

Lynn E. Caverly, THE CURRENT STATUS OF SPIRITUALITY-BASED, CO-CURRICULAR PROGRAMMING BY STUDENT AFFAIRS PRACTITIONERS IN HIGHER EDUCATION. (Under the direction of Dr. Vivian Mott) Department of Higher, Adult, and Counselor Education, May, 2012.

The purpose of this mixed-methodologies study was to explore the current status of spirituality-based co-curricular programming by student affairs practitioners in higher education. The initial information was ascertained by a quantitative survey that was distributed to student affairs professionals. Follow-up qualitative research was conducted with four student affairs practitioners who are currently offering spirituality-based, co-curricular programs on their campuses. The outcome of the research addresses the possibilities and problems associated with providing programs and services that assist colleges and universities in meeting the increasing spirituality needs of their students.

There are several separate phenomena within the current field of higher education that validate the significance of this study. But no one has pulled together these, and additional phenomena, to explore current practices, investigate perceived needs, and examine the logistics in implementing spirituality based co-curricular programming. This research provides a “lessons learned” starting point for the student affairs professional who already accepts the need for spirituality-based co-curricular programming by accessing the experiences of practitioners in the field who have gone before them.

In addition, the research makes a contribution to the ever-increasing field of student affairs research by adding to the practical significance of student affairs. The research also provides justification for future spirituality based, co-curricular programs.

THE CURRENT STATUS OF SPIRITUALITY-BASED CO-CURRICULAR  
PROGRAMMING BY STUDENT AFFAIRS PRACTITIONERS IN HIGHER EDUCATION

A Thesis Presented to  
The Faculty of the Higher, Adult, and Counselor Education Department  
College of Education  
East Carolina University

In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts in Education  
In Adult Education

By  
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May, 2012

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PROGRAMMING BY STUDENT AFFAIRS PRACTITIONERS IN HIGHER EDUCATION*

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IN MEMORIAM

In honor of my sister  
Alice Renee Caverly  
February 26, 1963 - August 11, 2001

Who taught me:

*"It is never too late to start grad school. You can be ten years older and have your Master's Degree or you can be ten years older and not have it. Either way you are going to be ten years older."*

and

*"Throwing something in a fire can set your soul free."*

I began this educational pursuit the same week that my sister died. I not only lost a beloved sister when she died, but I lost my best friend as well. I am forever grateful for the inspiration of life-long learning that is Alice's legacy to me, to her two sons, Christopher and Raine, and to the world as well. It is my intention that by dedicating my life to the passionate pursuit of making human spiritual development a recognized necessity of "a life well lived" I will be a living legacy to her and will add to the common good of all who reside on this planet we call Earth.

## DEDICATION

I will never really be able to adequately thank my parents, William and Dorothy Caverly, for instilling in me the love of reading, the pursuit of knowledge for knowledge sake, and the intuitive ability to embrace the essential meaning of life through a greater and deeper appreciation of the human spirit.

Endeavoring towards the completion of a research project of this magnitude, while also remaining gainfully employed and raising a child to adulthood, requires not only a solid foundation, but also a great deal of support and encouragement along the way from those nearest and dearest to you. Among these individuals are: my son, Andrew William Jobes; my surviving sisters, Carol Caverly Cutchin, Donna Caverly Harrell, and MaryAnn Caverly Bell; and my friends and colleagues, Joanna Iwata, Susan Luddeke, Jon Curtis, J. Marshall, William Higginbotham, Susan Waterman Adams, Howard Bemus, Jack Taft, Suellen Fry, Forrest Croce, Jackie Inge Stout, Reina Cohen Williams Donia, Debbie Reitano, Fr. Thomas Bonacci, Sandra Dixon Sanderson, Jehanne McQuillan, Elaine Franzetti and all my Laconneau sisters, Rev. Ann Marie Alderman, Fr. Bob Hudak, Michelle Jenkins and The Sojo Tribe, Aaron Lucier, Wayne Newnam Dr. Virginia Hardy, Dr. Marilyn Sheerer, Cheryl Dudasik-Wiggs, Heather Cwiakala Wilkinson, and Franceine Rees (RIP). Each of you consistently had my back, pestered me over the years to stick with it, and reassured me many times that it will be worth it in the end. Just your simple belief in my ability to achieve wonderful results has been my greatest gift throughout this process. To Jennie Fox, Joshua Vaughan, Matt Hoynes, and Charlie Justice, who volunteered as my technical assistants, I owe each of you a great deal as well.

