presidents (Charles Upshaw, Reger Smith, and Newton Hoilette) with whom I have worked, and for other supportive administrators, teachers, and staff personnel: Those times when we experienced really being a “team” are among my favorite memories.

To the 46 men and women with whom I have served as colleague deans: Thank you for prodding, challenging, following, and leading me to a deeper appreciation for this profession and for the students to whom we have been responsible in our service.

To Frances Faehner, Newton Hoilette, Doug Jones, and Joyce Jones, my colleagues at Andrews University who carefully read this manuscript, assessing content, style, and grammar: Thank you for your creative support and assistance!

To Enrique Becerra, Associate Director of Education for the General Conference of Seventh-day Adventists: You saw the need and requested me to write this book. Thank you for your confidence and encouragement!

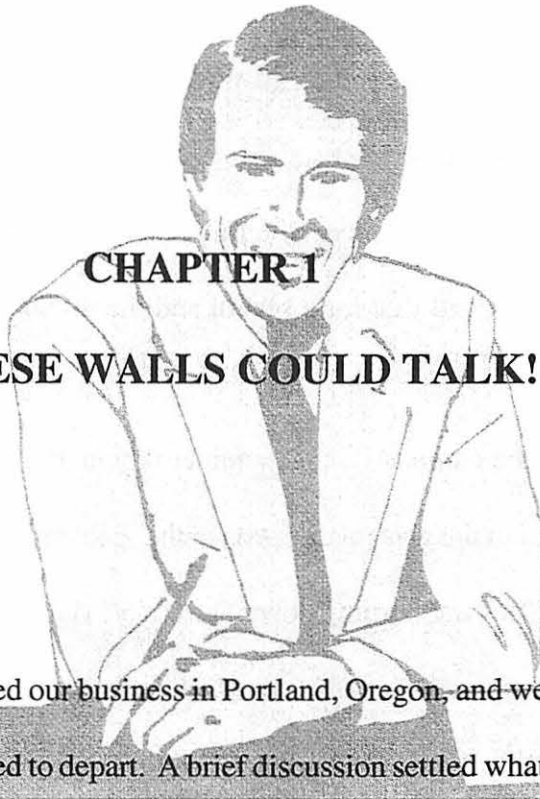
To my colleagues around the world who helped shape this book: You have provided me

with many insights and experiences and I have quoted some of you liberally. Our mutual love for the profession is a potent force. I have been warmed by your friendship through the Adventist Student Personnel Association and through those 30 Deans Workshops at Andrews University, and in Mexico, England, Germany, Denmark, and Australia from 1973 until 2000. As we worked, worshiped, and played together I have been blessed abundantly. And, I have been amazed at how our sense of “calling” transcends culture and language differences. Men and women around the world who choose ministry in residence halls are very much alike. And what fun we have had in sharing together!

To Joe Ikner, Sharie Howard, Elbie Piotrowski, and Chad Hess at Andrews University: Your determined efforts to type this manuscript have been “beyond the call of duty.” Thank you! Thank you!

To the Father, Son, and Holy Spirit: I learned long ago that it was heaven’s power that I needed most, and it was from that source that I received my calling to this “ministry of caring.”

Donald W. Murray
July, 2000



CHAPTER 1

IF THESE WALLS COULD TALK!

My wife and I had finished our business in Portland, Oregon, and we had a slice of time before our plane was scheduled to depart. A brief discussion settled what we would do! We headed north in our rental car to a little school that will always be precious in our memories. Columbia Adventist Academy is where I first became a head dean.

Columbia was a secondary school filled with paradoxes that have become even more mysterious to us as the years have passed. We were there from 1967-1970, three short years so long ago, but I think I can remember almost every day, and certainly every student and every teacher. I was only 25 years old when we arrived, but the student's parents treated me with amazing respect. Yes, the students were adolescents; but seldom did we have discipline problems. In fact, as a cost saver, my residence hall did not have operating locks or keys for the students' rooms, and we had was no stealing. The boys made an agreement among themselves that stealing would not be tolerated—so there wasn't any. Columbia's mailing address was Battle Ground, Washington, but the atmosphere on that campus was the very antithesis of a battle ground.

The boys' residence hall had an ill-fitted name, "Davenport Hall." The tired joke, repeated far-too-many-times, went something like this: "We are the only ones around who live in a building named after a piece of furniture." Even though my family and I lived there only three years, we loved that little school and the 80-90 boys who each year called me "Dean."

As we neared the campus on that summer day in 1985, we noticed a rising cloud of smoke that appeared in the general direction of the academy. Something clicked in my mind and I exclaimed, "They are burning down Davenport Hall!"

Columbia had ceased being a boarding school in the mid 1970s. The girls' residence hall was torn down first, but Davenport Hall had limped into the 1980s as a place for storage and alumni memories.

As we drove in the parking lot, we discovered ashes, rubble, smoke, and fire fighters who were just leaving with their trucks and equipment. Davenport was history! In the center of that rubble, standing almost defiantly, was the central core of the building where the bathrooms had been. Tiled, cement walls had resisted the fire's wrath.

It was not easy, but I found cement blocks and planks long enough to build a bridge across the ashes to that bathroom tower. It was still very hot, and I didn't stay long; but I remember many of the thoughts I had and some of what I felt.

I remembered the many hours we spent scrubbing those walls to keep them mildew free, and I thought of the names and faces of those boys I had been privileged to serve. I thought of fun times, sad times, joyous times, growing times. I thought about one particular Sabbath afternoon when two creative boys plugged the shower drains with towels, filled the area with

water, inflated a small rubber raft, and crawled aboard. When I happened by, they assured me that they were on a Sabbath nature trip in search of big game along the banks of the Zambezi River.

I thought also of Randy. Has there ever been another teenager like Randy? A court order actually prohibited him from seeing his mother more than several hours in any given day, and the academy was appointed as his legal guardian.

I thought of Max who literally came from the streets of Portland to this little school—and in the process found the Lord. I thought of Les, Rick, Daphne, Marcie, Fred, Doug, Nancy, Alden, Lynny, Butch, Don, Stewart, and many more who meant so much to us. And I mused to myself, “If these walls could talk!”

I love to engage fellow residence-hall deans in conversation, and I’ve had that privilege with hundreds of men and women in North America and around the world. Sometimes we called this “shop talk,” but on occasion, the sharing goes beyond program ideas and disciplinary options. At the heart of a true dean are the stories of answered prayers, times of faith, and changed lives. Communicating on this level is important. It helps us to see the bigger picture and brings the ministry and the mission of our profession into focus. It places the long hours, personal sacrifice, sometimes unresponsive students, and difficult confrontations into their proper perspective. In a way, being able to share our stories is the level ground that we can all stand upon. Stories cut across the barriers of culture, language, experience, age, available resources, and education. We are all most similar when we share our “stories.”

And why should we share them? I am reminded of that well-known quotation, “We have nothing to fear for the future except as we forget God’s leading in our past history” (White, 1943, 196). We need to share our stories of faith because of the benefits they bring to us. These personal and professional oral traditions help us face our own anxieties with confidence that God will be with us and our students just as He always has been—that we can trust the “strong tower” of His name (Prov 18:10).

Perhaps someday a more exhaustive collection of stories that deans tell will be written. For now, I’d like to share just a few of my stories, as well as a few more that have been shared with me. Recognizing that many who read this book will be new to the profession, I hope that these stories will encourage you to be faithful to your calling to ministry. God does answer prayers of faith— even when there is a note of desperation about them! Angels do reside with our students! The Holy Spirit is doing that special work of pointing us all to Jesus!

As you might suspect, in this chapter and throughout the book, a few of the names and certain details have been changed to protect the anonymity of some of those involved. The basic facts and lessons learned, however, are as they have been experienced. “If these walls could talk,” here are some of the stories they might tell.

Walla Walla College

During the 1960s a creeping cynicism was prevalent on most American college campuses. Seventh-day Adventist institutions were not spared. At Walla Walla College,

Sittner Hall worships were often punctuated by irreverent and restless behavior. Rowdiness by a few of the men was seemingly tolerated by the majority. The best efforts of the deans, Monte Culver and Norman Woods, were often met with resistance and, sometimes, more acted out behavior. It was not an easy time to be a dean.

One Thursday evening, a guest speaker was introduced at worship. For many years Leon Losey had been a dean in that very residence hall. Now he had returned to present two tanned cow hides signed by the men who had lived in Sitter Hall during the “Losey years.” I was a student in attendance that night. Losey was a legend to the men he had served; but to the critical, bored, and restless of this generation, he was basically nobody.

Quietly, Losey began sharing stories about his residents, many of them returning veterans of World War II. He told about amazing miracles that had occurred as a result of all-night prayer vigils organized by his residents, and how many had volunteered their time to respond to community emergencies. He spoke with growing passion about his profound respect and love for those men. Then, pointing with a father-like pride to some of the signatures on the cow hides, he told of the impact these men were making in their churches and their communities.

I wasn't surprised that I was captivated by the stories, but I was amazed at the reaction of the men around me. As he shared, a hush descended across the worship room. I remember wondering if it had ever been so quiet before. When Losey had filled his assigned time, he just sat down. There was a momentary pause. Then, with one accord, we leaped to our feet. Cheers, whistles, and applause enfolded the humble, elderly man sitting on the platform.

What had cut through the apparent cynical attitude? In the humble man who stood before us, we had discovered faith that was real and love that transcended our behavior and the generation gap. Here was a man who was living a commitment to God and the mission of the educational ministry of the church—one who could only be respected. That day I learned about the powerful influence of a Christian man who had the fruits of the Spirit and was empowered by a deep faith in his God.

Shortly before Leon Losey died, I met him personally for the first time. By then I was the assistant dean of boys at Laurelwood Academy and he enthusiastically welcomed me to the profession. I shared with him the above story, and told him what a profound impact that incident had made in my life. Tears welled-up in his eyes. He seemed too filled with emotion to speak, but he grasped my hand firmly. As we stood to leave, Losey put his arm around my shoulders. It almost seemed like a symbolic passing of the torch to a new generation of deans. In a biblical sense I believe that it was my “anointing”—my “blessing.”

Millard Wisbey, long time academy and college dean, was there too. As Losey walked away, Wisbey said to me, “I think you’ve just been adopted. You have just become one of Losey’s men.”

Andrews University

A memorable incident took place in 1984, during our annual campout for pre-service training of student staff. Typically the training is filled with symbolic messages about

synergy and the power of teamwork. The following story is repeated every year to our student staff because it is a classic illustration of what can be accomplished when people work together.

Kurt was a senior premedical student serving as a resident advisor (RA) in Meier Hall. Before coming back to Andrews for the campout, he and his father hiked many miles into the wilderness of Michigan's Upper Peninsula. One night, whittling on a piece of wood while sitting before a blazing campfire, Kurt accidentally cut his leg. His doctor-father administered first-aid, but the long walk back to their car was not easy.

By the time Kurt arrived at Andrews, his wound was well stiched and wrapped, but he walked stiff-legged and was under strict orders to not participate in any activity that would reopen his wound.

Our pre-service training took place at the Pine Point Camp in the Allegan Forest Preserve. In this wilderness setting, we had scheduled structured learning, free time, and team games. While we played, Kurt hiked into the woods. He explained he wanted to find a log suitable for "sitting on" by our campfire. Occasionally, we heard the distant sound of chopping; but apparently no one checked on Kurt's progress.

On the second day, he announced that he needed the help of eighteen men. Curiously, we followed him into the woods to find his log. And what a log it was! He had chopped down a dead oak tree nearly ten feet long, and "huge" in circumference. Kurt had carefully tied (using nylon cord) nine oak limbs across the length of that log. Following his instructions, we each grabbed the end of a limb. With amazing ease, we moved that log over

one hundred yards into our camp. Kurt explained that he understood the principles of physics and distributed weight. It was, he assured us, how the pyramids had been built; and he knew that we, too, could accomplish the task despite the enormous weight of a log of that size. Just imagine how much that oak log weighed!

That happened over fifteen years ago! And that log is still there in Pine Point Campground. Other campers have tried to burn it, many have chopped at it, but the log is still there. Now somewhat diminished by the ravages of time and weather, the log remains as a symbol of what can be accomplished through knowledge and synergistic teamwork.

Laurelwood Academy

From 1972, comes a story about a daring rescue that has been told and re-told many times by Millard Wisbey and students who were present at the time.

A group of seniors and their two faculty sponsors from Laurelwood Academy went on an outing to one of the beaches along the Oregon coastline. The ocean water temperature in this area is seldom warm enough for comfortable swimming, but on this day, a number of students were in the water and some were swimming.

As you may know, a “rip tide” is a strong current that moves in a different direction from the surface current, creating an undertow. “Rip tides” do occur in the Pacific ocean, and this beach had signs posted warning of potential danger. Wisbey, responding to the

signs, had asked students to not swim alone and to exercise caution at all times. In spite of that warning, a female student separated from the group.

Suddenly, with a cry of alarm, she found herself in the clutches of what must have been a “rip tide.” Powerless against the current, she was literally heading out to sea. Two male students attempted to swim to her rescue. Now, three students were in grave danger. Wisbey hollered for help and students came running from all directions, surrounding their dean. What about the Coast Guard? Had anyone seen a phone? Was there anyone around who could help? The isolated beach offered no immediate assistance.

With a prayer in his heart, Wisbey gave instructions that must have been inspired. Each one of those nearly 100 students and faculty was to link arms with person on either side. Wisbey was at the head of the human chain as it snaked its way through the surf and into deep water. Those at the front bobbed up and down anchored by those in the shallower waters at the rear.

One by one, the male students were reached and returned to safety. After what must have seemed like a lifetime, Wisbey, at the head of the chain, reached the exhausted and frightened girl. Joyfully, she was literally passed down the line of students until she was ashore, and the ocean was cheated of its victim.

Later, kneeling in a circle on the beach, prayers were offered that were full expressions of deep gratitude for a God who had given them courage and strength beyond themselves to rescue three of their own. Each of them had much to pray about!

What an object lesson of answered prayer and the power of teamwork! Yes, a risk was taken! Perhaps lives could have been lost in such a rescue attempt. In our liability anxious mind-set of today, no blame would be cast at the dean or students who only prayed, but for those Laurelwood Academy students, the faith and action of their dean will always be remembered.

Andrews University

Not many years ago, an international student at Andrews University attempted to register for his last quarter before graduation. He had a job awaiting him back home and he felt the pressure of needing to graduate soon. However, the never-ending battle for financial clearance loomed like the Sahara Desert before him. He needed \$2,000 to register for Spring Quarter. It might as well have been \$20,000 because he had no resources.

In #217 Burman Hall, he knelt by his bed and prayed for a miracle, but his fog of despair seemed to swallow his words. In anguish, he left for the library. It was test week and he had to study for his Winter Quarter exams.

It just didn't work! He felt restless in the library and found it impossible to concentrate enough to study. Near despair, he headed back to his residence-hall room. As he passed the Administration Building, he became aware of several sparrows taking a bath in one of the sidewalk puddles left from an early morning rain. Stopping in his tracks he implored the

heavens, “Lord, you have promised to care for even the sparrows. Surely you can care for my needs!”

Somehow, feeling comforted by this experience, he headed back to his room. As he opened the door, he discovered a plain business-size envelope that someone had apparently slipped under his door. Hardly daring to breathe, he opened the envelope. Inside he found \$2,000 in bills. It was exactly what he needed to register and what he had prayed for.

Sometime later, it was my privilege to kneel beside this man’s bed and once again thank God for His timely miracle. Since that experience, I have shared this amazing story with others who have moved into #217 Burman Hall. Usually I begin by saying, “This may seem like just a room to you, but to Jean Emmanuel Nlo Nlo it is more like a shrine. It was here on this campus that he cried out in desperation to the Lord, and his prayer was specifically answered in this room—and right on time at that!”

Kingsway College

From Canada comes a story that Jim Ryan loves to tell. Billy spent only one year at Kingsway College, but the relationship that he formed with Dean Ryan made a lasting impact on his life. After graduation, Billy’s lifestyle choices went dramatically downhill. For the next twelve years he lived in the local community but maintained a safe distance from his former teachers and classmates. His dean was the exception. When Ryan happened to meet him in town, they always talked, and Billy seemed to appreciate the dean’s deep concern for him.

Ryan was surprised to have Billy visit his office one day. More visits led to Bible studies and eventually to his baptism. Not only did Ryan baptize Billy, but he later officiated at his wedding, and recently, he dedicated Billy's first-born son. A life that appeared hopelessly lost had been transformed. The Holy Spirit worked through the dean, and a Christian family resulted from those caring contacts over the course of twelve long years.

Broadview Academy

From Brian Kittleson, former dean of boys at Broadview Academy, comes the story of Jason. Jason had been abandoned by his parents as a child, and as an adolescent, he was arrested for running away from his legal guardians. Given a choice between Broadview Academy and a juvenile detention center, Jason chose Broadview. He came mid-term—a project at best. But Jason responded to the structure of academy life and the Christian nurturing he received from Kittleson and others.

Before he graduated, he gave his life to the Lord and requested baptism. Jason loves to return to Broadview to visit, and to the Kittlesons he seems like part of their family. Jason has been heard telling current students, “You don't know what you have here.”

West Indies College

A relatively recent experience at West Indies College illustrates once again the cutting edge of faith by which so many deans live. Dean Joan Latty discovered a lump in her right

breast in July 1995. Her family doctor and a specialist both confirmed her worst fears; she was urged to accept the reality of immediate surgery. Other medical opinions were sought and each proclaimed the same diagnosis—probable cancer.

Finally, November 9, 1995, was the date set for surgery. Prayer had been Latty's constant companion at each step up to this moment. She was confident that God would save her life and that the tumor would not be malignant.

As the medical team prepared her for a biopsy, something quite amazing happened. The surgeon palpated the breast to locate the exact position needed for the incision. He seemed to hesitate and a puzzled expression crossed his face. He could no longer find the lump. In wonder, he asked Latty, "Are you a Christian?" God had performed the surgery Himself. The lump was simply gone!

Highland Academy

J. P. Mathis, dean of girls at Highland Academy, tells about Heather, one of her students who fell from a top story window during the 1996-97 school year. As the alarm was sounded, Dean Mathis rushed outside, desperately praying that the girl would still be alive. Her prayer was answered. Heather's ankle was severely crushed, but otherwise she was uninjured.

Doctors proclaimed that she probably never would be able to walk again, but, once again, prayer and dedicated efforts by Heather and her doctor turned the tide. At the spring graduation, Heather was able to walk unaided down the aisle. Mathis reports, "The Lord

builds our faith in so many ways. We just need to stay close to Him.”

Blue Mountain Academy

Fred was the most angry freshman I have ever experienced. In addition, he had a smoking habit of at least a pack of cigarettes a day. He came to Blue Mountain Academy in October 1970, his third school that year!

As his story was pieced together for me, I had to admit that I couldn't blame him for being angry. Within the last year, his mother had been baptized as a Seventh-day Adventist; his hero father had been killed in Vietnam; and his mother had re-married an older man, who was very unlike Fred's father in many ways. His anger was the result of deep hurt and confusion.

Clinging to a desperate hope that he might respond to some of our efforts, I arranged for a local physician and the pastor to take him through an individualized “Five Day Stop Smoking Plan.” In five days, Fred increased his smoking habit to two packs a day! This was serious, but how could we give up? Our battle seemed to be with Satan himself as we continued to struggle with that young man. However, our decision was soon made for us. I learned that Fred had seriously threatened his roommate. Regretfully, I called his mother.

When she arrived, Fred ran away. For hours I searched the countryside without success. After several days, the mother returned home while we continued searching for Fred. Several weeks went by. The Thanksgiving holiday was upon us when a student rushed into my office shouting that Fred was in the parking lot waiting to board a bus for Washington,

D.C.

I immediately ran out to the parking lot and there was Fred! Our conversation was very brief, but it was productive. He told me that his aunt and uncle lived in Washington and that's where he wanted to go. He had been near campus all along, hiding in a barn at the far edge of the school property. He asked me to contact his mother, and I assured him that I would. After the bus left, and after calling his mother, I headed to the barn.

Fred had told me that he had made a tunnel through the stored hay all the way to the top of the barn. As I stepped into the darkened barn, the air was so charged with dry hay dust that I muttered to myself, "I just hope he hasn't been smoking in here." I found where Fred had created a small space, and where he had lived for two weeks. His only source of light was a sky-light panel on the barn roof.

As I crawled into the open area I gasped at what I saw. In front of me were literally hundreds of burned patches in the hay. A picture came to my mind of Fred's guardian angel scurrying around that space putting out fires.

Fred did not return to school, and more than a year passed before our next encounter. In August 1972, I was attending the pre-school faculty meeting in the library. At some point, I looked up and saw a disheveled looking young man in typical "hippie attire" peering in the library window. I left to see who it was and discovered Fred. He had come specifically to find me.

Just two days earlier, Fred had listened to a young Christian man witness to him about the Gospel. Fred responded to the Holy Spirit and he gave his life to the Lord. He told me that he was on his way home, but he wanted to share his good news with me.

Because of his pain, he had never been responsive before. Yet in a “hippie commune” in Canada, someone had told him about Jesus, and the seeds that had been sown long before burst into life.

I was privileged during the next several months to contact local merchants on behalf of Fred. As he remembered items that he had stolen, he sent money and instructions to me. Not one merchant accepted any of the monies Fred sent, but his witness to them was very powerful. Several wrote back to him and shared that they would be praying for him. One clothing-store manager remembered Fred very well. As a result of God’s work in Fred’s life, this man decided to return to his church and to the Lord.

Blue Mountain Academy

A few years ago I received a letter from Jim. He wanted to apologize for not accepting an invitation to our apartment for Thanksgiving dinner in 1971. Now, almost twenty years later, he wanted me to know that the real reason he had declined the invitation was because he was afraid he might like us if he knew us better. Because of certain lifestyle choices he was making, he didn’t want to risk liking or knowing the dean and his family.

Almost a year after his graduation, Jim was arrested in a local drug raid. He had no identification and he refused to give his name. I was asked to come to the state police headquarters to identify a number of individuals who were refusing to cooperate. The only one I knew was Jim. As I stood in front of him, trying to talk through his defenses, he cursed me loudly, adding that never again was he going to have anything to do with Christianity.

Jim was released later that night, and for the next 15-plus years, he never came down from a drug-induced high. He explained in his letter that one day he just ran out of drugs! Because it had worked before, he went to a local community college to find a drug pusher. No luck! With growing frustration, he found himself leaning against a retaining wall. Into his mind flooded a picture of his mother praying for him. The words exploded from his lips with no conscious thought. “If you were any kind of God at all, you never would have allowed me to get into this predicament.” To God, it must have seemed like a prayer, and the answer came immediately.

Jim looked up to see a young man standing in front of him. This was the “squarest looking square” Jim had ever seen, but when he was invited to join the stranger and some of his friends he felt compelled to follow. In Jim’s words, as he related the experience to me, “One invitation made, one scripture read, one prayer offered, one life saved.”

Today, Jim is married with children, holds a responsible job, loves the Lord with all his heart and is very active in His church. He has assured me that some day he would like to come to our home for Thanksgiving dinner. You can believe that the invitation is still open.

Friedensau Theological Institute

Wolfgang Stammer, dean of students at Friedensau Theological Institute in Germany, tells the story of Andre, a young man with a roommate problem. Andre had tried to relate to his roommate, but their taste in music was quite different, and they came from different

cultures. When stony silence resulted between them, Andre went to the dean for help. Two options were discussed: a room change could be arranged, or Andre could continue to attempt to help the roommate adjust to the new culture and develop his German language skills. Stammler and Andre decided to pray together, believing that God, even today, speaks to us personally. With both options presented in prayer to a wise counselor God, in total silence, both men waited for an answer.

After some time, Stammler heard an answer in his mind. Andre continued to wait. Since Stammler believed that if the answer was from God, both men would receive the same message, he kept what he had heard to himself.

The next day Andre told Stammler that he had heard an answer. Both had received the impression that Andre should move to another room. Stammler reports that this incident has encouraged him to ask God for specific answers in several other situations, and a divine answer has always come in response to faith-filled listening.

Enterprise Academy

During the 1989-90 school year, Janelle Denny Williams, now dean of women at Southwestern Adventist University, was hired as the task force dean at Enterprise Academy. Her ability to deal with a crisis was sorely tested in the spring of that school year.

A freshman girl from the community, needing transportation after the evening recreation period, witnessed the most unbelievable thing right in front of the girl's residence hall. The student's mother and "boyfriend" approached, slowing to a halt to let the girl enter

their car. Suddenly, the ex-husband appeared in another car. Two shots were fired and the aggressor's car sped away.

Williams was very young, but her instincts were Spirit-led. She called for assistance, and police and ambulances were soon on the scene. Then she arranged for counselors to come on campus to talk to the students.

The "boyfriend" died from his wounds, and the mother was left paralyzed. In time, the ex-husband was apprehended and charged. As for Williams, her quick thinking earned her the praise of her school and was, at least indirectly, responsible for her first deaning job. Her first principal saw her reputation for responsibility under pressure as a needed virtue.

Laurelwood Academy

Another rookie-dean story seems timely, but this time the story is mine.

In September 1964, I was the assistant dean of boys at Laurelwood Academy. One particular Wednesday afternoon, early in the school year, I was on duty for the very first time by myself.

My routine came to a screeching halt when I learned that a fire had been discovered and put out in a third floor stairwell. Up the stairs I raced, thanking God that the fire had been discovered. Then another alarm was sounded. Smoke was seen coming from under the door of a room at the other end of third floor.

This time I sent a student to call the fire department, and I raced down the hall. Fortunately, a fire hose was mounted just outside the door where the smoke was, but the water pressure was no match for the raging fire within. The fire truck arrived in just a few

minutes, but by then extensive damage had occurred in the room, and two more stairwell fires had been discovered.

Heroic efforts confined the major damage to that one room on third floor. Hours later, as we searched out every conceivable place where another fire might be set, we made a shocking discovery. There at the base of the center stairwell, in a janitor closet, was evidence of a fifth fire. It has been set on top of a 50-gallon drum of highly flammable cleaning solvent. A rag had been dipped into the solvent from the top opening. Dozens of paper towel sheets had been placed on top of the drum and set on fire! What we discovered were the partially burned paper towels. There is only one explanation! Apparently our guardian angels simply put the fire out.

At the time of this incident, we had no fire doors on the stairwells of this old wood-framed building. I have no doubt that an explosion of that cleaning solvent would have burned the residence hall to the ground, and lives could have been lost.

At the time we had some suspicions, but no confession. Ken, a senior student, organized the students in an around-the-clock patrol schedule for our residence hall. It was a time for faith, prayer, and courage as we faced our anxieties and fears.

About a month later, a fourteen year-old boy confessed. He had a history of setting fires and had been under psychiatric care for pyromania. His intention was to burn the building down, but God had a different plan in mind.

Andrews University

A story that I repeat often to students happened the spring of 1980. I was at home when the phone call came from a former faculty member who was still living in university housing.

He said he needed my help right away. A large group of men were congregated in the garden area across the road from his house, and were throwing dirt clods at him. I sought further understanding, and he told me that he had made a “citizen’s arrest” of a student who had driven “recklessly” past his home. The students were apparently reacting to that.

I hurried to the scene. As I rounded the northwest corner of Meier Hall, I realized that the man had a reason to be alarmed. Over a hundred men were gathered in a garden area some distance from the former faculty member sitting on the hood of his car. He had a baseball bat in his hand, fending off the dirt clods. As I approached the students I prayed, “Lord, I don’t know what to do or what to say, but this has got to be stopped! Help me!” I heard myself saying, “Gentlemen! It seems to me that it would be more courageous to deal with this man face to face. Throwing dirt clods from this distance doesn’t take much courage!”

They thought that was a fine idea and prepared to make a run at the bat-wielding man. Quickly I said, “Let me see if I can get him to come over to our turf. This may take awhile. Let’s say we meet in the worship room in one hour. I’ll try to get him to meet with us.” Fully agreeing with the plan, the angry crowd dispersed.

Talking to the dirt-clod target, I quickly got a picture of what had happened. In those days our campus security department was also the transportation department. The “chief” had an old station wagon that he used for airport trips; but he had no patrol car, nor any authority to patrol the campus roads. For weeks, the “bat” man had requested help. Fairly often, male residents would drive recklessly around the corner and sometimes a tire or two crossed the besieged lawn. Finally, after many complaints, the campus security chief suggested that maybe a “citizen’s arrest” was in order.

On the particular Sunday in question, a well-known student, driving somewhat recklessly, had cut across the lawn. Immediately, the man pursued, and amazingly, convinced the student to follow him to the police station. The police issued a ticket with a substantial fine included.

By the time the student got back to the residence hall, he was no longer felt so cooperative. He told his story, which quickly circulated, the crowd gathered, and the dirt clods were thrown. That's where I entered the picture.

The "bat" man accompanied me to my office. There, I called for the student who had received the ticket. This time, real dialogue took place. Handshakes sealed an agreement that the charge for reckless driving would be dropped in exchange for support in attempting to find a solution that would work for everyone.

Together we headed to the worship room that was now packed with residents ripe for action. Once again I prayed for the right words. "Gentlemen, I'm here to solve this problem. If you are here for any other reason, if you are not open to seeking a solution, I want you to leave." No one left!

"I have some ground rules that I must insist upon. First, only one person at a time may speak. Second, if you have something to say to this man, I want you to stand, identify yourself by name, and then speak your mind. If these ground rules are acceptable to you, then we will proceed. What do you want to do?"

There was a long silence, broken finally by one influential upper classman. He simply said, "Let's go with it!"

I still can hardly believe what transpired in that room packed so tightly with emotionally charged young men. In less than 45 minutes, a petition was circulated and signed by those men. They requested that the Andrews University administration find funding for a fully operational campus security department that would be separate from the transportation department. They also requested that the campus security be empowered to respond to students who drove recklessly on campus.

What turned the tide? My answered prayer and the power of the Holy Spirit were certainly large parts of the answer, but I also believe that the basic decency of those men was at work. When they realized that ten children lived and played along that stretch of campus road, and that all of their parents feared for their safety, they had to respond. It was a proud moment for the residence-hall men of Andrews University.

Blue Mountain Academy

During the 1960s and into the 70s, hundreds (perhaps thousands) of letters of affirmation and validation were sent to students and to some faculty in many of our colleges and academies in North America. The letters came from M. Zolnerzak. I was at Walla Walla College when I received my first letter.

Who was this man? How did he know about me? And what motivated him? These and other questions were shared by those who received the letters. The return address was incomplete, so it was impossible to write back to this mystery man. In those days, quite unlike today, the thought of calling him didn't cross our minds.

Each cryptic letter was similar. In a handwritten scrawl, usually confined to one page, the letters typically began: "It is with pleasure that I recently noted" Then M. Zolnerzak would describe an accomplishment or event that the person getting the letter had been part of. I know now that Zolnerzak subscribed to school newspapers. If someone's name appeared in the paper, he or she was likely to receive a letter. Each one ended about the same: "Congratulations. May God continue to bless you." Then it was simply signed, "M. Zolnerzak, Merced, California."

For a time at Walla Walla College the fad of speaking "Zolnerzakian" swept the campus. I remember an incident when I was going through the cafeteria line. Someone came up behind me and in his best "Zolnerzakian" said, "It is with pleasure that I note that today you chose the lentil roast rather than the steaks deluxe. Congratulations. May God continue to bless you." Fortunately, this fad was short-lived!

After I graduated from Walla Walla College in 1964, we moved on to Laurelwood Academy. Zolnerzakian mail came there, too. Three years later, we moved to Columbia Academy. Zolnerzak sent mail there as well. In 1970, we moved to Blue Mountain Academy in Pennsylvania. Zolnerzakian mail apparently did not come that far east.

In the summer of 1973, I was leafing through a copy of the newsletter of the "Voice of Prophecy" radio ministry. There, almost leaping from the page, was a picture of M. Zolnerzak. With mounting excitement, I read that he was the very first graduate (1942) of the Voice of Prophecy Bible Correspondence School. But the real surprise came as I read

that M. Zolnerzak had been baptized on February 2, 1973. His letter-writing ministry started when he was not a member of the Seventh-day Adventist Church.

What questions flooded my mind! And the mystery of this man's ministry of affirmation only deepened. Somehow, I had the impression that Zolnerzak had died, and that his baptism was the result of a "death-bed" conversion. Would my questions ever be answered?

In August 1976, I was engaged in an informal discussion with a number of Blue Mountain Academy students. We were in the lobby of the residence hall, as I recall, and were talking about the unusual surnames found in that area. Rather innocently, I asked them if they had heard of M. Zolnerzak? They hadn't, so I related the story.

Sometime later, Rob came by my office with a proposal. He wanted to start a "Zolnerzakian Society," and he had a plan in mind. In the name of the Lord and in the spirit of M. Zolnerzak, a man who had cared so much about students, Rob wanted to covertly place gift packages in every student room during the school year. His plan called for relatively simple items (i.e., a couple of candy bars, toothpaste, a razor, some gum, pens, pencils, and a few other assorted odds and ends). The plan also called for the use of a master key, and that was no little matter! Rob was a sophomore and seemed pretty responsible, but after all, he was a new student. Could I dare trust him with a master key? I decided I could, and the "Zolnerzakian Society" became a part of the legend and lore of Blue Mountain Academy.

Late at night, Rob, sometimes assisted by two friends, zeroed in on the predetermined target rooms, quietly opened the doors and placed a bag over each inside door knob. In each

of the bags, along with the aforementioned “goodies,” was a card with handwritten Bible passages chosen by the boys, and signed the “Zolnerzakian Society.” The packages also included homemade cookies, all the way from New Hampshire, supplied by Rob’s mother.

What an impact this simple expression made on campus! Who are the “Zolnerzakians?” How did they get into the rooms? They were often the topic of discussion at breakfast in the cafeteria. One senior student confronted me one day with his conclusion, “All right, Dean,” he said. “You can be honest with me! These Zolnerzakians are really angels—right?”

A myth developed that reminded me of the legend of Santa Claus. Many of the residents began believing that the Zolnerzakian’s chose them because they were being good. I did nothing to discourage the myth!

In actual fact, that school year was very discipline-free, and a spirit of generosity and good will seemed to pervade the residence hall. The 1975-76 school year had been very difficult, but not so with 1976-77. I believe the Holy Spirit, combined with the generous spirit of M. Zolnerzak, as portrayed by those students, had literally transformed the environment of that residence hall.

Recently, I talked with Rob. He is now married and has two daughters. He assured me that the “Zolnerzakian Society,” and the experiences that he had from it, remain among the highlights of his adolescent years. We laughed as he shared how often he was nearly caught and how much fun it all had been. In my imagination, I can see him gathering his family around him after our conversation. Perhaps he said, “It is with pleasure that I share with you

the story of a man that transformed my life and gave me such fun during my academy sophomore year.”

And what about M. Zolnerzak? He is still living in Atwater, California. Now sightless and bed-ridden from diabetes, he no longer sends letters to students. This story was recently shared with Mack Zolnerzak, a humble man who loved to write affirming letters.

Will Mack ever know what a difference he made in the lives of those he touched by mail? Probably not, this side of heaven! But Rob and I were among those personally affected by his ministry. Recently, I have been told by Doug, Nelson, Eldyne, and Bryan (four men from four different schools in North America during the 60s and 70s) of the positive impact that Mack Zolnerzak made on their lives. All of these men are now employed by the church. And now Mack Zolnerzak knows about them too. I suspect that this story is far from over.

Columbia Adventist Academy

At Columbia I was also responsible for supervising the student night watchmen. Allen was one of those students. He had earned my trust and respect by his faithful work. One night, some time after 1:00 a.m., our apartment doorbell rang. My wife shook me awake and I stumbled to the door. It was Allen.

“Dean, I wanted to let you know that as I was doing my night watch rounds over by the girls’ dorm just a short time ago, a man who was walking along the road apparently saw me.

He may have gotten the wrong impression, so just in case he calls, I wanted you to know that I was the one he saw.”

“Thank you, Allen,” I mumbled. “Is there anything else that I need to know about this incident?”

Assured by Allen that all was in order, I went back to bed. Before sleep overcame me the doorbell rang again. It was Allen! “Dean, I’ve been thinking about what I told you a few minutes ago. Maybe I forgot to mention that I was talking through the window to my girl friend. I’m just concerned that this man on the road might have gotten the wrong idea.”

Again I thanked Allen and asked him if there was anything else that he needed to tell me. His quick assurance seemed genuine, but this time I laid down on the couch in our living room. The doorbell soon rang again.

“Dean, I forgot to tell you that the screen was off my girl friend’s window. And Dean—we kissed a few times.”

“Thank you Allen. Is there anything else that you need to tell me?”

After another sincere declaration of his relative innocence, I said, “Why don’t we talk about this in the morning.” Once again I went back to the couch. It wasn’t long until the doorbell rang again.

Poor Allen! His conscience had become a literal battleground between the Holy Spirit and his carnal nature. I have seen this battle many times before and since, but I will always remember the particular poignance of Allen’s struggle. He was a responsible young man, and he wanted to do what was right.

He finally was able to tell me that he had crawled through the window and into his girlfriend's bed. Even though he knew both of them would have to face the consequences, the realization that a battle for what was right had been won was very important to him.

This incident took place many years ago. Allen's life has not been free of temptations. He has had to revisit the lessons of that night in Davenport Hall on several occasions, but because it was a victory won, he has been able to use that incident as a reference point for his life. What a privilege it was for me to be a part of it.

Andrews University

Greg was a student with energy to spare and an engaging personality. His reputation preceded him when he came to Andrews. In academy he had become a legend for pranks and mischief. Because his father was a pastor, Greg seemed intent on proving that he wasn't pious.

His major at Andrews University was nursing and that kept him academically challenged enough so time for mischief was limited. Frankly, my associates and I enjoyed him, but we were also very concerned that he seemed to be drifting spiritually.

Then an ugly incident happened on the ballfield just a few days before he graduated. A graduate student, reacting to some spectator heckling, threw a softball into the crowd, hitting a female student. Greg was furious! I still remember his angry words as he confronted the graduate student. "It's people like you that make me question Christianity. It's people like

you that make me consider leaving this church. It's people like you that make my father's ministry so difficult."

That night, I went to see Greg. He was friendly, but was unwilling to talk about the softball incident. A few days later he graduated. I heard later that he had announced after graduating that he was an "atheist."

Finding a job at a nearby hospital kept Greg close enough so we heard about him occasionally, but to my knowledge he did not return to campus.

Some time passed, and Greg was assigned a female patient who was also an atheist. What fun they had together—laughing about the foolishness of Christians who actually believed in those bible myths.

The woman was terminally ill and had come to the hospital to die. One day, in considerable pain from her cancer, she looked up at Greg and asked, "Do you believe in life after death?"

Greg was shocked! "What kind of question is that? You're an atheist! I'm an atheist! We don't believe in that nonsense. Of course there is no such thing as life after death!"

In a barely audible voice the woman asked, "Tell me what your father would say." Greg assured her again that it was all a myth, but he obediently shared a Bible study about the state of the dead, resurrection, and heaven.

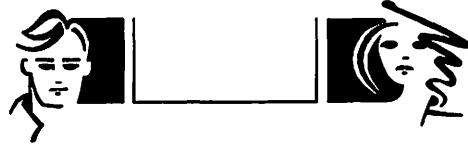
Some days later, the desperately ill woman asked Greg if he would pray for her. Again he responded vehemently. "We are atheists! We don't believe in that foolishness!"

Quietly, the woman requested that Greg pray the prayer that his father would pray. Greg did as she asked. A look of peace came to the woman's face and she died.

Before he even reported her passing, Greg stood beside the bed and said, “I give up Lord. I’ve run as fast and as far as I could to get away from you, but I’m tired. I can’t run anymore. Just tell me what you want of me.”

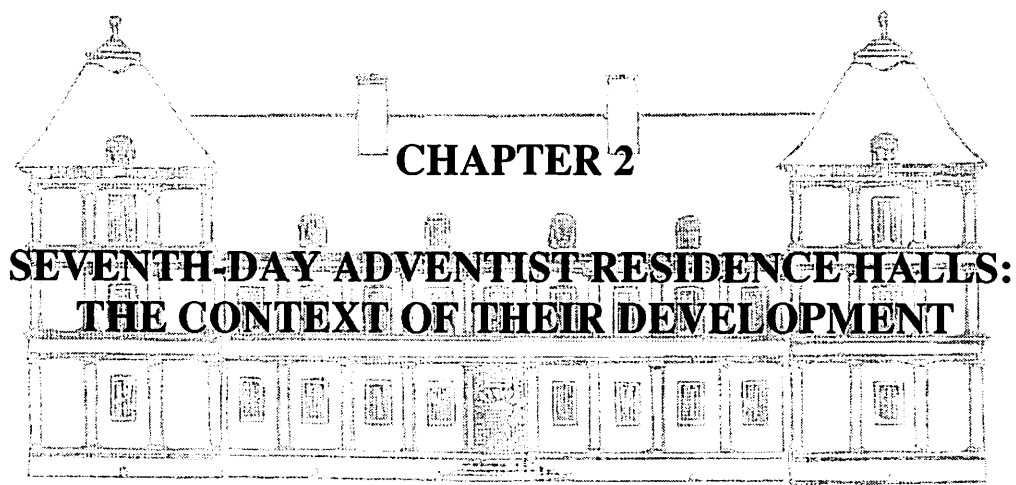
That fall, Greg returned to Andrews University to enter the Seminary. In time he graduated and is now serving as a pastor in the Seventh-day Adventist church.

The stories of faith, acts of kindness, answered prayers, and lives being changed through the power of the Holy Spirit are legendary among us who have invested years of service in the residence hall ministry. Such stories need to be told and retold. This tiny slice of residence life and lore is shared primarily to motivate you to tell your stories. Stories that are not shared run the risk of being forgotten in the passage of time. What a loss that would be!



QUESTIONS FOR DISCUSSION

1. Explain why you are taking this class and/or reading this book. Discuss motives and goals.
2. Describe the residence hall where you lived as a student. Do you remember your room numbers? Describe your rooms. Describe the residence halls where you have served as a dean.
3. What were the central themes you discovered among the stories read in this chapter?
4. Identify and describe the residence hall deans you have known. Relate a warm, humorous, memorable, unpleasant, or poignant story about one of your deans.
5. Share your own "If These Walls Could Talk" story. If you believe it could encourage and inspire others, write it out and send it to the author along with your permission for him to use it!



When the first Seventh-day Adventist college was established at Battle Creek, Michigan, in 1874, its organizational structure did not include the idea of residence halls for students. The first catalogue listing the rules and regulations seemed to indicate that the administration did not believe in school-managed living arrangements. All who desired could find lodging in the homes of church members or faculty living near by, or they could find housing for themselves (*Battle Creek College, 1874-75, p. 23*).

By today's standard, that seemingly almost cavalier attitude is puzzling. How could it have been seen as credible then? To understand how those early administrators at Battle Creek College arrived at their conclusions we need to trace, in a general way, the history of student housing in America, recognizing that Seventh-day Adventist schools in other parts of the world have been influenced by the North American model.

Historical Development of American Residence Halls

The first colleges in America were built during the "colonial era," and most were established by church denominations. The typical housing plan was a modification of one being used successfully at Oxford and Cambridge in England. In these institutions, where a student lived was seen as vital to the overall educational experience. Those responsible for

the management of student housing were called “tutorers.” They were viewed as part of the faculty and were usually college graduates (Powell et al., 1969, p. 4).

Those early colonial schools emphasized religious and moral training; but and they were not as student-centered as those in the British system. Board and room was provided, “tutorers” were hired, and intentional emphasis was placed on proper behavior. Stringent rules, covering all aspects of the daily lives of students, were rigidly enforced.

