

# viaticum

ASBURY UNIVERSITY JOURNAL  
OF RESEARCH & SCHOLARSHIP

VOL.  
SEVEN  
AUG.  
2015

## The Power of Place

From visual arts to psychology, Asbury faculty explore themes of identity, purpose and mission.

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### ▸ Tended Earth

Spirituality, physicality and the prophetic role of landscape

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### ▸ Moral Danger

The high cost of pitting social science against human dignity

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### ▸ Also Featured...

- Faith and practice in social work
  - Missional youth ministry
  - Rethinking teacher training
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You are my place of safety and protection  
You are my God and I trust you

Psalm 91:2

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## MISSION STATEMENT

The mission of Asbury University, as a Christian Liberal Arts University in the Wesleyan-Holiness tradition, is to equip men and women, through a commitment to academic excellence and spiritual vitality, for a lifetime of learning, leadership and service to the professions, society, the family and the Church, thereby preparing them to engage their cultures and advance the cause of Christ around the world. ▶

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Office of the Provost

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If you're interested in learning more about Asbury University or would like more information about any of the features or research in this issue of *Viaticum*, please write to: Office of Marketing & Communications, Asbury University, One Macklem Drive, Wilmore, KY 40390-1198. Or, please also feel free to e-mail us at [marcom@asbury.edu](mailto:marcom@asbury.edu). For general information about Asbury University, please visit our Web site at [asbury.edu](http://asbury.edu).

**vī-'a-ti-kəm** I. n., 1. travelling money, provisions for a journey (in the form of food, money, etc.). 2. (transf.) intellectual or similar resources for the journey of life.

## Finding Our Place

When one thinks of places, it is natural to think of maps. After all, if you want to go to some "place," it is natural to consult a map – paper or pixel – to see where that place is, and how to get there. However, maps can do more than locate physical places. Maps can be linked to particular events in history, help discern how diseases are spread, depict entire fictional lands like Middle Earth and even help make the invisible, visible. For example, around 1810, William Smith made a geological study of Great Britain, recording the geological strata of rock all over that country. This beautiful map – around 11 feet in height – brought the literal ground under the feet of pre-Victorian England to "life."

This concept of mapness, leads to a new concept of placeness. For example, finding one's place in the world rarely involves the concept of zip code – but usually identity, purpose and mission.

From the artist who travels and paints physical places, to the psychologist who researches human dignity and the Holocaust and what happens when humans lose their place in the created order as possessing the Imago Dei and are treated like mere animals, to the educator who is developing ways to connect the student teacher and the cooperating teacher in virtual places – this issue of the *Viaticum* speaks to the spectrum of "place."

As geographer Denis Cosgrove explains, "World" is a social concept ... a flexible term, stretching from physical environment to the world of ideas, microbes and sin." As Asburians, we understand that advancing the cause of Christ around the world will likely involve "places" that some have never imagined. ▶



**Jon S. Kulaga, Ph.D.**  
Provost  
Asbury University

# SEEING the UNSEEN

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Asbury University Associate Professor Chris Segre-Lewis' paintings are like nothing you've ever seen. Or maybe they're like what you've seen every day and never noticed.

Known for his vivid, evocative landscapes and hovering, "God-like" perspective, Segre-Lewis doesn't merely paint pictures of places. His goal is to capture the experience of a place, expanding its 2-D façade "like an accordion." In his most recent bodies of work, Segre-Lewis explores the intersections of the spiritual

and material worlds, the interplay of representation and abstraction and the prophetic witness of a landscape seen through Christian eyes.

"I've tried to create this theme that the landscape itself is actually a spiritual sponge, an unseen sign of the spiritual world," Segre-Lewis said. "It first occurred to me visiting my wife-to-be in Israel. We would drive around visiting these spots I had only read about, and I realized that I wasn't just looking at places. I was looking at physical manifestations of the Word of God."



Of all the locations Segre-Lewis visited, none were more moving than Jerusalem. A physical site, formerly the site of a physical temple, Jerusalem still teems with prayers, and for Segre-Lewis, the spiritual reality was palpable.

“When I approached the Wailing Wall, the Spirit of God came upon me, and it was like being hit by a tidal wave,” Segre-Lewis said. “At that point, I realized that for 2,000 years, Jews have invested prayer in this place, and it was like a pitcher that was overflowing.”