I would also like to thank the numerous spiritual teachers, living and dead, that I have had over the past 55+ years of my time on this planet. From my earliest teachers, to the most recent, all have imprinted my soul and spirit with a longing to explore that which can only be experienced through a belief in the divine, in knowing there is something greater than myself.

Lastly, I would like to especially recognize Drs. Vivian Mott, Elizabeth Knott, Steve Schmidt, and Calvin Mercer. Without your unfailing encouragement, knowledge, support, and guidance I would never have finished this project. Your belief in me, shown primarily by your unwavering patience with me, was a touchstone throughout these past ten+ years. When I began this project I expected, and received, generous amounts of collegial assistance from you. Ultimately I received so much more: insight, leadership, creativity, and inspiration.

## ACKNOWLEDGEMENTS

I would like to recognize and thank the members of the Religion and Spirituality Knowledge Community, National Association of Student Personnel Administrators for their participation in my research. I appreciate the candor, knowledge, and feedback that was prevalent throughout the research process, and beyond.

I would also like to acknowledge the many students I have worked with over my 25+ years in student affairs during my career at East Carolina University. It was the questions that sprang from your hearts that led me to begin this process. I trust I have honored those questions, and similar questions that future generations of college students will have, in bringing this research to fruition.

And to East Carolina University, my tomorrow did indeed start here.

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## I. INTRODUCTION TO RESEARCH

The college years are typically ones in which young people find themselves questioning the beliefs with which they have been raised. Many times they abandon those beliefs entirely, or alter them to varying degrees to fit their individual understanding of the increasingly global society in which they find themselves becoming more involved. Spiritual and religious beliefs are among the main beliefs college students find themselves questioning. The decline of mainstream religious participation in the Western world, combined with students who were raised by parents who grew up in the 1960s, a time when traditional religious structures were greatly weakened, has resulted in many of today's college students arriving on campus with personalized belief systems that fall outside the status-quo. An increasing number of students, as well as the general public, now identify themselves as "spiritual but not religious" when asked to describe their religious affiliations. Colleges and universities increasingly find themselves being called on to respond to this recent trend as college students seek to discover and sort out a set of core beliefs and behaviors that fit their unique spiritual needs and convictions.

### Rationale for Study

There is a historical legacy within the field of higher education that saw the role of student development move from the purview of "church-affiliated colleges run by clergy presidents with a predominantly clergy faculty" (Chickering, Dalton, and Stamm, 2006, p. 77) to where it is today. There is a growing cadre of student affairs professionals who engage in all aspects of the holistic learning and development of students.

As American higher education disengaged from its religious roots after the Civil War, theological training no longer represented a central feature of faculty preparation. As

Chickering, et. al. (2006) noted

The growing adherence in the academy to a scientific research-based approach to learning and teaching and to the development of new areas of knowledge propelled the transformation of American higher education towards secularization and total disengagement from its religious foundations. As reflected in the early American PhD. Programs, the scholar came to be defined as a disciplinary specialist and as a result, no longer had responsibility for addressing the broad interests of the public. (p. 78)

This void in higher education created by the rise of disciplinary specialists, secularization, and disengagements from religious root birthed the role of the student affairs professional. “When LeBaron Russell Briggs was selected from the Harvard faculty in 1890 and asked to be a dean for students he was given the broad charge of looking after students and nurturing their overall mental, physical, and spiritual development” (Chickering, et. al., 2006, p. 145).