One should also note that many of the students of that period were very young. Entering college at the age of thirteen or fourteen was not uncommon. When we consider the combination of age and maturity factors with a passionate concern by the faculty for the moral well-being and religious training of the students, we find a reasonable justification among educational leaders for strict enforcement of rigid rules. Resulting student reactions apparently were extreme and campus environments often were chaotic. Wild stories of student misconduct, disciplinary problems, food fights, and vandalism punctuate early accounts. At least two college presidents are said to have been killed by students, and “tutorers” and teachers were often assaulted with sticks and stones. Evidence at one college indicates that certain members of the teaching faculty were “horsewhipped” by students. Also recorded is the account of a duel that resulted in a student’s death. The fracas began in the dining hall, when two students desired the same piece of fish (trout, or so it was reported) (1969, pp. 4,5).

The occurrence of food fights was so common that “tutorers” were often placed on “raised platforms” in the cafeteria. This gave them an elevated view and a better chance of catching the students responsible for starting the food fights. Vandalism was very common.

Replacing destroyed “privies,” broken windows, and damaged doors was described as an endless task (Powell et al., p. 5).

In the name of religious and moral training, schools also desired to keep the students on campus. It was no accident that most of those early colleges were built in isolated areas. This made it difficult for students to consider other housing options and was intended to regulate behavior. Getting permission to leave was difficult and students apparently went to great and creative extremes to “beat the system” (Blimling & Miltenberger, 1984, p. 13).

The nineteenth century saw a noticeable swing in the student-housing philosophy. As secular control of colleges began replacing religious control, concern for student behavior became more relaxed. This shift in philosophy, appeared to be a pragmatic reaction to two trends: The enrollment of colleges grew to the point that stringent and moralistic control of behavior seemed impractical, and financial limitations meant the building of new residence halls was not feasible.

By the 1850s, new colleges in the United States were not providing on-campus housing for students. Finding their own boarding houses or apartments became the responsibility of the students. In addition, a trendy German philosophy of education had a growing number of supporters. The ideal, according to this philosophy, was to assume no responsibility for the student beyond the classroom. It was during this time that Henry Tappan, president of the University of Michigan, converted a residence hall on his campus to classrooms (Perry, 1933, pp. 231-232).

Another important name in the discussion regarding the relevancy of residence halls was the widely known and respected Francis Wayland. He was highly critical of residence life and its role in American higher education, declaring that forcing students to live together

with no regard to age was “unnatural” and led to learning bad habits (Powell et al., 1969, pp. 6,7). His views influenced the thinking of many educational leaders, perhaps even those Seventh-day Adventist pioneers at Battle Creek.

The first woman’s college in the United States, Vassar, was established in 1861. Education specifically for women reintroduced the belief that students needed to be protected. Rigidly enforced rules again were the reality, but this time only for the ladies. Male students continued to be free from regulation once they left the classroom. Educational leadership believed that women needed to be shielded from outside evils and taught how to be ladies—and, eventually, good wives and mothers. Preceptresses, or deans of women as they later came to be called, were placed in charge of on-campus housing for women. Rooms were carefully inspected for cleanliness, manners and morals were taught, all male visitors were carefully screened, and behavior was supervised (1969, p.7). The prevailing opinion was that residence halls were maybe needed for women, but not so much for men.

Battle Creek College

Into this gender-disparate milieu came the establishment of Battle Creek College in 1874, the first Seventh-day Adventist contribution to higher education. Moral education at Battle Creek was a priority from the beginning. Consider these quotations from the first annual college catalogue:

The founders of Battle Creek College have deemed it necessary for the better protection of our sons and daughters, to establish this school in which moral and religious influences are made of first importance. This is here done by shielding them from the base influences that undermine the characters in many of our institutions of learning without urging upon any personal special religious views.

In our times, when serious and solid studies are becoming distasteful, when all kinds of inducements to waste and worse than idle away their time are forced upon our youth,

and when morals are so lax, it is necessary that the character and general deportment of the student should be assiduously watched . . . The most untiring efforts will be put forth to cultivate in our students the principles of a truly virtuous character. (*Battle Creek College*, 1874-75, p. 6)

In spite of these values, those early trustees avoided building residence halls into the 1880's. The catalogue continued to state, "Dormitories are considered unsafe for the healthful growth of students and are, for that reason not provided. But many houses of the citizens are open at a moderate cost to such as desire board and lodging" (*Battle Creek College*, 1880-81, p. 13). As stated above, this was very much in the mainstream of educational thought for training men, but it failed to provide for what was believed to be the needs of women. Perhaps more importantly, it did not complement the stated philosophy of the college nor create the sense of community that was desired.

By the second year, a club "system of boarding, with residents equally sharing meal preparation and expenses, was promoted . . ." (*Battle Creek College*, 1875-76, p. 20) By 1876, the trustees assumed the responsibility of finding suitable homes in the community. Students were expected to submit to the regulations, but enforcement was difficult because of the scattered housing arrangements (*Battle Creek College*, 1876-77, p. 21).

During this time, the co-founder of the Seventh-day Adventist church, Ellen White, was urging that students should be taught practical skills. She also instructed the college to be concerned about student's dress, work habits, lifestyle choices, and manners (*Battle Creek College*, 1887-88, pp.9,10). The prevailing system of housing continued to make this difficult.

The process of change accelerated in 1884. South Hall was built to provide housing for women (it was also the site of the dining hall); but the men continued to live in cottages, boarding houses, faculty homes, and apartments (*Battle Creek College*, 1885-86, p.14).

In 1887, thirteen years after Battle Creek College opened, both men and women were finally housed in residence halls, and the transition to being a residential institution was completed. Construction on West Hall, the residence hall for female students, began that summer and the building was occupied in September, even though construction was still in progress. The men moved into the recently vacated South Hall (*Battle Creek College*, 1887-88, p. 6).

In preparation for this change, President William Warren Prescott, his wife Daisy, along with the matron (i.e., food service director), Effie Rankin, visited a number of eastern female educational institutions. In Massachusetts, they toured Wellesley College, Mt. Holyoke Female Seminary, and D. L. Moody's school. Then traveling to Virginia, they visited the Hampton Institute.

Upon returning to Battle Creek, this committee compared notes and observations. From their notes they worked out a plan adapted to Battle Creek's needs and conditions, and flavored with the Seventh-day Adventist philosophy. Their recommendations became known as the "Battle Creek Plan," and much of what Adventists are still doing in residence life reflects that plan (Murray, 1970, p. 2).

Also in 1886, the Prescotts became the first preceptors (deans); they lived in West Hall with the female students and a few other faculty. As noted above, the men were now housed

in South Hall where the dining hall remained. All students were expected to live in one of these halls unless they were residents of Battle Creek and lived with family (*Battle Creek College*, 1886-1887, p.6). The fact that the president and his wife were preceptors perhaps says something about the importance attached to Battle Creek becoming a residential college.

The Rapid Development of the S.D.A. Educational System

In 1882, Healdsburg Academy in northern California and South Lancaster Academy in Massachusetts were opened. These were the forerunners of Pacific Union College and Atlantic Union College. The following list, though not exhaustive, names many other boarding schools that were established by 1930. Current institutional are given.

- 1890 – Danish Junior College (Vejlefjordskolen)
- 1891 – Union College
- 1892 – Southern Adventist University, Walla Walla College
- 1893 – Helderberg College, Mount Vernon Academy
- 1894 – Solusi Adventist Secondary School, Solusi University, Southwestern Adventist University
- 1896 – Oakwood College
- 1897 – Avondale College
- 1898 – Great Lakes Adventist Academy, Swedish Junior College (Ekebyholmsskolan), River Plate University (Universidad Adventista del Plata)
- 1899 – Friedensau Theological School (Theologische Hochschule Friedensau), Wisconsin Academy
- 1901 – Newbold College
- 1902 – Indiana Academy, Laurelwood Academy, Lower Gweru Adventist Secondary School, Malamulo Secondary School, Mount Ellis Academy
- 1903 – Hong Kong College, Kingsway College, Sam Yuk Middle School
- 1904 – Columbia Union College, Fulton College, Madison Academy, Maplewood Academy
- 1906 – Chile Adventist Educational Center (Centro Educacional Adventista de Chile), Hahnkook Academy (Hahnkook Sahmyook Joongkodeung Hakkyo)
- 1907 – Campion Academy, Canadian University College, Carmel Adventist College, Columbia Adventist Academy

- 1908 – Lodi Academy, Longburn Adventist College, Matandani Training School, Shenandoah Valley Academy
- 1909 – Broadview Academy, Loma Linda University, Hanke Adventist Secondary School
- 1910 – Nyazura Adventist Secondary School
- 1912 – James White Memorial Secondary School
- 1914 – Mount Pisgah Academy, Jefferson Adventist Academy
- 1915 – Brazil College-Sao Paulo Campus (Instituto Adventista de Ensino-Campus Sao Paulo), Hawaiian Mission Academy, Seventh-day Adventist College-Bangalore, Spicer Memorial College
- 1917 – Adventist University of the Philippines
- 1918 – Gem State Adventist Academy, Stanborough School, Finland Junior College (Toivonlinnan Yhteiskoulu)
- 1919 – Auburn Adventist Academy, Enterprise Academy, Northern Caribbean University, Platte Valley Academy, Seventh-day Adventist Higher Secondary School, Union Adventist Educational Complex
- 1920 – Thunderbird Academy, Pakistan Adventist Seminary, Panama Adventist Institute (Instituto Adventista Panameno)
- 1921 – Flaiz Memorial Higher Secondary School of Seventh-day Adventists, Haitian Adventist College (Universite Adventiste d’Haiti), Kellogg-Mookerjee Memorial Seminary, Saleve Adventist University (Centre Universitaire et Pedagogique du Saleve), Union Springs Academy
- 1922 – La Sierra University, Norwegian Junior College (Tyrifjord Videregaende Skole), Titicaca Adventist Academy (Colegio Adventista de Titicaca)
- 1923 – Batuna Adventist Vocational School, North Argentine Academy (Instituto Adventista Juan Bautista Alberdi), Northern Luzon Adventist College Academy, Bongo Adventist Seminary (Seminario Adventista de Bongo), Northern Luzon Adventist College
- 1924 – Lakpahana Adventist College and Seminary (Light of Sri Lanka), Marienhoehe Seminary (Schulzentrum Seminar Marienhoehe Gymnasiun and Kolleg/Realschule/Deutschkurs fuer Auslaender)
- 1926 – Far Eastern Academy, Forest Lake Academy, Garden State Academy, Japan Missionary College (Saniku Gakuin College), Seventh-day Adventist Higher Secondary School
- 1927 – Cancele Secondary School, Caribbean Union College, Central American Adventist University (Universidad Adventista de Centro America), Seventh-day Adventist High School, Sunny Hill School (Kolej Sunny Hill)
- 1928 – Bethel College, Cruzeiro Do Sul Adventist Academy (Instituto Adventista Cruzeiro do Sul), Kamagambo High School and Teachers’ College
- 1929 – Indonesian Adventist University (Universitas Advent Indonesia)
- 1930 – East Visayan Academy, Good Hope High School (Seventh-day Adventist Church Yearbook, 1999, pp. 385-501).

The “Battle Creek Plan”

The “Battle Creek Plan” came to be the general model on which each boarding school was based, i.e., separate residence halls for each gender, with a common cafeteria for both, and a structure of expectations for student behavior beyond the classroom. It is worth noting that Prescott disapproved of the cafeteria plan that was introduced at Battle Creek. The dining hall, within the school home, was a better plan in his opinion. In keeping with the housing part of the “plan,” preceptors and preceptresses were responsible for supervision, leadership, and ministry. These men and women lived in the residence hall and much like the “tutors” of former times, they often taught several classes and were responsible for a part of the work program. In many schools, they eventually came to be called residence-hall deans (Murray, 1970, p. 2).

In Loco Parentis

From the seventeenth century, residence halls in North America had provided custodial (or guardian) care. In the mid-nineteenth century, starting with women’s colleges, there evolved a caretaker role termed “*in loco parentis*” (in lieu of parents). As stated earlier, it was believed that women needed to be protected. Thus came the strict enforcement of rules, curfews, and chaperonage. Making and enforcing parental-like rules was seen as the responsibility of the school. In 1913, this philosophy was upheld in court (*Gott vs. Berea College*) (Blimling & Miltenberger, 1984, p.119). “*In loco parentis*,” seen through the lens of Christian educational philosophy, was adopted by Adventist academy and college

institutions. On the college level, rules for men were less rigid, but both genders faced high expectations in the name of moral education.

“Student Personnel Point of View”

In the 1930s and 1940s the “student personnel” point of view began to emerge. Very student centered, the following ideals were central to this philosophy:

1. Each student was seen as a whole person.
2. Each student was unique and was to be treated as such.
3. Everything in the student’s environment was seen as potentially educational and useful for his/her full development.
4. The student was responsible for his/her own personal development (1984, pp. 21,22).

Acceptance of this philosophy on most American Seventh-day Adventist. campuses followed in the 1950s and 1960s. *In loco parentis* was not abandoned, but the “student personnel” philosophy seemed to be reasonably compatible with the concepts of Christian education espoused by Seventh-day Adventists.

After World War II

Those men and women who entered school in 1945, hardened by the extremes of the “Great Depression” and World War II, were unlike college students prior to the war. They tended to be more career oriented, more mature, and more often from working-class homes. On Seventh-day Adventist campuses they filled available housing and had need for more. Federal monies were now available to benefit veterans, adding to the campus population.

The many children born near the end of World War II, and the years following, created a need for even more construction on campuses. Many residence halls were built during this time to house the “Baby Boomer” influx. These residence halls, however, were usually high-

rises and sprawling complexes (Blimling & Miltenberger, 1984, pp. 18,19). The provision for small, intimate living space, even on Adventist campuses, was often lost.

The Student Development Approach

The decades of the 60s and 70s saw the growing acceptance of the “student development” approach in American colleges and universities. This philosophy is characterized by a belief that students mature in stages and certain tasks are to be mastered at each stage of maturation (1984, p.22). A goal of student development was to “maximize the integration of students’ cognitive development with the development of the whole personality” (Schroeder & Mable, 1994, p.10). A primary role for residence hall directors on secular campuses became that of an educator. In Adventist colleges and universities, “student development” was slower to catch on. Perhaps it was because of an entrenched *in loco parentis* attitude, perhaps it was because someone needed to frame the concept in a Christian context, or perhaps it was because many deans already were overburdened with their administrator’s expectations for managing student behavior. Whatever the reason, efforts in Adventist schools began to be made on a variety of fronts in the 1980s and 1990s. Deans began doing educational programming, creating residence halls as modified “living-learning centers,” and training their student staff to assume an educational role in addition to role modeling and spiritual leadership. Chapter 13 has a further explanation of “student development” theory.

The Wellness Movement

During the 1970s and 1980s, as the “student development” philosophy gained support, “wellness” became a popular trend on college and university campuses in North America.

Developing the whole person was also important to Adventists, and residence-hall deans began experimenting with programming in this area. A treasured quotation, took on greater meaning for Seventh-day Adventist residence-hall educators.

True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come. (White, 1952, p.13)

Student Learning

While slow to develop in Seventh-day Adventist schools, the trend of the 1990s and perhaps into the new millennium is “student learning.” “Student development” and “wellness” are avenues to “student learning,” but they are no longer an end in themselves. “Student learning” calls for intentional cooperation and collaboration between the residence-hall deans and the teaching faculty. No longer running on separate but parallel tracks, “student learning” calls for deans to provide “well-planned, integrated, and coherent educational experiences” (Schroeder & Mable, 1994, p.5).

The term “Involving Colleges” is applied to those schools in higher education that enhance “student learning” because of certain factors or conditions that are present on campus. Those factors common to a school that provides unusually creative and successful learning opportunities outside of the classroom are:

5. A mission and philosophy that is clearly understood by all, and is reflected in how the residence halls organize their various programs.
6. A campus culture that uses rituals and traditions to promote involvement, ownership, and a sense of belonging among students, teachers, administration, and support staff.

7. A well-maintained campus environment with student friendly spaces, and many opportunities for students to get involved.
8. Policies and practices that reflect the school's mission, philosophy, and values; and that help students feel welcomed, trusted, and clear about expectations and boundaries.
9. Support, encouragement, and commitment to students and to the mission and purposes of the school by administrators, faculty, support staff and alumni.
10. Student groups who promote responsible behavior, perpetuate campus traditions, learn from their peers and their teachers, are challenged by the academic environment, understand how the school works, and see equal importance in experiences in and out of the classroom. (Kuh, et. al., 1991, pp. 256-261).

Adventist Education Expands

The twentieth century has also seen the expansive development of Seventh-day Adventist academies and colleges, first in North America and more recently in other parts of the world. According to the 1999 records, 1,016 secondary, college, and university schools are operated by the church (*Yearbook of the Seventh-day Adventist Church*, 1999, p. 4). In spite of that early decision at Battle Creek College, many of our schools are now considered residential campuses. In those residence halls, caring men and women, usually bearing the title of preceptor or dean, minister on behalf of adolescents and young adults.

Professional Development

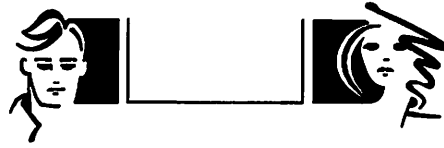
The development of the profession has been more labored. Fifty-five years after the opening of Battle Creek College, the General Conference Department of Education authorized the first book intended for the pre-service and in-service training of residence-hall deans. The title of the book was *School Home Manual*. Alma Graf, the author, served as preceptress from 1909-1932 at Emmanuel Missionary College, Washington Missionary College, and Pacific Union College (Graf, 1929).

The Dean's Window, a journal/newsletter published by the General Conference Department of Education, began in 1942. In 1975 and 1980, Mercedes Dyer and Nelson Evans selected the best of past articles from *The Dean's Window* and published them as *Readings for Residence-Hall Deans*. In 1978, the Adventist Student Personnel Association (ASPA) was organized for student-services professionals, with the single largest number being residence-hall deans. In 1986, *The Dean's Window* became *The Window* and began serving as the official publication of ASPA, although still published by the General Conference. By 1996, ASPA assumed full responsibility for *The Window*. Currently, ASPA has been welcomed in the Inter-American, Euro-African, Trans-European, and South Pacific Divisions of the Seventh-day Adventist church. Discussions with leaders in the Asian world of Adventism have also taken place (Murray, 1998).

A Sub-culture is Born

Many Adventist educational institutions are now considered residential campuses. This has resulted in a unique sub-culture in Adventism. Going “away” to academy or college, having a roommate, making deeply cherished peer friendships, learning independence, assuming responsibilities (including successfully holding a job), and having a responsible parent-like figure called a dean in your life—these all have been important factors in that subculture. Adventist residential schools create a shared intimacy, a sense of community, and a large group of former students who in their adult lives can easily track their developmental roots to the experience of living in a residence hall. Would the rapid development of the Seventh-day Adventist church in the last 137 years have been different without our boarding-school concept? I think so!

In North America today, many Seventh-day Adventist boarding schools are facing declining and unstable enrollments, especially at the academy level. As we look to the future of Adventist schools, we need to carefully consider the continuing viability of this model. Discussion on this topic must be done in the light of our understanding of the developmental needs of students, the mission of our church, our philosophy of education, the perceived and actual needs for a separate school system, the enormous expense of this school system, the sacrifices that are asked of parents, and the constituent support that is available. This is an important task that we must seriously address!



QUESTIONS FOR DISCUSSION

1. What central themes did you note in this chapter? Discuss them.
2. Discuss life in a residence hall in 1800; in an American female residence hall in 1875; in a SDA residence hall in the 1940s and 1950s. How is a SDA residence-hall program similar and different today?
3. If you had the authority and responsibility, how would you design a plan to finance Christian education in residential schools that would make them more affordable to students?
4. In addition to the “residential model,” describe other realistic alternatives for Seventh-day Adventist education? Build a case for the “residential model” in light of today’s perceived needs for Adventist families.
5. Discuss the pros and cons of the residential school vs. the “day” or commuter school from a student perspective; from a parental perspective; from a church perspective.
6. What is “*in loco parentis*” and how does it apply to Adventist schools today?
7. In your opinion, why were so many SDA schools built between 1874 and 1930?
8. Discuss “The Student Development/Wellness Movement;” The “Student Learning Movement.” What principles discovered in these two trends can be applied to a SDA boarding school?



CHAPTER 3

CHRISTIAN EDUCATION: A FOUNDATION ON WHICH TO BUILD

Difficult Questions

Are the philosophical assumptions of Christian education, as articulated by Ellen White, a solid foundation on which to build a residence-hall program? Does she consider all the assumptions? Have other major contributions been made over the years? What is this thing called Seventh-day Adventist Christian education and what is its real value anyway? Too many people these days are questioning the cost. Is Christian education worth the economic sacrifice for parents and the church as a whole? What about the emotional sacrifice and risk of sending a child “away” to a boarding school during those perilous adolescent years? Do we as a church still really believe that a separate school system is needed and should be supported?

Chapter 2 mentioned that while Adventist schools are growing in some parts of the world, the leadership in North America is too often facing declining enrollments and school closings. In the last fifty years, well-established academies like Pioneer Valley, Laurelwood, Oak Park, Plainview, San Pasqual, Adelphian, and Grand Ledge have closed their doors. Others, like Lodi, Sandia View, Newbury Park, and Columbia have closed their residence halls and are now commuter schools.

With the future of residence-life professionals within the Seventh-day Adventist church very tied to comfortably filled residence halls on academy and college campuses, it is appropriate to ask the difficult questions. What is the future of Seventh-day Adventist schools in North America? And what about Adventist schools in the rest of the Adventist world? Can lessons be learned from the problems in North America? What is the future job market for those who desire to be deans? Are lowered enrollments and campus closings a reflection of a basic flaw in our traditional philosophical view of Christian education? Has Adventist residential education, on the secondary and college levels, been tried and found wanting in North America? Will Adventist schools in the rest of the world experience similar results? Would our residential schools be full if our product were substantially and noticeably better? If our graduates were better educated, had more depth of character, and were more involved in service to humanity—would we then have more support from parents, pastors, and other thought leaders? Do our students really understand the philosophy of Christian education? Do they feel a sense of ownership with the mission of Adventist education? Do they know what the mission is?

Building Support

Those of us in the profession have found it all too easy to cast the blame on parents and pastors for their perceived lack of commitment to Christian education. If only we could get more support from the churches and the homes of our constituency! Support goes a long way, but we also must admit to our share of the responsibility for diminished support. When we have been too controlling, too authoritarian in our rules and their enforcement, we have too often produced graduates who become embittered alumni. When we have been too

indulgent and permissive, the result has often been frustrated indifference. The balance between challenge (structure) and support (nurture) seems to be crucial. As residence-hall programs are shaped, they must have that balance.

How well I remember being interviewed for a certain deaning position. As I was being given a tour of the residence hall by the dean who was leaving, I asked him what aspect of his program he felt best about. His answer was instructive. He admitted that he was most pleased that approximately 90-95 percent of his residents were on their knees praying before they went to sleep each night. An alarm sounded in my mind. How did he know that? I found out later that it was an unwritten rule in that residence hall that if a student were not in bed or in a position of prayer when the “student monitor” checked the room, he was punished with physical exercise. I also asked the departing dean what his biggest problem was. His answer, bed wetting, perhaps gave an indication of the emotional pressure faced by those students. The stories told us the next three years we were on that campus confirmed our suspicions.

In short, in my mind, the best way to increase enrollment in academies is to provide a balanced understanding of the traditional Adventist philosophy of Christian education, and to maintain an on-going mutual dialogue among educators, parents, pastors, and other constituents about how to operationalize that philosophy in a proactive, caring, Christ-centered, and service-oriented program. About ten years ago, Upper Columbia Academy intentionally sought this balance and has more than doubled their enrollment (Brantley, Summer 1999, pp. 26-28). The success of the Upper Columbia Academy model needs to be carefully studied and replicated.

Schools of the Prophets

To develop the above beliefs, we start first with the “Schools of the Prophets.” These schools were inspired by God through the prophet Samuel. We know that they were built in rural locations and that the students received training for ministry as well as practical training in agriculture. In fact, raising their own food was an important part of the school program. We also know that the curriculum included learning how to seek God’s will, developing a devotional life, singing praises to God, learning how to pray, and learning how to develop a profound faith (White, 1913, pp. 593-594).

Tucked away in the Old Testament we find a familiar story about one of these schools that almost sounds like a reference is being made to student housing:

The company of the prophets said to Elisha, “Look, the place where we meet with you is too small for us. Let us go to the Jordan, where each of us can get a pole; and let us build a place there for us to live.” And he said, “Go.” Then one of them said, “Won’t you please come with your servants?” “I will,” Elisha replied. And he went with them. They went to the Jordan and began to cut down trees. (2 Kings 6:1-4)

Getting Students Involved

What a blessing it is to have students so invested in the school that they are willing to get involved, to make something positive happen. And note that they wanted Elisha to go with them. Students, school, and church leadership working together for a common Spirit-led cause can only bring about positive results. These sentiments were expressed often by Ellen White and are essential to the Adventist philosophy of Christian education. “It is their [the students’] privilege to help their teachers bear the burdens and meet the perplexities that Satan would make discouragingly heavy and trying.” (White, 1943, p. 224) “The youth need to be taught that life means earnest work, responsibility, care-taking. They need a training

that will make them practical — men and women who can cope with emergencies.” (White, 1952, p. 215) “Let them remember that the success of the school depends upon their consecration and sanctification, upon the holy influence they feel bound to exert.” (White, 1943, p. 265)

When I went to Blue Mountain Academy in 1970, the worship room needed some improvement. The nearly 200 metal folding chairs had to be moved to allow periodic cleaning. Besides, the room was long and narrow. The students seemed just too far away. Unattractive wainscoting paneled the walls. In short, the place where we came to worship God almost every day was cheerless and very institutional.

We attempted to raise money to improve the situation soon after I arrived, but our best efforts gained little ground. It was a daunting task. We put in some vending machines; we started a yearly “Old Fashioned Amateur Hour” talent program, and sold tickets to students, parents, and the local community; and we tried “walkathons” to raise monies.

Just when we seemed to be making some progress, Hurricane Agnes struck our campus. It was June 1972. The rain fell in torrents and the wind blew with a startling vengeance. The worship room, the lowest point of the building, was flooded with water that flowed (as opposed to seeped) through the walls. A crew of boys and I worked throughout the day, but we could not stop the flood.

Later, we surveyed the damage. The carpet was soaked, the chairs were rustier than ever, and the wainscoting was badly warped. To top it off, the repulsive odor of the room defied all efforts to air it out. The moldering process had begun, and we didn’t have enough money to do anything about it.

It didn't take long for things to get worse. One Friday afternoon a freshman janitor came racing into my office. "Dean," he panted, "You've got to come to the worship room. There is 'human dung' all over the floor!"

Actually, it was worse than what I imagined from his description. The entire sewage system for all three floors had emptied into the lowest level of the residence hall—the worship room. It was only two short hours until Friday sundown. Our maintenance man came to put the cap back on the plumbing problem as we cleaned up the worship room entry area. That done, we just locked the doors.

Days later, when the sewage was well dried, we tore out the carpeting, removed the warped wainscoting and re-locked the doors! Now our prayers became more specific and intense. Surely the Lord wanted us to have a place to honor Him.

The answer came from the Pennsylvania Conference office, the organizational headquarters for the Seventh-day Adventist Church in that state. They offered to pay us \$2,000 for setting up the tents for the camp meeting held each June on our campus. We had both the motivation and the manpower! My assistant, Bill Aumack, and I praised God for providing a way for us to meet our goals. By February 1976, we had completed the project. The gold plush carpeting covered the floor, re-conditioned church pews replaced the rusty folding chairs, and the platform and pulpit were placed on the side of the room. Now everyone was close to the pulpit, creating a level of intimacy that the old configuration lacked.

An artist painted a pastoral scene on the far wall, and the three other walls were paneled, new doors were hung, and a dropped ceiling was installed. It was beautiful! Our dedication service was a full expression of our grateful appreciation of God's blessings.

But this is not the end of the story. In 1996, I spoke in that "Quiet Place Chapel" (the name we chose for it in 1976) and noticed with sorrow that the carpet was showing twenty years of wear, the drapes that my wife had lovingly made were rotting from twenty years of combined sun and moisture, and a hole had been punched through the mural (apparently from the end of a broom handle).

I got permission from the academy to make contact with all of the men who had lived in Unruh Hall when I was the dean (1970-77). I asked them for financial help to refurbish the "Quiet Place Chapel." And the funds came in. Once again, led by God's Spirit, those men responded to a need. Students and former students still make investments in what they believe. The realization of this has been an important lesson for me.

Reflecting on that reality makes me think of Ron. He returned for the 20 year reunion of his graduating class. My wife and I attended a gathering of the class on Saturday night. Years before, Ron was seen as a joker—not to taken too seriously. But now with a note of determined seriousness, he addressed his class. He reminded them of all the people who had supported them and had believed in them during their adolescence. He pointed out that many of those people were passing off the scene. Then he uttered a clarion call to his class. "Ladies and gentlemen, it's time for us to begin supporting our churches and schools with our influence, our time, and our money." Not long after that he wrote out a check to his alma mater for \$500,000.

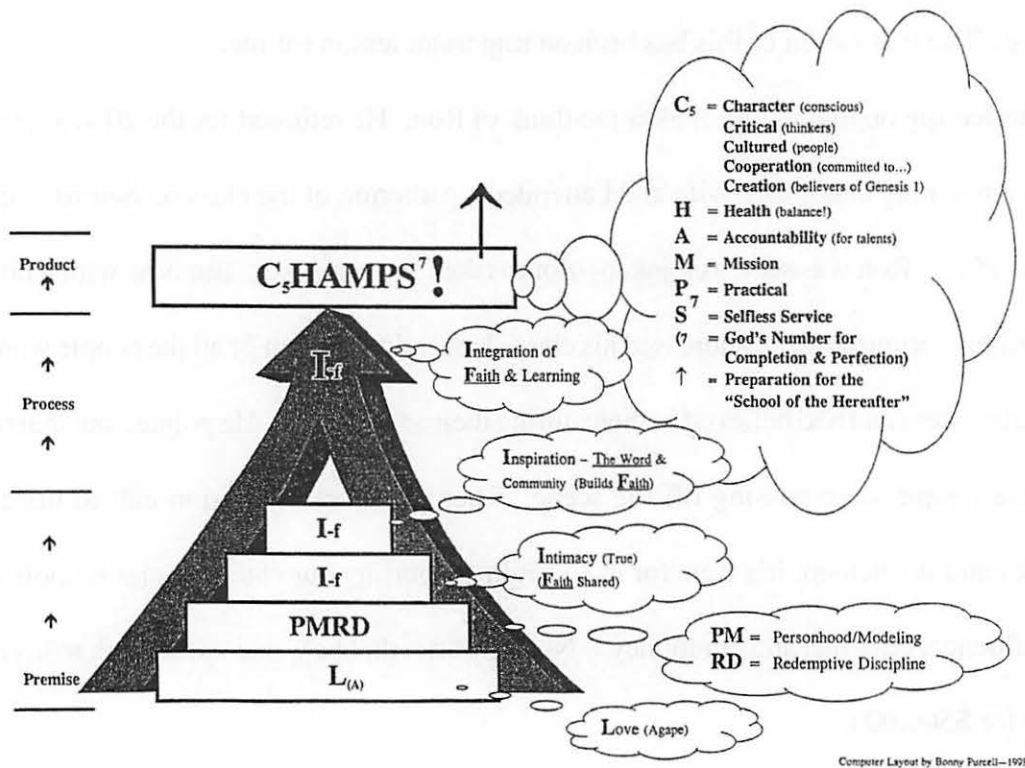
I have seen and experienced the lasting effect of Christian education. Let's take a closer look at what it is in principle.

What Christian Education Is

Some years ago a group of graduate students at Andrews University participated in an important project under the tutelage of Dr. George Akers, then the Dean of the School of Education at Andrews and a former academy residence hall dean. These students studied everything Ellen White had written about Christian education, and synthesized all of her Spirit-led wisdom into a model that declares the basic elements of Adventist belief about the subject. Aker's model, revised in 1998, is as follows:

“TRAINING CHAMPIONS FOR GOD”

Major Themes of Ellen White's
Philosophy of Christian Education



The Premise

We start with the premise that Christian education is built on a foundation of unconditional *agape love*. We serve a God who has shown us a way to live that leads to a better quality of life now and to eternal life in the future. That way is the way of love. Our God always desires more happiness, more peace of mind, more joy, and more freedom for us than we could ever imagine claiming for ourselves. Education whose foundation is love is God's ideal for Adventist schools and residence halls. Love also implies caring enough to confront sin and wrong choices. It implies standing for conviction and principle. It avoids the temptation to compromise foundational principles. Love knows how and when to say "no." Love knows how and when to empathize. Love knows how and when to cover justice with mercy. Love is compassion in action.

The "P" on the next level continues to expand the premise of Christian education. One of the drawing powers of this ministry is the *personhood* of the dean. Deans must be men and women who are available to students. They need intentionally to seek to form relationships with students. Deans who have a practical religion, who know how to pray (and do it often) are needed as well.

The "M" represents *modeling*. Students need to see Christianity in action. Creeds and deeds need to match because authenticity is prized by most young people. Powerful lessons can be learned by seeing a dean who relates lovingly to a spouse, to children, and to students as well.

The "RD" stands for *redemptive discipline*. How the dean disciplines is a test that must be passed. Can that discipline be done with firm compassion? Can a dean point to a better

way through her own relationship with God and how she lives her life? The second level (PMRD) has to do with that tangible difference that deans can make through their lives and their actions—who they are and what they do.

This creates a level of *intimacy* (“I-f”) and trust that encourages *faith* development. *Faith* is further built through the *inspiration* (“I-f”) of scripture and a careful investigation of those biblical heroes of faith. We are able to find spiritual community in celebrating the faith victories of biblical heroes like Moses, Ruth, Abraham, Esther, Daniel, Mary, and others.

The Process

The process is energized by the *integration of faith and learning* (“I-f”). In every classroom, and certainly in every residence hall, a distinctive difference ought to be evident in how values, principles, and an understanding of current events are reinforced. The process is a broad-based attempt to encourage faith development and Christian maturity through every aspect of the program. The opportunity to nurture spiritual growth is everywhere because God is everywhere.

The truth of this concept is beautifully portrayed in the four original paintings hung in the worship room in Meier Hall, Andrews University. The artist, Nathan Greene, was a resident of Meier Hall when he was an undergraduate student. This group of paintings is titled, “Foundations of Maturity: The Harmonious Development of the Mental, Physical, Spiritual, and Social Powers,” but they could just as easily have been titled, “*The Integration of Faith and Learning.*” Use your imagination as I describe these paintings.

A young man is seated at a desk, his books in front of him. The clock beside him says 4:00 o'clock. Behind him and to his right stands the artist's depiction of Jesus. With His index finger, Jesus is pointing to the open page. One can almost hear a voice saying, "Remember this concept This is the essence of truth. Knowing it and integrating it will change your life." It matters not if the textbook is for a biology class or a religion class. All truth comes from Him! All truth can build faith!

A group of young men are playing basketball in a gymnasium. Their jerseys represent different schools and the areas of the country from which they have come. They are also different in ethnicity. On the sideline, actively shouting out instructions to the players is a very involved coach. It is Jesus! The message is clear. "Follow my instructions. Play the game My way and you will find unity in your diversity. Follow My guidance and you will be more than winners."

The third scene portrayed is a corporate worship service. A young man stands, with Bible in hand, sharing his message. Behind him is the Jesus figure, His face radiant and His body language shouting out encouragement. One can almost hear Him cry out, "Preach it, young man! Preach it!"

Finally, a young couple stands on the Lake Michigan shoreline. Together they search the distant horizon. They are holding hands and the intimacy of the moment is very clear. To one side, His right arm around their shoulders, is the Jesus figure. He seems to be saying, "A love relationship is not always easy. Sometimes the troubled waters of unresolved conflict, incompatibilities, and communication breakdowns will arise, but remember this! You can trust that I will always be there with you. Through whatever storms you experience,

you can trust in My safe harbor. If you will only let Me, I will guide you and keep you growing together!”

The “process” of Christian education is deeply influenced by a positive picture of God. These paintings are regular reminders of how *faith*, and *learning* are *integrated*.

The Product

The product should then reflect the premise and the process. If Christian education is rightly structured and students are responsible, they ought to be building *character* (“C₁”), learning how to be *critical* discerning *thinkers* (“C₂”), becoming more *cultured* and refined in their personal tasks, preferences and actions (“C₃”), more *cooperative* in dealing with others (“C₄”), and always believing that they are not here by accident or chance. A loving Creator God specifically *created* them, designing them as His chosen sons and daughters (C₅). Christian education ought to produce men and women who seek balance, who strive for emotional and physical *health* in their lives (“H”), who know that God will hold them *accountable* to develop their talents (“A”), and who have a sense of *mission* and purpose in their educational pursuits (“M”). Their training needs to be *practical* (“P”) as they seek to find pathways of unselfish *service* (“S”). Practiced in today’s world, this means more than an ability to work with their hands. It might also mean developing skills in problem solving, communication, conflict resolution, and dealing with diversity issues. As it come from God’s hand, Christian education is a *perfect*, progressive, and dynamic force (“7”). At each level of attainment, only a temporary sense of completion and accomplishment is experienced. The student is motivated to embrace a lifelong commitment to growth and learning. Education now is *preparation* for an eternity of learning (“†”) (Akers, 1998).

Because of these factors, Christian education ought to have a depth of focus that far surpasses secular education.

Seventh-day Adventist schools exist to enable students and faculty to internalize these everlasting principles. Residence halls are a convenient way to house students, but the greater benefit is the creation of an atmosphere which will foster Christian growth and decision-making skills. The motivation to nurture this atmosphere should influence every academic, economic, and personal decision made on campus. A Seventh-day Adventist residential campus provides an unique social environment that maximizes the opportunities to meet the goals of Christian education.

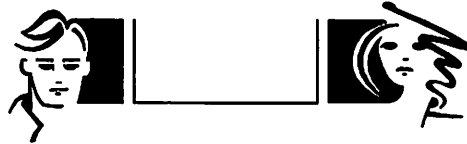
Seventh-day Adventist residence life educators contend that those who fearlessly choose to follow God's will are assured of faith development, peace of mind, and lives in harmony with the divine principles. Because Christian discipleship creates a distinct lifestyle, a noticeable difference should be evident in the Christian campus. Note, however, that the difference should be spirit-inspired more than rule enforced. Do we have examples of the "Christian difference" being noticed and responded to today?

A few years ago, a wealthy, retired farmer and his wife walked unannounced onto the campus of Walla Walla College. This couple had decided to give a large sum of money to a deserving school in the State of Washington, so they were shopping around to decide on that school. At Walla Walla, they found friendly students who graciously responded to their questions. Those positive first impressions led to a sizeable donation to the endowment fund. I happened to be on campus myself, as a visitor, when the announcement was made that this couple had decided to give even more than originally planned. What was the

difference? Spirit-filled students who took the time to welcome strangers! How many other opportunities we have missed because our actions were not true to our philosophy?

What is the value of Christian education? Is it worth the extra expense? Can a difference be seen in the product? In closing, let me share with you my own story.

In 1948, my recently baptized parents moved from northern Idaho to Pasco, Washington. Almost Abraham-like, they left behind family, lifelong memories and mountain majesty—moving in faith, so my sister and I could attend a Seventh-day Adventist church school. That parental decision has made a lasting difference in my life. All of my formal education, from first grade through graduate school, has been in a Seventh-day Adventist institution. For over thirty-six years, I have been privileged to work for the Lord in a Seventh-day Adventist academy or college. In spite of human error and occasional digressions from the original philosophy, Christian education is one of God's great gifts to His people. It is a solid foundation upon which to build!



QUESTIONS FOR DISCUSSION

1. One example of the “Christian difference” resulting from a spirit-filled campus is the ability to welcome strangers. Can you think of others? Brainstorm what you consider to be the ideal “core behaviors” on a Seventh-day Adventist campus. Choose several of these and discuss how you would design a program to encourage the development of these behaviors on your campus.
2. List the major themes of the “C₅HAMP’S⁷” model. In groups of 3 to 5, choose one component of the visual model and develop it into a practical model for in-service or pre-service training of a residence-hall staff.
3. Whether or not graduates develop or maintain their loyalty and commitment to supporting Christian education is often determined by how they were treated by faculty, staff, or peers. Did they feel “excluded” or “included” by the residence hall/school community? What methods could be used to make sure each student feels he/she “belongs”, and, in turn, embraces the community as well as the mission after graduation?
4. Identify the critical components of faith development for adolescents and young adults. How can the residence-hall environment nurture each one?
5. In five hundred words or less, provide your “working” definition of “Christian education.”
6. In your opinion, how would the development of the SDA church have been affected if there had been no church-school system?



CHAPTER 4

ATTRIBUTES AND SKILLS OF SUCCESSFUL DEANS

The first time that I really met the man was a portent of things to come, and a preface to the person I came to know and love. Millard L. Wisbey arrived that July day in 1958 to recruit potential students for Upper Columbia Academy. He was the dean of boys, and, as I have already pointed out, a legendary one at that. On this particular sun-drenched day, I was working on a construction job in Kennewick, Washington. I was expecting a load of building materials that afternoon, but not Wisbey. I didn't know he was even in the area.

What I heard first was the sound of the truck. Crawling from the basement of the new house where I was working, I saw a man directing the truck as it backed toward our building site. He showed the confidence and expertise of one who had done this job many times before. My first impression was lastingly accurate. Millard Wisbey was a leader; he knew how to take charge and he commanded respect.

My second impression came as introductions were made. He had an infectious laugh that set me at ease. He listened to me. He seemed to care about me. He called me by name and he called the two us men. I'm quite certain that it was the first time in my sixteen-year-old memory that I had ever thought of myself as a man. What he told us about Upper Columbia Academy was probably very important, but that was not the chief selling point as far as I was concerned. I had met Millard Wisbey, and I wanted to follow him.

I also remember meeting Frances Gibbs Faehner for the first time. We were attending a Residence Hall Dean's Workshop at Andrews University in 1979. I saw her as friendly, gracious, and affirming. She was very young, but even at that age I sensed she was someone who knew how to lead. It's been my privilege to be her colleague and partner across campus at Andrews University now for nearly fifteen years now.

The Successful Dean

What are the attributes, skills, and commitments deans possess? This is a complex question and the answer is never simple. I've worked with deans, both male and female, who did not possess many attributes for success or who were so caught up in personal problems that merely surviving was all they could manage. Certainly God can use both our strengths and our weaknesses, but He needs our attitude to be willing to cooperate with divine forces. Numerous times residence-hall deans have been given the strength to be great at a point of extremity. One temptation that a dean must avoid is the comparison game. "If I only had the attributes of If I could just command respect like If I could only be loved like" These comparisons lead us only to blind alleys.

God, the creator of us all, has given each of us abilities and the potential for spiritual gifts and learned skills. If we are called to residence-hall ministry, we can rely upon Him to empower us to do His bidding. Determining the calling implies a spiritual journey, waiting for God's timing, using our minds to prioritize and weigh the choices, and, finally, responding with courage to make a decision.

Sandee Wright, of Mount Pisgah Academy in North Carolina, shared a story with me

that illustrates the above. In her own words:

All through academy and college, I had wanted to be a dean. My husband and I moved near our alma mater with that desire in mind. Every time I heard of an opening at that school, or any other, I would apply. I was usually told that I didn't have any experience or that my family was too young. Finally, I decided that God would just have to pick me up and put me in a residence hall if He wanted me in one. In June of 1987, I was working as a church secretary three days a week and helping to run a business three days a week. I was also mothering our three daughters, teaching the youth Sabbath school, and assisting in the local Pathfinder's club. My husband was the administrator of a rehabilitation hospital and we were quite content with our active lives in Southern California.

Early one afternoon, I received a call from Larry Blackmer, from "somewhere" in North Carolina, asking me if I would consider a position as dean of girls at Mount Pisgah Academy. I was so surprised that I asked him to repeat the question. Blackmer had just been hired to be the principal and was looking for a dean. I know now that he was actually quite desperate, having exhausted many leads. A friend of mine had been contacted for the position. When she declined she suggested my name and supplied my phone number.