Though Jerusalem was a starting point, it’s not the only place Segre-Lewis has experienced a point of contact between the spiritual and material worlds. One of his recent bodies of work, “Tended Earth,” was inspired by the landscape of Yorkshire in Northern England. With its first Christian influence beginning in the fourth century, Segre-Lewis says Yorkshire displays Christian influence in ruins, churches, relics and the landscape itself. The resulting synthesis, viewed from Segre-Lewis’ view, is one of compelling beauty.

“It is a subtle mixture of vernacular architecture and agrarian pragmatism blending to create compositional

order,” Segre-Lewis said. “The carefully organized, organic structures respond to the landscape, like a blank canvas responds to human volition and a brush.”

For Segre-Lewis, abstraction is a key element in authentically portraying a landscape. It’s a feature of nature — the silhouette of every tree varies from crooked twig to ragged leaf. Abstraction is the admission that reality transcends cookie-cutter symbology. Segre-Lewis compares this dynamic to the difference between a photograph and a real-life experience. A photograph will

convey the bare facts of a landscape in two dimensions, but the full experience of a place involves much more.

“Abstraction comes from nature,” Segre-Lewis said. “This is a

funny parable and paradox at the same time. If you want to get at reality, you have to be comfortable with abstraction. If you’re not, you will never get reality. The visual world and the spiritual world is a woven abstraction that comes together, and at some points we can see clarity and then at other points we don’t.”

When it comes to painting, abstraction and representation are dependent, but distinct. For Segre-Lewis, the relationship creates interest while still giving viewers a frame of reference.

“I wasn’t just looking at places.  
I was looking at physical  
manifestations of the Word of God.”



"We're drawn to abstraction because of mystery," Segre-Lewis said. "It's the difference between reading 'Moby Dick' and Cliff Notes version of 'Moby Dick.' The person who wants to be changed will read the book. That's the thing that frustrates people about my work, as well as what draws people to my work. I give them enough representation to ground themselves, but enough obscurity to raise questions."

The questions raised vary from viewer to viewer, but some of the most common are questions of faith.

"I want believers and non-believers to experience what it looks like to see the landscape through the eyes of someone in the kingdom of God," Segre-Lewis said. "A lot of my buyers are not Christians, but the most direct faith questions I get are from people who look at my paintings. They are convinced by the experience."

Even Segre-Lewis' distinct vantage point has a role to play in exploring the prophetic role of landscape.

"I generally take a God-like perspective, as if you're looking

**"I want believers and non-believers to experience what it looks like to see the landscape through the eyes of someone in the kingdom of God."**

at the landscape from above the ground," Segre-Lewis said. "I try to climb the highest hill or mountain to get the feeling that you're sitting in the air."

"The perspective from the ground is tight, and all you can see is what's in front of you, but the higher you get off the ground, the more it looks compositional, and the more you see things from God's perspective, so to speak."

Participating in the creative nature of God is personal as much as it is prophetic. Sometimes spending up to six

months on a single painting, Segre-Lewis looks at the process of painting as an act of worship.

"It's not quick," Segre-Lewis said. "It requires careful matching of color, mark, abstraction

and representation, and with every swatch I do, I step into the role of co-creator."

"When I make a mark that looks like a hillside, I feel like I understand more of the creative nature of God — 'let there be a hill.' I get this feeling of the pleasure of the Creator, and I want to draw people into that same feeling... help them feel it for themselves." ▶



**Chris Segre-Lewis '98** earned his MFA from the University of Kentucky. Born in Jamaica, he lived for many years on the East Coast of Florida and now resides in Central Kentucky as a professor of art at Asbury University. His work has been shown regionally in various solo and group exhibitions, with sales in both national and international venues. In 2008, he received a programmatic grant to travel to Indonesia. The work from that trip traveled internationally as a group exhibition entitled "Charis: Boundary Crossing."

# Rethinking Teacher Training

From the outside looking in, teacher education is complicated enough without considering legal requirements. But even the kind of person who understands acronyms like CT, US, EPSB and IHE can find state education regulations difficult to navigate. Thankfully for Kentucky teachers, Dr. Amanda Goodwin, assistant professor in Asbury University's School of Education, is leading the way with her development of a user-friendly, online training program.