The first student affairs deans assumed an educational role that reflected the educational philosophy of the time and was widely supported by educational leaders, parents, and the general public. As the profession evolved, student affairs deans increasingly became the designated campus officials who most embodied the quasi-parental role that was later codified in the legal principle of *in loco parentis*. Their close oversight and responsibility for both behavioral and affective aspects of students’ lives made the interconnectedness of student’s intellectual, physical, and spiritual development a central tenet of their evolving mission and philosophy. Student affairs leaders formalized their concern for the holistic development of students, including spirituality in The Student Personnel Point of View (American Council on Education, 1937): ‘The concept of education is broadened to include attention to the student’s well rounded development physically socially, emotionally, and spiritually, as well as intellectually.’ (Chickering, et. al., pgs. 146-147)

Growing out of its religious roots, early student affairs staff members prior to the 1960s had professional training and education in religion and theology and would most often be found working on college campuses as chaplains and campus ministers. The range of activities,

however, was limited to religious activities and interfaith programs. “These individuals were often attracted to higher education because of their interest in the spiritual and religious development of young people. However, as student affairs developed as a profession in the latter half of the twentieth century, it narrowed and formalized its preparation standards, and few individuals were hired who had religious or theological training” (Chickering, et. al., 2006, p. 148).

The expanding areas of responsibilities found students affairs deans concerned with just about everything related to students’ lives outside the classroom. This brought them into regular contact with students’ religious and spiritual activities and concerns. However, they have not been influential advocates for the place of spirituality in the higher education setting. Perhaps it was because they themselves did not need to “be persuaded of the relevance of spirituality and religion to student learning and development, as these were routine matters in their interactions with college students and a deeply ingrained aspect of their holistic philosophy of student development” (Chickering, et. al., 2006, p. 147).

#### Statement of the Problem

With the growing secularization of American society and less reliance on institutionalized dogmatic religions, student activities professionals, in their desire to avoid the appearance of meddling and moralizing, “often failed to recognize the centrality of spirituality in the identity development of students during the college years and have underestimated the power of students’ spiritual quests to help them cope with stress and fragmentation in the college setting” (Chickering, et. al., 2006, p. 147). A result of this is student affairs professionals

have “ignored an aspect of students’ lives that is often at the very core of their concerns” (p. 147).

Spirituality and religion are not the same things. However, they can be and most often times are, interrelated. For this reason the research was conducted under the premise that religious practices are only one way individuals engage their spirituality. Related to the spirituality/religion connection, Rayment and Smith (2007) suggest “the general decline in religious belief (at least in the West) has left many people without a spiritual foundation to their objectives, philosophical approaches, values, and interrelationships” (p. 6) is a partial explanation for “some of the psychological and moral dilemmas facing modern humanity” (p. 6).

Preparing 21<sup>st</sup> century college students to be successful in life requires colleges and universities to develop and deliver academic and non-academic programs that provide their graduates with the necessary skills to succeed in a marketplace affected by urgent global issues (UGIs). These issues include, but certainly aren’t limited to, such things as climate change, sustainability, equitable distribution of resources, overpopulation, and the breakdown of family and society. Therefore the purpose of this research is to determine the current status of spirituality-based, co-curricular programming (SBCCP) by student affairs practitioners in higher education.

#### Significance of the Research

There are several separate phenomena within the current field of higher education that validate the significance of this study. These include (a) questions addressing “spirituality-enhancing practices” on the 2005 National Survey of Student Engagement, (b) increased

professional interest in spirituality by two of the “founding fathers” of college student development, Alexander Astin and Arthur Chickering, and (c) the existence of Spirituality in Higher Education Knowledge Community within the National Association of Student Personnel Administrators. But no one has pulled together these and additional phenomena to explore current practices, investigate perceived needs, and examine the logistics in implementing spirituality based co-curricular programming. It is the intent of this research to assist colleges and universities in meeting the increasing spirituality needs of their students. This research provides a “lessons learned” starting point for the student activities professional who already accepts the need for spirituality-based co-curricular programming. This is achieved by accessing the experiences of practitioners in the field who have gone before them.