In spite of my years of interest and my many prayers, I found myself explaining that we were happily involved in our church and our family, and would never consider a move clear across the United States. Blackmer was not to be discouraged. He suggested that I discuss our conversation with my husband and he would call back later that evening. I agreed, chuckling to myself at his determination. When my husband heard about the phone call he told me to get packed. After all, we had never been to North Carolina. It seemed like a worthwhile thing to do even if all that we got from it was a free trip. I thought that this was getting to be ridiculous. When the principal called back, I told him very honestly about my husband's response. He laughed and said that he would make reservations for the end of the week.

To make a long story shorter, we visited the school, fell in love with the campus, and the surrounding area, and began negotiating with the principal and the Carolina Conference officials. The residence hall was in terrible shape and the dean's apartment was less than 800 square feet. We put together a three year plan to upgrade the facilities and furnishings and to provide a new and more spacious home for our family. I could hardly believe it when those men looked over my requests and immediately agreed to all suggestions.

The call was given two days after we arrived in North Carolina. We returned to California to pack. Within one month of that original phone call we were on our way to our new life. God did just what I said He would have to do. He picked us up and put us just where He wanted us to be. Now more than ten years later, I can say without a doubt and with no regrets, I was called to the ministry of this profession.

Having a sense of God's calling is a very important part of what makes a dean successful!

Successful Deans: Born or Trained?

Another part of the debate involves the question of whether a person is "born" to be a dean or can be "trained" as a dean. Experience has shown the value of both the innate qualities and the training. I had been a dean for nine years before I came to the Residence Hall Dean's Workshop at Andrews University. I came away from that workshop with a new vision for ministry and a deeper appreciation for the profession. Learning and sharing with fellow colleagues can enhance one's innate abilities. Certainly, even experienced deans need to come together. An *on-going commitment to growth* is a primary virtue for a dean.

The Most Important Attribute

In preparation for this book, I asked a number of my experienced colleagues to share what they believed to be the most important attribute of successful deans. Pattie Miller, the dean of women at Oakwood College, listed "*reverence for God and His creation.*" Brian Kittleson of Broadview Academy believes that being a "*born again Christian*" must be top priority. Pete Braman, formerly of Highland View Academy, indicated that

having a “*committed prayer and devotional life*” must be first. From Kingsway College, Jim Ryan believes that a dean “*must do more than know about God. He must know God.*” Donavon Reeder, dean of boys at Champion Academy, simply states that “*being a friend of Jesus*” is the most important attribute. J. P. Mathis, dean of girls at Highland Academy, lists “*having a personal relationship with God*” as most important. Those six deans, with many years of experience among them, are unanimous in their opinion that *having a personal relationship with God the Father and God the Son, and being open to God the Holy Spirit* supercedes any other quality or attribute that a dean may possess.

Virtues like having a *sense of humor, being patient, being a good listener, knowing how to discipline effectively, being a good communicator, being flexible, having practical skills in cleaning and maintenance, being a leader*—all of these are also important, but these men and women see the need to seek first a relationship with a loving Savior and Heavenly Father.

What Parents Value

In the spring of 1997, 20 parents from a variety of geographical, cultural, and ethnic backgrounds also were asked to list the attributes of successful deans. The following summarizes their views. The successful dean.

1. Has a deep commitment to God and is a Christian example.
2. Is a positive person looking for the best in our child. Communicates with us about issues.
3. Is friendly, approachable, and “knows” our child.

4. Is compassionate, flexible, tough, and tender.
5. Is an organized leader and has a “program” in place that creates a safe environment for our child to live and study.
6. Is sensitive to cultural differences and needs.
7. Takes time for individual students, and for us when we call or come on campus.
8. Is able to make a residence hall seem like a “home.”
9. Is capable of teaching, cleaning, fixing, preaching, communicating, confronting, nurturing, and delegating successfully.
10. Desires to grow personally and professionally.

Values of Another Generation

Have the expectations and needs for certain personal attributes and skills changed over the last thirty years? In 1964, Dr. F. E. J. Harder, Dean of the School of Graduate Studies at Andrews University, submitted the following list of virtues at a Residence-Hall Dean’s Workshop:

1. Responsibility
2. Loyalty
3. Genuine Love
4. Cultural Leadership
5. Respect For Others
6. Respect For Tradition
7. Basic Courtesy
8. Common Sense
9. Ability to Cope With Problems (pp. 1-64).

Compare Harder’s list with the results of a survey conducted in 1967-68 by *The Dean’s Window*. Selected Seventh-day Adventist administrators were asked to list the

essential qualities for residence hall deans. The following listing is in order of importance:

1. Commitment
2. Mental Alertness
3. Sympathy
4. Flexibility Mixed With Firmness
5. Confidence In One's Ability
6. Communication Skills
7. Order and Neatness
8. Physical Stamina
9. Love
10. Ability To Cooperate With Others
11. Spiritual Leadership (Dyer, February 1969, pp. 6,7)

In May 1970, as a part of my graduate work, I surveyed both administrators and deans. Each group was asked to submit a list of the ten most important attributes and skills they considered necessary in a dean of boys. These responses were grouped in categories and the types of responses were listed. Each category was ranked according to frequency of mention.

Thirteen academies were picked at random from four geographical divisions of the United States (South, East/Mid-Atlantic, Far West, and Southwest). Three areas were represented by three schools, and the Far West was represented by four schools. With one mailing, 76% of the administrators and 54% of the deans responded. The administrators responded as follows.

1. **Professional Ability.** The dean should be professionally committed to the expectations of the total school program. He should have organizational ability and be able to command the respect of parents, students and faculty/staff. He should be a responsible leader (28%).

2. **Dedication.** The dean should be committed to Christian principles and to deaning as a profession. He should have a willingness and desire to work with adolescents (22%).
3. **Personal Attributes.** The dean should be impartial, patient, flexible, enthusiastic, and even tempered. He should be a “good sport” and be willing to take counsel and advice not only from adults, but also from students. He should have a pleasing personality and a well-groomed, well-dressed personal appearance (18%).
4. **Preparation.** The dean should have above average teaching skills, current teaching credentials, and some course work in psychology, sociology, and counseling. He should have previous experience in some area of residence hall work (9%).
5. **Physical Ability.** The dean should be healthy, athletic, and vigorous. One administrator indicated that a dean of boys needed a large physical stature (9%).
6. **Family Relationship.** The dean should have the ability to make a spouse and family feel that they are an integral part of the residence-hall program (7%).
7. **Special Skills.** The dean should have public speaking ability and should have the ambition and custodial skills to keep his residence hall cleaned and maintained (7%).

The dean’s responses are ranked somewhat differently, with the most noticeable difference in emphasis in the areas of “Family Involvement” and “Dedication.” The deans responded as follows:

10. **Professional Ability.** The dean should be able to organize, to administer, to think quickly and wisely, and to provide and carry out policies. He should have counseling skills, should be able to empathize with others, and should be able to discipline with firmness, gentleness, understanding, fairness, kindness, and patience (35%).
11. **Preparation.** A dean should have teaching skills and should be certified to teach (15%).

12. **Family Relationship.** A dean should be able to make a spouse and family feel that they are an important part of his work (15%).
13. **Special Skills.** The dean should have public speaking ability. He should be well-versed in janitor and repair techniques (12%).
14. **Physical Ability.** A dean should be of sound health and be able to get by on small amounts of sleep. He should have some athletic ability and be willing to play with the students (9%).
15. **Personal Attributes.** The dean should be friendly, mature, and have a sense of humor. He should be emotionally secure and have a resistance to criticism (9%).
16. **Dedication.** A dean should have a working Christian experience and should have Christian principles well-developed in his life (5%) (Murray, 1970, pp. 6-8).

Remember that four of these five lists were compiled by a previous generation of administrators and deans. Note also that the last two lists represent opinions regarding the personal attributes and skills of only deans of boys. If the research were conducted today, would the lists differ? Do administrators and deans still view essential attributes and skills differently? If a study were done on the attributes and skills of college deans, how would the lists differ? Why was having a personal relationship with Jesus not mentioned in the 1970 study?

The Helpful Dean

An informal poll taken at Andrews University in 1998 found that students valued “*helpfulness*” as an essential attribute among residence hall deans. From research that has been done on the nature of the “helping relationship” come insights that might be practical and applicable to a dean. Consider these questions and understandings for

helpers as defined by Lawrence H. Brammer from the University of Washington and Ginger MacDonald from Seattle Pacific University, and as further amplified from the perspective of “dean-helper”:

1. **Awareness of Self and Values.** Deans need to know what they value. Questions to ask might include: Who am I? What is important to me? What is the lasting significance of what I do? What are my beliefs and assumptions about people? Should I be guarding myself against projecting my values on others? Am I being ethical in my helping? Can I maintain my values and still be accepting of others?
2. **Awareness of Cultural Experience.** Deans need to be comfortable in confronting their ethnocentrism, racist tendencies, and stereotypical thinking. Questions to ask might include: Do I recognize how I have been shaped by my family and cultural heritage? What do I know about similarities and differences in other people? What do I know about cultural and gender roles? What do I know about how people are shaped by their families and circumstances of origin?
3. **Ability to Analyze Our Own Feelings.** Deans need to be able to experience their own valid feelings without projecting those feelings on those they are helping. Questions to ask might include: Can I be properly elated at someone’s personal growth? Can I experience disappointment when growth doesn’t occur? Can I handle wanting to perform well? Can I be confident in my abilities? Can I handle rejection or being spurned? In order to be an effective helper, where do I go to “recharge my own batteries?”
4. **Ability to Serve as a Model or Influencer.** Deans need to be real. Questions to ask might include: Can I handle questions about my personal credibility if I have personal or family problems? Can I handle the truth that my “expert status” may be determined more by my charisma, sense of authority, or presentation style rather than the real validity of my preparation and message?
5. **Altruism.** Students need deans who serve others. Questions to ask might include: Am I motivated to help by love? Am I content to help only those who seem dependant on me? Do I have a personal model that motivates helping behavior in me?
6. **Strong Sense of Ethics.** Balanced deans follow an ethical set of beliefs. Questions to ask might include. Do I maintain confidentiality? Am I

trusted and trustworthy? Do I keep my promises? Do I harm others by my words or decisions? Do I stand up for what is right?

7. **Responsibility.** Deans empower others in the helping process. They do not indulge nor neglect. Questions to ask might include: Should I be responsible for or to this person? How can we share responsibility so in the end the person being helped assumes primary responsibility for their choices? (Brammer & MacDonald, 1996, pp. 31-38).

Favored Attributes

In closing, I would like to share my personal list of attributes for attaining success as a dean. The first three are in order of priority. After that, the priority is determined by each situation and need. My list looks like this:

1. Be committed to a deep love for, an abiding faith in, and a personal relationship with the Lord Jesus Christ.
2. Be committed to love, nurture, and support my family.
3. Be committed to the residents...supporting their growth, providing appropriate nurture and structure, seeking to understand and respect their cultural and personal differences, believing that God loves them too, praying often for them, and intentionally seeking to model success as a Christian adult.
4. Seek a clear vision of what I want to accomplish through my residence hall program. This involves a mission statement, and specific goals and objectives that reflect my understanding of the developmental stages and real needs of my residents.
5. Have a strong faith and confidence that with God's empowerment the goals can be reached.
6. Have a focused and sacrificial determination to work hard and to be responsible to my calling as a spiritual leader, a friend, an educator, and a resource to the residents.
7. Have a passionate commitment to the importance of the residence-hall profession and its ministry, and a personal commitment to enjoy the process along the way.

8. Seek a balanced view of potential problems and personal needs. Be well aware of my need to be proactive in my response to each problem as a challenge and an opportunity.
9. Be committed to the “big picture” and “long-term” nature of the ministry, realizing that my responsibility is to “sow good seed,” trusting that the harvest is the Lord’s responsibility.
10. Be committed to building a team of professional and student staff who share my vision and have their own sense of calling to ministry.

In addition to personal attributes and values, a residence hall dean needs to possess a variety of skills to meet the tasks and challenges that come. Skills can be learned and they can enhance attributes.

Needed Skills

My basic non-prioritized list of needed skills is as follows:

1. Comfort and ability in public speaking.
2. Ability and understanding of basic cleaning and maintenance techniques.
3. Ability and comfort in sharing about spiritual things, in praying publicly, in knowing how to lead a person to Christ, and in knowing how to give a Bible study.
4. Verbal and written communication skills.
5. Conflict resolution and negotiation skills.
6. Teacher certification and above average teaching skills.
7. Counseling and listening skills.
8. Computer literacy and desk-top publishing skills.
9. Time-management skills.
10. Basic office-management and budgeting skills.

What deans bring to residence-hall ministry is their unique personhood— themselves. This means that every dean is going to be different, with strengths and weaknesses that are uniquely their own. God is asking that we bring ourselves as a “living sacrifices” (Romans 12:1). He takes that sacrifice in its rough form and synergistically turns it into something far greater than ourselves. It is impossible to be a successful dean without a willingness to make sacrifices. However, these sacrifices are not just about long hours, diminished privacy, and loss of sleep. Tucked away in the scriptures is a description of sacrifice that true deans gladly respond to.

“By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.” (Heb 13:15, 16 KJV)

Developmental Affirmations

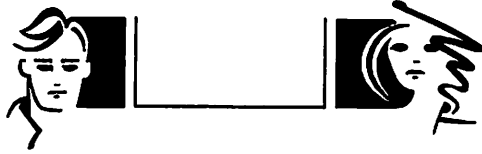
In the writings of Jean Illsely Clarke and Connie Dawson are found the developmental affirmations for each age and stage of the life-cycle. In a later chapter this concept will be more fully developed. Here, I would like to share Clarke and Dawson’s listing of what adoptive parents, in their opinion, need to say to their children in order to maximize their emotional and spiritual growth.

Over a year ago my wife and I had a breakfast meeting with Jean Clarke. I asked her what the appropriate affirmations are for non-parent care givers (like residence-hall deans). She assured me that the affirmations for adoptive parents also would also be appropriate/work well for deans, teachers, school administrators, work supervisors, and

others. For deans, the commitment to share these affirmations is an attribute of great significance, and the ability to do so is a well-nurtured skill. The affirmations are:

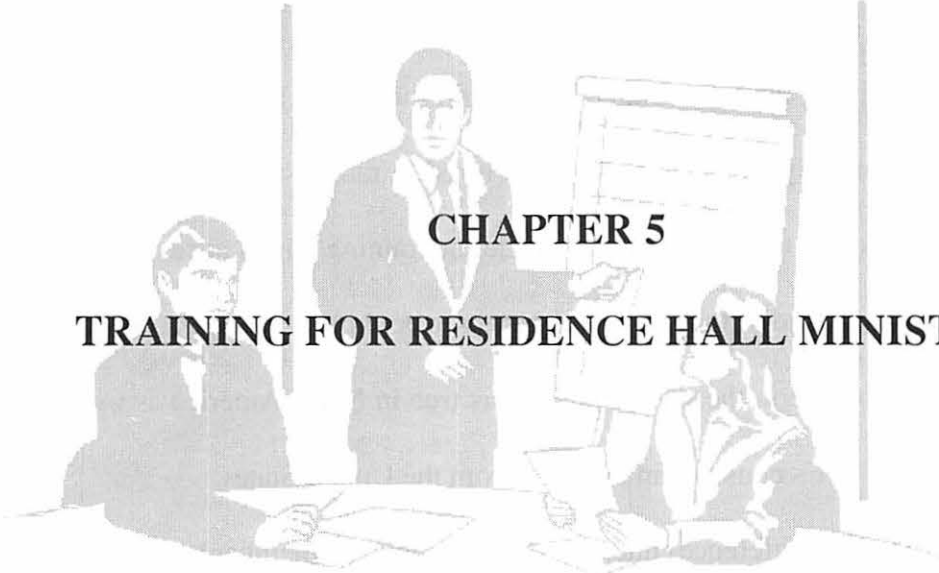
1. I will do my part to make a connection with you.
2. You can count on me.
3. You can push, but I will not let you push me away.
4. I will care for you and for myself.
5. We can both tell the truth and be responsible for our behaviors.
6. I support you in learning what you may want to know.
7. You are lovable just the way you are. (Clark & Dawson, 1998, p. 269).

Use these affirmations on students! Verbally, and in writing let your students know that you see them as lovable and capable. Their self-esteem and spiritual / emotional development is enhanced because of it.



QUESTIONS FOR DISCUSSION

1. What are the central themes of this chapter?
2. On the basis of your values and experiences, create your prioritized list of successful attributes in residence-hall deans.
3. Create a prioritized list of the needed skills for residence-hall deans.
4. What practical implications would you draw from the different perspectives of residence-hall deans and administrators in the 1970 study? Would you expect those differences to exist today?
5. What attributes and skills for success have you observed in the residence-hall deans you have known? Be specific and illustrate with examples.
6. Analyze the care-giver developmental affirmations. What do they say to you? What would they say to an adolescent? In what ways does Scripture share God's affirmation of us?
7. Analyze the insights into the "helping relationship." How have you experienced the helpfulness of a dean? On the basis of the questions asked, evaluate yourself as a helping person. What could you specifically do to become more helpful?



CHAPTER 5

TRAINING FOR RESIDENCE HALL MINISTRY

This chapter continues the previous discussion on attributes and skills. Training can be academic, practical, experiential, and relational—and I believe that a balance of each is necessary. Let’s take a look at each one.

Academic Training

Currently, no Seventh-day Adventist college or university offers an academic major specifically aimed at preparing men and women for the residence life profession. Andrews University offers a class in the School of Education, “Introduction to Residence-Hall Management.” It also offers a minor in Behavioral Sciences with an emphasis in student development. Andrews and La Sierra universities both teach a biannual residence-hall dean’s workshop, organized so that one is available each summer. The workshops are taught both as pre-service and in-service training. Academic credit is available and emphasis is placed on learning practical application of theory. Information about the workshops can be obtained from either university.

How Deans Are Hired

This is the training that is available. However, the reality is that most residence-hall deans in the Seventh-day Adventist system are hired in rather strange ways, perhaps with teaching certification but with no specific academic training aimed at residence life. The personal qualities of an individual who also happens to be “known” by staff decision-makers, can play a dominant role in the selection. This is true in North America as well as others parts of the world. Let’s consider an example from the United States.

We met at a union conference educational convention. I remember her well! I was asked to facilitate the discussion for the group of residence-hall deans gathered from around the union. I don’t remember her name, but I do remember the story.

She had left home bound for Southern Missionary College. Somewhere south of the “Mason-Dixon Line” she called her mother from a pay phone. Her mother told her that a principal from a certain boarding academy had been calling her. She returned his call without even leaving the phone booth.

To shorten the story considerably, he desperately needed a dean of girls, and she was willing to change her educational plans. The rest is history. Her training was sorely lacking. She had never worked in any capacity in a residence-hall, a summer camp, or even a restaurant. In fact, except for her academy work experience, she had never held a job. But a teacher at the academy had met her and her mother and thought that my “nameless memory” would make a good girl’s dean. Throughout our three days together she kept saying, “I don’t have a clue!” I believed her!

Practical Training

Training is often hard to come by, but it is very much needed. Practical training can include custodial or maintenance work, summer camp ministry, supervising a work crew of adolescents or young adults, or teaching in a high school or college setting. Any job that involves managing young people and resources at the same time can be fertile ground for training. Occasionally, “summer dean” jobs might be available. Practical training should always be seen as only the beginning of the learning curve for the profession.

When I first began my professional career, most academies had assistant dean’s jobs available as entry level positions. Fortunate assistant deans worked with head deans who had years of experience. This provided a pool of young assistant deans whose mettle had been tested under the supervision of experienced head deans. In many ways, that training was ideal, but it wasn’t always cost effective.

The “Task-Force” Option

One solution was to create a plan that provided a college student who was willing to make a one-year commitment to a school in exchange for a small stipend—plus food and housing. Those who were recruited for these positions usually wanted a diversion from their studies rather than serious training for residence-life ministry. The plan was called “Task Force,” and those who promoted it were most often in the campus ministries office at a Seventh-day Adventist college or university. Almost overnight, as a cost-saving measure, the assistant-dean positions on most academy campuses in North America were given to para-professional, short-term “volunteers.” The long-standing mentoring relationship with

an experienced dean that had produced generations of deans was gone. And only a few of those taskforce deans were even interested in pursuing a career in residence life.

The first shock wave was felt among graduating college students who were seeking entry-level positions in the profession. These positions no longer existed.

Pre-Service Training

At Andrews University, a comprehensive Residence-Hall Dean-in-Training Program (RHDIT) was in place until 1984. At one time 56 students were at various stages of training in this program. The RHDIT Program was both experiential and academic. Each student was given the opportunity to work as a janitor, a desk clerk, and a resident advisor/resident assistant. Although not required, RHDIT students were also encouraged to get involved as officers in the residence hall club. As noted above, the academic side of the program is still in place at Andrews University, but the comprehensive RHDIT Program no longer exists. Entry-level jobs are no longer available in the way they were prior to declining enrollments on the academy level and the introduction of the Task Force Program.

Long Tenure Means Fewer Jobs

Another factor that plays a role is the current average tenure of residence hall deans. No recent research on the average tenure is available, but generally it is believed to be longer than it was thirty or more years ago. Also, a number of residential schools in North America have closed or become commuter schools. In short, fewer jobs are available for the college graduate.

Professional In-Service Training

Andrews University has conducted a Residence-Hall Deans Workshop during the summer session since 1963. La Sierra University has offered this training since 1995. Academic credit is available in both workshops.

Since 1978, some of the training for Seventh-day Adventist residence-hall deans has taken place through yearly regional and international conferences of the Adventist Student Personnel Association (ASPA). This professional organization exists for all areas of student services, but residence-hall deans comprise a significant percentage of the membership—especially outside of North America. The ASPA international regional organizations are currently available in Europe, the South Pacific, and Inter-America. Professional certification as a “Residence-Life Educator” is available through ASPA to those members who meet certain requirements and make application to the organization. Another avenue of training for residence-hall deans is *The Window*. This professional newsletter, originally called *The Dean’s Window*, was published by the Department of Education at the General Conference of Seventh-day Adventists. In 1986, *The Dean’s Window* merged with the *ASPA Newsletter* to become *The Window*. Since 1996, total responsibility for publication of *The Window* has been with ASPA.

Professional in-service training for college deans is also available through the Association of College and University Housing Officers-International (ACUHO-I), and the American College Personnel Association (ACPA). Yearly conferences, state organizations, and excellent publications are available from these organizations.

Mentoring

Mentoring is still a valuable resource to the beginning dean. One learns best not from the teaching and the telling, but from the modeling and sharing. The relationship that can exist between a dean of experience and beginning deans is rich with rewards for both. I have been privileged to mentor both men and women over the years. Sharing resources and ideas, lending emotional and spiritual support, and brainstorming about possible solutions to specific issues is mentoring at its best. The long-term rewards of mentoring can be profound.

For example, in March 1996, an incident occurred that will always remain significant to me. While I was at an ASPA Conference at Union College, Otto “Buddy” Keubler (at that time the associate dean of men at Walla Walla College) asked if he could talk with me. “Buddy” and I had a mentoring relationship for a number of years, but our bond was strengthened by this experience. What he shared that morning at Union College were statements of affirmation and appreciation. He assured me that as a representative of the next generation of deans, I could count on him to respect the profession and the privilege of being a dean. I could count on him! Seldom have I been as honored! Keubler is now dean of men at Loma Linda University.

Further In-Service Training

This book, *Called To a Ministry of Caring: A Residence-Hall Perspective*, is specifically aimed at the pre-service and in-service training of deans, and is available in a number of languages. On each campus, I envision structured learning taking place, using the “Questions for Discussion” at the end of each chapter. This in-service training, facilitated well, can provide information, teach skills, and build on-campus teams. It can also serve as

a textbook for workshops and classes, and as a resource for administrators/board members. I believe it also can help parents and other constituents understand the culture of the boarding school.

All of the above efforts are vital when one considers the nature of the ministry of residence hall deans. Too many students come to school with problems that require advanced communication skills and a counselor's sensitivity. Recognizing the danger signs of troubled behavior and knowing when and how to make referrals is a most important reality for today's residence-hall deans. Skill development takes training! The church and the school, both have responsibility to make certain that deans are trained. It is also the responsibility of each dean to seek training from whatever sources are available. Class work in financial management, human development, communication skills, youth ministry, counseling, adolescent psychology, and sociology can be very helpful. In addition to the residence hall dean's workshop, other helpful short-term workshops and professional conferences are available in many parts of the United States.

Making the Task-Force Program Work---Pre-service Training

The Task Force Program for deans is not likely to go away. Therefore, we have the responsibility to make it work better. It seems to me that pre-service training for task force deans ought to provide answers to the following questions:

1. Do I understand the unique *philosophy of Christian education* as given to the church by Ellen White?
2. Do I understand the *importance of discipline*? Do I understand how it differs from punishment? Do I understand how to engage a student's cooperation? Do I understand the value of mutual respect?

3. Can I be a *spiritual leader*? Do I know how to lead an adolescent to Christ? Am I prepared to share the gospel in a corporate setting? How can I maintain my own spiritual focus and relationship in the middle of a busy schedule? Do I understand the importance of prayer?
4. Do I understand that typically the expectations of a boarding academy will be conservative in nature? This may include personal choices in entertainment, music, leisure activities, eating habits, and clothing. Can I be supportive of school organizational and moral rules?
5. Do I understand what it means to be “*on-duty*”?
6. Do I understand the *protocol issues* in responding to emergencies, major discipline, and dealing with parents?
7. Do I know how to be an *effective member of a team*? Do I understand the need to show support for the deans and school to the student? Do I understand that sometimes that may require great effort and prayer?
8. Do I understand the *typical roles* that a task force dean will be asked to perform? Do I know how I will be evaluated?
9. Do I understand that I will no *longer be a student*? Do I realize that my social needs will now be governed by added ethical considerations? Do I realize that I will not be just an older peer? Do I have an understanding of the transition in thinking and acting that this will require?
10. Do I know the *questions that I should ask* the school that recruits me? What are my specific goals for this experience? What do I want to learn? How does this relate to future vocational plans?

When the potential task-force calls are advertised, look carefully at the positions that are open. Remember, this is a service position and the real benefits are not monetary. Take a class in residence-hall management if your college or university offers one. If possible, choose to work with an experienced dean in a stable program and in a part of the world that you want to explore. Yes, you will have a little time for yourself!

What a School Should Provide

The school should be responsible enough to keep its promises to the task-force dean, and the low stipend should have nothing to do with the worth of the service. In short, the supervising dean and the principal should provide the following:

1. Regular, on-time pay, as agreed upon.
2. Meals and housing expenses.
3. Expenses for travel to the school and to home as agreed upon.
4. Adequate liability and medical insurance.
5. Pre-service training (e.g., at a residence-hall deans workshop, an academic class specifically for the task-force dean, or the equivalent).
6. Clearly defined task descriptions with the authority to complete the tasks given.
7. Significant responsibilities, appropriately delegated.
8. Respect from the dean and faculty. The task-force dean should be a full participant in faculty meetings and events. He/she should be able to serve on discipline committees and deans councils.
9. A mentoring relationship with the residence-hall deans and the principal.
10. An invitation to the faculty farewell party after graduation and a gift of appreciation for dedicated service.

Opinions About Training

Eleven experienced residence hall deans have contributed to this potpourri of opinions about training for the residence-hall ministry.

The hands-on experience of working in a residence hall as a student in the capacities of desk receptionist, custodian, resident assistant, or office assistant would teach skills that are used by deans. *Janelle Denny Williams, Southwestern Adventist University*

Go to the dean's workshops, get involved in ASPA, serve as a taskforce dean, exercise a love for teenagers. *Bunny Reed, Walla Walla College*

New deans are invited to deeply love their students. It is very helpful when they have had responsible experience in working with youth in the church. It is not wise to go into deaning without that experience. *Wolfgang Stammer, Friendsau Theological Seminary*

I think prospective deans ought to take workshops and classes in adolescent psychology and understanding human behavior. *Onalee Hartman, Columbia Union College*

One main experience is to be a born again Christian. In addition, a good work ethic with experience in cleaning, organizing, and relationship building would be very helpful. Working as a task force dean is one way to gain this experience. *Dallas Buchholz, formerly Wisconsin Academy*

I have known deans with just about every college major imaginable. I think that those trained in the helping professions (nursing, teaching, counseling, etc.) would have the most advantage. A business background would help with management, budgeting, and marketing. English majors might have an edge in writing handbooks and letters. I think that the attributes are more important than the academic major. *Diane Pearson, Walla Walla College*

In my opinion a degree in psychology or social work is important. The annual dean's workshop is a must. The ability to work closely with others is important. A dean should have a strong desire to learn new and challenging responsibilities. *Patty Miller, Oakwood College*

Training or background experience as a youth pastor, teaching physical education, police work, or communication skills will help a new dean. *Donovan Reeder, Champion Academy*

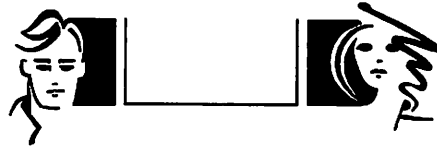
Participation in ASPA and the Deans Workshop, education in the behavioral sciences, work in a crisis center or juvenile center, and experience as a task force dean provide excellent training for a dean. *Kirk Haley, Milo Adventist Academy*

Good experiences might include task force deaning, specific college courses, being an assistant under an experienced dean, being a resident assistant as a student, attending one of the Deans Workshops, interviewing experienced deans and principals, and getting a teaching degree. *Brian Kittleson, formerly Broadview Academy*

I was always told I had to be a mother to totally understand how to be a dean. I do think parenting gives valuable experiences, but learning to nurture, empathize, and show honest concern are skills people learn throughout their lives and not necessarily as a parent or in a classroom. I think a nursing background would certainly prove valuable in dealing with common illnesses and medical emergencies. Religious training is helpful in planning meaningful spiritual programs. Travel, especially abroad, enables a dean to understand the cultural differences in the students. Education may help, but it is not a guarantee to success. *Sandee Wright, Mount Pisgah Academy*

Training for the residence-hall ministry is very complex. Deaning calls for a blending of practical skills, education, and intuition. Great deans seem to be born for the responsibility, but when they humbly seek to learn the skills of communication, management, conflict resolution, and spiritual leadership, they can be even more effective.

Remember Miss “I don’t have a clue” from earlier in this chapter? In my opinion, she should never have been hired without some form of pre-service training. What a distinct disadvantage she had from the very beginning! Once hired, if a network of mentoring and in-service experiences had been available, perhaps her sojourn would have been less traumatic. She “lasted,” to her credit, one school year. Properly trained and supported, the outcome might have been different!



QUESTIONS FOR DISCUSSION

1. What are the central and common themes in this chapter?
2. With one other person, develop an ideal pre-service training structure for a dean.
3. With the same person, develop the ideal in-service training for an assistant dean; a task force dean.
4. Budget management for most college deans is important. What in-service and pre-service training for budget management should be available?
5. Communication, conflict resolution, leadership, and youth ministry involve learned skills. What are these skills?
6. What structure could you organize on your campus that would support, train, nurture, and hold accountable a task-force dean?



CHAPTER 6

THE DEAN AS LEADER AND MANAGER

Leading and managing a residence program and the people who live and work there is a balancing act and may well be a residence-hall dean's most difficult role.

Leading and Managing

As I have defined it, leading is the high road. It means setting a philosophical vision, having a sense of mission, making long-range plans, and seeing the "big picture." It is about providing an example, giving support, inspiring and building morale. It has to do with communication, defining and selling the program. It involves the supervision of the management of the program.

Management on the other hand is more routine and hands-on, sometimes almost clerical in nature. This involves hiring staff, balancing a budget, and fulfilling various functions and duties. It involves record keeping, filing, follow-up, keeping the facility cleaned and maintained, and doing the scheduling necessary to keep the program together.

In reality, a residence-hall dean must both lead and manage. A head dean, with assisting colleagues, may be able to focus more on the leading than the managing, but the role of an associate or assistant dean is primarily one of management.

I have heard it said of principals and other school administrators, “They had a very efficient secretary who always kept them organized and on task.” I have never heard that said of a dean. I have walked through administration buildings with several principals and heard them remind student workers about picking up some litter in the hall. An experienced dean would have just picked up the litter as a conditioned response. Delegation skill is usually seen as a virtue in administrators. Head deans delegate various duties and functions to subordinates, and associate and assistant deans do what is delegated, but for all deans the heavy emphasis is on doing—as opposed to delegating. Seldom is a budget found for sufficient clerical help in a residence hall. Success comes by combining being, doing and balance.

How well I remember Justin, Jeff and Allison who came to a Residence-Hall Deans Workshop a few years ago. It didn’t take long to determine their priorities. Justin proudly described his immaculate residence hall, his waxed floors that defied traffic, and his sparkling public areas. All of his questions during the workshop were about cleaning supplies and methods. Jeff, on the other hand, seemed focused on the structure of his program. He had an organizational form for every purpose and shared them happily with us. Neither dean talked much about students. Allison focused primarily on students. No doubt about it! Her answers to questions about organization and cleanliness were vague at best. What can we learn from these three examples? Success comes by being balanced in one’s goals and in how those goals are put into action.

Politics

Leading and managing also means knowing how to get things done, how to win support for your ideas, and how to encourage a political climate that makes it easier to achieve your goals. Politics too often is dishonest or manipulative, but it need not be. At its best, politics is the art of persuasion; it is “doing your homework” so you really know what you are promoting, being gracious in defeat and humble in victory, and building a network of people who believe in you and will support your ideas as their own. Politics is also having an acute sense of timing—knowing when to push and when to retreat. Christian leaders and managers can be ethical in their dealings and accomplish a great deal in the process because of their political skills.

Leader and Manager of the Program

The ability to put together a program and lead it to success, along with the students and staff, is needed in every dean. The routine management of that program is also important. Long-tenured deans often talk about their programs. In many ways, deans are defined by how they lead and how well their program is managed (i.e., how well it works). A stable and predictable program leads to a sense of security and proper boundaries among students. They know what to expect! They know where they stand and what the consequences might be if they make choices that go beyond the boundaries. A program is a statement of the dean’s caring concern for the students. Certainly it will be taken for granted, but not so much by those who came from an unstable environment where they found themselves guessing about program expectations. A program is a road map to success for students and staff. I am reminded of a motto I saw once, “If you don’t know where you are going, you will arrive

there every time.” In other words, deans who don’t know where they are going will always be confused and uncertain about where they are.

A Residence Hall Program

A dean leads and manages a working residence hall program. Let’s take a look at some of the components of successful programs:

1. An understanding of what Christian education is and its role in the mission of the church. An understanding of the politics of the church/school system, how to get things done, and how to respect boundaries.
2. An understanding of adolescent and young adult development, and a structure of expectations and privileges that reflect that. The incorporation of sound developmental principles.
3. A vision of what can be accomplished, with personal and program mission statements (who you are, what you want to accomplish, and how it is to be done) in place.
4. A clear understanding of the moral, ethical, and organizational expectations of the institution—for the dean, for students, and for parents. A written handbook that serves as a legal document, spelling out in sufficient detail the above. An understanding of personal/institutional liabilities and other legal issues in supervision, counseling, or discipline. An intentional interfacing with the total campus community and its mission.
5. A statement of ethics that shapes how student and professional personnel will be treated, and how decisions will be made that affect them.
6. A structure that provides clear lines of delegated authority and responsibility for professional assistants and associates. Job descriptions for all professional staff. Plans in place for staff development, training, and morale maintenance. Clearly understood hiring procedures.
7. A sound physical plant with the expectation of zero base expenditures for damages due to vandalism. A plan in place to develop and maintain the physical plant, with appropriate funding clearly understood. An understanding of maintenance/cleaning products/equipment, and how to use them, how to store them, how to respond to misuse of them, and how to purchase them.

8. A daily/weekly/monthly/yearly structure that includes student and professional staff schedules, goals and objectives, and worship and room check accountability measures. Sabbath expectations, a protocol of how permission is given (including parental permission), budget management expectations, petty cash expectations, how monies are made and how often special funds will be available to the residence hall. When, how, and by whom evening accountability measures are taken. An explanation of the various roles of resident assistants, resident advisors, monitors, graduate assistants or student deans, etc. How and by whom the reception desk is operated and phones are answered. What clerical help is available, how student records are maintained, what is kept confidential, and how communication to parents is done. What the storage options and check-in/check-out procedures for students are. A comprehensive program of staff development at all levels that includes how student and professional staff are hired, job descriptions for them that are clearly written and understood, what pre-service and in-service training is available to them, what the expectations for students and staff are. When and how staff and student staff meetings are held. Plans for orientation and introduction of the program.
9. A discipline structure that can be fairly administered, holds students appropriately accountable, is redemptive in methodology, is respectful of students and respected by them, and is based on sound biblical, psychological, and developmental principles.
10. An understanding of the total environment of a residence hall and what potential is available in each area. Strategies in place for fire safety with working alarms, fire escapes, smoke detectors, and scheduled evacuation drills.
11. Housing for students in a safe, comfortable and clean environment. An organized way of making or changing housing assignments. A protocol for arriving at housing charges.
12. A spiritual programming focus that includes goals and outcome objectives, with spiritual counseling available. Training available to student staff in conducting Bible studies/leading a peer to Christ.
13. An educational focus that motivates students to be classroom ready, and features the residence hall as a place where learning and growth occur, with scheduled educational and wholistic programs made available to students, and with tutoring and mentoring resources also available.
14. Opportunities for the professional growth of the staff. Encouragement to become a certified Residence-Life Educator (CRLE). Budget provisions for

regular in-service training experiences (i.e., The Residence-Hall Deans Workshop, ASPA international or regional conferences, etc.).

15. An active residence-hall club that promotes social, spiritual, educational, physical activities, and has measurable goals, a written constitution, student officers, and regular meeting times in place.
16. Milieu management strategies in place that focus on the concept of "territoriality." Territories include primary (individual rooms), secondary (hallways), and public spaces (group lounges, recreation areas, study rooms, kitchen areas, etc.). "Territoriality" involves appropriate personalization and privacy arrangements within a student's room. It also involves creating secondary and public spaces that build a sense of community. (DeCoster & Mable, 1980, pp. 114-131)
17. Community-development strategies in place that encourage friendships and interaction among residents in individual living areas (i.e., floor service-projects, recreational programs, choosing a floor name and logo, the development and implementation of group-behavior guidelines, study rooms, and hallway personalization, shared goals, responsibilities, communication). (1980, pp. 103-112).
18. Developmental programming initiatives addressing specific components that support spiritual, intellectual, emotional, occupational, and physical wellness. This can be done through educational seminars, recreation programs, and through the promotion of traditional annual events (i.e., open house programs, amateur-hour programs, banquets, games, and tournaments. (DeCoster & Mable, 1974, pp. 41-53)
19. Working with student and professional staff in assisting and encouraging them to develop a better understanding of roles, developmental programming procedures, accountability, peer counseling skills, and spiritual leadership.
20. Formal evaluations of the residence-hall program and staff, assessment of the impact of programs, and a quality of life survey.

Ministry Through the Student Staff

In the above listing of the components of a residence-hall program, mention is made of the use of students as resident assistants/resident advisors (RAs) and student deans/graduate assistants. These individuals are pastors, community builders, disciplinarians, peer

facilitators, teachers, and students themselves. Having hired many student staff members over the years, I have a healthy respect for what they can accomplish among their peers. I also realize how difficult at times the balancing act of personal and work related priorities can be. An RA lives on the floor where she serves, is responsible for the master key to student rooms, conducts worships, plans programs, builds mutual respect and community, supervises a time for studying (academy level), takes an accountability check of each resident each night, provides mentoring and peer-counseling services, and serves as a role model and friend.

In general, the keys for ministry as student-staff members are pretty clear. RAs must be team players, enthusiastic, helpful, and upbeat. It helps if they like their work and see it as a form of ministry. They should also be good listeners, even tempered, and effective problem solvers. Personal integrity, the motivation to follow through and complete tasks, confidence, and reliability are valued assets. Being able to accept responsibility without making excuses or blaming others, knowing how to share the credit, being innovative and creative, avoiding gossip/keeping confidences—these are also keys to success. Finally, spiritual depth and a reliance on prayer are at the core of personal success in these roles. It would be well if every RA knew how to conduct a Bible study that would lead a fellow student to Christ.

Antigoni Varahidis has been an RA in Lamson Hall, Andrews University, during the 1998-00 school years. She expresses how she values her ministry as follows:

Being an RA has been a never-ending exhilarating experience. My [residents] are energetic, vivacious, and are always anticipating my visit during regular room check so they can tell me about their day. When I'm late, they notice. When it's my

night off, they miss me. What an honor! God has taught me how to build relationships in such a short nightly period as room check.

The above is an excellent example of how an RA can turn the routine of night check in to a relational experience.

In 1997, Scott Morton, one of the RAs in Meier Hall, had an experience of ministry that I still am amazed at. And I was fortunate enough to witness it.

Angry and hurt, Ronnie pounded on Scott's door about 11:00 p.m. A running feud between this young man and his former roommate, Damian, had reached the boiling point. The problem was incidental noise, but Ronnie saw it as intentional harassment.

Scott and I went to the room in question. Damian welcomed us in, but he was in no frame of mind to consider the needs of his angry neighbor. It was Ronnie's problem as far as he was concerned.

Scott used a tactic that got right to the heart of the problem. He asked if it were true that the man next door was his enemy. Damian agreed with considerable enthusiasm! Scott then asked him what the Bible taught about how we should treat our enemies. This startling question broke through the resistance of the men in question. Damian cautiously ventured a reply. Quietly, Scott affirmed that praying for one's enemies was a wise thing to do. And then we waited. After an awkward pause, a prayer was offered on behalf of the relationship between these two men. That began a healing process that literally solved the problem.

The method used required amazing courage, and it worked better than any of us could have hoped for. It is also an excellent example of how an RA can minister to the residents.

Self-Management

The 20-point typical “program” listed above by which the dean leads and manages, is not really the starting point. Deans must first manage themselves. The personhood of the dean is vital in this ministry of housing, functions, protocol, procedures, and relationships. An important part of self-management is credibility. A dean’s ministry is constantly scrutinized—it just goes with the territory. To be seen as credible is very important. When a dean frequently rationalizes, fails to keep promises, fails to do his/her part in a mutual project—credibility is at stake. If policies are ignored or rule enforcement is uneven—credibility may be questioned. If a dean is often late for appointments, misses deadlines, or makes excessive errors—credibility is the loser. If confidential information is released, if files or records are lost, or if disciplinary follow-up fails—credibility is at stake. If the dean gives wrong information, spreads rumors, circumvents normal lines of authority, or acts helpless—once again credibility is hurt.

Improving Credibility

What can be done to improve the self-management of credibility? The following four suggestions have enhanced the credibility of many deans.

1. **Stay organized.** Disorganization reduces credibility. When someone seems confused and discouraged the reliability of any information that comes from them may be questioned.
2. **Tell the truth.** Avoid fabrications. Avoid the use of a bluff to try to force a student to self-incriminate. It may not always be possible to be totally

forthcoming, but level with others about what you can and cannot reveal without intentionally misleading.

3. **Be accurate with your work.** Don't guess or make suppositions. Make statements based on facts. Produce reports that are free from errors in spelling, punctuation, tense, or facts.
4. **Match creeds and deeds.** Even in a Christian community, a life well-lived speaks very loudly. What we say must always reflect what we do.

Time Management

Another important part of self management is time management. All of us are allotted the same twenty-four hour day. How effective we are in using that time can make all the difference. Time management is not achieving more as much as it is achieving more of what really matters. That leads to goal and priority setting, self-disciplined controlling of how we spend our time, and the process of planning for moving from where we are to where we want to be.