Since September 2013, cooperating teachers in Kentucky (teachers who mentor student teachers in their classrooms) have been required to complete a three-part training: Training A, "Basic responsibilities of a cooperating teacher/university supervisor;" Training B, "Best practice in supporting a student teacher;" and Training C, "Effective assessment of the student teacher."

Arial England '15 works with children in a Fayette County (Ky.) classroom. Uniformity in training ensures that student teachers receive the same experience across the state.

Goodwin says educators found the first and last parts of the training fairly easy to implement. Training A was online, housed in an education network called Edmodo. Training C was left to the discretion of the student teacher's home institution. Training B, however, posed something of a challenge. Its face-to-face structure not only burdened teachers with travel time and scheduling conflicts, but also raised concerns among educators, including Goodwin, that a lack of standardization would lower the quality of training.

“Standardization is crucial, because we want to have some consistency. We want all teaching candidates to have consistent experiences with this training.”

— *Dr. Amanda Goodwin*

“Standardization is crucial, because we want to have some consistency,” Goodwin said. “We want all teaching candidates to have consistent experiences with this training, and all cooperating teachers and university supervisors to receive similar, if not identical training.”

To address the problem, it was decided a version of Training B should be moved fully online. Goodwin agreed to serve as the instructional designer during the process, a decision she found challenging, but fruitful.

“When I did my doctoral work, I didn’t have any hands-on experience in instructional design,” Goodwin said. “Working my way through designing Co-teaching Training Part B was a huge growth opportunity for me.”



Goodwin moved Training B through several stages of design, incorporating video and audio files, and other interactive features. The most recent version,

housed in an open-source learning management system called Canvas, allows cooperating teachers and university supervisors to enroll themselves in Training B and complete it at their own pace, logging in and out freely. Participants can also interact with each other by reading and responding to other users in discussion board posts. The accountability, interactivity and availability of the program have made it useful to colleges and universities across the state.

One Kentucky institution reported a cooperating teacher in Panama who successfully completed Training B in order to mentor a student from the institution. Where the initial version of Training B would have required a face-to-face meeting — and hefty airfare — Goodwin’s Canvas version was quick, standardized, and also of importance, it was free.

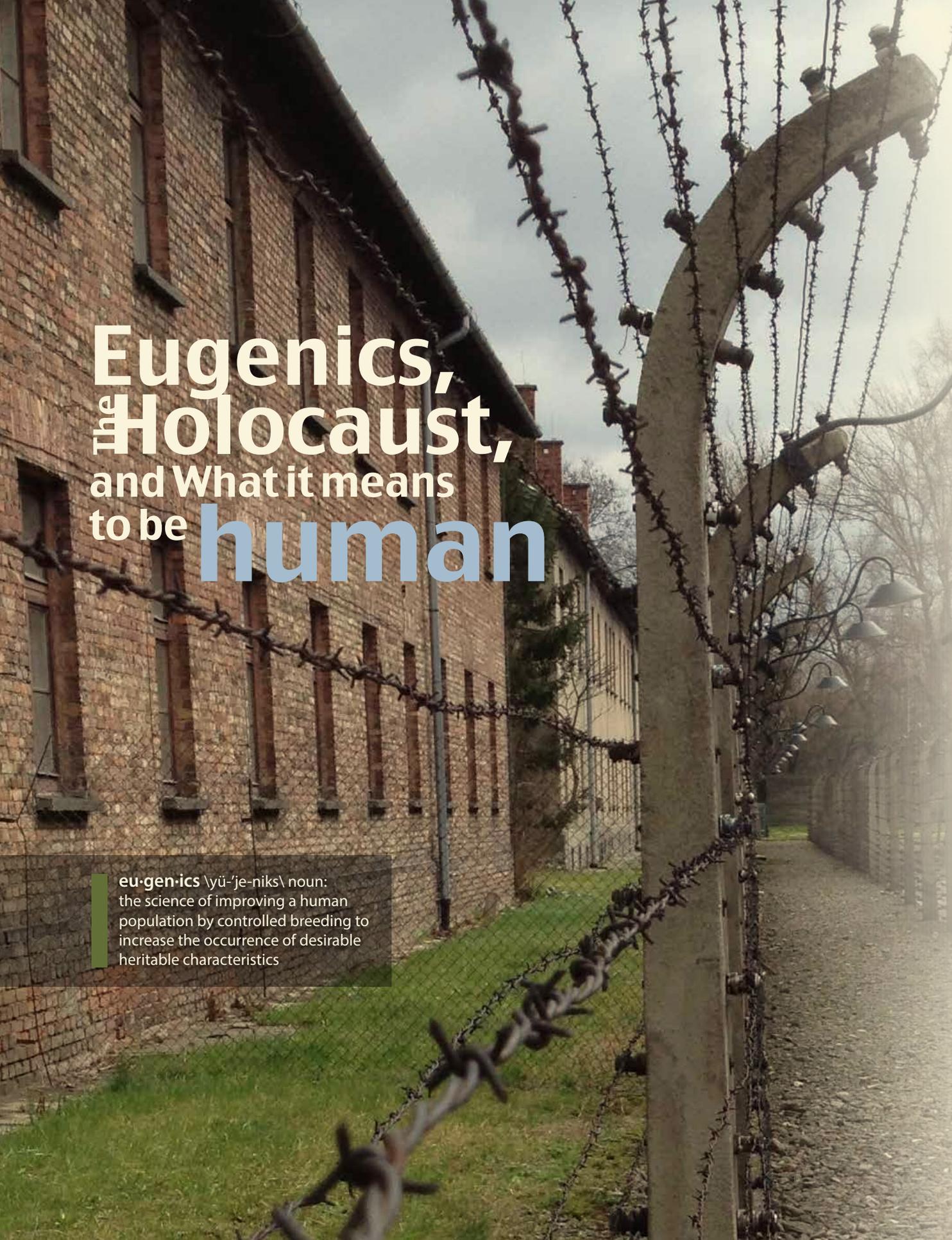
Goodwin’s re-design has also won recognition outside Kentucky. In 2014, she was invited to present at the EdMedia Conference on Educational Media and Technology in Tampere, Finland — an