The increasing visibility and inclusion of the spiritual element of human development in the field of college student personnel/activities are aligned theoretically with the well-accepted premises set forth by several of today’s leaders in adult education. Practically speaking, Tisdell (2003) believes,

Just as there is growing interest and acceptance of the role of spirituality in health care among health care workers researchers and medical educators, there is a similar growing interest among educators in adult and higher education . . . focusing on the role of spirituality in the educational process of the examination of the multiple ways in which people construct knowledge (p. 26).

Rayment and Smith (2007) are paying particular attention to the role of education in forming attitudes to spirituality and how these attitudes relate to the concepts and meaning of life-long learning. Higher education should be looking to lead in the development and promulgation of new ideas rather than relying on existing philosophies and approaches. If they are going to play a leading role in developing and encouraging a global leadership approach,

they have first to appreciate the problem, and the fact that they may be part of it. They then have to break the mold and start acting as global leaders themselves. For example, traditional business school programs such as the Master of Business Administration include modules on finance and accounting, marketing, human resources and strategic management. They rarely include modules specifically relating to the Urgent Global Issues (UGI) identified by Rayment and Smith (2007).

In my 25+ years of student affairs professional work in a major public institution of higher education, 20+ years as a program advisor in student activities, I saw increasing interest in students to examine and practice what, for lack of a better term, I defined as spirituality. More and more students with whom I worked to bring educational, social, and leisure programs to campus were already personally participating in practices such as community service, meditation, yoga. These students were interested in finding ways to share what they were learning through these personal practices with their peers as well as the larger university population.



## II. REVIEW OF THE LITERATURE

The purpose of this mixed-methodologies study was to explore the current status of spirituality-based co-curricular programming by student affairs practitioners in higher education. This chapter is organized into sections which cover definitions, the search process, and literature on relevant student development theories.

### Definitions

To clarify the parameters of the research the following definitions are utilized:

**Student Affairs:** Professionally staffed areas within institutions of higher education that deal with non-academic matters. These areas are defined by, but are not limited to, the following standardized terms: Dean of Students, housing, dining, residence/campus/student life, inter/intramurals and wellness/recreational activities, student leadership/activities/organizations/experiences/government, student union, student health (physical and mental), career center, service learning.

**Spirituality:** Spirituality as defined within this research will utilize one of Tisdell's (2003) seven assumptions about the nature of spirituality in relation to education: "The notion of spirituality as moving towards a sense of greater authenticity or a more authentic identity is strongly related to the concept of metanoia . . . literally 'a change of heart' about their view of themselves and their world and a move to a less alienated state and a deeper awareness of themselves and others"(p. 32).

**Co-Curricular Activities:** Campus-sponsored events outside the classroom. The events don't necessarily take place physically on campus, or in a campus venue. Typically these types

of events are sponsored by various departments within the student affairs paradigm, i.e. housing, dining, campus recreation, health and wellness initiatives, student activities, clubs, and organizations.

**Higher Education:** Private and public colleges and universities, two and four year colleges, and community colleges, leading to a degree, either a two year Associates Degree, a 4-year baccalaureate degree, or graduate degree.

#### A Serendipitous Search Process Begins

The search process for this research began quite by accident. I came across an article in the November 2, 2005 edition of *USA Today*, detailing the findings of a 2005 National Survey of Student Engagement (NSSE) survey. Included with the article was a sidebar highlighting “tidbits” from the survey. Among those “tidbits” was the following: “Students who worship frequently or engage in other spirituality-enhancing practices such as meditation also participate more in a broad cross-section of collegiate activities” (¶ 5). George Kuh, Indiana University professor of higher education and director of the NSSE, stated that “the more time and energy devoted to desired activities, the more likely they are to develop the habits of the mind that are key to success after college” (¶ 2).

Several things going on in my life at the time this article was printed came into play and began to coalesce with regard to each other. I was working for a large public university as a professional in student affairs with more than 20+ years in student activities. I was well aware of research in the field that detailed the positive correlation of student involvement in co-curricular activities on retention and graduation rates. As a student activities advisor, I experienced firsthand how the research findings played out in real life. The university where I

was employed had just recently begun to utilize the services of NSSE to self-evaluate and assess their student engagement levels. I also had an extensive personal interest in topics related to spirituality and religion, especially from an interfaith perspective. The *USA Today* article resonated with me on a professional, as well as personal, level. I was very intrigued with this confluence of this information. This was the serendipitous beginning of an idea for a thesis project in the master's program in Adult Education in which I was currently enrolled. I began to do what later became this literature review as a precursor to determine and narrow the focus of my thesis.