I am challenged by the following wise counsel from Ellen White:

Our time belongs to God. Every moment is His and we are under a most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time. (White, 1941, p. 342)

It is the duty of every Christian to acquire habits of order, thoroughness and dispatch. There is no excuse for slow bungling work of any character. When one is always at work and the work is never done, it is because mind and heart are not put into the labor. The one who is slow and who works at a disadvantage should realize that these are faults to be corrected. He [she] needs to exercise his [her] mind in planning how to use the time so as to secure the best results. (White, 1941, p. 344)

Throughout His life on earth, Jesus was an earnest and constant worker. He expected much; therefore He attempted much . . . Jesus did not shirk care and responsibility, as do many who profess to be His followers. It is because they seek to evade this discipline that many are so weak and inefficient . . . The positiveness and energy, the solidity and strength of character manifested in Christ are to be developed in us, through the same discipline that He endured. And the grace that He received is for us. (White, 1940, p. 73)

There are some young men and women who have no method in doing their work. Though they are always busy, they can present but little results. They have erroneous ideas of work, and think they are working hard, when if they had practiced method in their work, and applied themselves intelligently to what they had to do, they would have accomplished much more in a shorter time. By dallying over the less important matters, they find themselves hurried, perplexed, and confused when they are called upon to do those duties that are more essential. They are always doing, and they think, working very hard; and yet there is little to show for their efforts. (White, 1974, p. 649)

One of the exercises that I have used in my class “Introduction to Residence Hall Management,” asks students to prioritize a list of duties that need to be accomplished by a dean on a given day. Then I say, “A parent calls and takes an hour of your time. Reprioritize! The principal asks you to come to his/her office to deal with a concern. Reprioritize! A student is injured on the job. You are asked to transport him/her to the doctor’s office. Reprioritize!”

Time management translated into personal choices made throughout the day might look something like this:

1. Get up earlier. Don’t sleep your day away.
2. Prioritize time with God in private devotions and family worship.
3. Eat a good breakfast. It will provide fuel to make you more efficient for the day.
4. Check your calendar/schedule and make a “to-do” list for the day. Include time for your family in your schedule.
5. Don’t allow others to waste your time, but schedule time for unhurried conversation with students or staff.
6. Spend less time with unimportant phone calls.
7. Combine efforts/errands as often as possible.
8. Do instead of just dream. Structure a program to work even if you are not there.

9. Eliminate activities which make little contribution to your program or your life.
10. Recognize and identify time wasters. Develop strategies to deal with them.
11. Delegate where and when it is appropriate, but recognize that being a residence-hall dean is a “hands-on” job. Many functions cannot be delegated.
12. Search out shortcuts to complete tasks and avoid making a production out of small tasks.
13. Train and empower your staff so some of what you say can be delegated to them.
14. Have a formula for making decisions and follow it. Laboring over a decision is often a time waster.
15. Know your limitations. Risk stretching them occasionally, but keep the balance point in focus.
16. Remember that experiencing stress may mean you are mismanaging your time.
17. Schedule time to prepare for your worships.
18. Take time to exercise.
19. Take time to rest, relax, and read.
20. Hang up your clothes when you take them off. Place dirty clothes in a hamper. Schedule what you are going to wear next.

One reason why it is so important to manage your time involves the very nature of being a dean. You will have a better idea of your job description and all the tasks that need to be completed than virtually anyone else. From the outside it may appear to be an uncomplicated ministry, but you know better. Some have actually implied to me that all deans do is play golf, discipline students, and have fun hanging out. Don't expect much help or sympathy from teaching colleagues, staff, or even administrators. Unless they have been a dean themselves they are not likely to really understand.

Taking control of our lives means controlling time and the events that fill it up. It is a fallacy to believe that someday we will have more time, or that we can save time. Each of us is given the same amount every day. How we decide to use it, how we respond to events beyond our control, how we respond to what we can control—this is the essence of time management. Self-management is a constant series of adjustments in the use of time, events, and resources. It means facing honestly how we waste time, and how we deal with those

interruptions that come so easily. It means honestly facing how we are tempted to procrastinate, how we deal with waiting on someone else, and how we separate the “urgent” from the “vital” (Smith, 1994, pp.19-45). Inflexible deans who find themselves stressed by all the adjustments usually soon tire of the profession. On the other hand, successful deans seldom, if ever, complain of boredom.

“Paths to Personal Power”

In the context of self-management, I have been impressed with Dr. Beverly Potter’s (1993) model for “Paths to Personal Power.” Let’s consider each of them and how they might apply to deaning.

1. **PACE yourself.** Managing one’s life effectively is the first step. PACE is an acronym that identifies four steps vital to this process: “Pinpoint, Analyze, Change, and Evaluate.” (pp. 73-74). *Pinpoint* means finding precise ways to focus on your effectiveness. When, how, and why is your ministry most effective? What behaviors are limiting your effectiveness? *Analyze* is the process of “collecting information and looking for patterns” (Potter, 1993, pp. 75-77). How honest can you be with yourself? Are you open to recognizing that often you may be the cause of your own frustrations? Self-management means asking the hard questions of yourself as well as relying on the candid feedback of those whose opinions you trust. It also involves an honest journey of prayer and spiritual processing. What triggers or prompts your effectiveness or your ineffectiveness? *Change* is all about willingness to be changed. If the Holy Spirit has been released by our prayers to begin a work of making us more effective, then what may be revealed can be challenging. We may be confronted by those behaviors that may be limiting our effectiveness, i.e., pride, procrastination, fear of failure, or avoidance. As these things are brought to mind think of your chosen behaviors. They may well be the opposite of that which would bring us freedom. Creating a new way to respond is all about setting goals and objectives, rewarding yourself when you succeed, determining what new behaviors you want to embrace, and then practicing those behaviors over and over. Paradoxically, as we use energy in this quest we will actually gain energy. Asking a trusted friend to hold you accountable to your commitments is also helpful (Potter, 1993, pp. 78-98). The final step is *Evaluate*. Change may be pervasive from your standpoint, but responses from

others may be cautious at best. Proof of progress may not always be easy to determine. Again, we need to hold on to our commitments, realizing that true change is not a quick-fix. Too much analysis may not be helpful. Change is difficult! If it is slow in coming we should not feel guilty; rather, it indicates a need to go back and review each of the PACE steps (pp.98-99).

1. **Manage stress.** We need to recognize that being a residence hall dean is placing ourselves in the path of stress. Change is stressful, as are fear, uncertainty, and doubt. Feeling helpless and out-of-control can also be stressful (pp. 101-130). Self-control and effectiveness under pressure are virtues. That's why relying on a loving Savior is so important to us. In Chapter 15 of this book, other ways of managing and reducing stress are discussed.
2. **Build skills.** What is it that you need to learn? Enhancing your skills is like building a bridge to greater effectiveness. Do you need to be more assertive, a better listener, a more successful communicator (in written and oral form), a better decision-maker, more effective in delegating, better at thinking analytically, better at clarifying and questioning, better at getting or giving support, or better at supervising your staff? All of the above are skill-based. We can be more effective in our service by learning along the way (pp. 131-147).
4. **Develop social support.** Collaborative partnerships build personal power. We are more resilient, accomplish more, and feel more worthwhile when we have close supportive relationships. Social support acts as a buffer against stress and burnout. Building a library of people who can be resources is a wise thing to do. Networking, being a friend, being a team player, inviting others into your life—this is all part of the process of developing social support. If our only friends are students we may have times of profound loneliness. Other ways we can show social support is by being helpful, asking for help, developing others, delegating responsibility, coaching, intentionally making co-workers look good, and “belonging” to the team. Part of belonging involves adopting some of the behaviors, phrases, and characteristics of the team. One way that I have long known is a benchmark of belonging for any of my colleagues is when they use the phrase, “finding a teachable moment.” To me, it means that they understand and want to be part of my ministry on a philosophical level. It's important, however, to be able to separate work from our network of social support. Becoming a residence hall dean is assuming a lifestyle. Wise deans are able to

develop interests and activities with supportive friends that go beyond the residence hall (Potter, 1993, pp. 149-164).

5. **Tailor the job to fit you.** How can you best use your unique gifts and talents in the ministry before you? How can various duties be delegated to best utilize strengths of personality and experience in a colleague? These are valid questions as long as they don't become excuses for avoiding growth and change (pp. 165-185).
6. **Change jobs.** Sometimes the most responsible and healthy choice is to step away from deaning. In Chapters 12 and 17 more detailed examinations of this choice have been made. "Good decisions require tolerating a certain degree of stress: thinking about potential losses, being uncertain, and possibly confused" (pp. 182-213). This is a time for faith, courage, and trust. Prayerfully facing the awkward and the unknown calls for a full measure of all three attributes.
7. **Think powerfully.** Wise deans turn their helpless thoughts and fears over to God. "Thinking powerfully" means adopting a spirit of realistic optimism, being willing to take some risks, exhibiting self-confidence, being willing to take action, and using language that reinforces the positive. Do we see disasters or do we see challenges? Do we see adversity or do we see opportunity? Think about it! What great invention or medical breakthrough happened with the first try? Avoid a sense of helplessness. Avoid feeling emotionally and professionally impotent. This leads to uneven performance, lowered self-confidence, conflicts, and stress. Be motivated! Be powerful! (pp. 215-234).
8. **Develop detached concern.** What is important is your love, your commitment, your caring efforts. The outcome is the work of the Holy Spirit. When we begin assuming the outcome responsibility it only increases the burnout process. You can care deeply about your students or colleagues, but you must respect their right to make choices—even if they lead to harmful results. Building higher fences to keep others from poor choice-making is futile and frustrating to all concerned. These control efforts are usually illusionary (Potter, 1993, pp. 235-261).
9. **Find a path with a heart.** Self management is the best way to control burnout as a dean. Managing your motivation and having compassion are vital keys.

This involves having a vision of what could be and following that path. It means having a compelling drive to be true to your calling (pp. 287-291).

In summary, a residence hall dean self-manages his credibility and use of time, resources and events. Deans also are responsible for the leadership and management of a residence hall program, and that includes those students who live here, and the student and professional staff who work there.

Principle-Centered Leadership

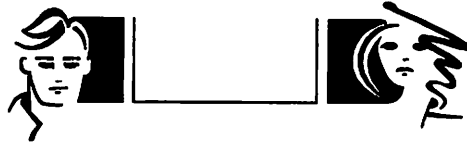
Leadership and management have to do with what needs to be accomplished as well as the vision and sense of calling that motivates the need. In closing I want to share a model of leadership. Stephen R. Covey (1989) in his very successful book, *7 Habits of Highly Effective People*, writes about “principle-centered leadership.” Within the context of how a dean can lead, let’s consider Covey’s “Habits”.

1. **Be proactive.** Take responsibility for your attitudes and actions. Managing change and improving effectiveness are important elements in a dean’s leadership style. Deans need to choose how to respond to various situations. To be reactive is to be ruled by circumstances, feelings, and conditions. Proactive deans are flexible and open-minded, willing to seek different approaches or alternative ways of doing something. They control their feelings by their choices. They admit their mistakes and learn from them. They put their time and energy to what they can control (pp. 66-94).
2. **Begin with the end in mind.** What is your desired destination? What things and relationships do you value? Begin a journey of self-awareness that helps you realize what is really of importance to us. If we see eternity as our destination, then our values will reflect that and the life principles that we choose will assist us in that journey. If our destination is a strong motivating force, our responses to students will be shaped by that force as well. This leads to developing a personal mission statement that reflects who we are and desire to do and be. From there we move to a mission statement that involves our students and our program. Together, deans and students seek to identify what will help accomplish “principle-centered” living (Covey, 1989, pp. 96-144).

3. **Put first things first.** This habit is all about personal management, prioritizing, organizing, doing things right, being efficient, writing out policies, protocol and schedules. It is about establishing focus and supporting the mission. It is the act of deciding what is urgent/important and what is not. It is the natural evolving of the first two “habits” (Covey, 1989, pp. 146-182).
4. **Think Win/Win.** Win/Win is a state of mind that seeks mutual benefit in all solutions among colleagues and students. In some situations, win/win may not be possible, but it should always be sought as the first alternative. Win/win “comes from a character of integrity, maturity, and an abundance mentality. It is all about trusting, clarifying, managing expectations and accomplishments, and setting up supportive systems” (pp. 205-234).
5. **Seek first to understand then to be understood.** This habit of communication, and it involves empathic listening. Certainly this may seem risky and awkward to us. It is so much easier to evaluate, probe, advise, or interpret. Empathic listening takes time, but it doesn’t take anywhere near as much time as backing up to correct misunderstandings, or to live with unexpressed and unsolved problems. It is about motivational support and enhancing the commitment of others. After we truly understand, we can logically seek to be understood. The credibility of our ideas will now be firmed up. For many, seeking first to understand leads to new learning. Our presentations will more clearly represent our genuine beliefs. Have you noticed? Sometimes in committees we broach ideas that are immediately negatively reacted to. In spite of our best efforts we seem not to be understood. Could it be that the end result would be different if we sought first to understand (pp. 236-260).
6. **Synergize.** What is synergy? Creative cooperation! Team work! Simply defined it means that a group working together can accomplish more than individuals working separately. Synergistic communication for a residence hall dean means being open to new ideas and options. My creative ideas combined with your creative ideas produce even more creativity. This is the fuel for mentoring relationships as well as collegial ones. This is also the key to fostering respect and cooperation in a team (pp. 262-284).
7. **Sharpen the saw.** Covey’s last habit is all about the balanced personal renewal of our spiritual, social /emotional, physical, and mental capacities. What is it that renews us? We need to know how to employ the strategies that refresh and restore. Exercise, quietly reading and reflecting on biblical passages, prayer and meditation, listening to relaxing music, reading inspirational literature, and building relationships are all avenues to this renewal. We must do renewal for

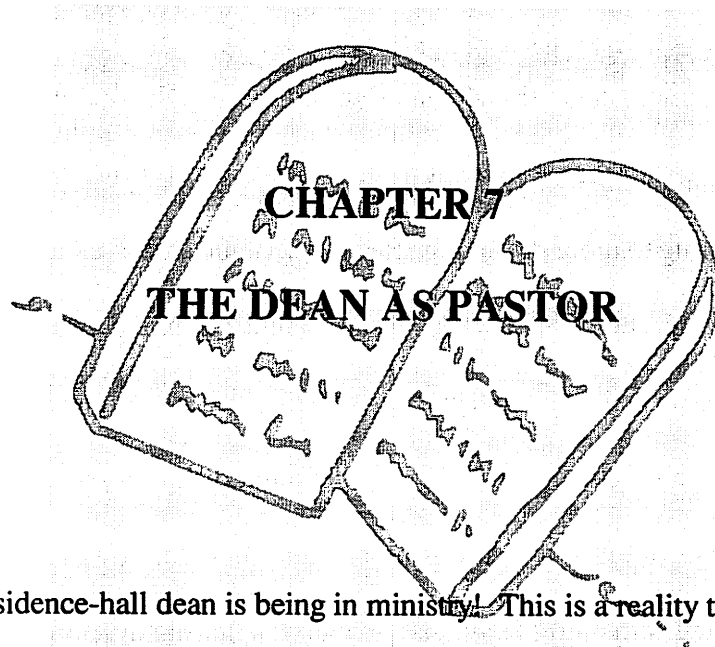
our own sake. No one will do it for us. Deans who avoid burn-out or getting stuck in a rut know how to do personal renewal. Professional enrichment, going to conferences or workshops can also be restoring. "Sharpening the saw" means proactively and intentionally seeking ways to build body, mind, and soul. (Covey, 1989, pp. 287-307).

What is leadership and management? It is the program, the politics, how changes are made, short-term and long-term goals, vision, philosophies, mission statements, keeping on task, communication, supervision, morale, the daily routine, the unexpected interruptions, the follow-up, doing what is right, making principled decisions, building community, nurturing relationships. It is both being and doing, and it is difficult. But whatever the size of the program leadership and management are essential.



QUESTIONS FOR DISCUSSION

1. What are the central themes of this chapter?
2. Discuss with a current dean a daily schedule on the academy level; on the college level. What are the differences? What are the similarities?
3. Using the “PACE” model, analyze and assess management effectiveness in your program. Write out each step in detail.
4. You have just been hired as a dean at a boarding academy. The principal has asked you to inform him about the components of “your program.” Write out your answer in sufficient detail so that he will have an answer.
5. Using Covey’s “7 Habits,” plan a practical training seminar for residence-hall janitors, desk workers, or RAs.
6. Define “community” and “territoriality” in the context of a residence-hall program. What intentional efforts could optimize both concepts? What results could be expected?
7. What liability issues should a dean be knowledgeable and responsible about? What insurance does your school carry to protect you in the event of a lawsuit?
8. Discuss proper storage issues for cleaning chemicals and paint.
9. If a fire were to break out in your residence hall what prevention/safety measures are in place that would save lives and reduce damage?



Being a residence-hall dean is being in ministry! This is a reality that must always be kept in focus! Ministry for a dean means the opportunity to give many corporate worship talks, to pray for and with the residents, to share personally, to lead students to a saving relationship with Christ, and to be a Christian in both word and deed.

Several male colleagues have come into the residence-hall ministry from the pastoral ministry. What they have discovered is how deeply meaningful and challenging this ministry is to all of their pastoral instincts, skills, and sense of calling. Unfortunately, they have faced some peer pressure about somehow being in a less significant role. One conference president is quoted as saying, "It's time that we got you back into the real ministry." One should recognize that being a residence hall dean is a very real ministry!

Specific Roles and Opportunities

Let's take a closer look at the various spiritual roles and opportunities for ministry that a residence-hall dean faces. *Corporate worship* provides an opportunity to share the truth about God in a setting that is loosely modeled after family worship. In fact, it is an opportunity to teach these future spouses and parents the variety of ways a meaningful

worship can be designed. It is a time for singing and sharing. It is a time when students have the opportunity to be interactive, perhaps to share their own spiritual insights and journey of faith, not just listening to more preaching. Both variety and creativity are needed. Religious drama and appropriate contemporary music can do much to minister to those in attendance. Required attendance at residence-hall worships is criticized sometimes. After all, one argues, God does not require us to worship Him. I understand the arguments on both sides of the debate, and I do not attempt to settle it here. Let me state, however, that many former students have quoted something I have said in worship, telling me how God used what they heard to turn their lives around. Giving up this opportunity would be very difficult for me. Consider this illustration.

Darren came to Columbia Academy in the middle of the year. Feeling hurt and angry because he had been asked to withdraw from another academy for an offense for which he apparently was not guilty, Darren arrived on our campus like a tornado. As he told the story, he had assumed the blame that really belonged to his girlfriend's brother. The fact that he had been senior class president at his other school, and had assumed that he was beyond reproach, only added to his anger. Amazingly, we were able to graduate him.

Nine years later, we both arrived at Andrews University. We met at the home of a mutual friend and had a joyous reunion. I could not hide my surprise when he told me that he was a seminary student and had been pastoring for two years. Noting my shocked expression, he gratefully told me how something I had shared in worship had stuck with him. Try as he might, he could not avoid the conviction of truth. Finally, giving in to the Holy Spirit, he entered Walla Walla College to prepare for pastoral ministry. That convinced me

that I should never underestimate the value of a worship. Stories of this kind have been repeated over and over in this profession. The details change, but the fact remains that worships can be used by God to bring about transformation in a person's life.

Having a Specific Focus

Themes for worships can provide a beneficial focus. Some of the themes found useful in recent years include:

1. "Promise-Keeping Men Are Men of Promise"
2. "Faith Is a Verb, Hope Is a Promise, and Love Is a Decision"
3. "Looking Upward and Reaching Outward"
4. "From the Pioneers to the Promise Keepers"
5. "Men of Christ Are Men of Character, Courage, and Conviction"
6. "Discipleship: Synergy Not Cynicism"

Deans should spend quality time in the summer planning worship titles and texts according to the chosen theme. This can really keep a dean on track during the school year. Too many deans do not prepare well for corporate worships because the schedule is very busy. A pre-planned theme and biblical text tightens the focus and makes it easier to be prepared. The opportunity of corporate worship, taken very seriously, can add to the effectiveness of the dean's ministry.

If Change is Considered

Some Seventh-day Adventist residence halls have reduced the number of required worships and changed the traditional worship program as an experiment. Some have even considered making most worships voluntary. I believe that if we are to make a change,

something better must be put in place. Eliminating corporate worship because of convenience or pressure from any group is the way of folly.

Perhaps a story that Jesus once told can be applied in principle to this discussion. Remember the story of the unclean spirit who lived in the house (soul) of a certain man? A miracle occurred and the man and his house were freed from the spirit. Sometime later the unclean spirit returned to find the house clean but empty. Gathering his evil friends, the spirit retook the house. In the end, eight unclean spirits moved into the house (Matt 12:43-45). If one considers a change, he/she must be careful not to create a vacuum.

The Inward Journey

Is prayer important to the spiritual leadership of a dean? Many corporate prayers remain in my memory. I am still warmed by the words of Monte Culver, Helen Evans, Arlene Friestad, Mary-Ella Johnson, Spencer Carter, Francie Faehner, Millard Wisbey, Valerie Phillips, Rita Jones, and David Knight, and others as they connected with God in prayer. The *personal prayer and devotional life* of the dean is where spiritual strength and courage originate. Keeping a daily journal (one's spiritual journey, statements of gratitude, writing in somewhat of a diary format), using biblical prayers as your own, building a prayer list, and prayerfully reading the Bible through are powerful ways of keeping that inward journey alive. Because I reinforce my experience by writing them out in my journal each night before I go to bed, my memory of events and blessings is reinforced. The following is one story I remember well.

Late one night as I was making my last round of the residence hall, I saw David coming from the bathroom. I greeted him, and his response amazed me. “Dean, do you have time to talk to one of your boys? Down in my office, he told me about his struggle. He came from a godly home, but he knew that his current lifestyle was taking him away from God hurting his parents. He told me that he had tried to run away from his spiritual roots, but he just couldn’t shake a conviction that God loved him. This battle had been raging in his soul for months, but that night he was confronted with his current choices in a way that had not happened before.

Quietly, I pulled from my desk drawer my personal prayer list. His name was at the top of the list. Yes, I had been praying for him for months. That night the surrender and conversion that came was genuine and lasting. Years later I met him at a camp meeting where my wife and I were speaking. David wanted to know if I remembered that midnight experience. He assured me that it was a pivotal moment of truth in his life.

This experience reminds me of how Paul prayed for Timothy. “I thank God, whom I serve. . . . as day and night I constantly remember you in my prayers” (2 Tim 1:3). Prayer is a powerful weapon against sin when used by a faith-filled man or woman of God.

David Ringer, dean of boys at Blue Mountain Academy, loves to tell about two Buddhist brothers who came to his school for the 1996-97 school year. With many praying for them, they gradually warmed to the Gospel message, learning that “the effectual fervent prayer of a righteous [woman] man [still] availeth much” (James 5:16 KJV). Ever so slowly, the brothers learned to love and serve Jesus. Before the year ended, both boys were baptized.

Personal Testimonies

Sharing one's *own testimony* can also be a form of ministry. Students can benefit from appropriately shared personal experiences of spiritual growth. Sometimes this can be in small group interaction, sometimes it can be shared one-on-one, and sometimes a corporate worship setting is the best place to share. Glorification of past mistakes should be minimized, but sharing the leading of the Holy Spirit, or how spiritual victories have been won can be a source of great encouragement to students.

Guest Speakers

Scheduling *guest speakers* for worships is another way to add variety. We invite faculty members to speak at educational programs and worships on a regular basis. Also here at Andrews, we have a monthly program entitled "The Last Lecture Series." Faculty or staff are invited to speak and are given these instructions: "If you knew that you had only a few days to live and this worship was going to be your last opportunity to speak to students, what would you want to say to them?" The sharing has included profound statements about personal faith, what has real meaning and lasting significance, the importance of relationships, how to live without regrets, the expectation of heaven and the new earth, and other values. It has provided rich learning experiences for the speakers and the residents.

Discipling

The potential for ministry in a residence hall is profound! A reoccurring dream of mine involves a process of calling disciples to join me in ministry. My dream begins with hiring, training, and empowering student staff to be spiritual leaders and to do spiritual assessment.

Using small groups (we used to call them prayer bands) initially led by student staff, we would start a process of discovering spiritual gifts and forming spiritual support groups. Our mission would be to continue to grow small groups so that eventually every resident would have access to that kind of support.

Think what the outcome would be if no male or female ever left one of our residence halls feeling disconnected from God and the church! Our record of retention of young adults as active participants in their churches has been called into question in North America, and perhaps elsewhere. We must do better in assisting students to recognize the call to radical discipleship that Jesus so freely offers. If the role of corporate worship is to be diminished, something better has to be put in its place. Perhaps it could be a well-organized system of discipling. It's worthy of our continued prayerful discussion.

Modeling

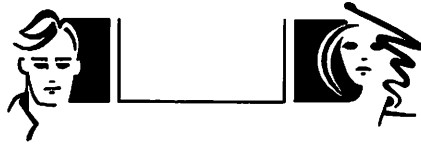
Finally, there is the matching of creeds and deeds—*modeling*, as it is also called. How we respond to competition and to negative situations says volumes about our spiritual connectedness and who is the Lord of our lives. Tolerance for hypocrisy is very low among adolescents and young adults. In reality, every word and every action of every residence-hall dean is a personal testimony that students are reading. That may not seem fair, but it is a privilege and responsibility that we cannot escape. In fact, I believe some deans should not engage in competition or play sports with students until they learn these lessons in self-control. Another incident at Blue Mountain Academy remains with me as a profound example of the need for self-control.

On the Saturday night before graduation, we had a parent-senior reception in the cafeteria that intentionally went very late. Sometime after midnight, one of my resident assistants told me that we were missing about 20 students, all seniors.

I marched up to the cafeteria to find it empty except for a cafeteria worker who was mopping the floor. I continued to the girls' residence hall. A steady stream of seniors scurried from behind the bushes and shrubs in my path, the boys heading one way and the girls heading another. I just kept walking, finally ringing the door bell at the front entry. The desk monitor opened the door. I asked for the dean and was told that she had a headache and had gone to bed about 9:00 p.m. Angry by now, I marched back to my residence hall. As I hurried through the entry door, a firecracker exploded, and with it, me! I really don't remember what I said, but suddenly a student who had been in a prayer group with me for most of the year, confronted me.

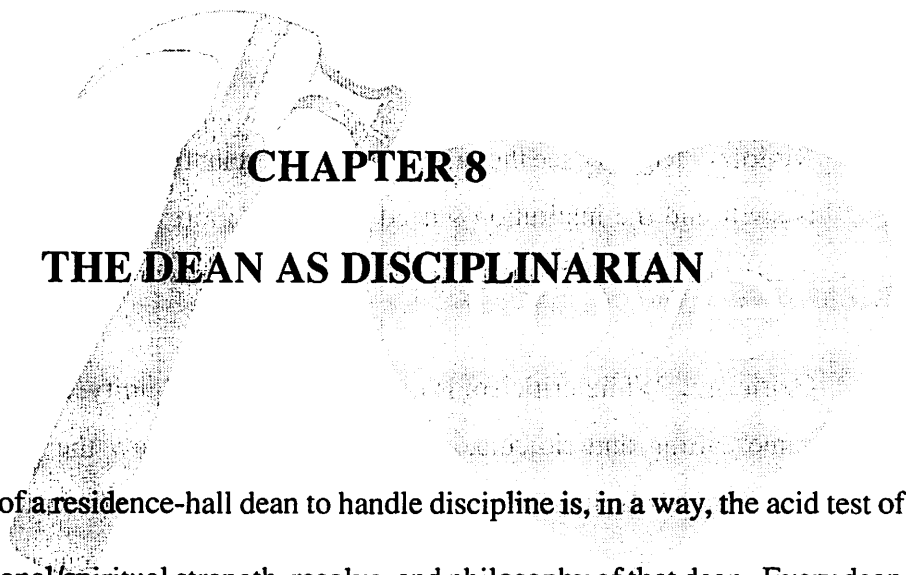
"Dean, Dean," he said! "Get a hold of yourself! I've been watching you closely all year. What I have come to respect, I'm not seeing now!"

Like air escaping from a balloon, I slowly sat down on the stairs. We continued to talk for some time, and the boys put themselves to bed just fine. That man will always be a hero of mine. Think about the courage it must have taken for him to confront me. Because of our shared spiritual journey, he had learned to care enough about me to confront my behavior—to remind me that I needed to be a Christian in both words and deeds—and all the time. To do anything less diminished my ministry in his eyes. And he was right!



QUESTIONS FOR DISCUSSION

1. Share one of the best modeling incidents by a dean that you remember from your residence hall days. Conversely, share one of the worst modeling incidents.
2. Who benefits from prayer? How can a dean use prayer in the most effective ways in a residence hall?
3. Identify an incident from your experience that could inspire a new dean in a difficult ministry, or a student struggling with life value choices.
4. Articulate your perceived rationale and benefits of “required worship” that makes it consistent with the commitment Christian education has to free choice coupled with natural consequences.
5. Give several examples of how a corporate-worship program could demonstrate ways to improve or enliven family worship.
6. List five possible spiritual themes for a residence-hall program.
7. In your opinion, what spiritual discipline would enrich the inward/outward journey of faith for a dean.



CHAPTER 8

THE DEAN AS DISCIPLINARIAN

The Acid Test

The ability of a residence-hall dean to handle discipline is, in a way, the acid test of the character, emotional/spiritual strength, resolve, and philosophy of that dean. Every dean has to deal with discipline. Every residence hall must have a structure of rules.

As the story was related to me, during the 1960s, the faculty of one academy in North America decided that they would have no rules until the students, by their behavior, insisted on the development of a rule and possible sanction in any given area. Apparently, this grand experiment lasted only a few days. Students and faculty were soon clamoring for change. For their own peace of mind, they needed to know the rules. We all need to know our limits and where our boundaries are. Our self-esteem is directly influenced by the combination of structure and nurture we receive from our environment.

Structure and Nurture

Structure is the steadfast and firm side of caring. It tells how to do things well, how to be assertive and responsible, and how to set limits. When combined with the right rules and skills, *structure* helps us to function responsibly and provides safety; but it can also be destructive and abusive. According to Jean Illsley Clarke and Connie Dawson (1998, pp. 61-65), *structure* comes in six basic ways.

1. **Rigidity.** Rigidity see the rule as more important than the student. Enforcement is swift and the institution's need is seen as more important than any student need. Fear is usually the motivation and compliance is forced.
2. **Criticism.** While criticism is more flexible than rigidity, it also might involve name calling and ridicule. The emphasis is on how the student is failing. Criticism labels the student rather than showing what to do instead, or how to be more acceptable in behavior. Criticism tears down, ridicules, and blames. It discourages and reinforces failure. Shame is one of the results of too much criticism.
3. **Nonnegotiable rules.** Nonnegotiable rules inform a student how to be safe and successful. They teach obedience. While they may not teach thinking skills, they are not rigid and can be rewritten. Many residence hall organizational and moral rules are nonnegotiable and must be enforced evenly until they are changed.
4. **Negotiable rules.** Negotiable rules do teach thinking skills. They also teach the student how to be responsible. These rules change according to the age, developmental stage, and record of responsible behavior. They help raise the self-esteem of students through the process of negotiation, learning about rule relevancy, and assessing data on which to base decisions.
5. **Marshmallowing.** The marshmallowing type of structure patronizes the student. It looks like caring, but it does not hold him/her accountable to responsible behavior. It may sound supportive, but it discounts the student's ability and invites dependence. It may also allow the dean to look good, play the martyr, or be in control at the expense of the student, but it enables self-destructive and irresponsible behavior. The lasting result is often loss of morale

and dissatisfaction. When we are uneven in enforcement of a rule because we don't agree with it, we probably are marshmallowing.

6. **Abandonment.** Abandonment occurs when deans fail to make and enforce rules that are needed. Thus they also fail to provide opportunities for the student to learn age-appropriate skills. Lack of life-safety rules, or organized fire drills that are never scheduled are two vital ways a dean can abandon.

Note that the *structures* of “rigidity” and “abandonment” are very similar in failing to meet the real needs of students.

Nurture, in its best form, is the gentle and relational side of caring. It gives permission to do things well. It can also be neglectful and abusive. According to Clarke and Dawson (1998, pp. 21-26), nurture also comes in six basic ways:

1. **Abuse.** Abuse is a form of assault. It can be both physical or psychological. Abuse negates needs; it humiliates, ridicules, and shames. It may involve shouting or public humiliation.
2. **Conditional care.** Conditional care is based on the dean's needs and expectations, not on the student's needs. It demands that the student earn the care that is given by his/her behavior. An example of conditional care might include enforcing a rule that calls for staying in one's room if on sick call. The condition might be an excused absence from class is obtained only if the expectation is met.
3. **Assertive care.** Assertive care recognizes the needs of the student, but the dean decides how the nurture is given. For example, when a student is ill the dean may quite assertively insist on the student going to see a physician.

4. **Supportive care.** A major characteristic of supportive care is a recognition of the student's needs, but the freedom to accept or reject the care that is in place remains with the student. Students are empowered, stimulated, and encouraged to be responsible. Supportive care stimulates creative thinking and a positive assessment of what one is capable of doing or becoming. Supportive care is often prefaced with expressions like, "would you mind," "May I," or "I would like for you to consider"
5. **Overindulgence.** Overindulgence promotes dependence on the dean, but not long-term success. Again, it may seem to make the dean look good, but the end result is usually poor morale, blaming, and unmet needs. Ironically, an overindulgent dean may be having his/her own needs met at the expense of the student who is being indulged.
6. **Neglect.** Neglect is passive abuse and is devoid of emotional or physical stimulation and recognition. Needs are ignored and the dean is unavailable to the student—physically and/or emotionally.

According to the above, discipline can be both structured and nurturing. When it is redemptive (see chapter 3) in nature, it becomes the process of making disciples. Why then do so many deans dread the disciplinary process? Do we communicate too much rigidity, criticism, marshmallowing, or abandonment? Do our students experience too much abuse, conditional care, overindulgence, and neglect? Do we understand the difference between discipline and punishment? Are we confused in our definitions?

Typical Residence-Hall Rules

Residence hall organizational rules cover behaviors and attitudes related to hazing and harassment, inappropriate dress and appearance, stealing, vandalism, illegal use of drugs, inappropriate sexual conduct, and disrespect of authority. Organizational rules may also cover expectations for worship and church attendance, study period behaviors, room cleanliness, room check/curfew expectations, and how to obtain permission. With the above definitions of structure and nurture in mind, a dean can respond with discipline appropriate to the goals of the school and appropriate to the needs of the student. *Assertive* or *supportive care* using *nonnegotiable* or *negotiable rules* is the ideal (see above).

Changing Behavior

Changing a student's behavior can be a difficult task. Human nature simply does not enjoy being corrected or limited. How does a dean effectively point out how behavior needs to be changed? We must remember that knowledge of what is right does not, of itself, always bring about change. How does a dean persuade the will as well as the mind? Certainly not all Seventh-day Adventists see lifestyle issues uniformly. In a pluralistic and diverse world, how does a dean or school arrive at a consensus of moral principles or organizational rules?

These questions and others are at the heart of a discussion about residence-hall discipline. To further complicate matters, we have two central facts: (1) communication with an adolescent or young adult can be difficult, and (2) not all students are born-again Christians. Sometimes, in fact, they can be amazingly self-centered.

Communication about expectations and consequences has to be heard, understood, and internalized to be effective. Popular culture, peer pressure, and the problems of life have a way of distorting and confusing students. Controlling behavior by rigid enforcement of expectations may lessen the confusion some, but it doesn't teach personal responsibility, create disciples and engage cooperation.

I remember well the night I was nearly 30 minutes late for my academy "Senior Presentation." Three of us senior boys had left campus that afternoon without permission and in a community student's car. Our goal was to find the bus where the junior class was practicing their class song, sneak close enough to hear them, and, perhaps, learn enough of the song so we could hum a few notes to certain members of the junior class. This was going to be so good! But our plan ended up so bad!

We were discovered by the juniors! In a panic, we decided to take a short-cut back to school. In so doing, the car got stuck in a muddy spring run-off. By the time we got back to campus, changed into our suits, and raced to the chapel, we were very late. Dean Millard Wisbey was waiting for us. I have very vivid memories of my academy experiences; but, except to remember that they had waited for the three of us to begin the program, I have no recollection of that "Senior Presentation."

Some time later three very sorry seniors met in Wisbey's office. As we stumbled over ourselves explaining what we had done and why we were late, an amused twinkle began to form in Wisbey's eyes. The twinkle led to laughter, and that laughter resulted in one of the most amazing emotional releases I have ever experienced. All four of us howled with laughter, with tears rolling down our cheeks. After what seemed like an eternity, Wisbey

reminded us that the choice we had made usually carried some consequences. Leaving the campus without permission (and with a community student) was a very serious violation of policy; but in an amazing display of grace and mercy, no sanction was imposed upon us. In my thinking this is an excellent example of the effective use of “negotiable rules” and “supportive care.”

Were we repentant? Had we learned a valuable lesson? Were we likely to repeat the offense? What was our attitude? The answers to these questions seemed more important to Wisbey than the need to make an example of us.

I have relived that experience many times through the years. Why did Wisbey’s methodology work so well with us? Why did we not believe that we had gotten away with our rule violations? Had we been indulged? Was this favoritism at work?

Recently, my friend Jean Clarke opened up one more door of understanding for me. She would say that it was our relational “connection” with our dean and his with us that made this incident so memorable in our young lives. The more “connections” we form with students, the more redemptive we can be. The magic of that moment came not just from the healing laughter, but from the well-formed “connections.” It was a teachable moment for three teenage boys because we were “connected” to the “teacher.” The difficult reality is that without the “connection,” Wisbey’s response could have seemed like weak-kneed indulgence and passive permissiveness (Clarke, 1999).

Is it fair to say that school personnel who form “connections” with students have a better chance at being redemptive in discipline? Does that mean that the result of not having connections in place usually results in the use of punishment? Should members of a

discipline committee strive for that “connection” before making a decision? These are difficult questions?

Punishment vs. Discipline

Punishment and discipline differ in a variety of ways. *Punishment* tends to be harsh and often unrelated to the student’s behavior. *Punishment* is most often done when the dean feels powerless or when the student’s attitude is resistant. It may help the dean with her angry feelings, but it is unlikely to help the student see the error of her own ways. *Punishment* is more concerned with immediate compliance and often uses pain (or the threat of pain) to motivate. Some deans believe that some pain must precede change, otherwise there won’t be any change. What do you believe? Frankly, *punishment* is easier to do than is discipline.

Discipline takes more thought and effort to administer. It is intended to persuade the student that change is necessary. It recognizes that the student is the one with the problem, not the dean. *Redemptive discipline* is a process of learning, discovering, and recommitting. It is a desire to bring about the best results using the best methods. It is future oriented. It restores, it empowers, and it is difficult to do.

Psycho-educator and therapist Susan Murray, has expressed the differences between discipline and punishment in similar ways in a resource she developed for parenting classes:

Punishment

1. Expresses power of personal authority. Is usually painful and based on retribution or revenge (what happened in the past). Is arbitrary.

Discipline

1. Is based on logical or natural consequences expressing the reality of the social order (rules which must adequately be understood or enforced). Is concerned with what happens now (the present).

- | | |
|---|---|
| <p>2. Is imposed (done to someone). Responsibility is assumed by the punisher.</p> | <p>2. Responsibility is assumed by the student. It comes from within. It is desired as a way of getting restored to regular standing.</p> |
| <p>3. Options for the student are closed. Basically, the punishment is chosen for the student.</p> | <p>3. Options are kept open so the student can choose to improve behavior.</p> |
| <p>4. It is a teaching process which usually essentially reinforces failure identity. It is negative and short term without sustained personal involvement.</p> | <p>4. Is an active teaching process that involves close, sustained personal involvement. It emphasizes teaching ways to act that will result in more successful behavior.</p> |
| <p>5. Open or concealed anger may be present in both the one who punishes and the one who is punished.</p> | <p>5. Is a friendly response.</p> |
| <p>6. Is easy and can be expedient.</p> | <p>6. Is difficult and time consuming.</p> |
| <p>7. Is focused on the external locus of control.</p> | <p>7. Is focused on the internal locus of control.</p> |
| <p>8. Usually breaks personal involvement and relationships.</p> | <p>8. Involvement and relationships are maintained (Murray, 1997).</p> |

Redemptive Discipline

The following is a principled bit of advice given to me long ago: “You, as the dean, have no right to confront anybody about anything unless you are also willing to stick around and help pick up the pieces.” That is redemptive discipline which is concerned about the relationship and the long-term outcomes. A discipline committee that wants to be redemptive might address the following questions before making a decision:

1. Are we considering an action that is mostly redemptive or mostly punitive?
2. Are we wanting to make a disciple of this student or make an example for others?
3. Have we decided that our actions need to be mostly punitive? Why?

4. How will our decision be perceived by this student? Other students? The parents? Others at home?
5. Does this decision accurately reflect our school's mission and our philosophy of discipline?
6. What word best describes the collective spirit of our committee? What word best describes my spirit right now? Have there been any "hidden agenda" dimensions present? Are there any "invisible" persons present who are influencing our thoughts and actions?
7. Is our decision rehabilitative, with clear objectives? Will the student understand how he or she can be restored to regular standing?
8. Does our decision represent our most creative thinking and most spiritual/caring effort on behalf of this student? Do we feel connected to this student?
9. Have we prayed enough as a committee about our decision? Have we counseled enough, listened enough, and prayed enough with the student in question?
10. Am I voting my personal conviction in this case? (Akers, 1995)

Central to this discussion about discipline in a Seventh-day Adventist school is a careful look at the inspired wisdom of Ellen White. Consider these gems of truth from *Education* (1952), that classic guide for Christian educators:

The object of discipline is the training . . . for self-government. He [she] should be taught self-reliance and self-control. (p. 287) On the same principle it is better to request than to command; the one thus addressed has opportunity to prove himself [herself] loyal to right principles. His [her] obedience is the result of choice rather than compulsion. (p. 290) . . . In our efforts to correct evil, we should guard against a tendency to fault-finding or censure. Continual censure bewilders, but does not reform. (p. 291) . . . "The true object of reproof is gained only when the wrong doer. . . is lead to see his [her] fault and his [her] will is enlisted for its correction. (p. 291).

Rules should be few and well considered; and when once made, they should be enforced. Whatever it is found impossible to change, the mind learns to recognize and adapt itself to; but the possibility of indulgence induces desire, hope, uncertainty, and the results are restlessness, irritability, and insubordination. (p. 290)

But when it becomes evident that the student is receiving no benefit himself [herself], while his [her] defiance and disregard of authority tends to overthrow the government of the school, and his [her] influence is contaminating others, then his [her] expulsion [withdrawal] becomes a necessity. (p. 293)

Those who desire to control others must first control themselves. To deal passionately with a child or youth will only arouse his [her] resentment (p. 292). Every true teacher [dean] will feel that should he [she] err at all, it is better to err on the side of mercy than on the side of severity. (p. 294)

The rules governing the schoolroom [residence hall] should, so far as possible, represent the voice of the school. Every principle involved in them should be placed before the student that he [she] may be convinced of its justice. Thus he [she] will feel a responsibility to see that the rules which he [she]...has helped to frame are obeyed. (p. 290).

These and other concepts can be the basis for a framework of residence-hall rules and expectations. Redemptive Christian discipline focuses on grace, but does not ignore the law (rules). It also recognizes that we cannot reach the ideals of Christian conduct without a power greater than ourselves, and that this power is available “. . .to overcome all inherited and cultivated tendencies to evil” (White, 1940, p. 671).

Christian discipline requires that the disciplinarian be a practicing Christian who recognizes that his faults and weaknesses are overcome by grace and the power of the Spirit. The Christian disciplinarian is one who seeks to persuade others to accept and follow the ways that are right. She believes that discipline, properly administered, can enhance self-worth, encourage self-discipline, and help the student avoid future problems and resolve current conflicts. He chooses to discipline according to developmental ages, stages, and needs.

“The Andrews Ethic”

At Andrews University, under the leadership of Dr. Newton Hoilette, six “hallmarks” have been chosen to provide an ethical foundation for the “Code of Student Conduct” expectations.

These are as follows:

1. Respect

- ▶ Respecting self as God’s creation.
- ▶ Respecting individuality.
- ▶ Respecting people in general.
- ▶ Respecting the differences in others (i.e., gender, the challenged, and cultural).
- ▶ Respecting the philosophy and expectations of the school.