opportunity not only to share, but to learn. Goodwin was subsequently invited to present at the EdMedia 2015 Conference in Quebec, Canada.

Goodwin is modest when discussing her intercultural invitations to present, and insists that moving teacher training online is “nothing revolutionary.” But quality improvements, even small ones, can have a lasting effect on coordinating teachers, teaching candidates, and even children in the classroom. For Goodwin, that’s revolution enough. ▀



**Dr. Amanda Goodwin** earned her Bachelor of Arts in Elementary Education and English from Monmouth University in West Long Branch, N.J. She also holds a Master of Science in Educational Technology from Ramapo College in Mahwah, N.J. After teaching second grade for five years, Goodwin went on to earn her Ed.D. at the University of Kentucky in Instructional Systems Design. She lives in Georgetown, Ky. with her husband, Kyle, and their Manchester terrier, Dixie.

A photograph of a concentration camp, likely Auschwitz, featuring a long brick building on the left, a concrete archway with multiple strands of barbed wire in the foreground, and a gravel path leading into the distance. The sky is overcast.

# Eugenics, the Holocaust, and What it means to be **human**

**eu·gen·ics** \yü-'je-niks\ noun:  
the science of improving a human  
population by controlled breeding to  
increase the occurrence of desirable  
heritable characteristics

**F**or Dr. Paul Nesselroade '89, director of Asbury University's Psychology Program, few topics are more crucial to the social sciences than a well-grounded understanding of human dignity. Unfortunately, few topics have been more neglected in modern history — especially in the eugenics movement of the 19th and 20th centuries. But if Nesselroade has his way, it's a topic that will never be neglected at Asbury.

In a three credit-hour class called "Human Dignity and the Social Sciences," Nesselroade challenges students to think deeply about what it means to be human, leading them through the landmark failures of early social science, the history of the eugenics movement and the logical progression of the Holocaust. Though Nazi Germany is most infamous for its application of eugenics theory, Nesselroade says social science in the United States was complicit in the same intellectual stream, especially in the first two decades of the 20th century. The precedent, however, had been set much earlier.

"These sciences were born at a time of great religious skepticism, and any non-scientific claim that suggested humans had a privileged status in the biosphere was strongly resisted in principle," Nesselroade said. "Unfortunately, the information and ideas coming out of the social sciences was frequently used to degrade and diminish what it means to be human."

One result of this misuse science was the uncritical assumption that a purely naturalistic worldview could solve the world's enduring ills. Nesselroade says popular ideas of biology at that time proposed that all traits of a human person were genetic — not just physical traits, but moral attributes, as well.