I discovered that the 2005 NSSE report mentioned in the *USA Today* article utilized surveys of 237,000 first-year students and seniors at four-year colleges nationwide. According to this report, "One of the more intriguing trends at the turn of the 21<sup>st</sup> century is the ascendant influence of religion in various aspects of American life" (NSSE, 2005, p. 21). The NSSE 2005 Annual Report further delineated, "Students who engage frequently in spirituality-enhancing activities exercise more, attend cultural events more often, and are more likely to perform community service. They also are somewhat more satisfied with college and view the out-of-classroom environment more positively" (p. 22). College administrators are increasing their reliance on the National Survey of Student Engagement findings to benchmark and assess the efforts of their particular institutions to engage students in college life. The level of student engagement is important as previous research has shown a positive correlation between retention and graduation rates of undergraduate students and the level of engagement students had while enrolled.

During my two decades of work in student activities, I had seen an increasing interest in students to examine and practice what, for lack of a better term, I defined as spiritual development. Year after year, and especially in the time since 9/11, students would initiate discussions with me about the meaning of the campus activities they were engaged in, how they really enjoyed those activities that helped them grow and develop as a person, that helped them seek deeper meaning about their lives, and how they wanted those lives to be after they graduated from college. I started to see more and more students begin to question the faith and religious beliefs with which they had been raised. More of them started to refer to themselves as “spiritual, but not religious.” They had begun to abandon their involvement with various established campus ministries and religiously-affiliated student organizations that had at one time provided them with adequate spiritual development and direction. I found that there was not much available, both on our campus in the way of programming and in the field of student activities, that satisfactorily addressed these growing spiritual development needs.

As a new student affairs professional, I had attended an on-campus training workshop where a student development focused Wellness Wheel Model was presented. This model discussed the holistic development of college students as a balance between several competing human needs: physical, emotional, intellectual, social, career, and spiritual. I felt that the university where I worked did a great job helping students with meeting the first five needs, but was reluctant to address the spiritual needs. Primarily the reluctance came from issues related to maintaining separation between church and state. There didn’t appear to be any staff on campus, apart from the professors in the religious studies interdisciplinary program, who would even broach the subject. Given all of this, along with my professional and personal experiences,

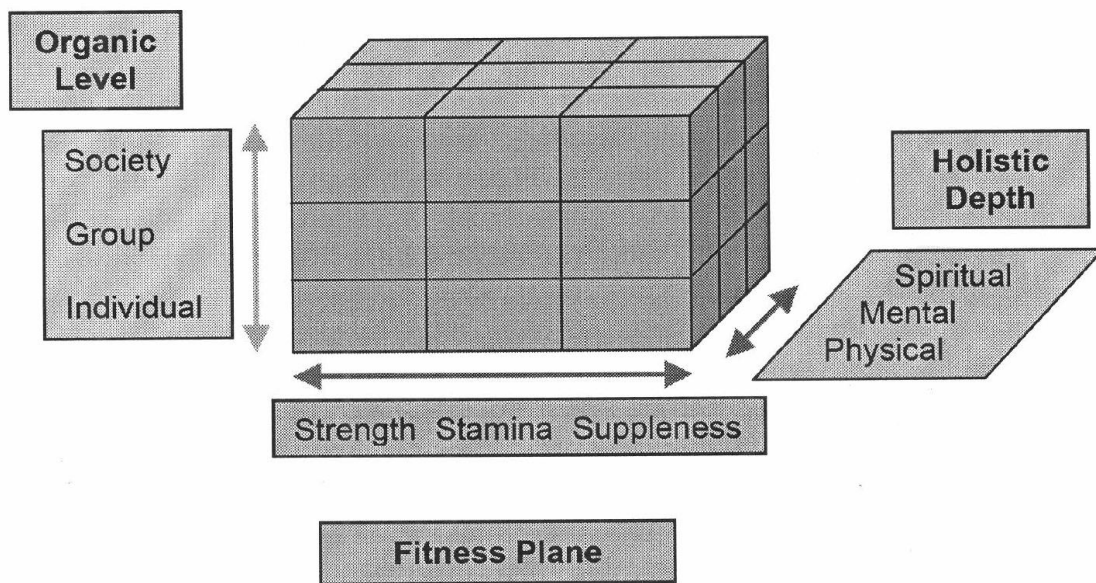
I began to discuss with my professors my growing interest in doing a thesis on the topic of spiritual development and how it relates to student activities.