2. Safety

- ▶ Appreciating the need for personal physical safety and behaving accordingly.
- ▶ Embracing the importance of the need for individual acceptance and belonging.
- ▶ Recognizing the need for emotional safety of self and others.
- ▶ Supporting policies relating to gender, cultural, and ethnically diverse needs.

3. Protection of Property

- ▶ Being careful with personal belongings.
- ▶ Protecting the property of others.
- ▶ Taking responsibility for preserving the property of the university.
- ▶ Respecting and maintaining the rights of others.

4. Keeping on Task

- ▶ Recognizing the need to attend worships and promote spiritual development.
- ▶ Recognizing the need to attend classes, study, and complete assigned work.
- ▶ Developing a strong work ethic.
- ▶ Recognizing the need for priorities, time-lines, limitations, and boundaries.
- ▶ Being financially responsible.

5. Appropriateness

- ▶ Accepting the responsibility for developing appropriate peer relationships.

- ▶ Accepting the responsibility for developing appropriate relationships with faculty, staff, administration, constituency, and the philosophy of the school.
- ▶ Accepting the responsibility to learn acceptable social behaviors.
- ▶ Accepting the responsibility to be appropriate in speech, dress, and deportment.

6. Internalization

- ▶ Choosing the benefits of character development in relationship to eternal life.
- ▶ Embracing and practicing Christian principles for life.
- ▶ Being responsible to think clearly and make rational applications for life.
- ▶ Using learned social behavior appropriate to self and the situation. (Hoilette, 1998, pp. 73-75)

Out of these ethical principles flow the organizational rules and moral principles for students at Andrews University. The principles also provide a guide to amplify “Code of Student Conduct” rule violations and help the student understand what principle has been violated when discipline is applied. We have found it helpful to ask the student to write a paper, 6-10 pages in length, about how their behavior was in violation of one or more of these six ethical considerations.

Positive Student Applications

One also needs to understand the nature of adolescents and young adults. This reality sometimes makes the implementation of such structure very difficult.

Students can be *insecure*, they want to find a place to belong in life, but they’re not sure where it is. What they need from us is generous and descriptive praise. We need to talk confidence and courage. We need to express and show trust. We need to catch them doing something right and commend them for it. We need to avoid indulging and weak-kneed inconsistency.

Students can be very *idealistic*. They want to see things done right. They want to speak out about perceived wrong, unfairness, injustice, or failure on the part of administrators, teachers, or staff. We must avoid defending the indefensible and instead seek to do justice, to be right in our decisions.

Students have a *strong sense of the reasonable*. Rules and expectations must seem reasonable. If not, students refuse to comply and feel quite self-righteous in doing so. It is useless to attempt to enforce discipline with a system that is not acceptable. Allowing students to help make the rules empower them.

Students often struggle with *self-esteem*. Punishment that shames or demeans should be avoided. Sometimes they need to save face. If possible, let them!

Students come equipped with a *sense of values*. They know that non-essential work given as punishment is usually devoid of meaning. Give them worthwhile and important tasks in the name of discipline.

Sometimes students go through a *skeptical phase* where they discount or do not accept at face value most of what they are told. It is important for them to dig out “truth” for themselves. The dean can point the way, but she cannot make decisions for the students nor compel them to accept her decisions.

Students need to *learn by experience*. Too often in the name of caring, we have tried to save them from negative consequences. We must not attempt to think or feel for them. Negative consequences can provide important learning and growth.

Students have a need to *communicate and be understood*. They sometimes need to express their innermost thoughts to a dean who understands and keeps confidential what is

personal and private. Keep the doors of communication open. Listen! Avoid being judgmental. Students have a need to be *active*. Channel their activities along lines that build and empower. Positive prevention works much better than reactive control. Getting involved in sports, club activities, student government, music, organizations, gymnastics, mission trips, and service projects can save many a student from idle misbehavior. On a smaller scale, discovering ways of helping one's neighbor's can build self-esteem and bring about a sense of well-being. Remember the story of Rob and the "Zolnerzakian Society" from chapter 1? In his own words, this is what that experience meant to him.

The spirit of M. Zolernak inspired me. I went right to work and recruited a couple of trustworthy friends, for this had to be, without question, our secret project. The first night was a success. Then we waited for a few nights and that night was a success. Soon the campus was buzzing with, 'Who is this Zolnerzak guy?' I was suddenly responsible for maintaining this 'secret club' which gave me a feeling of pride and filled me with this wonderful satisfaction that only 'giving' can provide. My happiness returned, my loneliness completely disappeared, and I began to develop confidence and a sense of self-worth. I was a 'Zolnerzakian!' What a legacy to be part of.

We kept the club going for the entire year. I truly believe that the inspiration that it provided me kept me encouraged through the years and helped turn me into a better person.

If I were able to speak to M. Zolnerzak, I would ask him if he were an angel. I would ask him if he had any idea how many lives he has touched. And I would thank him. Even though I was not a privileged recipient of one of his now famous letters, his actions, efforts, and kindness touched this scared young boy and caused me to have an experience that affected my life forever. It's kind of strange, but for me there was nothing that could have helped me more than being...a "Zolnerzakian."

Finally, students have a need for *self-direction*. Self-discipline is the goal to strive for. Encourage your students to plan pathways of success. When they stumble, be understanding, but don't rescue them. Remember that retreat is not necessarily defeat, and failure need not

be final. Help them determine how they can be successful next time. Help them become capable people!

Principles of Discipline for Residence Hall Deans

Wise residence-hall deans should follow at least ten principles as they are considering discipline. These principles are central to what has been discussed above, and should provide a helpful framework of operation for any dean, regardless of gender, culture, age group, or experience. They come from lessons I have learned in my own experience.

1. The approach to discipline should be appropriate to the developmental age, stage and needs of the student.
2. The basis of discipline should be a clear understanding of what kind of conduct is expected of the student. In a Christian school, Christian principles must be so explicit that there can be no doubt about the transgression and the need for discipline.
3. Disciplinary action should take place only when the offender admits that he is wrong. If the student does not admit that he is wrong, then he must admit that his concept of right and wrong differs from the dean or other authority figures. In either case, it must be established that certain conduct has been in violation of a rule or a principle before discipline is given.
4. A student should never be condemned on the basis of hearsay or rumor. She must be given the opportunity to defend and explain.
5. All who report about a third party should be encouraged to confront according to the biblical model (Matt 18:15-17). Developing a climate where students are encouraged to tell on one another usually leads to problems. The exception may be when a life-threatening situation is present or other factors are present that would make a student-to-student confrontation risky or inadvisable.
6. Every allowance should be made for misunderstandings, misinterpretations, and misrepresentations. If doubt exists, the student should always be given the benefit of the doubt.

7. All interviews resulting from an offense should be conducted with a view to arriving at the truth and resolving the guilt and shame. Judgment should be suspended until all the “facts are in.” Threats or actions that add to guilt and shame should be avoided.
8. All disciplinary action should be as redemptive as possible. The goal should be to bring about changes in thinking and feeling that result in changes in behavior.
9. The dean and others should not assume a stance of superior righteousness. All must have a mutual recognition of the weakness of human flesh.
10. The dean should point to Christ as the source of all ability to change behavior, the source of forgiveness and the power to do right. Prayer can be very powerful with a remorseful and repentant student.

Making Disciples

Discipline is basically the process of making disciples. A school authorizes someone (the disciplinarian) to use a set of principles, values, rules, and beliefs which should be accepted by others (the disciplined), and the disciplinarian uses his position of authority to persuade others to follow in his way. In short, this is the role of the “dean as disciplinarian”.

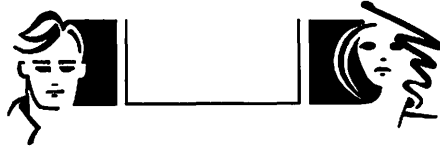
The concept of making disciples as part of the disciplinary process precludes the use of force. It assumes that everyone has the right to accept or reject those principles and values. When a person is compelled to follow a certain pattern of behavior which she does not willingly accept, she ceases to be a disciple. In this case there may have been compliance, but not discipline.

Christian Discipline

Christian discipline means that the teachings of Christ are accepted as the norm for judging behavior and exercising discipline. It means the acceptance of methods of discipline that are in harmony with the Christian concept of the dignity of humankind and freedom of expression and choice.

Christian discipline requires that the disciplinarian be a practicing Christian. This does not mean that he is a paragon of virtue standing on a pedestal of superiority. As a Christian, she recognizes that she has faults and weaknesses, but she also has a power available to her to be an overcomer.

The Christian disciplinarian is thus a follower of Christ and a witness to the power that is in Christ. He seeks to persuade others to accept and follow the Christian way. This is the philosophy and understanding that should permeate a school and should be the response of every residence-hall dean. Discipline should enhance self-worth, encourage self-discipline, and assist the student in resolving the problem. Every school should have these basic goals for its disciplinary processes.



QUESTIONS FOR DISCUSSION

1. What are the central themes of this chapter? Discuss them.
2. Give some examples of residence-hall discipline that you have observed. How were they punitive? How were they redemptive?
3. Does pain always have to precede learning or behavioral change? What skills could be learned that would assist the process that leads to repentance and restoration? What part does attitude play in the disciplinary process? What part does telling the truth play? How can a dean determine if a student is telling the truth? What part does fairness, consistency, and gender equality play?
4. Identify the rules most frequently violated on your campus and determine in what category of *structure* each one belongs. Could these rules be improved by redesigning them as either “negotiable” or “non-negotiable”?
5. Give several examples of *nurture* which could be described as “assertive care,” as “supportive care.”
6. Give an example from your personal experience where the discipline (consequences) administered for your misbehavior could be called “natural”; “logical.” Which did you prefer? Why?
7. Explain the tension between reducing the number of rules (“few and well-considered”) and not providing sufficient “structure” (the firm side of caring) to maintain clear and safe boundaries (and meet legal responsibilities).
8. Provide your working definition of “redemptive discipline.” Why is this a worthy goal for a residence hall dean? If the teachings of Christ were the norm for your residence-hall discipline, how would methods of discipline be affected?
9. Read the “Principles of Discipline” list. Review the list with a colleague to assess how closely these principles are followed in your school. What principles would you add to this list?
10. How would you explain the differences between punishment and discipline to a student; to a parent?



CHAPTER 9

THE DEAN AS COUNSELOR

More than a few times I have been involved in a conversation about the problems that deans faced several generations ago as compared with today. Apparently, even then, the problems included some family dysfunction, some use of alcohol and tobacco, some theft, and some sexual escapades; but the chronic concerns among the faculty of yesteryear were more often related to chewing gum in church, running in the hallways, wearing denim jeans and athletic shoes in the administration building, and personal hygienic issues. How times have changed!

Serious Problems and High Risk Students

The serious and sometimes chronic problems of today's adolescents and young adults are often related to family conflict and lack of stability, poor communication skills, reckless behaviors, and not understanding or knowing how to resolve negative emotions. In the United States, many students are affected in some way by marital separation, divorce, and custody battles. These days, academy deans must deal with the wishes of the custodial parent who is in conflict with what the non-custodial parent wants to do. The child, the student, is easily caught in this "tug of war" between two adults he/she loves.

Physical, emotional, and/or sexual abuses are also far too common, as is often evidenced among our students by their behaviors. Substance abuse, low self-esteem, depression,

relationship problems (including early sexual experiences), irrational anger, suicidal thoughts or intentions, eating disorders, and other unhealthy behaviors abound (Nichols & Schwartz, 1998, pp. 514-516). Unresolved guilt, shame, lack of faith development, bitterness rooted in unforgiveness, and serious doubts about God also impact our students. Knowing that a young person is in trauma without the protection of a deep personal faith is a troubling thought for any dean, but building higher the walls of rules and policies is not the answer. The ability to choose is a gift from God. Even high-risk students must be able to make choices, and every caring dean must seek to understand the reasons and the motives behind student behaviors.

In addition, students may be suffering from emotional disorders that may be diagnosed as a form of mental illness. Causes may include birth or early childhood trauma and dysfunction, chemical imbalances in the brain, and other biological/environmental/social/or cultural factors. The most common of these emotional disorders are clinical depression, manic depressive illness (bipolar disorder), schizophrenia, and anxiety disorders (i.e., undue anxiety, panic attacks, phobias, and obsessive compulsive disorders (Maxmen & Ward, 1995, pp. 206, 176, 245); (Nichols & Schwartz, 1998, pp. 512-514).

Trauma happens to many youth in the process of coming to maturity, and the results can be both physical and psychological. Helplessness, loss of safety, loss of control, and personal vulnerability may be among the triggers of misbehavior (Martin, 1992, pp. 98, 138).

Another factor that residence-hall deans in America face is the fairly common occurrence of Attention-Deficit Disorder (ADD) or Attention-Deficit Hyperactivity Disorder (ADHD). Children diagnosed with this disorder “have a biologically determined deficiency

in their ability to follow rules and be positively influenced by consequences” (p.31). While it is true that maturity and medication may reduce the symptoms of ADD/ADHD, residence-hall deans and student staff still are impacted by students who have this condition. Martin sees vaguely defined rules and inconsistent enforcement of rules as the bane of ADD/ADHD students. They need more structure, not less. Environmental management by the dean is needed if such students are to find success in a residence hall (p.32). It should be noted that these disorders should be diagnosed by a physician or other trained professionals before any conclusions are verbalized. Sadly, Fetal Alcohol Affect (FAA) shows some of the same behaviors as ADD/ADHD, but maturity and medication will not manage the behavior. Those who have FAA are permanently affected (Maxmen & Ward, 1995, pp. 423,424).

As we begin this new millennium, deans are seeing far too many high-risk students, pressured to grow-up too fast, and seemingly unable to delay gratification on the basis of principle. This is a less secure and less comfortable generation. Resilient and capable students may still be found, but even they face school pressures and identity development issues that are very complex (Brunstetter, 1998, p.10).

Christian Ethics

As a dean deals with various issues, an ethical foundation is built and becomes a source of comfort. Hard questions come often. What is morally right/wrong in this case? How does moral law differ from organizational policy? How well do I understand God’s character and what it means in a given situation? How can I balance the roles of counselor/pastor-dean with those of the administrator/disciplinarian-dean? Are my personal competences, attitudes, biases, beliefs, or values going to be safeguards or stumbling blocks? Is the student

consenting to the process of counseling or is “informed consent” removed from the process? How would I handle counseling a relative? What about counseling across gender lines, especially if sexual attraction becomes a factor?

The Adventist Student Personnel Association, in my opinion, should be developing codes of ethics to assist each area within the profession. A code of ethics helps us know where our boundaries are, what is morally right, and what directions, programmatically, we should be heading (Collins, 1991, pp.19-40).

Residence-Hall Counseling

Without question, the caring dean of today must have some intuitive and trained skills to deal with the variety of issues that many students bring to school with them. These skills all start with the ability to listen well. Listening is the art of setting aside your own agenda to listen for the sake of the other.

Often, students don't need our advice, but they do need to be listened to. One of the greatest compliments I have ever received from a student went something like this:

I came into your office upset, discouraged and without a clue of what I should do. You listened, asked me a few questions, and soon I was purposing possible options to solve my own problem. You never told me what to do, but I left your office with a pretty clear picture of what I needed to do.

This wonderful affirmation was written by a senior student in one of my academy yearbooks. I remember this student well, and I continue to be warmed by his descriptive praise.

Counseling is an important role for a dean to play. My current Andrews University colleague, Spencer Carter, is a certified social worker and has extensive experience in counseling families and individuals. Many deans do not have that background; but when

they listen with sensitivity, and avoid pat solutions, they can be very effective in doing spiritual, disciplinary, relationship, and other types of counseling. Some principles that have helped a number of us to be more effective in this role as counselor-dean follow. Included are scripture references that lend support to the principles.

1. **Practice listening.** Listen with full attention and seek first to understand. Consider the wisdom of Solomon. *“He who answers before listening, that is folly and his shame”* (Prov 18:13). When it is appropriate to ask questions do so, but use open-ended questions that do not call for a yes or no response. Practice listening by repeating back to the student a summary of what you have heard him/her say. Use a phrase like, “Help me to understand” Remember that asking “how, when, where, and what” is more empowering than asking “why”.
2. **Intentionally seek to be guided by the Holy Spirit.** Knowing when how and what to say as a response to a student’s need is often very complex; but we can rely on a power greater than ourselves in counseling our students. *“Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight”* (Prov 3:5). Ask before you pray with a student, but always pray—even if only silently.
3. **Show genuine interest, be empathetic, and demonstrate appropriate concern.** Accept the fact that most students are able to detect a lack of empathy, interest, or concern by you. We need to love both in our words and our actions. *“Dear children, let us not love with words or tongue but with actions and in truth”* (1 John 3:18). In counseling, if we confront, we need to stay around to help pick up the pieces. Sometime we may need to refer a student to a colleague. If we cannot be objective, if the presenting problem is beyond our expertise, or if we have a bias that hampers our effectiveness, we must turn for help to someone who can be objective and has the needed expertise.
4. **Timing is important.** Knowing when to confront, when to speak, and when to be quiet is a skill and a gift. *“When words are many, sin is not absent, but he [she] who holds his [her] tongue is wise”* (Prov 10:19).
5. **Confidentiality is vital.** A wise counselor-dean knows when and how to keep confidences. Her worship talks are not be sprinkled with thinly veiled stories

and examples of current students who learned important lessons. I know of one dean who told his residents during worship that God was coming to him in his dreams, informing him of student behaviors that needed to be addressed. Students in this residence hall did not believe the “dreams and visions” story, but they did believe this dean had informants who told him about these behaviors. In the process, the dean’s credibility was dismissed by most of the residents. Confidentiality also means that a dean is careful about repeating to colleagues what was told in confidence. “*A gossip betrays a confidence, but a trustworthy man [woman] keeps a secret*” (Prov 11:13). There must always be a mutual understanding between the dean and the student about what is to be kept confidential. Except for issues that involve personal safety or potential suicide, most of what comes as an appeal for help to the dean can be kept confidential. “*If you argue your case with a neighbor, do not betray another man’s [woman’s] confidence, or he [she] who hears it may shame you and you will never lose your bad reputation*” (Prov 25:9,10). If confidentiality must be broken, the student who confided in the dean needs to be informed before it is broken. Remember also that confidentiality may have legal ramifications. In the United States only licensed counselors are protected by law in this matter. That usually does not include residence-hall deans.

6. **Be hesitant to give advice.** Sometimes it may be appropriate to give advice, but this should always be done in the context of options or choices that are available. The student should always be free to make the final decision. “*Have I not written thirty sayings for you, sayings of counsel and knowledge, teaching you true and reliable words, so that you can give sound answers . . .*” (Prov 22:20,21).

7. **Validate, affirm, and praise as often as possible.** Our task is to empower our students by affirming their wise and responsible choices. We need to intentionally set out to catch students doing something well and right. “*A word aptly spoken is like apples of gold in settings of silver*” (Prov 25:11). Frankly, I am impressed how often the apostle Paul wrote a statement of affirmation in one of his letters. “*We always thank God, the Father of our Lord Jesus Christ, when we pray for you, because we have heard of your faith in Christ Jesus and of the love you have for all the saints*” (Col 1:3,4). “*For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints, I have not stopped giving thanks for you, remembering you in my prayers* (Eph 1:15,16). “*I always thank God for you because of his grace given you in Christ Jesus. For in him you have been enriched in every way—in all your speaking and in all your knowledge—because our testimony about Christ was confirmed in you*” (1 Cor 1:4-6). Paul did not use flattery to manipulate. He used descriptive praise to motivate, encourage, and empower. What is the descriptive

process? Rather than evaluate the person, descriptive praise is focused on how the observer felt about seeing the action or behavior (Faber & Mazlish, 1974, pp. 3,4). Rather than saying, “You are so beautiful,” try saying “I appreciate the efforts you make to coordinate your outfits and to wear colors that compliment you.” That is praise that is validating and more easily accepted.

8. **Care for others by involvement and empathy, but maintain appropriate boundaries.** Empathy is an intellectual and emotional commitment made to the student at the time of the counseling. It is entering into his experience. It is feeling her emotions. But it is very important to be able to detach afterwards. To do otherwise is to risk co-dependency. Remember, our task is not to fix problem students. Rather, our task is to empower our students by pointing them to the Lord and encouraging them to make wise decisions. His power and their wise choices will lead to positive results. *“For this reason since the day we heard about you we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding”* (Col 1:9).

Other issues the counselor-dean may encounter include helping a student deal with adversity, counseling the depressed, responding to grief, substance abuse/addictions counseling, effective emotional management, understanding the effects of shame, counseling for forgiveness and healing, helping a student understand the importance of an apology, and finally, knowing when and how to make referrals. Let us consider each issue.

Dealing with Adversity

Adolescents and young adults sometimes face enormous difficulties. It’s very important that the dean be a role model who can deal with tough issues. This calls for maturity and an honest journey of growth dealing with one’s own adversity.

On her death bed, a young mother asked her brother and sister-in-law to adopt her only child, Louis, and rear him as one of their own. Brother and sister had not been close, but how could he turn down her request? A biological child, Bryan, was the same age and in the same grade. What should have been a real haven for Louis was far from that by the time

both boys arrived at my residence hall. Louis had been officially adopted, but he was treated more like an indentured servant. Bryan was indulged and could do no wrong in his parent's eyes. Louis, on the other hand, sought to be optimistic and responsible in spite of the favoritism that he had to deal with constantly. My role was coaching.

Louis and I spent hours together talking about strategies to deal with the unfairness, talking about ways to love and affirm his adoptive parents. In spite of his efforts, the parents remained unwilling to see Louis as anything but a problem to them. The promise made to that sister hung like lead weights around the necks of his parents, and Louis was the recipient of their anger. With my encouragement, he decided that his most productive choice was just to rise above their unfairness. In their adult lives, both men seem to be responsible and well-adjusted. They both rose above the unfairness.

Coaching students through adverse times is part of the ministry of a dean, and it is part of the counselor's role. We can clearly communicate that faith can preserve us through tough times. We can affirm the resilience in students, we can be there for them, we can be a loving role model, and we can encourage them to deal with the tough times (Stoltz, 1997, pp. 213, 214). Most importantly, we can point them to a Savior who knows and loves them with an abiding love. How many adults who came from adverse circumstances can point to one or several persons in their lives who encouraged them, believed in them, and pointed them to pathways of success?

Counseling the Depressed

In the changing world of an adolescent (or a young adult), depression can come for reasons as diverse as doing poorly on an exam, breaking up with a dating partner, dealing

with a parental decision to divorce, or facing memories of incest or rape. The presenting problem of being depressed may mask very serious to less serious issues. The dean can help the student be more realistic about self-esteem, seeking understanding, and helping resolve conflicts. Recognizing the implications of danger signs in relationships, feelings of anger, ambivalence, depression, or loss of control is also something the deans can assess (Martin, 1992, pp. 129-133).

According to the *Diagnostic and Statistical Manual of Mental Disorders (DSM-IV)*, depression may include sadness, irritable moods, diminished interest in activities, weight loss or gain, insomnia, restlessness, fatigue, excessive or inappropriate feelings of guilt/shame, inability to concentrate, thoughts of dying, and suicidal thoughts or intentions (DSM-IV, 1994, p. 327). When depression with multiple symptoms lasts for more than a few days, or when the tone of the symptoms becomes dangerous (i.e., suicide ideation), the dean should refer the student to a medical doctor or psychologist for assessment.

Common causes of depression include a family history of depression (heredity), side effects from some medications, emotionally upsetting events in the student's life, biochemical imbalances in the brain and hormones or mood changes. The dean's role is not to diagnose; his/her role is to support, encourage, and lead to positive interventions. Having the skill to recognize possible causes of behaviors is an added blessing.

Responses to Grief

Sometimes incidents occur to our students that lead to grief. This might include losing an election, failing in a relationship, or facing the death of a family member or friend. The first death of a student that I experienced as a dean occurred in 1966. After all these years,

I can still remember the painful details of a car accident during a home leave, dealing with the grieving parents and a sibling, and the sad funeral.

When a campus-wide tragedy happens, the typical reactions of the surviving students might include shock, anxiety, denial, anger, or withdrawal. Students often feel very vulnerable and need to talk. They may lose sleep, feel empty, and seem out of control (Swihart & Richardson, 1987, p. 74).

The dean can proactively support the grieving process by encouraging students to talk and by organizing a public meeting for the sharing of memories and emotional support. This meeting is not the time for religious platitudes, for attempting to explain why God allowed this tragedy to happen, or for preaching a funeral sermon. It is a time to recount memories of the deceased, to ask what he/she might want us to say. Sharing scriptural passages that illustrate the enduring love of God and the hope of the resurrection may also be helpful. Enlisting the assistance of sensitive administrators, teachers, and pastors in this sharing time is also appropriate (Clarke, 1999, p. 187).

Plans for a funeral or memorial service are also part of the healing process. If possible, students should help plan the events. The response goals include honoring and celebrating the life of the deceased and providing encouragement to all concerned to honestly work through the stages of grief, and to focus on a loving God who also grieves.

The finality of death sometimes results in awkward/ambivalent feelings that leads to comments better left unsaid. It is better to say, "I don't know what to say, but I want to be here for you," or "When you are ready to talk, will you tell me about this loss?" Saying, "This must have been God's will," "It was her time to go," or "At least you have another

brother” are not helpful and not appreciated. Talking about one’s own losses isn’t appropriate either.

The spiritual resources that a dean has available during a time of personal or campus-wide loss are the unchanging character of God, the guidance that He provides, the power of prayer, and the comfort of the Holy Spirit. In addition there is the collective resource of caring, sensitive students and faculty members (i.e., the body of Christ) doing His work on earth through their efforts to love and support (Swihart & Richardson, 1987, pp. 32-37).

Substance Abuse/Addictions Counseling

Dealing with the complexities of illegal substance-policy violations and addictive behaviors is usually beyond the scope of what a dean can do, but deans can be involved in holding the student accountable to meet intervention requirements. We also can be involved in supporting the spiritual recovery of students who have violated substance-abuse policy. Freedom from the pathway leading to addiction requires an admission of one’s need for help, a commitment of one’s life to God, and acceptance of His healing power (Van Cleave, et al., 1987, pp. 103-104).

Naive experimentation with drugs is a major worry for deans. My first “drug bust” is a humorous but telling lesson in how easy it is, when dealing with the drug culture, to end up with more than one bargains for.

Two students assured me that the drugs they had purchased from a dealer in a nearby city was pure “Columbian marijuana.” At this point, in my experience, I had only seen pictures of marijuana, but this didn’t look quite right to me. A visit to the state police for a field test led them to volunteering to send it to their lab for testing. A few days later I was informed

that the “pure Columbian marijuana” that had given these two boys a “buzz,” was actually oregano mixed with horse manure. And they had paid someone for it!

Working with community or campus-counseling resources, Alcoholic Anonymous (AA) chapters or other support groups is vital. Forming a substance-abuse policy, deciding if you have the resources on campus to intervene, attending an “open” AA meeting, talking with local police—these are all part of coming to terms with the issue of drugs on a campus.

Effective Emotional Management

“Adolescents live and die by self-esteem” (Miller, 1994, p. 75). This implies that the dean somehow has to manage the mood swings and emotional roller coaster ride that can be present in a residence hall. It is no easy task! Some students are popular; some are rejected. Other students are controversial; and still others may be neglected. How does a dean encourage balanced self-esteem? Can a dean and his/her staff consistently reach out to those who are hurting? Providing a structure to make this happen is part of emotional management.

Another aspect of emotional management is dealing with surging hormones and opposite gender attractions that can be healthy and growth producing—or can be destructive. Too many academies have “managed” the hormonal urges and drives primarily by creating barriers to keep the genders apart or by inducing guilt and shame. Most realize by now that this approach has limited benefits.

“Sexual activity is almost always a substitute for something missing from their [the student’s] lives” (1994, p. 82). And, actually, it can make some sense as a short-term solution. Being sexually active can boost popularity and acceptance. From a student’s

perspective, it can make one seem more attractive and mature. Part of emotional management is helping students to find real meaning and purpose in their lives, helping them make choices that they will never regret, and helping them make plans for their futures.

As students seek out the dean for counseling, he/she must be committed to recognizing and affirming their uniqueness. A dean must always encourage students to find safe ways of sharing what they feel they are experiencing (Gorski, 1993, p. 150). That's what effective emotional management is all about.

The Effects of Shame

And then there's the story of Nathan. He came to our campus as a junior transfer student. Almost immediately he gained a reputation as a student leader, he seemed to be involved in everything that had to do with the spiritual life on campus. One January day I entered Nathan's room while doing a routine cleanliness and repair check. On his dresser I saw some drug paraphernalia. A cursory look around the room discovered a small quantity of marijuana, also left on top of the dresser. I was shocked! This evidence certainly wasn't in keeping with the perception I had of Nathan. Needless to say, I went looking for him.

Nathan readily admitted that the marijuana was his and that he had been smoking it. How could this have happened? Discipline was meted out to a seemingly repentant young man. After his suspension, he returned to campus and worked hard to restore his battered reputation. By April, his January indiscretion was all but forgotten. Once again Nathan was actively involved in the spiritual life of the campus. I thanked God for his transformed life, but I still didn't understand what had prompted the drug use. That school year faded into another one. Nathan was now a senior.

That November, out for a walk in the woods, I suddenly smelled the pungent odor of marijuana. There was Nathan, sitting on the ground and leaning against the trunk of a fallen tree. A startled look crossed his face, but he did not try to hide the “joint” he had been smoking.

Spirit-led, I sat next to him and asked, “Nathan, what are you thinking about right now?” His quick glance my way spoke volumes. Could he trust me with his secret?

Slowly, he unraveled an amazing story. When he was about twelve years old, he had been smoking a cigarette in a neighbor’s barn. Somehow the barn caught fire and burned to the ground. Nathan knew that he was at fault, but he dared not admit it. An investigation ensued, and Nathan was questioned by the police and arson investigators. The farmer came to his rescue. “I know Nathan! If he says he didn’t do it, I believe him!”

Suddenly, I understood the behavior. From that time on, Nathan had carried a load of shame. He bravely tried to compensate for it by being spiritual, but shame tends to work in a cycle (Fossam & Mason, 1986, pp. 105-114; Fisher, 1996). His good behavior only made him feel worse. Finally, he would do something shameful to prove to himself that he was as bad as he thought he was—the typical cycle of release and control that I have seen so many times. We sat on the ground and talked about his options. I begged him to go back to the farmer and admit his guilt. I even offered to drive him there, but he was not ready to risk that admission. After all, how could a young man pay for a barn?

This time the disciplinary response called for Nathan’s withdrawal from school. He left our campus and I soon lost track of him. Some years later, and on another campus, I met Nathan as he was coming out of the bookstore. Quickly, he assured me that he was finally

ready to face the farmer, to seek forgiveness, and to willingly face the consequences. Just recently, I met him again, this time at an alumni homecoming. Excitedly he shared what the farmer had told him, “I always knew that you had done it. I’ve just been waiting for you to admit it so that I could forgive you.” Now the shame was gone, and with it the cycle that had controlled his life.

So many of our students come with a burden of shame. They have been told that they are dumb, that they’ll never be successful. They, in turn, interpret those messages into a script of shame. “I must be flawed; there must be something disgraceful about me,” they say. Guilt tells them that they made a mistake and need to correct it. Shame’s message is aimed not at the misdeed but at the soul of the person (Fossum & Mason, 1986, p. 5). The Old Testament prophet Joel wrote a very encouraging message to Israel that is still relevant today. He pictures a loving God who promises to restore the years lost to sin. Then comes this incredible statement: *“Then you will know that I am in Israel, that I am the Lord your God, and that there is no other; never again will my people be shamed”* (Joel 2:27). At some point, perhaps not until heaven is a reality, the cycle of shame will cease.

Our response to the issue of shame does not need to be complicated. First, we must avoid disparaging and demeaning remarks to students—verbally or in writing. To use a metaphor, we must be “balcony people” not “cellar voices.” Messages from the “balcony” are filled with hope, optimism, belief, and affirmation. From the “cellar” comes those critical put-downs and discounting remarks that communicate to a person that he or she is less than worthy and not expected to do better (Campbell, 1993, pp. 126-128). These messages produce shame! Few of our students have been spared from shameful messages

in the process of growing-up. We must not reinforce what is already there. Shameful messages are the work of Satan. He is “the accuser” (Rev 12:10).

Second, we can consistently treat students in ways that show we really believe they are royal sons and daughters of God. We can help them build a Bible-based faith, teach them how to think, and show them how to live, serve, and love. We can ask for their help, put them to work, and we can trust and believe in them. We can also introduce them to a God who loves them unconditionally. These messages and the actions they encourage provide meaning and hope. Such messages are the best antidotes to Satan’s messages of shame.

Healing and Forgiveness

Another important counselor-dean role is assisting students in the process of healing and forgiveness. The Bible makes it very clear that forgiveness is a principle of great importance. *“For if you forgive men when they sin against you, your Heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins (Matt 6:14, 15). “Be kind and compassionate to one another, forgiving each other, just as in Christ, God forgave you” (Eph 4:23).* It seems very clear that not forgiving is not an option for a Christian. Our eternal salvation hangs in the balance. Forgiveness on this level is a principle, but that is not the whole story. There must be a process as well, a process that leads to healing. I have come to know and believe in just such a process.

Our sinful nature creates a need for God's forgiveness. We cannot be in a relationship with Him without it. He offers us forgiveness so we might once again be connected. Forgiveness is God's way of enhancing that mutual relationship. We begin with a recognition that we have sinned. We confess that which is separating us from God and we accept by faith that He has forgiven us.

In the same way, we are called to forgive our brothers and sisters. How much hate in this world is the result of a choice to be unforgiving? How many physical and emotional illnesses result from our refusals to forgive and resolve issues that separate us from one another and from God (Simpson, 1999, 297-300)?

For a Christian, the forgiveness process is neatly summarized in the teachings of Jesus who clearly states that we must forgive others by attempting to re-establish a relationship.

Be alert. If you see your friend going wrong, correct him [her]. If he [she] responds, forgive him [her]. Even if it's personal against you and repeated seven times through the day, and seven times he [she] says, I'm sorry, I won't do it again, forgive him [her]. (Luke 17:3,4 The Message)

If a fellow believer hurts you, go and tell him [her]—work it out between the two of you. If he [she] listens, you've made a friend. If he [she] won't listen, take one or two others along so that the presence of witnesses will keep things honest, and try again. If he [she] still won't listen, tell the church, confront him [her] with the need for repentance, and offer again God's forgiving love. (Matt 18:15-17 The Message)

In summary, the principle of forgiveness requires us to admit our sinfulness, to accept our need, and, by our attitude, to begin a process of restoration and healing. God's forgiveness of us is the foundation of this. His forgiveness mandates us to proactively seek healing with a brother or sister. When the process has been completed, then forgiveness

becomes more than a principle we believe in. We can actually experience such a depth of forgiveness that we can let our hurt go.

My understanding of the process of healing is based on the work done by Dr. Sydney Simon and his wife Suzanne. It is also a reflection of my own journey of forgiveness that came from working with the Simons in a seminar. They teach that one of the reasons we are susceptible to substance and process addictions, dead-end jobs, and unhappy (or even violent) relationships is because of unresolved hurts that need to be healed. The Simons describe the healing process in stages and identify them as follows:

1. **Denial.** Denial comes because of our need to survive. We minimize and we close our minds to pain. As a temporary measure, denial can be a gift from God to help us through the first traumatic moments of pain. Repression and suppression is denial that lasts too long; both have unhealthy consequences.
2. **Self-blame.** During the self-blame stage, the person may be reliving in detail the hurt. “If I only had If only I hadn’t” are common expressions. Again, this needs to be a temporary process.
3. **Victimization.** Many remain stuck in the victimization stage. Victims tend to fall into three categories:
 - A. “Wallowers” who whine and obsess about their misery and hurt, who push people away, and who are easily depressed.
 - B. “Self-indulgers” who choose substance or process addictions, who are irresponsible and inconsiderate of others, and who are very needy themselves.
 - C. “Meaners” who end up as critical/negative persons, racists, batterers, put-down artists, or worse.
4. **Indignation.** Indignation provides some opportunities to take action. Anger can give energy to worthy goals. However, this should be another temporary stage. Anger focuses the person on the hurt and on the one who caused the hurt. Carried too long and too far, it can lead to an obsessive need for revenge. Besides, it takes a lot of energy to remain angry—energy that could be used for healing. Indignation can motivate us to move past our anger to the biblical principle of reconciliation.

5. **Survivor.** During this time, one may come to recognize the benefits of the pain. Survivors can come to a realization that they were doing the best they could under the circumstances. What happened to them is not their fault. When self-blame stops, balance begins to return.
6. **Integration.** At integration the person is ready to forgive and move on. He recognizes that he is more than his hurt and the person who hurt him is more than the hurt done. She says, “It may have happened to me, but it is not me!” She begins to understand how and why her hurt happened, and is able to thank God for the positive qualities they have developed because of this experience (Simon & Simon, 1991, pp. 100-214).

The stages described accept the principle of forgiveness, work through the process of healing, and lead to forgiving wholeness again. For many students, this is a process that they can experience through the caring guidance of a sensitive dean who supports each stage as part of the journey of growth toward the freedom of healing and complete forgiveness.

On the other hand, the dean who minimizes or forces the process, who cannot accept the temporary self-blaming or angry feelings of the student, or who has major unresolved hurt in his/her own life—this dean is unlikely to be helpful.

Because many of the students we see may be in the “victimization” stage,” we must recognize why this is a cycle that needs to be broken. Victims tend to produce victims. This is a time when the hurt needs to be talked about and important grieving needs to take place. However, victimhood must not be used as an excuse for behavior. Compassionate accountability is needed. A spiritual relationship with God and positive human relationships can motivate growth in this area. Exercise, adequate rest, and proper diet can also assist in the process (1991, pp. 141, 196).

The Apology

Another important concept for the counselor-dean to consider is the apology. An apology is a process of resolution which can take care of divisive issues before they have a chance to bleed into the future. The following model is shared by my wife, Susan Murray, as earlier stated, she is a therapist and psycho-educator (1998).

An apology is not just saying, "I'm sorry." An apology is when we assume responsibility for our actions, our own behaviors. It is based on truth, not lies. We state our own intentions or motives (our dark side) and also a desire to repair. Note, an apology is not for score-keeping in a relationship.

1. We acknowledge specifically what happened. This takes the burden of fear from the other. It is a gift of generosity.
2. We acknowledge that we owe the other person an explanation. We may say, "This isn't the person I want to be," or "This is not how I want to behave."
3. We express genuine remorse. This involves exposing our motives, but not for the purpose of making excuses.
4. We state our intention to repair. We may say, "I want to be in relationship with you. Will you accept my apology?" "Will you please forgive me?" This sometimes involves considerable dialogue.
5. We accept the other person's response to our apology. And we choose to let our hurt go.

This model may be used to solve roommate or other peer conflicts, dating conflicts, and even family conflicts. Remember, an apology is the beginning of a process that may lead to healing and forgiveness. In many cases it will not be a long process. The hurt may be

quickly remedied by the apology. This negotiator role of the counselor-dean can lead to greater harmony and unity in the residence hall. The psalmist David expressed it this way, “*How good and pleasant it is when brothers [sisters] live together in unity!*” (Ps 133:1)

Referrals

Finally, we consider the vital issue of referrals. A dean has too many other roles and responsibilities to serve as only a counselor. That means that short-term counseling efforts are usually as far as we can go. Recognizing our limitations and referring a student if long-term therapy or more skillful counseling is needed is vital. Remember, our task is not fixing—it is empowering. A responsible referral may be empowering.

Building a list of Christian counselors in close proximity to your school needs to be one of your early tasks. A “release of confidential information” form can be signed by a student so that the referred counselor can provide information about whether the student is meeting appointments and making progress.

Please Hear Me

In closing, I would like to share a poem that I make available to my staff every year. The author is unknown, and so is the original source; but the haunting message is as relevant and current as today’s news headlines. This young man or woman could easily be living in one of our residence halls.

***PLEASE HEAR WHAT I’M NOT SAYING
Don’t be fooled by me.
Don’t be fooled by the face I wear.
For I wear a mask,
I wear a thousand masks,
Masks that I’m afraid to take off,
And none of them are me.***

*Pretending is an art that is second nature to me,
But don't be fooled,
For my sake, don't be fooled.*

*I give you the impression that I am secure—
That all is sunny and unruffled with me,
Within as well as without,
That confidence is my name and coolness my game,
That the water's calm and I'm in command
And that I need no one.
But don't believe me. Please.*

*My surface may be smooth,
But my surface is my mask,
My varying and ever-concealing mask.
Beneath it dwells the real me,
In confusion and fear,
In aloneness.
But I hide this,
I don't want anybody to know it.*

*That's why I frantically create a mask to hide behind,
A nonchalant, sophisticated facade
To help me pretend,
To shield me from the glance that knows.
But such a glance is precisely my hope,
My only hope.*

*And I know it,
That is, if it's followed by acceptance,
If it is followed by love.
It's the only thing that can liberate me from myself,
From my own self-built prison walls,
From the barriers I so painstakingly erect.*

*I idly chatter to you in the suave tones of surface talk,
I tell you everything that is really nothing,
And nothing of what's everything,
Of what's crying within me.
So when I'm going through my routine,
Please don't be fooled by what I'm saying
And what I'd like to be able to say. Honestly.*

I dislike the superficial game I'm playing,

*This superficial phony game.
I'd really like to be genuine and spontaneous and me—
But you've got to help me.
You've got to hold out your hand,
Even when that's the last thing I seem to want or need.
It is possible that only you can wipe away from my eyes
This blank stare of the breathing dead.
Only you can call me into aliveness.*

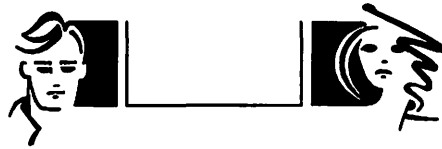
*Each time you're kind, and gentle, and encouraging,
Each time you try to understand because you really care,
My heart begins to grow wings, very small wings,
Very feeble wings, but wings.
With your sensitivity and sympathy,
And your power of understanding,
You can breathe life into me.
I want you to know that.
I want you to know how important you are to me,
How you can be a creator of the person that is me,
If you choose. Please choose.*

*It is possible that you alone can break down the wall behind
which I tremble, you alone can remove my mask.
You alone can release me from my shadow world of panic,
And certainly
From my lonely prison.
So do not pass me by. Please.*

*It will not be easy for you.
A long conviction of worthlessness builds strong walls.
The nearer you approach me, the blinder I may strike back.*

*It's irrational. But despite what the book says, I am irrational.
I fight against the things I cry out for;
But I am told that love is stronger than strong walls.*

*In this lies my hope,
My only hope.
Please try to beat down these walls with firm hands,
But with gentle hands,
For a child is very sensitive.
Who am I, you may wonder.
I am someone you know very well.*



QUESTIONS FOR DISCUSSION

1. What are the central themes of this chapter?
2. In order for a dean to counsel successfully, what factors and skills must be in place?
3. If you become aware that a student is depressed, what would you do? Discuss this in terms of a protocol for effective response.
4. Describe discipline counseling, spiritual counseling, grief counseling, and substance-abuse counseling. What would be appropriate goals in each of these areas?
5. In relationship counseling, identify five danger signs that a dean-counselor might look for in the relationship of a couple or in the relationship of roommates.
6. Develop a referral protocol for yourself. At what point is it ethical and proper to refer?
7. Define “shame.” In your opinion, why is it seemingly so destructive to emotional and spiritual growth?
8. Discuss the potential effects on a residence-hall student if he/she were never able to arrive at forgiveness and healing in his/her life. What symptoms would likely become apparent to a dean?
9. A dean’s promise of confidentiality may not be protected by law unless he/she is a licensed counselor. What are the implications of this fact for residence-hall deans?
10. Carefully analyze “the apology model.” In what ways do you see yourself using this “model”?