"The idea was that all of your traits are genetic, even the tendency to drink alcohol, to be vagrant, to be sexually loose," Nesselroade said. "It was thought that cognitive and moral sensibilities were all genes that could be shaped through managed procreation. Those on the fringes of society were considered 'defective' humans. It was thought that society had overextended compassion and 'transgressed the law of nature,' and the necessary action was to keep these bad genes from procreating."

Once these standards had been set, it didn't take long for society to catch on. The need for social engineering was affirmed on every side, from institutional science to popular quackery. In the United States, implementation of eugenics theory was widespread.

"Improper breeding was discouraged through miscegenation (literally, "mixed kind") and immigration laws, and even forced sterilization was utilized, having been made legal in 30 states and sanctioned all the way up through the U.S. Supreme Court," Nesselroade said. "Exact numbers are not known, but it's estimated more than 60 thousand Americans were forcibly sterilized."

One famous case of forced sterilization earned notoriety in the Supreme Court in 1927. *Buck v. Bell* was the case of a "feeble minded" orphan by the name of Carrie Buck who had been raped and impregnated by her cousin, and, at the time of the ruling, was an inmate of the Virginia State Colony for Epileptics and Feeble Minded.

Relying on legal precedent in the state of Virginia — and noting, somewhat credulously, that "[...] heredity plays an important part in the transmission of insanity, imbecility, etc.," — Justice Oliver Wendell Holmes, Jr. delivered the opinion that Buck should be sterilized.

"It is better for all the world if, instead of waiting to execute degenerate offspring for crime or to let

them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind," Holmes wrote.

For Nesselroade, Holmes' opinion is just one example of how entrenched eugenics theory had become in the U.S.

before World War II. Population control was not the only manifestation of eugenics theory. Nesselroade also mentions a variety of popular initiatives used to promote the ideals of the movement, such as "Fitter Family" and "Better Baby" contests held at state fairs across the Midwest, eugenic sermon contests for the clergy and the production of propaganda films with titles like "The Black Stork," and "Tomorrow's Children."

Thankfully, the eugenics movement in the U.S. fizzled before it could reach the extremes of Nazi Germany.

**“What if we were specifically designed and given a unique role to play in the created order — what could psychology, sociology and the other social sciences look like if we dared to think this thought?”**



Asbury students visited Germany and Poland with Nesselroade in March 2015.

Memorial in Berlin, Germany, to the murdered Jews of Europe.



One reason was that science in the U.S. began to win out over baseless ideology — biologists became convinced that eugenics theory was far too simplistic. Another reason was democracy, as checks and balances in the U.S. government prevented a wholesale seizure of power by one faction. For Nesselroade, though, the most powerful explanation is that World War II exposed to the whole world the horrors that follow a loss of human dignity.

The eugenics movement was a moral evil, and yet it was propped up by pseudo-science, defended in the courts and sanctioned by society. Civil and social structures, then, cannot be the only antidotes to inhumanity. Society must also affirm human dignity, not on the basis of potential contributions, but on the basis of transcendent worth. For Christians, the calling is even higher — an unapologetic insistence that every person bears the image of God.

“What if humans are not meant to be understood as merely a particular breed of animal?” Nesselroade said. “What if we were specifically designed and given a unique role to play in the created order — what could psychology, sociology and the other social sciences look like if we dared to think this thought? This is what I want my students to consider.”



**Dr. Paul Nesselroade '89**, received his master's and Ph.D. from the University of Louisville. He currently serves as the Director of Asbury's Psychology Program and has published in a wide range of academic outlets including the "Journal of Psychology and Christianity," the "Journal for the Scientific Study of Religion," the "Journal of Coaching Education" and "Autonomic Neuroscience." He joined Asbury's faculty in 2002 and resides in Wilmore with his wife and three children.



# Asbury introduces “The Foundry”

From the beginning, the issues of *Viaticum* have been showcasing some of the great research and scholarship being done by Asbury faculty, and while the articles provide an excellent introduction, or “taste,” of the work of these scholars, up until now there hasn’t been a publicly available resource to provide access to the primary products of faculty research – the “main course” of published articles, presentations and data sets. Now, the Provost’s Office and the Kinlaw Library are teaming up to announce a new resource that will provide this main course – a digital institutional repository titled... “The Foundry” ([repository.asbury.edu](http://repository.asbury.edu)).