### *Global Fitness Framework*

In response to these discussions, one of my professors forwarded me information on the Global Fitness Framework (GFF) developed by John Rayment and Jonathan Smith of Anglia Ruskin University. According to Rayment and Smith (2008) one of the most urgent issues college graduates must be prepared to face as they enter the global marketplace is the role and effects of religion and its resulting direct/indirect disruption and harm to this and future generations. One of the key components of the GFF is the spiritual fitness of individuals, groups and societies. Rayment and Smith believe “that while the spiritual level is the most controversial and least understood element of the framework, it is also the most important” (p. 6). The GFF highlights the role of education as one of eleven specific applications to attaining Globally Responsible Leadership. Specifically education should address the “attitude to spirituality.”

The GFF provides a coherent theoretical strategy to confront the disruptions caused by the role and effects of religion. The GFF grew out of the 2005 Globally Responsible Leadership Initiative, a partnership between the European Foundation for Management Development and the United Nations Global Compact. The mission of the GFF calls for individuals and leaders to take into account the rapidly changing environment. For this purpose, Globally Responsible Leadership is defined as: The global exercise of ethical, value-based leadership in the pursuit of economic and societal progress and sustainable development (p. 4). It is the view of Rayment and Smith (2008) that all levels of humanity influence each other. Unless individuals accept a

role in tackling the UGIs by engaging in Globally Responsible Leadership, the solutions become far more difficult. Collectively the societal aspect of the GFF encourages leaders to adopt a broader focus. Global leadership should focus on connectedness, seeking consensus on the objective of humanity.



**Figure 1: Global Fitness Framework (Rayment & Smith, 2008)**

Rayment and Smith (2008) define spirituality as “any aspect of humanity which is neither physical nor mental” (p. 6). They place spiritual fitness at the top of the hierarchy when considering the three fitness components that comprise that GFF: mental, physical, and spiritual. They also take into consideration the strength, stamina, and suppleness of these three components. They recognize that spiritual fitness can be defined as:

'life force', inner drive, determination . . .spiritual strength reflects such factors as depth and breadth of conviction, commitment, influence and power, clarity of beliefs and the ability to resist attack on them. Spiritual stamina is the ability to maintain beliefs and act accordingly in the long term. Spiritual suppleness considers the ability to listen to other views on spirituality and spiritual issues with an open mind, consider their validity, reflect upon them and change one's own views when relevant to allow for new thoughts and ideas. This requires the ability to understand and accept that there are many attitudes, approaches, and beliefs, each of which may contain some truth (p. 6).

### *Relevant Student Development Theories*

The fundamental assumption on which Arthur Chickering (1969) based his Seven Vectors of Student Development was "colleges and universities will be educationally effective only if they reach students where they live...connecting significantly with those concerns of central importance to their students" (p. 3). Chickering specifically listed religious orientation as a concern of central importance. "Where they live" refers not to the academic classroom, but those campus venues and activities where "the topics of hot debate over coffee and beer or quiet reflection of unassigned papers and poems are the areas where learning and action are pursued vigorously and voluntarily" (p. 3). Traditionally on college campuses such areas are in the purview of the student activities/co-curricular professional.

Even before the concept of the global marketplace became a buzzword on campuses, Chickering (1969) emphasized the necessity of colleges and universities to support and encourage co-curricular endeavors because "urgent and emerging national and international problems are to be met with the breadth of information, the complexity of thought, and the wisdom generated by diverse experiences" (p.3) found within co-curricular programs and services.