CHAPTER 10

THE DEAN AS EDUCATOR

What does a residence-hall dean teach? While it is true that many academy and a few college residence-hall deans teach in formal classroom settings, the primary educational venue for a dean is the residence hall. There she teaches "life skills." He sees students as human beings and recognizes that they are in the process of becoming. She is seen as an authentic fellow-learner. He does specific educational programming that may be social, spiritual, or physical. The setting can be either formal or informal. In fact, much "incidental" teaching and learning takes place. When teaching and learning become "intentional," it can be even more productive. What can be learned? Plenty!

The "Student Development" Approach: Building Community

Classic student-development programming is a dynamic process whereby insights are gained and values are changed through interactive experiences and through the creation of learning environments. Knowledge doesn't always mean change; but choosing, learning, processing, and integrating often does. Student development programming is about an intentional structure of learning that builds a sense of community and promotes growth.

Community exists when a mutual respect exists among residents for another's rights, safety, and happiness. It exists when residents show a willingness to share ideas and beliefs and accept the same from others without being judgemental. Community also results when

residents evidence a willingness and excitement about doing things together with other members of the group. Community is both an outcome and a prerequisite for successful programming, and it comes to exist as a result of involvement and connections made by students with each other and with the staff.

To make a program developmental, one needs to follow a process similar to the following:

1. **Self-assessment and goal setting.** This may be done by using an interest inventory or a questionnaire, conducting group discussions or focus groups, or even by maintaining a question box. Whatever the method used, the end result should produce a list of clearly defined goals that enhance attempts to meet the various needs of the students.
2. **Assessment.** In this stage students assess their developmental strengths and weaknesses in those areas that they have indicated they would like to explore. This might also involve brainstorming with others.
3. **Teaching/instruction.** Now the students begin seeking experiences that will teach and enhance the skills that are needed to accomplish goals that they have set. Bringing the teachers and administrators into the residence hall to instruct and to relate is an important step in the process of student development programming.
4. **Assessment/evaluation.** At this step the students seek to determine what information and skills they have learned and what more they need to learn.
5. **Revisiting goals.** Finally goals are reviewed. If needed, the process is repeated until the students have mastered what they originally set out to accomplish (Blimling & Miltenberger, 1984, p. 23).

Cautions About Programming

One should remember that successful programs are an opportunity for development, and growth will result when students are actively involved in planning, decision making, and

implementation. The measurement of success, however, is not to be tied to attendance. A dean is never likely get everyone involved.

Seek Balance in Programming

As the developmental process is initiated, a balanced structure of educational, social, spiritual, and physical programs need to be planned. Student-development programming is generally built around eight areas, and it is worth noting that these areas differ in importance to some degree according to age and class standing. The eight areas are:

1. **Intellectual.** The intellectual area might involve programs about study skills, note taking, preparing for exams, learning about the world of ideas and philosophies, and developing an awareness about important events in the world and their meaning.
2. **Interpersonal.** Learning about a variety of human relationships, preparing for marriage, developing communication and conflict resolution skills, learning how to be more empathetic and caring, and learning how to be a better friend are typical of some of the tasks of the interpersonal area.
3. **Personal.** In the personal area one could learn how to assume the responsibilities of adulthood, self-understand, be more aware of childhood issues that need to be resolved, and learn how to cope with stress.
4. **Moral.** In the moral area a dean might include learning how to maintain and nurture spiritual development and personal faith, learning how to share faith in a way that will lead others to Jesus, learning how to study the Bible and have personal devotions, learning how to take moral stands on personal choices (i.e., abortion, virginity, etc.) and societal/world problems (i.e., world hunger, homelessness, and the environment), learning how to serve and getting involved in service activities, and learning about ethical considerations.
5. **Career.** Included in the career area might be learning about personal interests and career choices, understanding the differences between a job and a vocation, learning about resume writing and interviewing skills, and discussing of concept of being “called.”

6. **Physical.** Ideas in the physical area could include balanced living, exercise, diet, rest, and learning how to avoid illnesses.
7. **Aesthetic.** The aesthetic might involve learning about various types of music and art, organizing concerts, learning about colors and how they affect us, and developing a greater appreciation for beauty.
8. **Leisure.** The leisure area provides opportunities for developing hobbies and leisure activities, learning to cook, learning about volunteering and community activist opportunities, learning about getting involved in church activities.

Choosing possible *dates, times, and places* would be the next step. Resource people need to be contacted early to avoid scheduling conflicts. This is also true about reserving room spaces and equipment. Next, one must consider the area of *publicity*. Advertising needs to be done by every means possible, including word of mouth. Posters, if they have been used, should be changed the day before the scheduled program.

Finally, the one in charge should *remind* the *guest speaker* of his/her *appointment* twenty-four hours in advance, plan for an *introduction* of the program, double-check the space and equipment *reservations*, and arrange for *refreshments* (optional). On the scheduled day, one must arrive at least thirty minutes before the announced time so that any last minute delays can be managed. Refreshments can be served as planned.

The last step is *evaluation*. Assessment can be informal on occasion, but it is usually best to distribute a formal evaluation form to every participant. The central answers being sought are: “What did you learn? What is the meaning of what you have learned? What are you going to do with this knowledge?”

Simply stated, the “Student Development” approach helps students identify what they want/need to learn. The structured program is put in place for those areas that have been

identified. Assessment is used to reinforce the learning. To be “developmental” the program should contain all of the above steps.

The Dean’s Role

The role of the dean is to teach, to train her staff to be facilitators and instructors in the developmental process, to provide resources for the student staff and guest speakers, and to encourage students to strive for what they want to accomplish. Deans must avoid the temptation to focus only on *what they* believe students ought to learn. This preoccupation may compromise the process. Students learn best when their needs are being met through the learning process. Yes, I believe that moral principles and the Christian perspective can be presented effectively within the context of the “Student Development” approach.

Who Is Best Influenced by Developmental Programming?

Certainly adolescent students have developmental skills and tasks to master during the academy years, but it is to college-age men and women that student-development theory is usually directed. This stage of development has a variety of crucial tasks and needed skills to complete as students continue on their journey of maturation. Let’s consider a few of these tasks.

Developmental Tasks—College Age Students

To be fully mature and functional, college-age men and women need to establish a system of values that helps them live by life principles and ethical considerations. They need to be able to determine what is right and what is wrong in many different areas. If they are

heavily influenced by peer pressure and popular culture, their resulting choices will reflect those values. If seeking the will of God and searching for biblical truths and being open to the Holy Spirit are their values, their choices will be a reflection of that. At this stage, a decision about who will be the god of her life is one of a young woman's greatest needs and challenges. It is equally so with young men. Unfortunately, too many choose gods of their own making.

College-age men and women must also come to terms with intellectual and academic challenges. Developing the skills of abstract reasoning, learning to think creatively and developing competence in persuasion and the use of logic are important tasks of the age group.

Vocational and life-style choices must also be decided. Learning to rely upon life principles integrated in personal faith assists this journey. Choosing a direction for one's life is a big step. Caring deans, counselors, teachers, trusted friends, and family can appropriately support the process.

Learning how to make friends and maintain interpersonal relationships is another important task for the age-group. Finally, college-age students must expand their journey of adolescence in gender-role identity and develop the capacity for truly intimate relationships if they are to find success in love relationships leading to marriage. Student development during the college years is about the mastery of developmental tasks, achieving a direction for one's life and learning how to be interdependent (Coons, 1974, pp. 3-19).

In summary, student development in a college setting is all about assessing student needs, creating learning environments that may challenge a student's existing views,

motivating students to seek the revealed will of God, encouraging them to think and to review their personal belief system. It is also about instructing students in a principled way to look at certain issues, asking them what they have learned, what it means, and what they are going to do about it. If the dean-educator is able to do the above, he/she will accomplish significant developmental education.

The Skills of Student Development

The four basic skills of wholistic and developmental education, whether on the college or secondary level, are as follows:

1. **Personal fulfillment skills.** These might include flexibility, creativity, self-confidence, and willingness to experience new things. Rigid and narrow thinking doesn't lead to mature faith or skills that bring personal fulfillment.
2. **Intellectual fitness.** In this area is included the cognitive development that leads to an on-going commitment to learning and an appreciation for intellectual improvement. God has created us with an ability to think, to reason, and to learn. We are accountable for how we are using the gift of intellect.
3. **Physical Fitness.** Wholistic development also includes seeking balance in exercise, diet, and rest.
4. **Spiritual fitness.** This can include a journey of finding a personal relationship with Jesus Christ and a corresponding sense of inner peace and a deeply rooted faith. (Blimling & Miltenberger, 1984, p. 24)

Developmental Principles in Scripture

The dean-educator may rest confidently upon the Bible in seeking developmental principles. Scripture is filled with examples that point us to that life of growth and learning that student development theory challenges us to follow. Consider these quotations:

The Principle of Excellence

Whatever your hand finds to do, do it with all your might, for in the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom (Eccl 9:10).

The Principle of Perseverance

My brothers [sisters], whenever you have to face trials of many kinds, count yourselves extremely happy, in the knowledge that such testing of your faith breeds fortitude, and if you give fortitude full play you will go on to complete a balanced character that will fall short in nothing (Jas 1:2-4 NEB).

The Principle of Humility

Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others (Phil 2:3,4).

The Principle of How Life Should Be Lived

. . . . I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace (Eph 4:1-3).

The Principle of Mature Unity in Christ

Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by each supporting ligament, grows and builds itself up in love, as each part does its work (Eph 4:14-16).

The Principle of God's Love for Us

For God so loved the world that he gave his one and only Son, that whosoever believes in him shall not perish but have eternal life (John 3:16).

The Principle of Wellness

Therefore, I urge you brothers [sisters] in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship (Rom 12:1).

The Principle of Individual Differences and Spiritual Gifts

Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts according to the graces given us (Rom 12:4-6).

The Principle of Assertiveness

And don't let anyone put you down because you're young. Teach believers with your life: by word, by demeanor, by love, by faith, by integrity (1 Tim 4:12 The Message).

The Principle of Settling Wrongs

If your brother [sister] sins against you, go and show him [her] his [her] fault, just between the two of you. If he [she] listens to you, you have won your brother [sister] over. But if he [she] will not listen, take one or two others along, so that the facts may be established by evidence of two or three witnesses (Matt 18:15).

The Principle of Loving Behavior Toward Others

So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets (Matt 7:12).

The Principle of Forgiveness

Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you (Eph 4:32).

The Principle of Priorities

Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him and he will make your paths straight. This will bring health to your body and nourishment to your bones (Prov 3:5,6,8).

The Principle of Planning to Succeed

Therefore everyone who hears those words of mine and puts them into practice is like a wise man who built his house on the rock (Matt 7:24).

The Principle of Godly Wisdom

But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy (Jas 3:17 NKJV).

The Principle of Internalization

. . . . always be prepared to give an answer to everyone who asks you to give the reason for the hope you have. But do this with gentleness and respect (1 Pet 3:15).

Personal Development and Student Learning

The "Student Development" and "Wellness" movements tended to encourage residence hall deans to see personal development among their residents as a goal to strive for. Current

thinking is that personal development is only a means to student learning. As academies, colleges, and universities establish their educational mission, those of us in residence life have an opportunity to focus on student learning, i.e., what and how they learn, and how they are motivated.

Challenges and Questions in Programming

Currently, residence hall deans face challenges in two areas: (1) How can we do a better job of moral education, transmitting life principles and values to students? (2) How can we cooperate and collaborate with the teaching faculty to promote student learning?

Encouraging a student to honestly search for truth is primarily the work of the home (Dudley, 1992, pp. 201-203); but it must also be the work of the church and the school. In addition to learning and embracing life principles and values that develop mature faith, what else can a student learn?

I believe that residence-hall deans desiring to focus on student learning should be ask the following questions as a way of personal and program assessment:

1. Are my educational plans and objectives connected to the educational mission of my school?
2. Am I distracting students from learning by too much pushing of my agenda, or too much of a focus on policy and management?
3. What must I do to become an educational leader on my campus?
4. How can I promote the growth and development of students as whole persons? How can I challenge them to think critically about life, integrity, and learning?
5. How can I construct a residence hall curriculum that teaches altruism, morality, ethics, leadership, aspiration, hope, faith, love, empathy, and persistence?

6. How can I teach critical thinking, teamwork, interpersonal skills, caring attitudes, flexibility, and technical skills?
7. How can I create an environment that celebrates community and diversity, that teaches respect for others, and has a “common goal to promote learning” (Schroeder & Mable, 1994, pp. 3-18)?
8. How can I encourage faith development and nurture spirituality within the residence- halls?
9. What can I do to encourage church attendance, private devotions, and a personal relationship with Jesus?
10. What can I do to hold up the name of Jesus and to speak the truth about God? (See chapter 7).

At the beginning of this new millennium, we can use student-development practices, we can teach skills, we can reinforce biblical principles, and we can form relationships that will enhance student learning.

Educational Programming at Andrews University

At Andrews, educational programs are chosen from a variety of themes and often follow the developmental-programming format. In Meier and Burman Halls, each team of resident advisors (RAs) has seven educational programs and 27 theme worships for which they are responsible. Their assessment efforts determine what general topics their residents wish to have explored. In turn, I provide the RAs with a wealth of materials to assist in planning their programs/worships. They bring in a guest speaker for their assigned educational program, and once again that speaker's topic is determined by the results of the needs assessment that the RAs have done.

Theme choices represent a Christian view of one of the following topics:

- | | |
|--|--|
| 1. Spiritual Life/Christian Growth | 8. Human Sexuality/Gender Differences |
| 2. Wellness/Finding and Keeping Balance Points | 9. Building Successful Relationships |
| 3. Decision Making/Problem Solving | 10. The Truth About God |
| 4. Celebrating Diversity | 11. Signs of the Times/Finding God in Current Events |
| 5. Generation Now | 12. Ministry to Men |
| 6. The World of Work | 13. Popular Culture: How Does it Influence Us? |
| 7. Addictive and Dangerous Behaviors | 14. Christian Education: What Is It? |

Planning a Program That Is Guaranteed to Fail

Now, if you want to plan an unsuccessful program it's really not hard. Guess at what you think others will find interesting. Don't assess, don't plan (or plan without goals). Wait until the last minute to prepare the program. Don't delegate. Tell as few people about your program as possible. Take all the credit to yourself about what is planned. Don't plan to be there when the guest speaker arrives. When you introduce the speaker spend most of the time talking about yourself. Finally, don't evaluate and don't thank anyone. Be proud if the program seems successful. Blame the speaker if it was unsuccessful (Blimling & Miltenberger, 1984, p. 255).

The above suggestions for failing at developmental programming can be instructive for either the residence hall deans or the student staff as they plan. Following the developmental or wellness models, and using the principles of student learning usually lead to success.

Assessment

“Assessment is any effort to gather, analyze, and interpret evidence which describes institutional, departmental, divisional, or agency effectiveness” (Upcraft & Schuh, 1996, p.18). By this broad definition we may track those who use our programs, services, or facilities; what our students need; how the residence hall environment is impacting them; over-all student satisfaction; and how we compare to accepted standards of other schools (p.18).

Assessment is important to a residence-hall dean because it can show where improvement needs to be made and give direction to planning, decision making, and policy making (p.31). Whether using a quantitative or qualitative technique (or a combination of both), the wise residence-hall dean will assess educational programming, environmental issues, services, and the general level of satisfaction among the residents. Assistance in formulating the assessment instruments can usually be provided by one of the teaching faculty.

Getting Teachers and Administrators Involved in Residence Life

At Andrews University, the Lamson Hall deans schedule a "Professor-in-Residence" program. Teachers from various academic departments conduct a worship and take the opportunity to promote their departments and individual classes. In Meier/Burman Halls the same program is called "Town Hall Forum." This is a very effective way to bring teachers into the residence halls.

A step beyond the above is when teachers' offices and classroom spaces are located within the residence halls. I'm told that in some schools, the principal or the president actually moves into the residence hall for a few nights at the beginning of the school year. Efforts like these help reinforce the "living-learning center" concept.

At a Residence-Hall Dean's Workshop some years ago, Mercedes Dyer shared a strategy that had worked well for her. Periodically, she invited an administrator and spouse to an evening meal in her apartment. After the meal she took them on a tour of her residence hall and introduced them to students along the way. Finally, the administrator conducted the evening worship. She reported that the good will established helped her win favor for a number of special projects over the years. Dyer was and is a wise woman!

The Teacher-Dean

Many deans teach classes within an academic discipline. As noted above, having teacher training can enhance the possibility of getting hired in many schools. I have taught religion and history classes on the academy level; but my favorite classes have been aimed at the in-service training of residence-hall staff. When I was at Blue Mountain Academy, the class for both male and female student staff was called "Group Dynamics". At Andrews University, the class for resident advisors is called "Work Conference," and regular academic credit is available. In addition, I teach "Introduction to Residence Hall Management." This three-credit class is offered through the School of Education and is available for potential task-force deans, residence-hall staff, those wanting to enter the deaning profession upon graduation, and those graduate students taking school counseling or educational

administration. Current deans who have taken this class include Sharon Adams, Kurt Haley, Brian Kittleson, Ken Scribner, Wanda Vaz and Janelle Williams.

"Personal Competency Development Program"

At Oakwood College, Associate Dean Joe Follette has introduced the "Personal Competency Development Program." The competencies were developed and evaluated through the combined efforts of Follette, the student staff, and the men who live in his residence hall. Competencies include spiritual leadership, money management, communication skills, values, and mission. Corporate worships, floor meetings, group and individual conferences with the dean are used to facilitate the competencies. Follette reports that the most effective part of this educational process seems to be the floor meetings led by a student staff member. He has witnessed the development of community and the effective use of positive peer pressure through these meetings.

Gender-Specific Programming

Again at Andrews University, both male and the female residence halls have a gender-focus week two to three times during the school year. "Womanhood Week" themes in recent years have included: "Random Acts of Kindness"; "Through the Eyes of a Child"; "MEN"; "Safety and Security Issues for Women"; "Family Matters"; "Self-Esteem"; and "Caring for the Community."

Relationship Programming

In addition to the above, the men's residence hall at Andrews University sponsors a weekly discussion worship called "Relationship Forum." This worship option is available to students across gender lines. We also co-sponsor with Campus Ministries the relationship-enrichment weekend program, "Adventist Engaged Encounter" (AEE). Started in 1978, AEE is offered two to three times per year. Nearly, 1,400 couples have attended since 1978. Each attending couple is led through a guided process of discovery. The primary goal is to create a spiritual connection. This leads to emotional connections that assist couples in getting off to a solid beginning to their marriages before patterns of conflict emerge. The emphasis during AEE is on planning for the marriage (as opposed to just planning for the wedding). Since 1998, Union College in Lincoln, Nebraska has been following the Andrews model to provide an AEE enrichment weekend for their students.

"The Student Services Curriculum"

In 1997, Newton Hoilette, vice president for student services, initiated an educational effort at Andrews University that included every department in his division. He called it "The Student Services Curriculum." Each department developed a mission statement and listed the core values that they desire to teach. Included are the outcome objectives, a description of delivery systems for the educational efforts, and a description of how assessment takes place. This is an ambitious project; but already we can see how it has strengthened the focus of the various departments as they collaborate together. In the residence halls, the "curriculum" lends direction to worships, social events, special-focus events, educational programming, and discipline responses (Hoilette, 1998, pp. ii-xx).

The "Leadership Initiative"

At Andrews, we recently launched the "Leadership Initiative" in an effort to improve our census numbers and to impact the quality of student leadership across the campus. Students chosen for the program agree to live in one of the residence halls for as long as they are a single undergraduates. In return, we provide mentoring and advising. The Developmental Advising Inventory (DAI) is used to assess strengths and growth areas (Dickson & Thayer, 1993). Students choose one or more of five tracks of leadership opportunities, and the results of the DAI are used to shape student choices. In-service seminars, taught throughout the year, teach skills and further enhance student understanding about leadership styles, roles, and theories. A "Developmental Transcript" is kept in the student's permanent file and contains a detailed record of training, skill development, and the leadership positions that have been held (1993, pp. 53,54).

Staff Training

Another important part of residence-hall education is the training given the student staff. In many schools, resident assistants and student deans receive quality leadership training, learning skills that will transfer beyond the school experience. Issues where skills are needed might include team building effective communication skills conflict resolution, decision-making, peer-counseling, relationship building, dealing with difficult people, life-style choices and their consequences, wellness, youth ministry, responsibility and credibility, family issues, ages, stages/tasks of development, abuse of all kinds, guilt and shame, and diversity issues. Pre-service and in-service training of staff is needed. Some schools begin their hiring process six to eight months in advance, requiring student

applicants to take a class. Final choices are made from those who successfully complete the class.

Incidental Learning

Education also takes place in discussion groups (“bull-sessions”), on work crews, and in personal visits with students. In reality, a residence hall is a center of learning, and the subject matter is life skills, spiritual and moral values, and life principles. Even the mundane task of learning to live with a roommate (communicating, dealing with personal differences, and learning to negotiate and resolve conflict.) has major implications for a transfer of skills to marriage, family, and the work place. It might also impact grades, increase maturity and tolerance of others, and change attitudes (Blimling & Miltenberger, 1984, p.33).

Bulletin Board Education

Perhaps an under-used medium of education is the bulletin boards. I suggest that deans should follow specific themes in this area and change displays often, perhaps once a month. We expect our student staff to be responsible for the bulletin boards on each hall, changing them according to a pre-planned schedule.

Newsletter

Many deans use desk-top published newsletters. In Burman Hall, we place the *T.P. Times* in the public restrooms each week. Included is an editorial message from the dean, the weekend schedule, announcements, a meditational thought, and practical advice about a variety of subjects. In Meier Hall, the same information is provided in the *Dean's Bulletin*

Board. In Lamson, the publication is called *The Lamson Letter*. For those with access to the technology, a residence-hall website can also be used to distribute information typically found in a newsletter.

Social Activities

Finally, the social activities in a residence hall can be important avenues for developmental learning. This includes planning for banquets, food socials, service activities, and fund-raisers. At Walla Walla College, the residence-hall clubs each host a weekend of activities, ending with a function to honor the parents. Other schools have similar programs. The planning and execution of efforts like these teach much about collaborative skills, long-range planning, time management, decision making, and communication skills. I suspect that conflict resolution skills have been learned too. Residence-hall clubs that provide students with a spiritual leadership role should also be considered as part of the educational package.

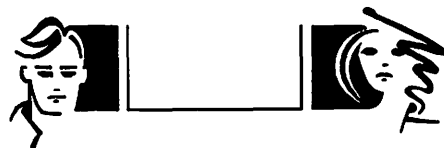
One of the most amazing accomplishments by our men's club some years ago was a 10-day program at the beginning of Fall Quarter. We called it "Fall Fest" and it was intentionally wholistic. Worships, educational features, physical and social activities punctuated our efforts. Each day something fun and growth-producing was offered. One year we involved an amazing number of students in a game we called "giant musical chairs." One thousand chairs were set up around the track and over 1200 students participated. Five musical groups added to the fun. Each time the music "stopped," we removed twenty chairs. The game lasted over two hours, but our goal of community building was accomplished.

Another year we invited H. M. S. Richards, Sr., the founder of the "Voice of Prophecy" radio ministry. This "old fashioned revival" was one of his last speaking appointments before he died.

Requirements for Residence Hall Education

The dean's role in all of the above activities is teaching. This is an active, hands-on role. The students do best, even on the college level, when the dean-sponsor is actively part of the planning and execution of each event or learning activity. Residence-hall education requires deans to be able to see the unique opportunities for education they possess, to have the administrative ability to plan and execute the structure of learning, to have warmth and personal communication skills for teaching, to know how to motivate students to learn and grow, to have self-understanding of their strengths and limitations, and to be able to carry out this dean-educator role within the residence-hall program (Riker, 1974, p. 152).

Is a residence-hall dean an educator? One should have no doubt about the answer.

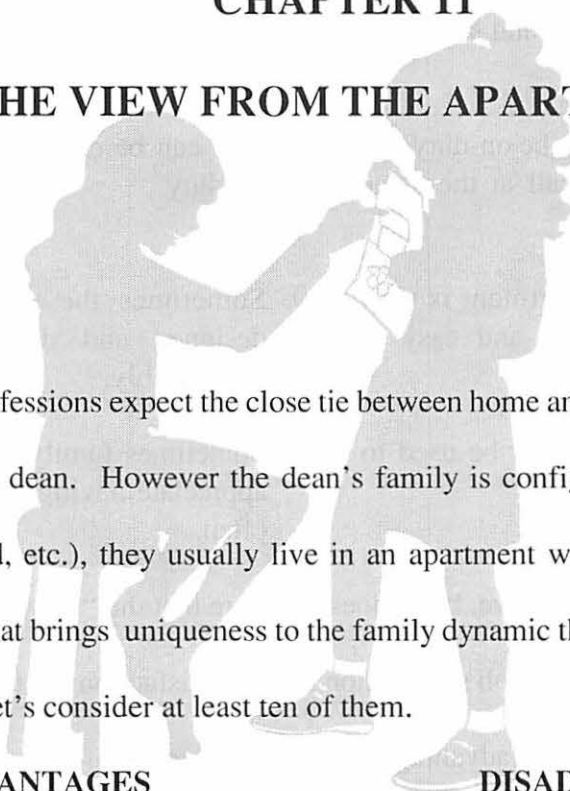


QUESTIONS FOR DISCUSSION

1. What are the central themes of this chapter?
2. Define the “Student Development” approach to programming. How does it differ from “Student Learner” educational programming?
3. In retrospect, what valuable skills, lessons, and ideas have you learned in your own residence-hall experience that have assisted your development and understanding of “life skills”?
4. What Christian principles and values can be taught from a bulletin board? A newsletter? Social events?
5. Structure a plan for the pre-service/in-service training of student staff. What is it that they need to learn about their teaching role?
6. Select a student-oriented teacher/professor in each of the following areas: humanities, social sciences, natural sciences, and technology. Choose an academic class from one of those areas and brainstorm how the subject matter (or particular topic) could be used to stimulate growth in a particular developmental need of adolescents/young adults. Discuss ways of using the selected teachers as a developmental resource in your residence hall.
7. Develop a plan for an event that would make use of “Student Development” and “Student Learning” theory.
8. Make a list of ten additional scriptures that contain developmental principles. Identify the principles for each scripture.
9. Structure a suggested outline of topics and activities for “gender-specific” programming; for “relationship” programming; for community development.
10. “Student development” and “student learning” programming is intended for college students. Explain how you would adapt the “models” to work with academy students.

CHAPTER 11

THE VIEW FROM THE APARTMENT



Not many professions expect the close tie between home and office that is the norm for the residence hall dean. However the dean's family is configured (i.e., nuclear, single, blended, extended, etc.), they usually live in an apartment within (or connected to) the residence hall. That brings uniqueness to the family dynamic that has both advantages and disadvantages. Let's consider at least ten of them.

ADVANTAGES

1. Work is close to home, thus saving transportation costs and time.
2. Inexpensive housing is provided.
3. The dean is usually very accessible to other family members in the event of a pressing need or emergency.
4. It is usually easy for the dean to respond to residence-hall problems, noise concerns, or emergencies.
5. The dean's family can be easily involved in ministry to students.
6. Typically, heat and utilities are included in the rental rate. In a few cases, housing is provided rent-free.

DISADVANTAGES

1. Sometimes it is hard to get away from work.
2. Deans have a limited opportunity to purchase a home as an investment.
3. The dean is usually very accessible to students, even when they don't have a pressing need or emergency.
4. The din of student noise can sometimes be heard in the apartment and privacy can be compromised.
5. Sometimes the family ends up doing some of the dean's work—without extra pay.
6. Sharing utilities with the residence hall may mean that you run out of hot water at inopportune times.

- | | |
|--|---|
| 7. The dean's children see modeled the importance of ministry and service to others. | 7. Sometimes the dean's children believe that their parents are asked to give too much. |
| 8. One can occasionally be on-duty and be at home and on-call at the same time. | 8. One can be called to work when not on-duty. |
| 9. Sometimes the apartment is well designed, comfortable, and easy to decorate. | 9. Sometimes the apartment is poorly designed and difficult to live in comfortably. |
| 10. The apartment can easily be used to entertain students. | 10. Sometimes family members may not appreciate having students around so often. |

This list is not an exhaustive, but it does illustrate that the “view from the apartment” can be fertile ground for both job satisfaction and dissatisfaction for the dean. The family may also experience both the advantages and disadvantages of living in a residence-hall apartment.

Apartment Living

Let's consider some of the typical physical issues that are faced. My family has lived in eight residence-hall apartments in thirty-seven years. Our first apartment was two student rooms with a bathroom and a walk-in closet. The entry opened directly into a hallway and more than a few times my new bride surprised residents on their way to the shower (use your imagination here!).

Our second apartment was on the second floor of an old wood-frame building. Our laundry and storage area was on the floor below. The insulation and sound proofing was minimal in this building. We could hear the muted sounds of students talking all around us.

Needless to say, we often spoke in whispers. Our daughter was born while we lived there and when she cried she was heard in every part of the building. Washing our baby's diapers meant leaving our apartment, passing through the lobby, going down a flight of stairs, finally to arrive at our laundry room and storage area. This apartment had no outside entrance. Even carrying in groceries meant going up a flight of stairs and passing through the lobby. Neither of our first two apartments provided a garage for our cars.

Our apartment at Columbia Academy was directly over the worship room. The rousing song services (singing was a tradition at this school) could be easily enjoyed by my wife, too. At this apartment we finally were blessed with an outside entrance, but again, no garage for our car. At the other entrance, leading from the apartment into the residence hall, was a large wooden cabinet that stored medical supplies. Because there was no school nurse, the "sick and afflicted" came to our apartment each morning to be treated. Our two healthy babies were seldom ill in spite of all those germs that came through our front door.

Apartment living for us improved at Blue Mountain Academy. Our first apartment was the best that we had experienced, but we lived in it only two years. Our second apartment was even better, with a wonderful kitchen and a very spacious floor plan. In fact, the space that we used actually had been three apartments for teachers when the school was first built. That meant we had more room than we needed, but still no garage. We also had numerous "wild" visitors (i.e. mice, snakes). Two years after we left, a deer crashed through the family-room window, ran through the apartment and escaped through the dining-room window. All this was witnessed by a surprised dean's wife. When we heard the story, we

were not the least bit surprised. After all, when we lived there, we once discovered a snake in our bathtub that had apparently come up through the drain.

During our first two years at Andrews University, we lived in a house that was separated from the residence halls by about a quarter of a mile. And finally, we had a double-car garage! Then in 1979, we moved into old Burman Hall. Built in 1919, Burman had 15-foot ceilings, but in our apartment, someone had lowered the ceilings to 12 feet. Our living room was wallpapered with a repeating pattern of willow trees. Unfortunately, the paper had not been hung according to a plumb line. To my wife's chagrin, we had "crooked willows" in our living room. Burman Hall was four stories high, and the only thermostat for the entire building was in our apartment. In order for the heat to find its way to all floors, we had to set the thermostat at 90 degrees (Fahrenheit), and turn on our air conditioner. Actually, it worked out just fine.

Our current apartment is the most comfortable space in which we have lived. A few other deans in North America have larger apartments, but we really appreciate our floor plan. With little effort, we have been able to accommodate good-sized crowds for social occasions. Yes, all three of our homes at Andrews have provided us with a garage. And we have celebrated this as a great blessing.

Negative Memories of Painful Experiences

The "view from the apartment" is also sometimes clouded with painful experiences. Let me share several incidents that illustrate some potential pitfalls.

Alex had worked for me as a resident assistant. Some years later, I was delighted to hear that he had been hired as an academy residence-hall dean. With great expectation, he and his wife moved into an apartment that had only one exit opening into the interior main floor hallway. Alex's wife was into her third trimester of pregnancy when a most unfortunate incident occurred. While the dean was in town one day, several of the boys decided to play a practical joke. They tied a rope from the dean's apartment entry door directly across the hallway to a student room door. That effectively locked the dean's wife in the apartment. Then the students rang the door bell! When Alex returned, he found a hysterical wife who was unwilling to spend even one more night in that apartment. Nothing like that has ever happened to my family!

Another legendary story involves a dean's child who was repeatedly harassed and bullied by students. Years later, I talked with him about those painful times. Now an adult, he recounted the angry memories that were still affecting him. Nothing like that has ever happened to my family!

One year, at a union conference-wide educational convention, an experienced principal (in somber tones) informed those in attendance that the proper listing of priorities was "God first, the school second, and the family third." Perhaps it was no accident that some years later this man was divorced by his wife and alienated from his children. No administrator has ever asked that of me or my family!

When I was in college, a dean and his wife, were shaken awake late one night by a student who had found his way to their master bedroom. Victim of a practical joke and quite angry about it, he went searching for the dean. Finding the front door unlocked, he just

walked through the darkened apartment until he found the right bedroom. Unfortunately, the person who he awakened first was the dean's wife. This was not a happy night for this family. Nothing like that has ever happened to us!

Making It Work

As I survey the personal lives of the deans whom I have known over the last 42 years, those who intentionally carved out a sacred niche reserved only for themselves and their families have generally reaped the harvest of a supportive, loving spouse, and responsible, loving children. This niche is not necessarily a place as much as it is an attitude wrapped with an ample investment of time. If married, a dean needs only to look into the eyes of his or her spouse to find out if the attitude and the time investments are working. A married dean needs to be committed to the growth of his or her relationship—committed to doing what is necessary to nurture, respect, love, and cherish his or her spouse. This commitment is a positive statement that does not go unnoticed by the students. This commitment can be honored in the middle of respecting all the other priorities a dean faces; but it doesn't happen without intentional effort.

The Single Dean

A single dean's supportive friends and family can provide feedback that will encourage balance. Wanda Vaz, from Andrews University, has assured me that her friends have become that important nurturing network to her. They hold her accountable and they are there for her.

Widowed or divorced deans face the added responsibility of not asking students to replace their loss. It is vitally important that those who have experienced major losses have had adequate time to process and heal before assuming a dean's role. I am reminded of one of my former colleagues who as a single person had several years of professional experience as a dean. Five years later she was hired by a principal who needed a dean, but apparently didn't understand what he was asking of her. In early July her husband had been killed, and several weeks later, their baby was born. In August, she was hired to be a dean of girls. To her credit, she lasted until November. Without her previous experience I doubt that she could have lasted a week. It was just too much to ask of her.

The Mission of a Dean's Home

Despite a few stressors, our experience has been mostly good, and the student relationships along the way have been prized by my wife and myself. Les and Rick were in our apartment everyday. Les was diabetic, and in those day disposable syringes were pretty expensive. Les stored his insulin in our refrigerator and he boiled his syringes on our stove. Rick, his roommate, came along too. Amazingly, this never seemed like an imposition to us. Those boys became part of our family, playing with our children and providing us with richly treasured memories. What could have been an awkward situation, just wasn't that way at all.

Robert was the adolescent child of an alcoholic. His role at home was the parent substitute for his younger siblings. He knew his job well; but away at academy he had no one to parent. As is typical in this kind of situation, he lost his sense of self. Many mornings

we found him at the front step of our apartment feeling lost, without meaning, and sometimes in tears. My wife decided to put him to work. During those years, every family celebration captured by our “home movies” shows Robert in action. He played with our children, worked in our kitchen, and generally found meaning in trying to be helpful. To be candid, sometimes he wasn’t all that helpful, but years later, married and college-educated, he wrote to thank us. “If it hadn’t been for you guys I never would have made it.” At that point our memories of those non-helpful times seemed less significant.

What is similar in these two stories is that in both cases some basic boundaries and ground rules were still in place. We did not give up the privacy and sanctity of our home, marriage and family in the process of being helpful. Even though the three boys were often in our home, they entered on our terms and they were always respectful of that.

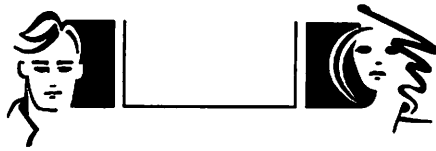
Many years ago, Ellen White wrote two inspired statements that have been very challenging to us:

The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power of good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. (White, 1942, p. 352)

If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will come healing, bringing life and beauty and fruitfulness where now are barrenness and dearth. (White, 1942, p. 355)

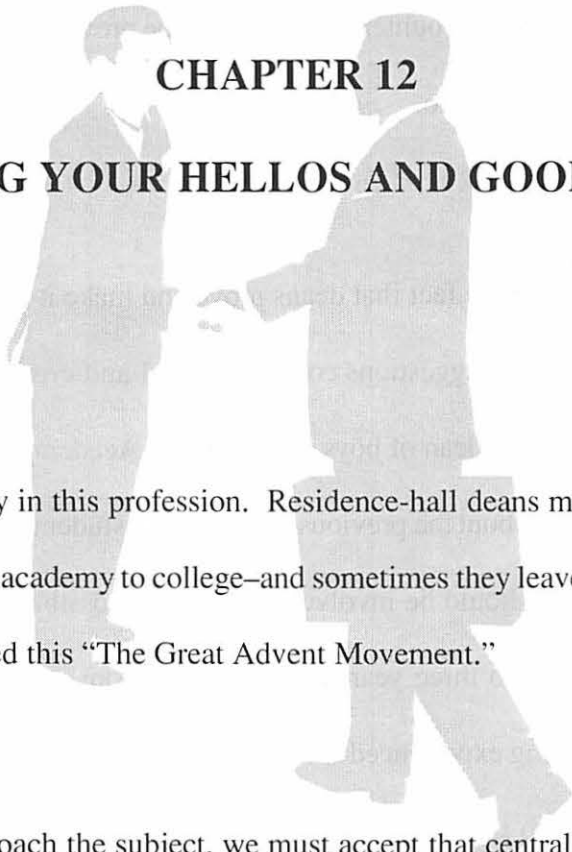
What is the “mission” of a dean’s home? What should it be? How can we use our homes, our families, our marriages, our singleness to be of service to others? These questions are at the heart of building a “home” for self and family within a residence hall.

The “view” from a dean’s apartment can be one of balanced service to others. This is an attitude that can transform even some of the inconveniences and disadvantages into positive blessings.



QUESTIONS FOR DISCUSSION

1. What are the central themes of this chapter?
2. How important is it for the dean to eat most meals with his/her family as compared to being on-duty in the cafeteria, gym, or office?
3. What do you believe to be the most commonly experienced regrets a dean has in relationship to spouse or children? What can be done to make these relationships positive?
4. What boundaries can be set to protect the integrity of the dean's home?
5. What other occupations place unusual stress on family life? How would you cope if your spouse had one of those jobs? Are there similarities in a dean's home and family?
6. Develop a persuasive argument for improvements being made to the dean's apartment. Make this presentation to the principal/vice-president. Who else might need to be convinced?
7. You have a choice to continue to live in the residence-hall apartment or move to a house in the community. Develop a list of pros and cons to consider before a move is made.
8. Write a mission statement for a dean's home and family; i.e., who are we, what do we want to accomplish, and how are we going to do it?



CHAPTER 12

SAYING YOUR HELLOS AND GOODBYES

Change is a reality in this profession. Residence-hall deans move! They move from school to school—from academy to college—and sometimes they leave the profession. Some have sardonically called this “The Great Advent Movement.”

Change vs. Stability

However we approach the subject, we must accept that central reality of change. We must recognize that in a residence hall, students, deans, expectations, and philosophies differ from year to year. The more constant factors in the equation are the returning students and their parents. For these individuals, the change of a dean may or may not be welcomed or understood. If the dean has been respected and loved, the very thought of change may be difficult to accept.

Having now been at Andrews University for over 23 years, I have great appreciation for the stability that long tenure brings. For most of us, however, change comes more often. In my first seven years, I served in three different schools. Bunny Reed, now assistant dean of

women at Walla Walla College, has ministered at six different schools in 13 years. Both of us left students, parents, and others feeling uncertain and anxious about our departure. As we entered new schools, we encountered loyalties to the previous dean and expectations that were not always easy to adjust to.

Practical Suggestions

How can we embrace the fact that deans move and make it a journey of growth for all concerned? The following suggestions come from trial-and-error experience.

Brian Kittleson, former dean of boys at Broadview Academy, suggests that one should learn as much as possible about the previous program, ask students what they liked, and what worked for them. They should be involved as much as possible in the change. Kittleson believes that it takes two to three years of transition before one's program settles in. He further recommends hiring experienced staff, making special efforts to win over the seniors, never allowing oneself to talk badly about the former dean. He also suggests that the new dean start a project when he/she arrives (perhaps new furniture for the lobby, new carpeting, new equipment, etc.). Kittleson recommends building bridges to the deans across campus, the maintenance man, and the teachers. Learning the names of returning students is also important. The yearbook from the previous year can be helpful.

Sandee Wright, from Mount Pisgah Academy, suggests getting to know the principal or vice-president. One should ask questions about discipline philosophy, where the limits of authority are, how decisions are made on campus, and who is responsible for cleaning and

repairs. She also recommends building bridges to the deans across campus, the teachers, and the maintenance staff.

From Walla Walla College, Diane Pearson recommends a careful look at one's job description. Is it inclusive enough? Does it clearly state the lines of responsibility and authority? She also suggests a careful look at cost of living and financial realities.

Dealing with a “Call”

Deciding to go to a new place involves making a prayerful decision. Asking for God's revealed will, asking advice from trusted friends, reading scripture, and then stepping away from the decision for a few days has been an effective strategy for me in finding a divine answer. God is not the author of confusion. We should be able to count on knowing His will. If the decision, however, is based primarily on seeking prestige, living in a certain geographic area, anticipating a nearby shopping area, the larger apartment, or other benefits—God may be strangely silent.

Visiting the Campus

Getting started in a new place should involve a visit to the campus before accepting a job offer. Ideally, married couples should both visit. Finding employment for the spouse is an important factor for many. It is advisable to make contact with students, the assistant dean, and other faculty members to ease some of the transition issues. This is a time to ask for what is needed in terms of facilities, equipment, education, or personnel. Even though one's bargaining position will never be greater, these discussions should be done respectfully. Playing one administrator against another to benefit self could raise some

ethical issues. Avoid this type of game playing! If the personnel committee, principal, or vice-president really want you to come they will make every effort to make your decision easy for you. Submitting a five-year plan to the administration is considered an appropriate response, and it may enhance your bargaining position in getting approval for some of your needs and wants.

When the call is given, the decision is in the hands of the potential appointee. Seeking God's will, fulfilling family considerations, assessing whether goals are met in the current employment, having a sense that one has something to contribute in the new location—these are all factors in the decision.

Upon Arrival

Assuming that you have decided to move, it is best to do so well in advance of the school year. Sandee Wright, of Mount Pisgah Academy, had only two weeks and would not wish that experience on anyone. Moving early will provides you with the summer months to settle in the new apartment, to make final plans for the program, and to get acquainted with the people and the culture of the new school. The following list is not exhaustive, nor is it prioritized. However, it provides an outline of issues and projects that one is likely to face when "saying your hellos":

1. Hire the students who will work for you. Plan how they will be trained. Be in contact by phone or letter with each of them. Be respectful of the recommendations of your predecessor. If possible, bring in your RAs a week or more early. This time can be used for pre-service training, and they can also be a great help in preparing the residence hall for students.

2. Work on forming a relationship with your assistant(s). Delegate real authority and responsibility. Communicate your confidence, but supervise and support as well. Building a team is vital!
3. “Deep-clean” the residence hall. This means corners, drawers, and closets, and all surfaces—painting, and repairing where needed. On the college level these tasks may be accomplished by the housekeeping and maintenance team, but how the residence hall looks as students move in is still your responsibility.
4. Call selected student leaders. As Brian Kittleson suggested, seek to bridge any loyalty gap they may be feeling.
5. Be prepared for an interview appointment at camp meeting or preaching/interview appointments in constituent churches. Many academy deans in the United States are now on a ten-month contract. Having time-off has its advantages, but those key opportunities should not be lost in the process.
6. Put your program in place, but recognize that dramatic change may be too difficult for students, parents, and faculty to adjust to. Have long-range goals in mind and incrementally work to achieve those goals. Work in tandem with the deans in the other residence hall(s) and your assistants as you put your program together.
7. Write a “summer letter” and send it to all your residents. This letter should be as positive as possible. Let the students know their room number, the room size, and what is furnished, and what is not. Seek their support and prayers and assure them that you will be praying for them. For parents, suggest that they ease the transition by having a farewell party and by assurances of support and love. I also recommend to parents that after they have settled their child’s room, they spend some time praying together. This is a time to ask for the resources of heaven to be directed at that room and their child. I suggest they pray for angels to be unseen roommates, that the name of the Lord will always be honored there, and that all who enter will be blessed by the Holy Spirit.
8. Get acquainted with local merchants, introducing yourself as the new dean. Ask for their concerns about student shoppers and their expectations of you and the school. If one of your residents is apprehended shoplifting, you will be grateful you took the time to get acquainted.
9. Introduce yourself to the local police and fire chiefs. If their services are ever needed you will be glad that you took the initiative.