The name of The Foundry may be very familiar to students of Methodist history, as John Wesley used a deserted foundry in London as a center for disseminating information resources to support the growing Methodist movement in 18th-century England. Just as Wesley creatively employed an abandoned factory, Asbury University will be using the latest in digital technology to disseminate information resources. In this case, the resources will demonstrate how Asbury faculty and students are advancing the cause of Christ through top-notch scholarship and publication. In fact, The Foundry will focus on three distinct areas:

1. Faculty scholarship, including peer-reviewed articles, presentations and research projects.
2. Student scholarship, including graduate-level theses/dissertations and high-quality undergraduate research papers and presentations.
3. Archive resources, including historical publications such as the student newspaper “Collegian,” the alumni magazine “Ambassador” and special collections, including manuscripts from distinguished alumni like J. Waskom Pickett.

The advantage of putting digital scans of these documents into an online repository like The Foundry is that the full text of all of the documents will be keyword searchable, and indexed by search engines like Google. By sharing these Asbury-produced treasures openly and freely on the Internet, the hope is that prospective students and academic researchers from around the globe will learn about Asbury, perhaps for the first time, by discovering the great academic work being done here.

Although The Foundry already has several articles from faculty members, presentations from students, issues of the “Collegian” (from 1925 to 1940) and the “Ambassador” (from 1970 to the present), there are plans to add more. The breadth of quality scholarship, historical publications and special collection’s resources at Asbury is quite extensive, and we are eager to tackle the challenge to shine a “digital light” on as much as we can! ▶

# The Youth Exodus

*(and how to stop it)*



Asbury's Brian Hull (right) speaks with Christian Ministries major Garrett Brown '16 at the 2015 Creation-Ichthus Festival, where Hull manages the Youth Ministry programming.

The words “youth ministry” might make you think of pizza, games and production value, but Dr. Brian Hull wants to change your mind.

It’s not that Hull has anything against fun. As Associate Professor of Youth Ministry at Asbury University, he’s passionate about youth culture. But with sobering numbers of youth leaving the church after high school, it’s clear to Hull that better programming is not the answer. Inspired by his doctoral research on a 19th-century youth ministry called the Christian Endeavor Society, Hull believes the exodus of youth can be reversed — but the church needs to follow the lead of Christian Endeavor, approaching youth work with a “missionary mindset” and deliberately including youth in the work of the Kingdom.

When Christian Endeavor was conceived, the ministry focused on enabling young people to reach out to their own communities in culturally appropriate ways. Hull tells one story about a Christian Endeavor society in China that arranged new hymns, putting Christian lyrics to traditional Chinese tunes. The modern American church can and must learn from this adaptability, Hull says — otherwise, youth will continue to be unreached.

“As I have studied young people all over the world, it has become clear, not surprisingly, that cultures are incredibly different,” Hull said. “It follows, then, that the way the church functions and reaches out to young people will be different for those different cultures. Because of this, I have always insisted that youth ministry work is very similar to missionary work.”

Another lesson to be learned from the Christian Endeavor Society is the deliberate inclusion of youth in the work of the church, an element Hull finds desperately lacking in American youth ministry models.

“My studies have shown that in the church in the United States, we mostly do ministry to or for youth,” Hull said. “That is to say that the adults do the ministry and the youth are the consumers of the ministry product. We rarely do ministry *with* youth.”

Christian Endeavor, on the other hand, was founded on the idea that young people are just as capable of service as adults, a principle borne out by Hull’s research.

“It turns out that adolescents are quite capable people,” Hull said. “Research tells us that developmentally, young people are just as ‘adult’ as adults are. Now, they don’t have the life experience of adults, but they are at the peak of their cognitive and moral development, and they have a strong capacity to lead and serve. Unfortunately, we

don’t treat them that way in the larger culture. Church culture has also been complicit in treating young adults more and more like children. And if you treat them younger, they will act younger.”

Hull believes the approach modeled by Christian Endeavor has the potential to transform youth ministry as we know it today. Teaching students discipleship, leadership and service at a young age can produce lasting benefits, not only for the students, but also

for the body of Christ and for the world.

“Statistically, if you teach young people to be leaders in middle school, they’ll lead when they’re in high school and college, and when they’re away from home,” Hull said. “Rather than looking for a church to serve them, they will look for a church to serve, and that makes all the difference in young people owning their faith.”