A benchmark longitudinal study by Alexander Astin (1975) detailed various environmental factors that positively motivate a college student to remain persistent in their efforts to graduate. Among those factors that positively correlated with the likelihood that a student would graduate was the student's level of involvement in extracurricular activities (p. 89). "Participation in extracurricular activities . . . is also significantly related to staying in college. These findings support the theory that student persistence to some extent depends on the degree of personal involvement in campus life and environment." (p. 108)

Astin's (1984) Theory of Student Involvement drew on his work from the mid-1970s and suggests that the existential benefits received by students during their undergraduate experience have value to students in and of themselves. These existential benefits include, but are not limited to, such things as (a) peer contacts, (b) extracurricular involvement, and (c) recreational activities. Existential benefits are, in effect, the sum total of the students' subjective experiences while attending college and have value to students in and of themselves. The values of existential benefits are independent of actual educational benefits or fringe benefits -- those post-college outcomes related to the hierarchical credentials of the institution from which the student graduates (p. 301).

Astin (1985) proposed alternative definitions of excellence when evaluating the effectiveness of higher education institutions. Traditional measures of excellence in higher education were based on hierarchical aspects, according to Astin. These hierarchical aspects include both the characteristics of entering freshmen and the characteristics of institutions. The hierarchical characteristics defining entering freshmen include (a) the average score of entering freshman on the College Entrance Examination Boards Scholastic Aptitude Test (SAT) or, in the



case of institutions that use the American College Test (ACT), from scores converted to SAT equivalents, (b) student socioeconomic levels, (c) parental educational level, and (d) high school GPA. The hierarchical characteristics defining the higher education institutions include (a) total per-student educational expenditure, (b) average faculty salary, and (c) tuition and fees (pgs. 150-155).

These hierarchical measures severely limit the possibility of improving the quality of institutions. Building on his Theory of Student Involvement, Astin (1985) proposed the talent development approach which emphasizes the intellectual and personal development of students as a fundamental institutional purpose. This definition allows any institution to become excellent as long as it “deploys its resources wisely and effectively” (p. xiii). Involvement, as defined by Astin, refers to the “quality and quantity of the physical and psychological energy that the student invests in the college experience” (p. xiv). Astin further stated “the theory holds that the effectiveness of any educational policy or practice in developing student talent is directly related to the capacity of that policy or practice to increase student involvement (p. xiv).

Astin’s (2004) most recent work is in the realm of developing a spiritual consciousness within all aspects of the ivy-covered towers of academia. In his role as co-principal investigator with a recent longitudinal research project, Spirituality in Higher Education: A National Study of College Students; Search for Meaning and Purpose currently being conducted at the Higher Education Research Institute at UCLA, Astin sees progressive movement toward a spiritual academe as a natural outgrowth from the learning communities, “Freshman 101” courses, and service learning opportunities already popular on college campuses. Astin relates information

gleaned from the 2003 pilot survey that served as the basis for the multi-year research project he spearheaded. “Over half of all students place a high value on “integrating spirituality into my life,” and more than two-thirds report that they have had a spiritual experience; three-fourths of the students believe that “we are all spiritual beings” (p. 38).

In her 2003 book “Exploring Spirituality and Culture in Adult and Higher Education” Elizabeth Tisdale discusses the importance of expanding spirituality in a cultural context.