10. Seek out experienced teachers, administrators, and work supervisors, asking about school traditions and culture. Remember that you have come primarily to embrace the new school, not to change it to fit your expectations. If your assistant is not also new, listen and learn from him/her.
11. Always speak well of your predecessor. Even if that person had major faults, it will not benefit you to be critical. Especially at first, incorporate as much of the previous program as you can. Change needs to be managed. Note, however, that a significant number of your residents will also be new to the school. Their expectations will not be influenced by how it has been before.

Upon Leaving

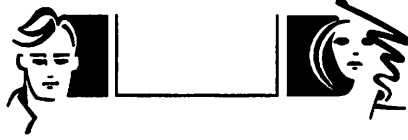
The other side of the coin is the leaving process. Saying your goodbyes in a celebrative and respectful way can bring a sense of closure, and may be very helpful to the person taking your place. My best advice in this area would be to.

1. Be very sensitive to the timing of your announcement that you are leaving. Say nothing until the decision is final. It is so much more positive for everyone if you are leaving because your goals have been accomplished, rather than because your needs are not being met. Communicate and celebrate what goals have been met.
2. Recognize that some students may feel abandoned by your decision. Try to make this transition as easy as possible.
3. Always speak optimistically and supportively about your successor. Communicate with the new dean, but avoid negative labels and sharing impressions about students. Your successor will have ample time to come to his or her conclusions. Remember too, dramatic change can quickly occur in the life of an adolescent or young adult. Maturation and conversion can perform miracles seemingly overnight.
4. Provide up-dated files, a room chart with placements (even though they will be incomplete), emergency information, helpful information about the physical plant, residence-hall handbooks, and recommendations for student staff.
5. Plan a “passing of the torch” ceremony for your last worship together. Discuss and celebrate what you have experienced together. Share the highlights of your

time together. Recount memorable stories that you will continue to tell. Share with the residents that you have loved and served them, that your prayers and interest in them will always be with them.

6. Plan to return to celebrate alumni gatherings involving your former residents whenever possible. If your commitment to them is long-term, some of your greatest rewards will be in reconnecting years later, meeting their spouses and children, hearing them share their residence-hall memories, praising God together for how He has blessed.

Saying the hellos and goodbyes is an important part of the rhythm and flow of a school program. Actually, it is played out every registration and every graduation, but for a dean, it is more profoundly played out when one arrives at a new school or when one moves on to other responsibilities.



QUESTIONS FOR DISCUSSION

1. What are the central themes of this chapter?
2. What was the most difficult “goodbye” you have experienced? What could have made it easier? What was the most successful “goodbye” experience? Why was it successful?
3. What was the most awkward “hello” strategy you have ever experienced or heard about? Describe the most successful “hello” you have experienced or heard about.
4. Why is the dean who is leaving advised not to “label” or characterize students for the new dean?
5. What information should be left in the files for the new dean?
6. What information about the culture and traditions of a school would be important to learn coming in to a new school?

CHAPTER 13

ADOLESCENT AND YOUNG ADULT DEVELOPMENT: THE JOURNEY



A Unique Creation

Humankind, God's unique creation, has the capacity to learn and to grow at every stage of the life span. An infant, in the process of normal development, has a great curiosity about her expanding world. A child moves through his developmental stages in a style that is uniquely his own, learning a great deal along the way. Adolescent behavior is often volatile, with rapid fluxuation in attitudes and moods as hormonal changes and external issues leave their calling cards. In the process of individuating (becoming a separate person), adolescents face peer pressure, school stress, popular culture, the drug culture, and relationship pressures as they attempt to learn skills that will launch them into adulthood. This is a time of self-discovery and a time of great potential growth (Rutter, 1998, pp. 185-191).

The tasks of young adulthood have to do with resolving childhood issues, refining one's identity, cementing personal values and life principles, and coming to terms with three very important questions: What place am I going to give God in my life? Who, when, and will

I marry? What will be my vocation? In truth, the need for growth and the potential for growth never ceases during one's lifespan.

In a similar way, I believe that heaven and the new earth will provide limitless opportunities for humankind to continue to grow, expand knowledge, and experience without ever quite satisfying curiosity. At our best, humans are seekers of truth, identity, understanding, and meaning. And it must have been that way for the Jesus as well. "*And Jesus grew in wisdom and stature, and in favor with God and men*" (Luke 2:40 KJV). Wholistic growth involves the body, mind, and spirit. Ellen White described it as "the harmonious development of the physical, the mental, and the spiritual powers." (White 1952, p. 13)

Adolescence

Interestingly, adolescence is a fairly recent cultural invention. Before the seventeenth century, the concept of childhood and adolescence did not exist. Children were just smaller adults! The belief that adolescence was a unique period of life did not take root until the twentieth century. In fact, the term "adolescence" was coined in 1904. When compulsory education, child labor laws, and special legal procedures were developed for children and youth, they emphasized that adolescents needed to be dependent on adult care and guidance (Zigler, & Finn-Stevenson, 1987, p. 584). When does adolescence end in today's world? In North America, it seems to be tied to financial dependency on parents for educational expenses. For many, it does not end until into the mid-twenties.

Must adolescence be a time of emotional stress, rebellion and extreme behaviors? Many researchers believe that some of the troubled behavior is simply "living down" to the

expectations of significant adults or peers. More than a decade ago, the findings of Daniel Offer (cited in Zigler & Finn-Stevenson, 1987, p. 587) and others indicated that many adolescents were confident, respectful, and apparently free from the stress reported among other adolescents. Then and now, not all adolescents have the same experience. It is clear, however, that adolescence is a time of change, and sometimes the combined cognitive, social, and physical changes can create some emotional turmoil. How this plays out for the individual adolescent depends on many complex internal and external factors.

Puberty and Physical Changes

The beginning of adolescence brings about changes in physical development, including growth in stature, and development of sexual characteristics (i.e., puberty). “Once the hormones have triggered the biological events of puberty, the process is very rapid, with most of the major changes occurring within a span of three years” (Zigler & Finn-Stevenson, 1987, p. 589). These hormones are *androgens* and *estrogen*. *Testosterone* is one type of *androgen*, or male sex hormone. *Estradiol* is one type of the female sex hormone *estrogen* (Kaplan, 1993, p. 282).

Other physical changes that occur include metabolic changes that create a need for more food. Can one help but notice that adolescents are often hungry? Also at this time, boys are developing greater lung capacity and larger hearts than girls. Boys tend also to grow taller than girls. This is the time for sexual maturation to take place. The reproductive organs change, and in addition, the secondary characteristics of puberty emerge. Adolescent boys grow broader shoulders and relatively narrow/slim hips, while girls develop wider, more

rounded hips and narrow shoulders.” Changes also occur in breast development, hair growth, and voice development (Shiamberg, 1988, pp. 646-671).

Cognitive Development

Another important aspect of the transformation of a child to an adult is the cognitive development during adolescence. Students are now able to think more in the abstract, “. . . separating the real from the possible.” They are able to think and plan ahead, do reflective thinking (“thinking about thinking”), and think theoretically about how they might shape their futures (Zigler & Finn-Stevenson, 1987, p. 610-612).

D. P. Keating in his book, *Thinking Processes in Adolescents*, (1980) stated it this way:

Topics of identity, society, existence, religion, morality, friendship, and so on are examined in detail and are contemplated with high emotion as well as increased cognitive capability. The spark for such consideration is not purely cognitive, of course; there are many lines of development converging with special significance for the adolescent. But . . . the cognitive skills applied to the task are much sharper, which makes the enterprise all the more exciting (cited in Zigler & Finn-Stevenson, 1987, p. 613).

It should be noted, however, that, adolescent “cognitive capacities” have some limitations. Adolescent egocentrism sometimes leads to a “preoccupation with physical appearance,” and a “sense of indestructibility.” What happens to others won’t happen to them—or so they think. This, in turn, can lead to risk-taking behaviors with potentially serious consequences. Research shows that adolescent egocentrism declines as the individual considers her place in the future of society, talks about her beliefs, and listens to others as they express their hopes and dreams (Zigler & Finn-Stevenson, 1987, pp. 614-615). The role of peer conversations (bull sessions) should be seen by a dean in the context of the above. A residence hall can be a perfect venue for such conversations to take place.

What a privilege it is for a residence-hall dean to observe this physical and cognitive journey of growth. The child becomes an adolescent—the adolescent becomes a young adult—and it happens right before one’s eyes! What a miracle! I have long said that seeing a young adolescent grow up ranks as one of the peak experiences for an academy dean, and continues as the adolescent moves on to college.

Personal Identity and Adolescent Development

The search for personal identity, or the social and emotional development of our students, is another important part of the journey. Great questions that every adolescent faces include: “Who am I? Where do I belong? Where am I going? What are my beliefs? Thankfully, from a Christian perspective, Scripture provides clear answers. We are all children of God and we belong in a loving and redeeming relationship with Jesus Christ. That relationship, His grace and our faith will save us from our sins and prepare us for eternity. *“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast” (Eph 2:8,9 KJV).* *“For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16 KJV).*

But not all adolescents in our residence halls will know or accept who they are. We see some following an aimless path, taking too long to assume adult responsibilities. The process of becoming a separate person can be ripe with dangerous choices and influences.

Eric Erikson saw the typical adolescent journey as a “psycho-social crisis of *identity versus role confusion*.” The desire to form exclusive groups (cliques) and the intolerance

toward those who are “different” that some adolescents experience is evidence of “role confusion.” Adolescents may also express their confusion by regressing into childish behavior to avoid resolving conflicts or by impulsively committing themselves to poorly thought out courses of action (Papalia & Olds, 1987, p.515).

“Identity,” on the other hand, may be seen as a search for commitments and ideals to embrace. Being true and loyal to one’s positive commitments is part of the journey of self-discovery. Another important aspect of this journey is “falling in love.” Sharing intimate feelings and thoughts with another is a way of clarifying one’s own values and beliefs (1987, p. 515).

James E. Marcia expanded Erickson’s research on adolescent identity by defining *crisis* as “a period of conscious decision making.” *Commitment*, on the other hand, was “a personal investment in . . . a system of beliefs.” Marcia saw “*identity achievement*” as a commitment that has come about because of a crisis (Kaplan, 1993, p. 309-311). When no commitment is made, or no crisis occurs, the subsequent development may not be balanced. Think of this in the context of Scripture, “*Consider it pure joy . . . whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything (Jas 1:2-4).*”

Personal Identity and Young Adult Development

According to Erickson, the next stage of development is “*intimacy versus isolation.*” Built upon the previous stages, the young-adult stage of development includes building

friendships, learning appreciation for the uniqueness of others, cultivating the growing awareness of how to love and be loved, and nurturing the establishment of intimate relationships (Kaplan, 1993, p. 332). Is it any wonder that many of us continue to prize the friendships made during this time long after leaving the adolescent and young adulthood stages of development. Consider the depth of feelings experienced at academy and college alumni reunions as former students reconnect.

Isolation is the result of incomplete or stifled development, perhaps because of a lack of commitment, a commitment to harmful ideals, or a crisis that didn't produce responsible decision making. Many young adults feel alone and isolated at times (Kaplan, 1993, p. 312). Some of these will likely live in a college residence hall where we are serving.

Another Psycho-social Approach

Some Eriksonian developmentalists separate *early adolescence* (years 12-18) from *later adolescence* (years 18-24). Early adulthood is then seen as ages 24-34. As a means of comparison with Erikson's original thinking, we will explore what is meant by this separation of adolescence development. During *early adolescence*, peer groups become more structured and it becomes more important to be part of a definable group. *Cliques*, or small friendship groups bound by mutual loyalty, are a normal part of the developmental journey, although not always a healthy part of that journey (from the dean's perspective) because of the tendency to exclude others who are not part of the *clique*.

Another important part of early adolescent development is the *crowd*, usually recognized by a few dominant characteristics. Some of the *crowds* found in American high schools during the 1990s have included "*hoods, jocks, dorks, nerds, populars, druggies, and brains*"

(Newman & Newman, 1999, p. 322). “*Crowds*” in Seventh-day Adventist schools may be similar, or may be quite different. Perhaps “*religious*” may describe a crowd in your school.

While *cliques* and *crowds* may be making some deans anxious, they do provide group identity which, in turn, have some positive benefits (i.e., enhancing self-esteem, and meeting social and belonging needs). In order for an early adolescent to benefit from a “*clique*” or a “*crowd*,” she must be involved in the activities of the group and that involvement must be seen positively by a significant number of her peers. Positive benefits of a “*clique*” or “*crowd*” to a school usually depend upon the nature of their activities and how exclusive they are. Alienation occurs when social support is not available, when acceptance to a peer group is never offered, or when parents or other authority figures (i.e., deans) do not allow association to occur (1999, pp. 336-337).

Typical problems of this stage of development include eating disorders (anorexia, bulimia, gross obesity), egocentrism, delinquency, depression (more common among girls), suicide, aggressive behavior and risk taking (more common among boys), conflicts with parents, greater reliance upon peers, early sexual activity, and substance abuse. (Rutter, 1998, pp. 185-191; McCoy, 1982, pp. 43-49)

Another *problem is alienation*, or the breakdown of the developmental journey. Social estrangement, lack of peer support and uneasiness in the presence of peers are typical manifestations of this breakdown.

Later adolescence, as observed by this school of thought, sees development as a journey of *individual identity versus identity confusion*. This is a time to develop a sense of autonomy from one’s parents—autonomy in thoughts, emotions, and actions. It is a time of

hard questions. “What is the meaning of life?” “Who am I?” “Where am I headed?” Understandably, the level of anxiety may be high during these years.

Autonomy seems to be best achieved in the context of mutual caring and emotional support. When parents are too rigid (or too permissive) in their control, the *later adolescent* may have difficulty achieving a comfortable sense of autonomy.

Leaving, for the age group, might involve going off to college, stopping-out of school, joining the military, traveling abroad, marriage, or accepting employment at some distance from home. However leaving is accomplished, it is a critical transition to adulthood. The tasks of this stage include gender identity (What does it mean to be a man? What does it mean to be a woman?), internalization of moral values/life principles, and marriage/career choices.

Identity confusion can also be the outcome of this developmental journey. Confusion that leads to repudiation of certain family values by students in this stage causes great anxiety among many parents, educators, and church leaders (Newman & Newman, 1999, pp. 304, 383). The personal influence of a caring dean may be an important factor in reducing *identity confusion*.

The adolescent/young adult stages of development pose many challenges and risks for those of us who supervise and lead these young people. But the developmental journey is a necessary part of maturation. Consider these questions. Can a young adult enter completely into the covenant relationship of marriage without a sense of autonomy from parents? Can a young adult develop mature faith and a dependency upon Jesus Christ without achieving interdependence? I think not!

Gender Differences in Development

A common criticism of Erickson's work is that it may be more descriptive of men than women. Carol Gilligan has studied women in a variety of contexts and has concluded that there is a gender difference. Men tend to define themselves in terms of their achievement of the developmental tasks. Women tend to define themselves more in terms of their relationships with other people while they were working on the tasks. (Kaplan, 1993, pp. 312, 213)

Developmental Tasks for College Students: Fredrick Coons

On the college or university level, the major crisis points of adolescence may be over, but coming to terms with adult responsibilities and relationships calls for a unique commitment to identity achievement. First discussed in Chapter 10, the primary developmental stages of a college student according to Frederick W. Coons are:

1. **The resolution of the child-parent relationship.** A child's detachment from parents and the efforts to become autonomous and independent are normal and healthy. Successfully managing the tasks involves learning the skills and developing the maturity to be able to have an adult-adult relationship with one's parents and other significant adults.
2. **Solidifying a sexual identity.** Every college student needs to come to terms with his/her gender. What does it mean to be a woman, a man? Taking that journey in the context of Christian principles and values is vital. In my opinion, fear of sexuality is a major reason for sexual aggression and inappropriate behavior. The realization that God invented sexual relationships for our benefit and His glory can be a major growth point in the life of a young person.
3. **The formation of a personal value system.** Mature faith development, ownership of one's own values, and acceptance of the need for ethical and principled living all play a role in development. According to Coons, "Only when one's value system is one's own is there enough flexibility and lack of defensiveness to truly listen to another person" (Coons, 1974, p. 13, in DeCoster & Mable, eds., 1974, p. 13).

4. **The development of the capacity for true intimacy.** Those who want successful adult-adult relationships including marriage, must learn to be able to communicate feelings, and to be comfortable with intimate emotional sharing.
5. **Choosing a life's work.** This task implies being able to choose among many alternatives. The act of choosing involves one's values as well as one's understanding of service. Sometimes students are benefited by "stopping out" of school for a year or more while they solidify their thinking about a vocation (Blimling & Miltenberger, 1984, pp. 41,42); (DeCoster & Mable, eds., 1974, pp. 3-14). Serving through the student missionary or task force programs may be helpful in sorting out vocational options.

Developmental Tasks for College Students:

Arthur Chickering

In our profession, the most widely known "theory of student development" was expounded by Arthur Chickering (1969) in *Education and Identity*. He described a continuum of identity formation specifically within the span of the college years. Chickering's seven vectors (tasks or positions) of student development are listed below. I have included potential outcomes from a Christian context, and they further define maturity at this stage of young adult development.

1. **The Vector: Developing competence.** Increasing intellectual, physical, and social skills.
The Outcome: A greater sense of confidence in one's ability to handle and master a range of tasks. This may encourage risk taking and needs to be tempered by a balance of responsibility, faith, humility, and gratitude for what God is doing and has done. Meaningful relationships with faculty and staff can increase a student's development in this area.
2. **The Vector: Managing emotions.** Increasing awareness of one's feelings and impulses in the areas of aggression, sexuality, anxiety, and depression. Awareness of patterns of expression and learning how emotions can be controlled.
The Outcome: An enhanced capacity for intimacy, a lessening of the tendency to repress negative emotions, an increasing ability to be proactive in communicating feelings, and a realization of the spiritual responsibility for managed emotions.

3. **The Vector: Becoming autonomous.** Establishing emotional independence from parents and peers. Recognizing one's need for interdependence, and the ability to both seek and give support.
The Outcome: The ability to seek guidance from others, to ask for help from God and from others. Increased problem-solving abilities. Greater responsibility for one's choices, a recognition of one's connections to others, and a growing sense of one's need to be dependant upon God.

4. **The Vector: Establishing identity.** Developing an understanding of self by "clarifying physical needs, characteristics, appearance issues, and by establishing appropriate sexual identification, roles, and behavior." Processing this self-discovery and deciding on one's identity. Resolving the identity crises".
The Outcome: A realistic, stable view of self, an acceptance of God's view of humankind, and one's place in His plan. This vector depends upon and contributes to the other six vectors.

5. **The Vector: Freeing interpersonal relationships.** Accepting differences among individuals. Becoming more trusting, spontaneous, warm, and friendly. Becoming less anxious and defensive.
The Outcome: Increased tolerance and acceptance of others as brothers and sisters in Christ, increased empathy toward others, and increased ability to be emotionally intimate.

6. **The Vector: Clarifying purposes.** Assessing and clarifying ones's priorities and interests in lifestyle considerations, recreational interests, educational and career goals.
The Outcome: A coherent direction for one's life which genuinely reflects one's goals, interests, and life principles. Creeds and deeds match as this task is completed. Motivation to seek the will of God is realized.

7. **The Vector: Developing integrity.** Defining a set of values, beliefs, and principles that guide one's actions. Seeking a balance between belief and behavior.
The Outcome: The ability to examine situations objectively and accept complexity, the ability to live by personal values based on Christian principles, and the development of abstract reasoning skills that enhance the ability to develop faith, hope, and love (Blimling & Miltenberger, 1984, pp. 44-47).

Chickering saw development as a complex process of growth. Integration from one vector to the other must occur on both an emotional and behavioral level in order for maturity to take place. Chickering also believed that a college or university can positively or negatively affect each stage of growth by their size, by their “clarity of objectives and internal consistency,” by how teaching and assessment is done, by the residence-hall program, by the faculty and administration, and by the campus culture (DeCoster & Mable, 1980, pp. 26,27).

Adolescent Developmental Tasks Revisited

According to Clarke and Dawson (1998), the tasks for ages 12 to 19 include a focus on “identity, separation, sexuality, and increased competence.” The work of the adolescent is to become more independent, to become more emotionally separate from one’s parents, to assume responsibility for one’s own “needs, feelings, and behaviors,” and to come to terms with sexuality by integrating it into “earlier developmental tasks.” If recycling of any of the earlier tasks is needed it can also be done (p. 234).

An unique feature of the work of Clarke and Dawson (1998) is how they have identified affirmations that promote emotional well-being and self-esteem at each stage of development. The affirmations that adolescents need to be hearing from deans, parents, and other significant adults are the following:

1. You can know who you are and learn and practice skills for independence.
2. You can learn the difference between sex and nurturing and be responsible for your needs, feelings, and behavior.
3. You can learn to use old skills in new ways.
4. You can develop your own interests, relationships, and causes.
5. You can grow in your maleness or femaleness and still be dependent at times.
6. I look forward to knowing you as an adult.

7. My love is always with you. I trust you to ask for my support. (p. 235)

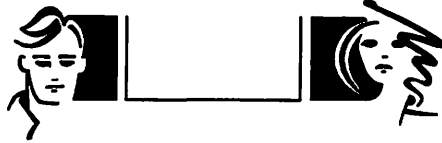
Affirmations have been used in a variety of ways. Some deans have printed affirmations on oval pieces of paper. These are distributed to students in a variety of ways. Other deans post the affirmations in a prominent location to remind themselves of what they want to say to students.

Adult Developmental Tasks Revisited

“The developmental tasks of adulthood focus on the journey from independence to interdependence, and they include regular recycling of earlier tasks in ways that support the specific adult tasks” (Clarke & Dawson, 1998, p. 238). The work of adulthood is to master the skills for work or recreation, to seek mentors and mentor others, to grow emotionally in the ability to love and respect others, to accept responsibility for one’s self, to deepen commitments, to become more interdependent, to become more spiritual with deeper integrity, and to develop skills in “greeting, leaving, and grieving.” (p. 238) The affirmations that promote the balanced development of these tasks are as follows:

1. Your needs are important.
2. You can be uniquely yourself and honor the uniqueness of others.
3. You can be independent and interdependent.
4. Through the years you can expand your commitments to your own growth, to your family, your friends, your community, and to all humankind.
5. You can build and examine your commitments to your values and causes, your roles, and your tasks.
6. You can be responsible for your contributions to each of your commitments.
7. You can trust your inner wisdom.
8. You can be creative, competent, productive, and joyful.
9. You can say your hellos and goodbyes to people, roles, dreams, and decisions.
10. You can finish each part of your journey and look forward to the next.
11. Your love matures and expands.
12. You are lovable at every age. (pp. 238, 239)

The journey of development for those students in our residence halls can be both productive and joyous; but it can also be perilous. As we are responsible to our residents, we must work in tandem with parents and other faculty members; we must come to terms with our own developmental issues; and we must structure ways to encourage the growth in maturity among our students. This involves concerted efforts among all who have a stake in the development of the students. Merely controlling behavior is an illusion to which we must not surrender. Encouraging development, maturity, and responsibility is the better way.



QUESTIONS FOR DISCUSSION

1. What are the major themes of this chapter?
2. The terms “adolescence” and “teenager” are 20th century inventions. If societal and church expectations had continued to see them as adults how would that have affected organizational rules and expectations of a school?
3. In what ways are students in your school living “down” to administrative expectations?
4. List and discuss the variety of educational programs that could be organized to meet the developmental tasks of Frederick Coons.
5. Explain, in your opinion, how the developmental affirmations of Clarke and Dawson increase self-esteem, developmental maturity, and identity.
6. Identify some “crowds” that typically have positive effects on an academy or college campus. Some that have negative effects.
7. When you get to heaven, in what ways would you like to expand your knowledge and experience?
8. Criticize or defend Newman and Newman’s decision to assign ages 18-24 in the *later adolescent* stage of development, with the *young adulthood* stage being from ages 24 to 34.
9. What typical obstacles might be present on a campus that would negatively impact student development and maturity? What positive factors might be present?
10. What are the advantages of belonging to a “clique” group? What are the disadvantages? Answer these questions from both a student’s and dean’s perspective.

CHAPTER 14

CELEBRATING DIVERSITY AND SEEKING UNITY

Diversity in social class, gender, culture, and ethnicity is something to celebrate in a Seventh-day Adventist school, something to be intentionally embraced. This chapter is about creating environments that honor diversity rather than maintaining those barriers that separate and divide.

Embracing the Mission

The unifying force that brings Christian men and women together is the love of God and an acceptance that in Jesus Christ our differences need not divide us. It is only when we can embrace His mission, and came into a relationship with Him that we can get the true picture of how offensive mankind-erected barriers found in class, gender, culture, and ethnicity are to Him.

Early in His ministry, Jesus returned to His home town of Nazareth. On the Sabbath day He went to the synagogue to worship. There He was handed a scroll from the prophet Isaiah. Thumbing through the ancient book, Jesus began to read:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for

the blind, to release the oppressed, to proclaim the year of the Lord's favor. (Luke 4:18,19)

In my opinion, succinctly phrased, this is the mission statement of Jesus Christ. The good news of His mission comes to all those who recognize their need. In addition to spiritual and physical healing, He offers freedom to those who realize that they have been bound up by their prejudices. He gives a new perspective to those who have been blinded by hatred. He brings release to those who have been oppressed by their own intolerance. Personal freedom from sin's bondage is what His mission is all about!

We so easily erect the barriers that separate and limit. We pin on the negative labels. How many wars have been fought because of religious intolerance? How many lives have been lost because of prejudice? How very ironic that Jesus, after reading this passage of Scripture, had His own life threatened (Luke 4:28-30). This hometown boy was also the victim of the barriers of intolerance and prejudice.

Tucked away in the New Testament is a story that beautifully illustrates the truth about Jesus and His mission (Matt 15:21-28). He had taken His disciples across Galilee to the very borders of Phoenicia. Those who populated this area were mostly Canaanites—heathen idol worshipers who were hated by the Jews. This was fertile soil for a lesson about racism, prejudice, bigotry, and intolerance.

A Canaanite woman with a seriously ill daughter appeared before this band of dusty travelers. Perhaps she had overheard some of the few Jews living in this area as they talked about the miracle-man and his followers. But how could she approach Him? He was a Jew! It was no secret to her how the Jews despised the Canaanites. From the depth of her

mother's love, she begged Jesus to heal her daughter. In faith, she crossed over the imposed barriers, willing to accept any level of mercy that Jesus could give. After testing her faith and making a point about intolerance for the sake of the disciples, Jesus healed the daughter. His mission was to bring love and freedom. He was compelled to respond, and by this healing, He was being true to His mission. The intolerance that separated Jews from their neighbors was distressing to Jesus. He wanted nothing to do with this pattern of behavior. In his sight, all men and women were of equal value

This truth the disciples were slow to learn, and the Divine Teacher gave them lesson upon lesson. In rewarding the faith of the centurion at Capernaum, and Sychar, He had already given evidence that He did not share the intolerance of the Jews. But the Samaritans had some knowledge of God; and the centurion had shown kindness to Israel. Now Jesus brought the disciples in contact with a heathen, whom they regarded as having no reason above any of her people to expect favor from Him. He would give an example of how such a one should be treated. The disciples had thought that He dispensed too freely the gifts of His grace. He would show that His love was not to be circumscribed to race or nation (White, 1940, p. 402).

Barriers of Class

Over the years of my ministry, I have often seen students face acts of intolerance because they were not deemed worthy by their peers. Hazing (an overt attempt to humiliate or control someone who is considered to be inferior or defenseless), ignoring, mocking, and ridiculing have all been used to exclude certain students and to make sure that they stayed excluded.

Some years ago I moved to a school with a large and diverse student body. It soon became apparent to me that hazing was a well-established tradition. New students were forced into an area labeled "the pit" and commanded to make barnyard sounds as they milled about the space. I was assured that no one got hurt and that it was all in good fun. A closer examination proved differently! "The pit" experience had often been hurtful and

demeaning. That first year we worked on changing the tradition. Some months later the temptation was permanently removed by planting shrubs, bringing in several large field stones, ordering a truck load of decorative gravel, and placing park benches at strategic points. This place of exclusion became a place of community and remains so to this day.

More than a generation ago, another North American academy experienced a separation between perceived “classes” of students—the “haves” and the “have nots.” A boy named Willie was forcibly held down while his head was shaved (this was long before the fad of the 90s). Billy and Jack were mocked with unkind labels because of the way they dressed. Because they also worked on the farm, the odor of their clothing and room was ridiculed. Another one of the “have-nots” had a frozen and decidedly dead duck placed in his bed. I was a student at that school and I have come to realize that the intolerance aimed at those few was very hurtful. For some, the hurt remains even after forty years or more.

I am also reminded of Holly and Anna-Mae. Desperately poor and with very few personal possessions, they were usually clothed in borrowed apparel. I’m certain that most of the academy students were unaware that a small group of caring girls assumed responsibility for making certain that Holly and Anna-Mae always had something appropriate to wear. Not all adolescents are unkind to those who have great needs. Not then! Not now!

The principle that Jesus taught as He responded to the needs of the Canaanite woman always applies to how individuals should be treated by those who consider themselves from a superior social class. “In His sight the souls of all men [and women] are of equal value” (White, 1948, p. 403).

In the wake of the recent school shootings in North America by boys who, apparently,

were not well accepted by their peers, the above principle takes on added significance. Seventh-day Adventist schools must do better about showing how much all students are valued and respected. By word and by deed we must do better!

Barriers of Gender

Created in the image of God, men and women are more alike than they are different; but they are different!

According to Deborah Tannen (1990), men and women differ in communication style. Women tend to focus on intimacy and men on independence. Men are often confused when asked, "What do you think?" They believe they are being asked to make a decision. On the other hand, women who ask that question may just be seeking a listening ear and an emotional connection (p. 27). For men, conversation can be a negotiation to preserve independence or avoid failure. For women, conversation is a network of many connections. A woman's goal is usually to build a sense of intimacy and avoid isolation. Women may want to get their way, but the cost of conflict is an important factor for them (Tannen, 1990, pp. 24, 25). Think of your relationship with the dean across campus. How are thinking style differences affecting your working relationship? What is it like to be on a committee together? What is the dynamic when your immediate supervisor is a woman when so often the idea of authority in our culture is associated with being a male (Tannen, 1994, p. 167)? We have much to learn in this area!

The female brain seems to be more intuitive, responding more intensely to emotions. The male brain is typically larger at birth, but loses tissue at a much higher rate than a female brain does. Men tend to use the left hemisphere of the brain when they read or talk.

Women usually use both hemispheres. Men tend to give directions by using distance and compass points. Women tend to refer to landmarks (Hales, 1999, pp. 36-39; Northrup, 1998, pp. 25-49).

“A woman’s sense of self is defined through her feelings and the quality of her relationships” (Gray, 1992, p. 19). Women are not so “goal oriented” as they are “relationship oriented.” Men are more solution oriented (Hubbard, 1992, pp. 167). Advice from a woman typically sounds critical to a man, even if it’s not intended to be. “A man wants to make improvements when he feels he is being approached as the solution to a problem rather than as the problem itself.” “Men are motivated and empowered when they feel needed...women are motivated and empowered when they feel cherished” (Gray, 1992, p. 28, 43). Men and women also have major differences in their relationship to sexuality. Males are more vulnerable to sexual disorders and perversions. Sexuality for a woman is more internal and mysterious. For a man it is more tangible, urgent, and visible (Josselson, R. 1996, pp.224-228).

Why There Are Gender Differences

Neurologists, psychologists, and other physicians can point out many differences between men and women; but why are we different? When Adam and Eve were created by God’s own hand they were perfect. We believe that, but we don’t really know how they were similar and how they differed. Sin changed their perfection; and we are still living with its consequences. In Genesis we read about the curse that was given to both the man and the woman (3:14-19). I have a theory about that curse and how it has affected gender differences. I believe that from the introduction of sin, human development was changed.

From that point on, women would have most of their emotional and spiritual needs met within the dependency of relationships. Male development was also changed by the curse. After the curse of sin, men would naturally have most of their emotional and spiritual needs met in work and in activities. In effect, I believe sin brain-damaged both genders. Gender research often reinforces how the masculine self is defined by “doing,” and the feminine self by “being” (Josselson, 1996, pp. 224-230).

May I hasten to add that this has nothing to do with gender equality. And I do believe that women can learn to be less dependant and men can learn to be more relational. The above theory, however, does give a starting point that makes abundant sense. For instance, I have discovered that asking for help to accomplish a task seems to have different meanings for men and women. Men may have difficulty in asking for help, but respond well to a request for their help. Delivering a worship talk which is a “call to action” may be more meaningful to men than to women. Fine-tuning our understanding of gender differences as we attempt to communicate with and relate to our students, and as we work with colleagues of different gender is certainly an important work for residence-hall deans.

Barriers for the Physically Challenged

During my undergraduate days, I had a classmate who was physically challenged. Cerebral palsy had robbed her of the ability to walk without crutches and she found that she could get around campus much better in a wheelchair. In those days, however, easy access to classrooms and residence halls for the physically challenged was seldom found. Many times I was part of a team of male students who carried her and her wheelchair up one or more flights of stairs. I don't recall ever talking about what would happen if we were to drop

her. But what if we had?

Access to residence-hall rooms, all floors, toilet and laundry facilities, worship rooms, and entries should be built to accommodate all students, including the physically challenged. In addition, students who are sight or hearing impaired require caring responses from the dean. For example, when a fire alarm sounds who is responsible to assist those who are not able to get out of bed, not able to hear the alarm, or who may be confused by a hall filled with students rushing to an exit?

The mission of Jesus called for a removal of all oppressive barriers. We can do much to make our campus free of barriers for the physically challenged. It is not just about government regulations. It is about responsible caring for all of our residents.

Barriers of Culture and Ethnicity

As has been noted, the “freeing of interpersonal relationships” is an important part of developmental growth (Upcraft, 1982, p. 42). In a similar way, to be able to appreciate differences due to culture and form relationships with those from a variety of ethnic groups is an important part of receiving an education. The “Great Commission,” given by Jesus Himself, commands us to “make disciples of all nations. . . .” (Matt 28:19). Christians should be the least bigoted and the most tolerant of all people. Racism and prejudices have been found among Seventh-day Adventists, but they do not belong there. As Christians we are called to a higher standard. The barriers of culture and ethnicity were clearly cast aside when Jesus healed the daughter of the Canaanite woman.

We must think of the students and their cultural/ethnic differences at each Seventh-day Adventist boarding school. Do they find an environment that enhances their self-esteem, and

personal security (Brislin, et al., 1986, pp. 252-254)? What about their level of anxiety? Do they face acceptance or rejection for seemingly unclear reasons? Are they emotionally exhausted from trying to belong (pp. 242-243)? These factors are among the barriers of culture and ethnicity.

In order for the barriers to be removed, we must ask ourselves some pointed questions. What is our comfort level with students from a culture or ethnic group different from our own? Do we know what phrases or expressions may be offensive to certain groups? Do we know how to establish rapport? How can we avoid stereotyping? Psychologists used to tell us that only bigoted people would stoop to using stereotypes. Research in the area of “unconscious bias” shows that most of us use stereotypes, that most of us have some prejudice (Paul, 1999, p. 52). Openly dealing with our prejudices, seeking understanding, and nurturing friendships among people from a variety of cultures can be important pathways to growth.

Political Correctness

In North America, the phrase “political correctness” (“pc”) has become part of our language and our culture, but has it removed the barriers that separate people? Has it removed the prejudice, the hurt, and the anger in our world? News headlines still trumpet sexual harassment, ethnic cleansing, and genocide. The rules of “pc” call for elaborate safeguards against the violation of anyone’s rights, but have those rules created openness?

Have they made us more accepting of the differences found in others? We need more than the rules and roles of “pc” to break down the barriers that separate our students and ourselves from one another. The inclusive message of Jesus Christ and a desire to seek unity in Him—this is what we need!

Managing Multi-cultural Environments

A residence-hall dean can ill afford to be culturally nearsighted. In North America, and elsewhere, a world view is needed, and the skills of inter-cultural communication are highly valued. To manage this reality the following skills are needed:

1. **Ability to show respect.** This implies the ability to demonstrate respect in whatever way the specific culture values. This may involve eye contact (or lack of it), hand or body gestures, or regard for personal privacy.
2. **Ability to tolerate ambiguity.** This task is about responding well to new and perhaps unexpected behaviors (ie. being kissed on both cheeks as a greeting, being hugged or the importance of a handshake). A culturally sensitive dean quickly learns to tolerate and respect.
3. **Ability to relate to people.** Some cultures are very “results-oriented”, while others place greater emphasis on sensitivity, and importance on “people management.” A culturally aware dean will learn the rules and respond accordingly.
4. **Ability to be non-judgmental.** It is imperative to recognize how easily value can be placed on certain cultural differences. For example, some cultures make decisions at a different pace than do others. This may have nothing to do with

their being too driven, intentionally difficult or lazy. We should avoid being judgmental.

5. **The ability to personalize our observation.** It is a learned skill to be able to recognize that we all see the world in very personal terms. Our perceptions are affected by our experiences. We should avoid making broad generalizations about culture or ethnicity.
6. **The ability to empathize.** Empathizing is one of the most difficult skills in inter-cultural relationships. It involves great sensitivity and understanding. Experience, communication, study, and an open mind assist in the development of empathy.
7. **The ability to be persistent.** Patiently seek to understand. Learning from mistakes helps one grow in sensitivity. Keep trying to build bridges across cultural barriers. (Axtell, 1990, pp. 12-14)

A Cross-Cultural Experience

One of the truly profound experiences of my professional life occurred in 1991. Assisted by my wife, I conducted a Residence Hall Dean's Workshop for the Euro-Africa Division. We met at Marienhoehe Seminary in Darmstadt, Germany, with deans attending from France, Portugal, Germany, Italy, Spain, and Austria. We were told that this was literally the first meeting of its kind. In the lifetime of a few of those who attended, a state of war had existed among some of the countries represented. Vast language and cultural barriers also seemed to exist. We were simultaneously translated into German, French, and Spanish—a first for both of us, and an experience richly mixed with memorable moments.

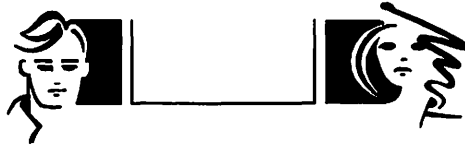
We spent a whole week together. Because of another appointment, I left at the conclusion of the last meeting. To my surprise and delight, when I returned several hours later, all of the workshop participants were still on the lawn in front of the Marienhoehe

“castle.” One gifted translator was still “on-duty,” assisting as needed. Those men and women had become friends in one week’s time, and they had much to share among themselves. Yes, language, cultural, and gender differences were present; but they were united by a relationship with a loving God, by a passion for the well-being of students, and by newly formed friendships. They had discovered that they were far more similar than they were different from one another.

General Similarities Among Residence Hall Deans

It has been my observation that there are profound similarities among Seventh-day Adventist residence hall deans regardless of culture, ethnicity/race, or gender. Deans around the world seem to love the Lord, believe that their work is a ministry, have a great capacity to play and have fun together, and refuse to take themselves too seriously.

If we are to be successful in breaking down the barriers that separate us, our unity must be found in Him. Great potential and beauty exist in our diversity. We are not called to sameness! It is to unity that we are called!



QUESTIONS FOR DISCUSSION

1. What are the central themes of this chapter?
2. Relate how you have seen or experienced “class” differences in a school setting that may have resulted in unfair treatment.
3. Discuss some of the “traditions” students at your school practice on campus and how they benefit or harm people.
4. How would you develop strategies to deal with the intolerance that may be normal, but is often hurtful among adolescents.
5. Discuss gender differences and gender equality in the light of staff needs, rule enforcement, communication, and staff training.
6. Discuss what you know about the cultural differences among an ethnic/racial group of African-Americans, European-Americans, Latinos/Hispanics, West Indians, Europeans, Africans, Koreans, Japanese, Chinese, or other Asians. What are the implications for residence-hall deans?
7. Some believe that we should rethink our obsession with gender differences and equality issues, seeking instead to follow the “Golden Rule” and common sense. What do you think?
8. Discuss a comprehensive protocol for effectively responding to the needs of the physically challenged in your residence hall. What special training might be necessary for your staff? What students with what physical challenges would be impossible for you to accommodate?



PEACE
CHAPTER 15

DEALING WITH STRESS: FINDING BALANCE POINTS

Residence-hall deans do experience some stress and, on occasion, it can take an enormous toll when it strikes. Let me share two very personal examples.

Stressful Moments

In the spring of 1989, a suicide occurred at Andrews University. As I was getting out of the shower that Friday morning, a student called to share his concern about the emotional well-being of one of our residents. He suggested that I make my own assessment, but he was clearly worried. I dressed and hurried up to the room only to discover that the student we were concerned about was already dead. The next several hours were a blur, but I remember thinking that I seemed to be dealing with this horrible tragedy reasonably well. I soon discovered that I was only benefitting from the temporary blessing of denial. When the shock finally hit me, I couldn't sleep, I didn't want to eat, and I could barely function. But I had a job to do, and that included dealing with the grieving parents. In the middle of coping with this tragedy, another unrelated crisis hit with full force. Willie and Ingrid were planning to be married during the summer, but not all of their family approved of their plans. That Thursday afternoon, about 15 minutes before we were to meet for one last time with the

parents of the young man who had died, I got a phone call from Willie. His future mother-in-law had just called to inform him that she would make certain that he would never marry her daughter. She claimed to have a gun and she was coming to shoot him!

Quickly, I asked Willie to come to our apartment. I called the Campus Safety Department and alerted them to this new crisis, suggesting that they request help from the local police. I also called for a student workers to stay with Willie, informing both of them to keep away from the windows of our apartment. At that time, we did not know where the mother was, so we had to assume that the worst possibly could happen.

Only then (and by now I was about five minutes late) did I leave for my appointment with the grieving parents. The father was angry (a legitimate stage of grief), and my tardiness only deepened his anger. Explanations and logic would have fallen on deaf ears. My only choice was to square my shoulders and listen to his verbal assault. Now that was stressful!

In May of 1973, at a time when I was off-duty and at home peacefully sleeping, a full-scale riot broke out in the residence hall at Blue Mountain Academy. It began with end-of-the-year high-jinks as several glass bottles were thrown down the hallway, breaking against the far wall. My assistant, the dean on duty, called everyone to the worship room, planning that the boys would remain there until someone confessed to throwing the bottles.

Some time later, a group of students, led by several seniors, decided to rush my assistant who was blocking the entrance of the worship room. Fortunately, he realized he could not use physical force to stop them. Sending a student to awaken me, he stepped away from the worship-room door.

I arrived in the lobby just in time to witness a large group of out-of-control boys breaking lights as they passed. It was very quickly apparent to me that this mob was not going to respond to me either, and I couldn't find my assistant nor any of the RAs. For hours I wandered around the hallways and rooms of that residence hall, sweeping up glass, calling for an end to this madness, and praying that no one would be injured!

Later, I realized that my assistant had taken the student staff away so none of them would be injured. Calling for the police seemed my only recourse, but I hesitated to do so. I have never felt so totally alone!

Sometime toward morning, I began to experience a pain in my chest and a numbness in my left arm—classic signs of a heart attack. I rationalized that I was a young man, and this couldn't be happening to me. Besides, I felt a sense of responsibility to those boys, and I just couldn't leave them. Perhaps foolishly, I prayed that God would delay whatever was happening to me until the riot stopped.