“Rather than looking for a church to serve them, they will look for a church to serve.”



**Dr. Brian Hull** is an Associate Professor of Youth Ministry and came to Asbury University in 2008. He has his Ph.D. in Intercultural Studies from Asbury Theological Seminary and his M.A. in Christian Education with a Youth Ministry Diploma from Nazarene Theological Seminary. Hull has served in youth ministry for more than 20 years, at both the local church and denominational levels. Hull speaks and writes about youth culture, youth as leaders and the Christian Endeavor Society.



# ENGAGING SPIRITUALITY

Associate Professor of Social Work Lisa Clifton has an important message for her fellow educators: *spirituality matters in the social work classroom.*

It's an idea that could almost go without saying in some parts of the educational landscape. At Asbury University, for instance, the importance of professors' spirituality is well established. Professors are understood not only as educators, but also as mentors whose personal spirituality is an important component of both education and formation. For Clifton, however, the importance of spirituality in the classroom is an idea that needs active reinforcement.

This October, Clifton will partner with Asbury Associate Professor Michele Wells to present an interactive workshop at the Annual Program Meeting for the Council on Social Work Education in Denver, Colo. Engaging participating educators in a discussion of the attributes of spirituality, the workshop is a recognition that social work students should be prepared to address spiritual components in a client's life, regardless of the spirituality of the professor, or even of the student.

"Given the culture we are in, people can tend to avoid those questions because they're afraid of 'imposing' spiritual values," Clifton said. "But it's not about imposing anything — it's about trying to understand what's important to the client."

Taking a broad definition of spirituality, Clifton and Wells will discuss how the spirituality of the social work educator can have an impact on the personal values and

behaviors of students, and how preparation in this area is essential for effective social work.

“When we teach our students about interacting with clients — doing assessments, for instance — we look at that as a holistic question,” Clifton said. “We look at biological, psychological, emotional and spiritual questions, and how they’re affecting our client. Even if social workers aren’t coming from a spiritual perspective individually, or if it isn’t an important part of their personal lives, they have to be prepared to address spiritual factors with clients for whom it is a priority.”

“If we don’t address spirituality with a client for whom it is important, we could be missing out on a huge piece of support for them.”

If students aren’t prepared to consider the spiritual aspects of a client’s situation, or if they avoid the subject out of fear, they could be missing significant opportunities.

“If we don’t address spirituality with a clients for whom it is important, we could be missing out on a huge piece of support for them,” Clifton said. “If a client comes to me for grief counseling, for example, and he or she has a strong church family support, that’s going to be a huge piece of their grief journey. But If I ignore that element because I’m not a person of faith, I could be missing an opportunity to provide them with a more comprehensive form of care.”

The nature of spirituality in the social work classroom will vary from institution to institution. At Asbury, such preparation takes a distinctly Christian form, but at the same time, it leaves room for students to practice their faith in secular settings.

“No matter where students choose to work, they should be prepared to address a person’s spiritual journey, and educators are a huge part of that,” Clifton said. “We know that some of our students at Asbury will go on to faith-based settings when they leave, and others will be in settings where speaking overtly about their faith would not be welcomed. We have lots of discussions, particularly in their senior seminar classes, about how to integrate faith and



Asbury students are formed spiritually inside and outside the classroom, some gathering nightly for corporate prayer (above).

practice in a secular setting. It’s crucial to maintain a holistic view while not diminishing who we are individually in Christ.”

At the workshop in October, Clifton and Wells hope to engage other educators in discussions of the broader kind of spirituality. Regardless of differences in religion, spirituality plays a major role in the lives of many people with whom educators come into contact, from clients to students.

“I hope we can emphasize the importance of spirituality, not only in the lives of those of us in social work education but in what we’re doing in the classroom,” Clifton said. “At a minimum, we should be teaching students to address it with clients. Hopefully we will have some discussion in the workshop, exploring how to make sure that preparation takes place, regardless of our individual lens.”



**Lisa Clifton, MSW, JD** is Associate Professor of Social Work and BSW Program Director at Asbury University. After completing her bachelor’s and master’s in Social Work from Morehead State University and the University of Kentucky (respectively), she practiced as a hospice social worker and counselor. Clifton also completed a Juris Doctor at Northern Kentucky University’s Chase College of Law and practiced law in the area of Worker’s Compensation Defense. She is currently licensed to practice in the state of Kentucky.



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