Finally, in exhaustion, the tide began to turn. I will always be grateful for those boys who began helping me clean up the mess. With brooms, dust bins, and garbage cans we cleared each hallway of broken glass.

By that time, the day's schedule of classes and work had begun. I called my family doctor and upon his suggestion went directly to his office. Extensive tests indicated that my heart was fine, but that I certainly had been through an experience. And that experience was stressful!

Another dean may never experience anything quite as crazy and irrational as those examples, but everyone will have moments of stress that will test one's mettle and push one's limits.

Sources Of Stress for a Dean:

An excellent resource that gives a Christian perspective to the issues, causes, and variations of stress is Craig Ellison's *From Stress to Well-Being* (1994). Supported by Ellison, and from my own experiences, let's consider some of the typical sources of stress that residence-hall deans have experienced:

1. Late hours, loss of sleep, lack of exercise, and poor eating habits
2. High expectations from administration, faculty, students, parents, the board of trustees, and oneself
3. Meeting deadlines and typically busy schedules
4. Playing in a competitive team sport, playing a video game, or watching an action drama on television/at the theatre
5. Realizing that time has been wasted by faulty prioritizing or planning
6. Guilt and shame because of sin, personal failings, or critical remarks made by others
7. Fire alarms, thefts, accidents, death of a student or a student's parent, personal losses
8. Dealing with possible gang activity, drug use, or some other serious problem
9. Having a birthday
10. Negative attitudes among students or faculty about your residents or your program; being misunderstood

11. Adjusting to environmental issues like residence hall noise, running out of hot water for a Friday afternoon shower, the multiple interruptions at mealtimes, or inadequate housing for the family
12. Family vacations and time off that is not restful
13. Marital unhappiness and other negative issues at home; personal financial problems
14. Relational issues that need to be healed and forgiven
15. Feelings of being taken advantage of because of a personal lack of assertiveness
16. Feelings of discomfort because of an impending confrontation
17. Being overwhelmed by a group leadership role or circumstance, chairing a committee
18. Being misunderstood or not supported
19. Visits from family members
20. Clashing of values and beliefs
21. Watching team sports
22. Playing video or table games
23. Dealing with seemingly needy, thoughtless, and ego-centric students and adults
24. Dealing with conflicting requests that come at the same time (e.g., from a spouse and an administrator or from a student and one of your children)
25. Peer pressure from other deans or teachers
26. Discipline committees
27. Spiritual leadership, teaching a Sabbath School class, preparing and delivering a worship talk or sermon
28. Being a role model
29. Enforcing rules and policies; having some ambivalence or disagreement with rules and policies

30. Dealing with gender, cultural, and ethnic differences
31. Classes to teach, papers to grade, and other academic expectations
32. Planning for a major social event, (e.g., a banquet, an open house)
33. Trying to be perfect (e.g., co-dependency); attempting to control situations, things, and people
34. Losing on a committee vote in which you had a personal stake
35. Hiring and supervising an assistant dean; finding a new task force dean each year; being an assistant who is supervised
36. Training and supervising student staff; needing to fire student employees
37. Pursuing a graduate degree, certification, or promotion
38. Informing a student or parents about a disciplinary decision, an accident, an illness, or other bad news
39. Facing a decision to leave your current position; thoughts of preparing for retirement
40. Budget management; preparing a new budget

Finding a Balance Point

Such a list could go on, but these are some stressors that deans have faced on a fairly regular basis. Stress, as illustrated from the above list, can come from either negative or positive sources. Planning for a major social event can be great fun, but it can also be very stressful. How can a dean find a balance point that levels out some of the difficult challenges? Is getting adequate sleep and exercise part of the solution? How about having a growing personal relationship with God? Is finding quiet personal time for reading, praying, and meditating the answer? How about prioritizing marriage and family

relationships? Is emotional and intellectual growth part of the solution? How about hobbies, playing golf, or getting involved in a service project in the community? How does a dean cope with the stress that comes from having a very full life?

The fact is that having some degree of stress in one's life is beneficial. Were it not for impending deadlines and appointments, it would sometimes be difficult for some of us to get out of bed. How does a dean find the balance point that lessens the stress?

Managing Stress

The secret, it seems to me, is managing the stress. Some of what has worked for me (and for many others) is shared as follows:

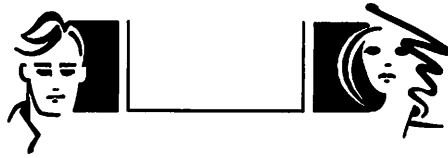
1. Develop the quality of your experience with God. Pray daily in meaningful and honest ways. Study the Scriptures daily, keep an open mind and open ear for what God will communicate to you. Take a walk in nature, sit by a quiet pond, or some other peaceful location. Seek to find healing and rest in natural environments. Celebrate the fact that God has a purpose for your life. Learn to trust Him. Share your spiritual experiences with others and listen to their experiences as well.
2. Become knowledgeable about stress. Check the library or local bookstore for books about stress. Learn about the process and effects of stress. List your major sources of stress and develop techniques and strategies to deal with them. Try to learn something beneficial from each experience of stress. Remember that too much of positive stress, or negative stress, or insufficient stress can be potentially harmful. Find the level of stress that works best for you.
3. Take a systematic approach to problem solving. Refuse to be overwhelmed by problems. Define the current problem and subdivide it into manageable components, organize your environment, and maintain personal boundaries. Why does the problem exist? What has been done in the past to deal with similar problems? What are your personal contributions and reactions to stress? What options and alternative courses of action are available? Then make a decision to proceed with it.

4. Come to terms with your feelings. Is there a difference between how you *think* about a situation and how you *feel* about it? Get in touch with your feelings and appropriately share them with others. Choose to be flexible and adaptive. Choose to forgive and seek healing in personal relationships. Recognize that stress can be contagious—and others may be catching it from you. Honestly accept the reality that you may be causing some of your own stress.
5. Develop effective communication skills. Be assertive, learn to responsibly say no, and avoid blaming others for situations. Don't be afraid to ask for help when you need it. Remember the maxim, "Whatever is mentionable is manageable."
6. Develop time-management skills. Act on your decisions, deal with problems as soon as they appear, avoid procrastination, and practice letting go of stressful situations over which you have no control. Avoid becoming obsessive about anything. Take mini-vacations and use free time productively.
7. Establish and maintain a strong support network. Seek mentors from outside your immediate circle of working colleagues and ask for their help and support. Develop empathy for others and become a mentor to someone else.
8. Develop a life-style that buffers some of the effects of stress. Exercise regularly. Relax totally at least once during the day. Seek to maintain your recommended weight. Avoid caffeine. Eat sparingly of foods high in sugar, salt, white flour, saturated fats, and chemicals. Take charge of your life, refuse to be bored and seek to be optimistic. Don't take yourself too seriously. Pray that God will open your eyes and ears to what you need to see and hear, and close them to what you don't. Avoid worry, gossip, and what is out of your ability to control. Converse with others about important matters and great ideas. Decide that control really is an illusion—that control of ourselves may be possible, but controlling people, things, and events is not. Let God be the "Blessed Controller" of all things. Refuse to feel sorry for yourself or disadvantaged. Practice an attitude of gratitude. Count your blessings.
9. Develop a positive mental attitude. Believe in yourself. Establish a sense of purpose and direction, and learn to transcend stressful situations. Believe that God has called you to this ministry and celebrate that calling. Adopt the attitude that things are possible when you believe, when you trust, and when you work. Visualize your goals and set out to accomplish them. Set out to succeed in

managing life-style changes. Expect to be successful. Approach projects one at a time, keeping them as small and manageable as possible. Celebrate your successes by rewarding yourself in positive ways. If you have unprocessed childhood issues that may be still causing stress, counseling may be necessary before you can embrace a positive mental attitude.

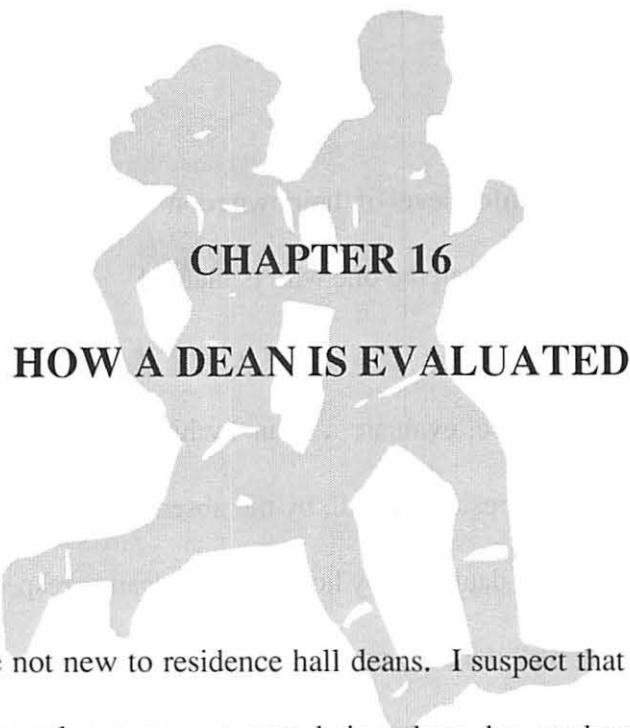
10. Avoid co-dependency. When your focus is on changing, controlling, or fixing someone else, when you hardly have a life of your own, when the needs of students are more real than your own needs, this pattern of living is called “co-dependency.” It is self-sacrifice that doesn’t work. Co-dependency and caring need to be separated. Healthy caring means being there for a student when called upon. Adolescents and young adults should have appropriate freedom to take care of themselves. It is the difference between being responsible *for* someone and being responsible *to* someone. Healthy caring is not disruptive. Co-dependency can add to our stress and can distort our lives (Schaefer, 1986, pp. 41-65).

Yes, residence-hall deans do experience many stressful situations, but those who have enjoyed years of successful tenure seem to have this one thing in common — they have learned how to manage their stress. They seem to have found balance points in their habits and in the way they make decisions. They have learned how to pace themselves. They realize that they can be about as happy as they decide to be. They refuse to harbor bitterness and they refuse to be victims. Their attitudes and their actions seem to insulate them from the harmful effects of stress. In their caring ministry, they are able to give much without losing those important balance points.



QUESTIONS FOR DISCUSSION

1. What are the central themes of this chapter?
2. List what you perceive to be the “good” and “bad” stressors in your life. How do they positively and negatively affect you?
3. With another person, strategize ten specific things that you can do to lower your stress levels.
4. List two-three people who could be your mentors, holding you accountable to your chosen balance points.
5. How would you define co-dependency? Have you known an authority figure who seems out of balance and overly concerned about control? Write several paragraphs about this example and your relationship with this person.



CHAPTER 16

HOW A DEAN IS EVALUATED

Evaluations are not new to residence hall deans. I suspect that even at Battle Creek College, some informal assessment was being done by students, parents, teachers, administrators, and others. It seems obvious that assessment on some level led to their decision to become a residential campus. Let's consider some of the traditional ways of evaluation that deans have long experienced.

How Students Evaluate Deans

Student evaluations are usually very simple and straightforward. Accessibility is crucial to students. When they need a dean, waiting even a few minutes can be frustrating. They need a visible and approachable dean, one who is respected, fair, even-handed in discipline, and friendly. They expect a dean to be a good role model of basic Christian values. Deans who have lost their temper on a basketball court, or who are seen as dishonest in any way, have little credibility with students. They also expect the dean to know them by name. How clean and nicely appointed the residence hall may be is underappreciated by students when their environment is maintained well; but a dirty, poorly maintained residence hall soon becomes an object of student disrespect and complaints. Students also have opinions about roommate placements, crowded spaces, the availability of what will help them be more

classroom ready, and the comfort level of their own room. When students have unmet needs and expectations, the dean is often the one who is blamed.

Parental Assessments

Parents, in my experience, evaluate a dean by his/her accessibility to them, by the cleanliness and repair of the residence hall, by the absence of discipline and the academic achievements of their son or daughter, by how well the dean is respected by their child and other students, and how well the dean communicates with them.

One thing that I have learned is that parents like to hear positive news from the campus. For a number of years I have been committed to writing a general letter to every parent, every semester. Parents of freshmen get two letters every semester. I have discovered that I get the most positive feedback when I share spiritual and values-centered things. I write about answered prayers, special worship options, and the various themes we have followed in our educational and spiritual programming. Seldom do I mention a name, but if I have permission I share student stories of faith and answered prayer. My conclusion is that parents do hear the other news from the campus; what I share is usually not known and they find it very encouraging.

Administrative Evaluations

Deans traditionally have been evaluated by their administrators about the comprehensive nature of their programs, by the effectiveness of disciplinary responses, by how well-informed the dean keeps them, by the absence of complaints about the dean or the program, by the cleanliness and repair of the residence hall, and by how well the deans are aligned with

the philosophy of the administration and the mission of the school. For college deans, budget management is also a very important point of assessment for administrators.

Faculty Evaluations

Teaching faculty opinions are shaped by how classroom ready their students are. If students appear exhausted and unprepared, the dean and the residence hall may be seen as the culprits. Teachers also form opinions about deans by the dress, appearance and behavior of the students.

Board of Trustees Assessment

The members of the Board of Trustees generally focus their opinions on the basis of what they have heard from parents or members of the constituency. They are also concerned with the cleanliness and maintenance of the residence halls. During my academy experience, it was no accident that we scheduled an “open house” social occasion right before the board came on campus. What they found, as they did their typical tour of the campus, was a residence hall that was unusually clean—even the rooms! Having an active and involved board can be a great blessing to a dean. At Upper Columbia Academy a few years ago, the board thoughtfully studied Ellen White’s *Education* in an effort to re-define what Christian education was for that school. They also pledged to be more openly supportive of the school and more visible to students. Board members with this degree of commitment are likely to be very interested in the residence-hall program. Their assessment could possibly provide support for residence-hall projects and needs.

Family Assessment

Spouses and families evaluate the dean by the way she prioritizes them, by how she attends to them when she is home, by how comfortable it feels to be a part of the dean's family, and by how often they are asked to set their own needs aside because of a need in the residence hall. Children who are harassed by students, a spouse who often feels a need to explain or defend the dean, or the reality of inadequate living quarters and loss of privacy—these factors and others may affect evaluations negatively. Conversely, a dean who is able to cherish his or her family, who intentionally plans surprises for them during scheduled time off, and who allows them to be appropriately involved in residence-hall life usually gets a positive rating from the family (see Chapter 11).

ARHSD

In recent years, more formal assessments of the dean and the residence hall program have been requested. As a response, the Adventist Student Personnel Association developed the "Assessment for Residence Hall Staff Development" (ARHSD) instrument. The ARHSD asks only 52 questions, but it can be used effectively for self-evaluation or for a personnel evaluation by a supervising administrator. It can also be used by a search committee seeking greater understanding in a hiring process.

The ARHSD asks the supervising administrator or committee to first establish an "institutional need" measurement. This may be compared with the quantitative measurements of the administrator or committee as they have done their work. Approval for this part of the evaluation/hiring process may come to those with the most positive scores. The areas subject to assessment through ARHSD are: (1) Educational Philosophy, (2)

Personal Attributes, (3) Modeling Performance, and (4) Leadership and Management Skills. (The ARHSD instrument is found in Appendix I).

Spiritual Assessment

An assessment of one's spiritual journey, done either by colleagues, an administrator, or as a self-evaluation can also be helpful. Is God central? Am I nurturing that relationship? Am I growing in Jesus? Have I accepted His forgiveness? Where we stand in the light of the cross and eternity is the evaluation that matters the most. Risky though it may be, colleague deans who hold one another accountable to a mutually shared spiritual journey forms a relational bond of unforgettable depth. It's worth the risk.

Program Assessment

Evaluation of the residence-hall program is also very important and provides a way to motivate improvement, increase effectiveness, and increase accountability. Assessment of the program needs to be multidimensional. It could be that a direct outcome of a positive assessment would be more support, perhaps even greater justification for the institutional investment to the residence halls. Program assessment may be done by direct observations with written anecdotal evidence, through periodic self-reporting efforts (end of the semester reports, etc.), by questionnaires and surveys, by focus groups that develop consensus opinions, and through inventories, etc.

“Principles of Good Practice”

In 1996, the American College Personnel Association (ACPA) and the National Association of Student Personnel Administrators (NASPA) set out to draft what has become the “Principles of Good Practice for Student Affairs.” These “principles” are:

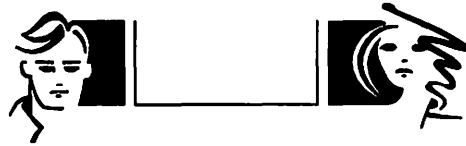
1. Engages students in active learning.
2. Help students develop coherent values and ethical standards
3. Set and communicate high expectations for student learning
4. Use systematic inquiry to improve student and institutional performance
5. Use resources effectively to achieve institutional missions and goals
6. Forge educational partnerships that advance student learning
7. Builds supportive and inclusive communities. (Whitt and Blimling, 1997, p.1)

What are the “Principles of Good Practice” by which we manage our schools? Are there specific Christian “principles” that are especially important within Seventh-day Adventist residence halls?

Developmental Program Assessment and Student Satisfaction Assessment

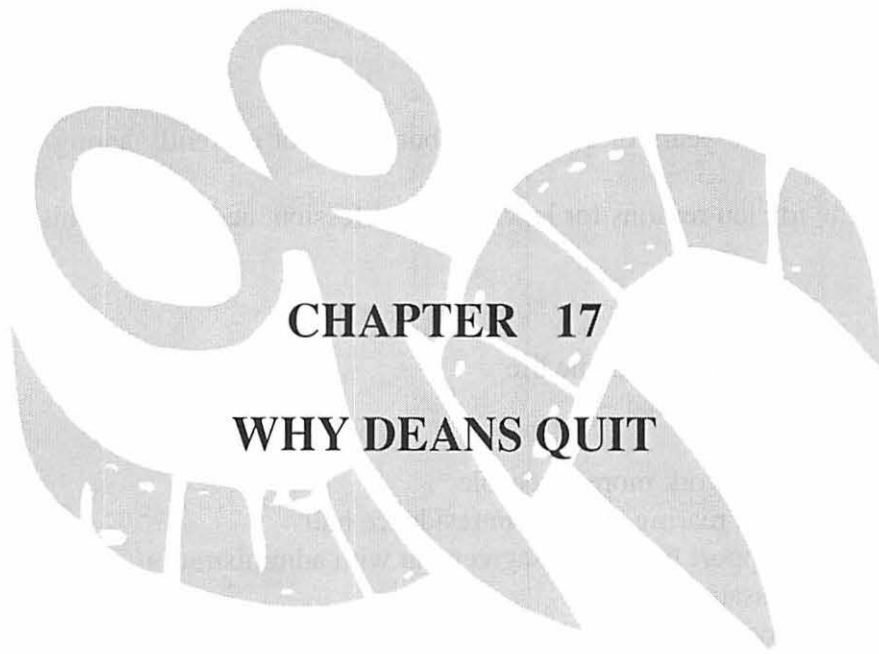
We do educational program evaluations and a “Quality of Life Inventory” at Andrews University. We also have established specific goals for our residence-hall program that are evaluated. In questionnaire form, we ask our residents to assess how we are doing in reaching those goals and how generally satisfied they are with the residence-hall program. At the bottom of the questionnaire we ask if there are other issues of concern that students would like to share. This has provided us with helpful and useful information.

In conclusion, may I encourage my colleagues to do regular formal program and personnel evaluations. Keep in mind that the proper wording of a questionnaire is a science. To obtain helpful answers, a valid instrument (one free from biased and leading questions) must be used. With valid data in hand, strategies for change can be put into action. Both the program and the students will be the better for it.



QUESTIONS FOR DISCUSSION

1. What are the major themes of this chapter?
2. Discuss expectations. In what ways have expectations changed? How can you more proactively respond to expectations?
3. Develop a “Principles of Good Practice” statement for your residence hall; for yourself.
4. Using the ARHSD instrument, role play an assessment of a dean by his/her immediate supervisor. Start by establishing the “institutional need.”
5. Using the ARHSD instrument, role play an interview in the hiring process. Start by establishing the “institutional need.”
6. What questions would be appropriate to ask in the evaluation of RA’s? Janitors? Desk workers?
7. In practical terms, explain the difference (significance) in being “responsible to” a student and being “responsible for” a student.



CHAPTER 17

WHY DEANS QUIT

Although no recent statistics are available, I have observed that the tenure among college deans appears to be greater than among academy deans, and that the tenure among North America's deans generally exceeds what is found elsewhere in other parts of the world.

The Importance of Tenure

Length of service seems to be uniquely valued in this profession. Residence-hall deans, regardless of gender, seem to wear their service record like a badge of honor. "I've been a dean for five years." "Well, I've been a dean of twenty-five years." Seldom have I heard any other professional groups identify so closely with the importance of years of service.

Into this milieu comes the generally accepted truism that there is a relatively high attrition rate among residence-hall deans. Deans do quit, and for a variety of reasons.

The Reasons For Attrition in a Previous Generation

In 1969, the results of a study about why deans leave the profession were published in *The Dean's Window*. Men and women who had served the Seventh-day Adventist boarding

academies during the years of 1952-1962, but were not currently acting as deans, were surveyed. The top ten reasons for leaving the profession, according to this study, were as follows:

1. Lack of privacy and home life
2. Excessive work load
3. Lack of sleep
4. Found other work more agreeable
5. Difficulty in rearing children in residence hall
6. Lack of support from, or disagreement with administration
7. Spouse dissatisfied
8. Lack of social opportunities with own age group
9. Desire for further education
10. Unsatisfactory living facilities (Weir, January, 1969, pp. 6,7).

Stability is an asset in every residence hall, and it clearly is an advantage when students know what to expect from year to year. The high attrition rate, especially among academy deans, does not lend itself to stability.

Current Attitudes

The Carolyn Weir study mentioned above was done decades ago. What are the current attitudes and realities? In Europe and Australia, I found significant tenure among some of the female deans, but lengthy tenure among males was more difficult to find. As recorded earlier, male pastors have sometimes been asked to serve as residence-hall deans. After a year or two, some pastor-deans reported extreme pressure coming from peers and church leadership to return to the “real ministry”. In Australia especially, I found great frustration with this attitude. In Germany, Wolfgang Stammler is certainly an exception with his ten-plus years of service in two schools. Cecilia Cruz and Israel Escobedo are deans at Montemorelos University in Mexico who have put in many years of service. Brenda Gibson,

Joan Dick, and Adrian Flemming are deans in Australia with lengthy tenure. The exceptions, however, are not common.

Here in North America, numerous men and women see residence hall ministry as a career choice, and their many years of service reflect that choice. In spite of those stalwarts, attrition is still a factor of concern in the operation of academy and college residence halls.

Potential Reasons For Current Attrition

In the spring of 1997, I randomly selected twenty-four deans with two or more years of experience. Intentionally, the list was equally divided by gender. Twelve academy deans and eight college deans responded to my survey. Each dean was asked to make a list of the factors that would cause them to leave the profession. Then they arranged their list in order of priority. The following are the factors, listed according to the number of responses, which would cause these current deans to consider another profession.

1. Lack of support from administration and faculty. Unclear expectations, lack of understanding and appreciation.
2. Inability to cope with the pressure and demands of the job, including the complexity of problems students bring with them.
3. Needs of the family.
4. Lack of motivation to continue, exhaustion.
5. Better job opportunities elsewhere, higher wages, opportunity for advancement.
6. Desire for more education.
7. Health issues, advancing age.
8. Inadequate housing.
9. Loss of personal faith and spirituality, becoming cynical about students, peers, and

supervisors.

10. Lack of training and preparation.

What is the meaning of this list? In what ways is it similar to Weir's 1969 list? The sample is small, but I suspect that the answers would not vary much if the sample were larger. I also suspect that these ten factors would be relevant in other parts of the world, although perhaps not in the same order of priority.

Questions to Ask When Hiring a New Dean

For an administrator, or a personnel committee, a list like the above has many implications. If the desire is to hire a dean who will have a significant tenure at that school, certain issues should be explored.

1. Does this person have the spiritual and emotional depth of maturity that we need? Is there evidence of an on-going commitment to growth? What professional training has the applicant experienced? What specific training has residence-hall application?
2. Is this person physically vigorous? How do they respond to stress, conflict, loss of sleep, long working hours, and facing a multitude of priorities?
3. Is the family unit flexible enough to adapt to "on-the-job living"? Are there children? What ages? Is the marriage healthy? Is the apartment adequate for this family? What could I do to improve the living space? What support systems does the family have available to them? Is the spouse needing employment too? If single, what unique circumstances will the dean face at our school?
4. What kind of personal and professional support does this person need? What kind of encouragement and validation can I (we) provide?
5. What motivates this person to consider this ministry? What was their own residence experience like? How does this person handle success? Failure? Is there any evidence of co-dependancy?

6. Does this person/family have major unpaid bills and financial obligations? Will the paycheck from the school be adequate?
7. What are the long-term goals of this person? Does this involve more education?
8. Have I (we) clearly explained the philosophy and mission statement of this school, our organizational expectations, and the job description of the dean?
9. Is this person able to assertively communicate with me (us)? Is their personal appearance appropriate for a professional interview? What “first impression” will this person generally make?
10. What experience has this person had in dealing with adolescents or young adults? What was their own adolescence like? Can they relate and communicate with adolescents or young adults? Will they be respected?

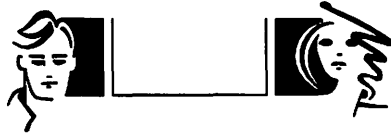
For the prospective dean who wants to have a significant and successful tenure, the list also has some important implications. Here are some of the vital questions that this person should be asking:

Questions the Prospective Dean Should Be Asking

1. What motivates me to pursue this opportunity? Do I have anything that I need to prove to anyone that is affecting my current attitudes?
2. Is my family unit/am I secure enough, flexible enough to grow well in a residence-hall environment? Can we/I live comfortably in this apartment? What support systems do we/I need? Will they be available here?
3. What kind of professional support do I need from administrators? How well would I handle criticisms from them? What support do I need from the faculty? Can I assertively ask for what I need?
4. Do I have the spiritual depth and emotional maturity to be in a ministry of service?
5. Do I have the physical stamina to work long, sometimes stressful hours? Can I get by with occasional loss of sleep?
6. What education and training have I received that would be helpful in this ministry? How open am I to seeking more training?

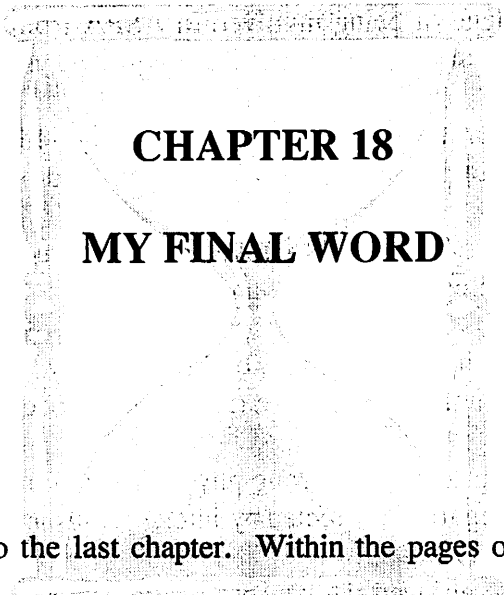
7. What are my long-term goals? Do I believe I need more education? How could that be accomplished?
8. Do I clearly understand the job description and organizational expectations that I would face? Do I understand and support the mission and philosophy of the school? Do I understand its culture and traditions?
9. Considering the local cost of living and my/our financial status, can I/we comfortably live on the projected salary? Will my spouse (if married) also need employment?
10. What is my attitude and comfort level in working with adolescents or young adults? What experiences have I had? How will being a dean be like or different from my previous experiences?

Obviously, neither list is exhaustive. Many more questions would need to be explored in the hiring process. But, based on the ten major issues that would cause a dean to quit, these are extremely important and relevant questions to ask. And in the asking of them, perhaps a foundation of clear communication, clear expectations, and clearly understood needs could be established. That in itself might reduce the attrition and lengthen the tenure. I believe that it is worthy of our best efforts.



QUESTIONS FOR DISCUSSION

1. What are the central themes of this chapter?
2. Compare and contrast the 1997 reasons for leaving the profession with the 1969 list. Make a list of reasons that you believe would be especially significant for you. Prioritize this list.
3. What are the advantages and disadvantages of a lengthy tenure for a dean in one school?
4. What support mechanisms could serve to ease some of a dean's burdens and make his/her tenure longer?
5. Conduct a personal survey among several deans or former deans that you know; ask them to discuss those factors that caused or would cause them to consider leaving the profession.
6. Are there other questions an administrator or prospective dean should be asking in the hiring process that you believe would impact tenure.
7. Create a list of specific strategies to increase your energy level, sense of commitment, and length of service.

An hourglass graphic with a decorative border, containing the chapter title.

CHAPTER 18

MY FINAL WORD

And so we come to the last chapter. Within the pages of this book I have shared personal stories, professional insights, philosophies, theories, and my passion for the profession. I trust that what I have shared will encourage more responsible service and a greater appreciation for the great privilege of the residence-hall ministry.

The young people of the Seventh-day Adventist church are a precious heritage. They are more than the future of the church, they are a valuable resource and the *vital now* of the church. How fortunate I have been to have served the Lord, adolescents, and young adults through the educational ministry of the church. In closing, I share my personal celebrations reflecting on a life so well blessed. This is “my final word!”

PERSONAL CELEBRATIONS AND REFLECTIONS

1. I celebrate a God who has worked with my human failings, encouraged me to seek pathways of growth, and has motivated me to focus on a vision for ministry.
2. I celebrate my loving wife, my supportive family, and friends who have encouraged me and confronted me with love and honesty from the very beginning.
3. I celebrate all those many students who grew in stature and maturity before my eyes, getting married, becoming parents, serving their churches and communities, and still

recognizing the value of our time together.

4. I celebrate the privilege of being involved in ASPA from the very beginning and serving this professional organization in a variety of ways through the years.
5. I celebrate the opportunities I have had to mentor hundreds of residence-hall deans (men and women) through workshops, conferences, and personal consultations.
6. I celebrate the privilege I have had to travel to other parts of the world in the name of the profession, Andrews University, and ASPA.
7. I celebrate the honor of having met many of the legendary residence-hall deans of the past 50 years, sharing and learning from them in the process.
8. I celebrate the blessing of a fairly strong physical constitution, good health, and an ability not to be too negatively affected by interruptions and loss of sleep.
9. I celebrate that I have enjoyed the process of the profession, having seldom been bored, and having so many times of great fun along the way.
10. I celebrate the opportunity to share myself through the pages of this book, praying that these contributions will be a blessing to all because of the power of the Holy Spirit.

APPENDIX I

**ASSESSMENT FOR
RESIDENCE HALL STAFF
DEVELOPMENT**

ASSESSMENT FOR RESIDENCE HALL STAFF DEVELOPMENT

PURPOSE

1. To assist administration in screening and selecting potential residence hall deans.
2. To assist current head deans in professional evaluation & to stimulate personal growth.
3. To guide assistant/associate deans in professional evaluation and personal growth.
4. To stimulate the professional growth of those training to become residence hall deans.

HOW TO USE

ARHSD (pronounced R-sid) asks for an evaluation in four general categories:

1. Educational Philosophy
2. Personal Attributes
3. Modeling Performance
4. Leadership/Management Skills

The evaluator, by **circling the chosen response**, assigns numerical value in these categories at two levels:

The "Institutional Need" (IN) level focuses on the perceived needs of the institution and is predetermined by the administrator or team who will be hiring/evaluating a residence hall dean. The numbers are to be interpreted as follows:

- 3 - Essential
- 2 - Desirable
- 1 - Acceptable
- 0 - Unnecessary

The "Rating Value" (RV) level focuses on the individual and is determined by subjective evaluations, by the objective information that is available, or by self-evaluation. The numbers are to be interpreted as follows:

- 4 - Excellent
- 3 - Good
- 2 - Adequate
- 1 - Poor
- 0 - Not Measurable

The "Actual Summary Value" (ASV) is arrived at by multiplying the "Institutional Need" by the "Rating Value". ($IN \times RV = ASV$). The ASV indicates the total measurement of the person being evaluated. Individual administrators may establish minimum "Summary Values" according to the job requirements. These "minimum SV's" will serve as a standard for professional development. (For example, an experienced dean of boys might be expected by his chief administrator to have a minimum SV of 110 in Modeling Performance.)

The percentage figures are determined by dividing the "Potential Summary Value" into the "Actual Summary Value". The overall percentage can also be used as a comparison of one candidate with another.

ARSHD has been an instrument in the growth and development of residence hall deans since 1982, and was created by the Adventist Student Personnel Association under the leadership of Donald W. Murray, Vice-President for Residence Hall Programming.

ARSHD

Assessment for Residence Hall Staff Development

Name _____ Position _____ Date _____

A. EDUCATIONAL PHILOSOPHY

1. Understands SDA Philosophy of Education
2. Identifies Developmental Needs of Students
3. Projects Self as Professional Dean-Educator
4. Identifies Personal Philosophy of Discipline/
Able to Implement it into Decisions
5. Implements Philosophy into Educational Programs
6. Has Leadership Style that is Compatible
with Style of Supervisor
7. Is Committed to Personal/Professional Growth
8. Has a Balanced View of Adolescents/Young
Adults
9. Seizes Opportunities to Teach/to Learn
10. Understands Residential Life Issues and
Opportunities

INSTITUTIONAL NEED (IN)*	x	RATING VALUE (RV)**	=	ACTUAL SUMMARY VALUE (ASV)
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
TOTAL IN =		TOTAL RV =		TOTAL ASV =
ACTUAL SUMMARY VALUE = (IN x RV = ASV)				ASV + PSV = %
POTENTIAL SUMMARY VALUE = (IN x 24 = PSV) =				

EVALUATION SUMMARY:

*INSTITUTIONAL NEED 3 - Essential 2 - Desirable 1 - Acceptable 0 - Unnecessary	**RATING VALUE 4 - Excellent 3 - Good 2 - Adequate 1 - Poor 0 - Not measurable
---	--

B. PERSONAL ATTRIBUTES

1. Is Vocationally Stable and Exercises Financial Judgment
2. Relates Well to Adolescents/Young Adults
3. Is Emotionally Stable and Flexible
4. Commands Respect/Establishes Rapport
5. Has Motivational Skills
6. Has a Sense of Humor/Balanced View of Self
7. Is Teachable
8. Has Counseling Skills/Understands Adolescent and Young Adult Development
9. Has Communication and Conflict Resolution Skills
10. Has Teacher Qualifications and Experience
11. Accepts Appropriate Responsibility for Residents
12. Has High Energy Level/Manages Stress
13. Is Assertive/Expresses Personal Feelings Appropriately
14. Has Knowledge of Repair and Maintenance Functions
15. Is Sensitive to Cultural, Ethnic, and Gender Issues and Differences
16. Relates to Others as a Spiritual Leader

INSTITUTIONAL NEED (IN)*	x	RATING VALUE (RV)**	=	ACTUAL SUMMARY VALUE (ASV)
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
TOTAL IN =		TOTAL RV =		TOTAL ASV =
ACTUAL SUMMARY VALUE = (IN x RV = ASV)				ASV + PSV = %
POTENTIAL SUMMARY VALUE (64 x (IN x 64 = PSV)				

EVALUATION SUMMARY:

*INSTITUTIONAL NEED	**RATING VALUE
3 - Essential	4 - Excellent
2 - Desirable	3 - Good
1 - Acceptable	2 - Adequate
0 - Unnecessary	1 - Poor
	0 - Not measurable

C. MODELING PERFORMANCE

- 1. Has Stable Family Relationships
- 2. Is Committed to Growth in Relationships
- 3. Has Personal Relationship with Christ
- 4. Participates in Church/School Activities and Programs
- 5. Pays Honest Tithe
- 6. Makes Lifestyle and Recreational/ Entertainment Choices in Keeping with SDA Principles
- 7. Is Appropriately Loyal to Church and School
- 8. Is Effective Under Stressful Circumstances/ Interruptions/Lost Sleep
- 9. Makes Positive Impression with Personal Appearance
- 10. Shows Concern and Trust Appropriate for Age Group

INSTITUTIONAL NEED (IN)*	x	RATING VALUE (RV)**	=	ACTUAL SUMMARY VALUE (ASV)
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
TOTAL IN =		TOTAL RV =		TOTAL ASV =
ACTUAL SUMMARY VALUE = (IN x RV = ASV)				ASV + PSV = %
POTENTIAL SUMMARY VALUE = (IN x 40 = PSV)				

EVALUATION SUMMARY:

*INSTITUTIONAL NEED	**RATING VALUE
3 - Essential	4 - Excellent
2 - Desirable	3 - Good
1 - Acceptable	2 - Adequate
0 - Unnecessary	1 - Poor
	0 - Not measurable

D. LEADERSHIP / MANAGEMENT SKILLS

1. Effectively Trains and Supervises Student Staff
2. Effectively Trains and Supervises Residence Hall Professional Staff
3. Follows Through on Assigned Tasks
4. Uses Delegation Skills Appropriately
5. Uses Judgment and Common Sense in Decision Making
6. Leads with Appropriate Energy/Enthusiasm
7. Is Intuitive and Perceptive
8. Has a Sense of Proper Priorities
9. Is Respected and Supported by Students
10. Is Respected and Supported by Parents
11. Is Respected and Supported by Colleagues
12. Gives Effective Worship Talks
13. Understands the Management Requirements of Deaning
14. Takes Initiative/Is a Self Starter
15. Works Effectively as a Member of a Team
16. Has a Sense of Proper Boundaries

INSTITUTIONAL NEED (IN)*	x	RATING VALUE (RV)**	=	ACTUAL SUMMARY VALUE (ASV)
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
3 2 1 0		4 3 2 1 0		
TOTAL IN =		TOTAL RV =		
ACTUAL SUMMARY VALUE = (IN x RV = ASV)				ASV + PSV = %
POTENTIAL SUMMARY VALUE = (IN x 64 = PSV)				

EVALUATION SUMMARY:

*INSTITUTIONAL NEED	**RATING VALUE
3 - Essential	4 - Excellent
2 - Desirable	3 - Good
1 - Acceptable	2 - Adequate
0 - Unnecessary	1 - Poor
	0 - Not measurable

Summary and Evaluation

Name _____ Position _____ Date _____

INSTRUCTIONS: Place the subtotal scores from each category in the appropriate places below. This provides a ready comparison among the following:

1. Minimum institutional needs in four categories.
2. The "rating value" of the person evaluated in four categories.
3. The *actual* "summary value" in four categories.
4. The *potential* "summary value" in four categories.
5. In depth, further comparisons can be made among the four categories. Subsequent growth strategies, decisions, and recommendations can be determined on the basis of perceived needs.

	NO. OF ITEMS IN CATEGORY	INSTITU- TIONAL NEED (IN)	RATING VALUE (RV)	ACTUAL SUMMARY VALUE (ASV)	POTENTIAL SUMMARY VALUE (PSV)	%
EDUCATIONAL PHILOSOPHY	10					
PERSONAL ATTRIBUTES	16					
MODELING PERFORMANCE	10					
LEADERSHIP/ MANAGEMENT SKILLS	16					
AVERAGE						

EVALUATION SUMMARY / INTERVIEW IMPRESSIONS:

SIGNED _____
Evaluation Chairperson

APPENDIX II

THE ADVENTIST STUDENT PERSONNEL ASSOCIATION: A HISTORY

THE ADVENTIST STUDENT PERSONNEL ASSOCIATION: A HISTORY

It all began at the 1975 Residence Hall Dean's Workshop at Andrews University. Workshop Director Mercedes Dyer encouraged those in attendance to consider the advantages of a professional organization for Seventh-day Adventist residence hall deans. A committee was chosen by the attendees and the hard work of creating an organizational structure and constitution began. Gary Dickson (Atlantic Union College), Fay Blix (Walla Walla College), David Penner (Greater Miami Academy), and Don Murray (Blue Mountain Academy) were members of that original committee. Soon the rough draft of a constitution was written and a name chosen. The fledgling organization was called the "Association of Seventh-day Adventist Residence Hall Deans" (ASDARHD).

The machinery moved slowly until the fall of 1977. Moving to Andrews University, Dickson and Murray decided that the original vision was too small. Members from all branches of student services should be included. With this plan in mind, Dickson and Murray met with about 50 other men and women at Columbia Union College in March of 1978.

The first organizational meeting was not without frustration. Some were certain that an official organization would never get off the ground. Others saw little future in having academy and college personnel within the same structure. A few thought that this organization would stifle spontaneity and creativity.

As part of the discussion, Dyer suggested the organization be given the official name, the “Adventist Student Personnel Association.” Thus, ASPA was born. David “Bud” Dickerson, at that point from Loma Linda University, was elected as the first president. Soon after his election he was selected as the dean of students at Atlantic Union College. Under Dickerson’s leadership a logo was selected, stationery was printed and the first two conferences were planned.

ASPA’s organizational goals were stated in that first official constitution. Members desired:

1. To promote the principles of Christian education with primary emphasis on student development.
2. To nurture Christian growth and integration in all dimensions of development: intellectual, physical, spiritual, emotional, social, and vocational.
3. To strive toward the goal of ethical and professional excellence, encouraging members to demonstrate the effectiveness of developmental education through various measures of accountability.
4. To identify and communicate to the members of the association methods and materials for professional development.
5. To serve as the voice of the members in dealing with issues and trends in the profession.

ASPA serves membership through:

1. *The Window*, a professional bimonthly newsletter.
2. Yearly international conferences.
3. Eight regional organizations in North America.
4. International regions in the South Pacific Division, the Inter-American Division, the Trans European Division, and the Euro-Africa Division.
5. A web site on the internet.

6. **Residence Hall Dean's Workshops held each summer at either Andrews University or La Sierra University.**
7. **Certification as a Residence Life Educator.**

ASPA Presidents have included twenty-two men and women from various areas of the profession. As listed they are:

- 1978-80 David "Bud" Dickerson, Dean of Men, Loma Linda University/Dean of Students, Atlantic Union College**
- 1980-82 Gary L. Dickson, Counselor Educator, Andrews University**
- 1982-83 Donald W. Murray, Associate Dean of Men, Andrews University**
- 1983-84 Betty Howard, Dean of Students, Columbia Union College**
- 1984-85 Floyd G. Wood, Counselor, Loma Linda University**
- 1985-86 Everett Schlisner, Dean of Students, Southern College of SDA**
- 1986-87 Ricky Willams, Dean of Students, Loma Linda University**
- 1987-88 Joe Parmele, Dean of Students, Union College**
- 1988-89 Walter Meske, Vice President for Student Administration, Walla Walla College**
- 1989-90 Frances Faehner, Dean of Women, Andrews University**
- 1990-91 Kermit Carter, Vice President for Student Affairs, Oakwood College**
- 1991-92 David D. Osborne, Vice President for Student Life, La Sierra University**
- 1992-93 William Wohlers, Vice President for Student Services, Southern College of SDA**
- 1993-94 Dwight Magers, Dean of Men, Walla Walla College/Associate Dean of Men, Southern College of SDA**
- 1994-95 Jan Wood, Dean of Women, Pacific Union College**
- 1995-96 Marilyn Carr, Dean of Women, Union College**

- 1996-97 Nelson Thomas, Vice President for Student Administration, Walla Walla College
- 1997-98 David Knight, Dean of Men, Walla Walla College
- 1998-99 Patricia Stewart, Career Planning and Placement Director, Andrews University
- 1999-00 Sue Curtis, Dean of Students, La Sierra University
- 2000-01 Lisa Bissell-Paulson, Vice President for Student Services, Pacific Union College
- 2001-02 Ralph Perrin, Dean of Students, Loma Linda University

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“Let your roots grow down deeply in Him and draw up nourishment from Him. See that you go on growing in the Lord, and become strong and vigorous in the truth you were taught...”

Colossians 2:7 LB