The spiritual dimension of our lives is an important source of our adult learning and is most often represented through art form, music, or storytelling. It is connected to how we create meaning in our relationships with others. It is in our living and loving, in our attempts to move beyond power struggles in personal relationships. It is in the stories we tell to stay connected — in the interconnecting web of mothers and fathers, grandmothers and grandfathers, and adult daughters and sons. It is in how we struggle for justice, on behalf of ourselves and others, in the spirituality of our ancestors that inspires us to work against racism and move forward in the world. (p. 23)

### *Supporting Developmental Theories*

One of the key reasons, according to Rayment and Smith, why leadership has not developed the required global outlook is the continued focus on importance of individual nations and religions, each with their own, often conflicting, beliefs, attitudes, and objectives. Mezirow’s (1991) Transformative and Emancipatory Learning Theory supports not only the need for increasing spiritually-based learning, but also supports Rayment and Smith’s development of a Globally Responsible Leadership. Mezirow “holds that our capacity to take the perspective of another towards ourselves, to see both our own perspective and that of the other from the point of view of a neutral observer, and then to return to our own viewpoint permits reflective as well as spontaneous interpersonal relations” (p. 150.) These are the skills

that will be needed to transform the narrow and exclusive definitions of spirituality that currently result in divisiveness and exclusivity around the world.

Tisdale (2003) stated, "If one wants to teach to challenge power relations based on race, gender, or class, it is simply not possible to teach only by using the tools of rationality and critical thinking. These are emotional subjects for people. To teach for personal and social change also requires a way of engaging people's hearts and spirits" (p. 18). Tisdale is optimistic about the new directions afforded educators and cultural workers who are beginning to break the silence about the connection between spirituality and education.

This stems perhaps from the changing cultural fabric of North America. There is a greater emphasis on creating culturally relevant programs for specific population groups, and when spirituality is integral to the fabric of a community, it makes sense that educators might attend to it. But there are also greater numbers of people of color represented both in higher education classrooms and in the ranks of adult educators working in community settings and as professors in higher education. Their greater numbers are perhaps beginning to displace the strict focus on rationality, particularly from a Eurocentric perspective, as the only valid form of knowledge. Indeed, spirituality is one of the ways people construct knowledge and meaning. It works in consort with the affective, the rational or cognitive, and the unconscious and symbolic domains. To ignore it, particularly in how it relates to teaching for personal and social transformation, is to ignore an important aspect of human experience and an avenue for learning and meaning making (p. 20).

The most recent work by Chickering, Dalton, and Stamm (2006) grew out of concerns about the limits of the heavy emphasis higher education places on rational empiricism combined with its increasingly narrow focus on professional and occupational training. "This combination has led to growing neglect of larger human and social issues concerning authenticity, spiritual growth, identity and integrity, purpose and meaning" (p. 6).

These more recent educational trends toward developing the spirituality of college students are grounded in the role and mission of adult education. If one looks at the work of

Knowles (1980) it is obvious that it is the mission of adult educators “to help each individual learn what is required for gratification of the needs at whatever level he is struggling” (p. 24). If, according to Astin’s (2004) most recent statistics, over half of today’s college students place a high value on “integrating spirituality into my life,” then it is imperative that today’s adult educators within the student activities profession meet the spirituality-based needs of those students.

Knowles’s (1980) idea of maturity as a goal of education also supports adult education’s mission of creating life-long learners. Three of his 15 Dimensions of Maturation fit comfortably with the premise for the need of increased SBCCP among college-aged students. These dimensions, when considered on a continuum, move away from ignorance, selfishness, and superficial concerns towards greater enlightenment, altruism, and deep concerns (p. 25).

In the first paired continuum, from ignorance to greater enlightenment, Knowles (p. 26) makes the case that for maturation to occur one must be both a specialist and a generalist when acquiring knowledge. While remaining a specialist in regards to one’s personal spiritual needs and development, taking it to whatever comfort level one deems necessary, one must also approach in a generalist fashion, essential elements from other spiritual traditions. SBCCP can provide the knowledge about these other spiritual traditions.

The second paired continuum leading to maturation in adult learners, from selfishness to altruism, can overcome various forms of competition engendered by previous schooling (i.e. the competition for grades). Knowles proposes that one of the “central tasks in a person’s life is to become increasingly able to care about others (p. 27). SBCCP can help by providing ample volunteer opportunities for students. These opportunities are often associated with helping to

feed, clothe, and shelter those in need through campus food and clothing drives, and volunteering with Habitat for Humanity.

The third paired continuum towards maturation, from superficial concerns to deep concerns, assists life-long learners in gaining perspective on what “more deeply mattered in his past and is likely to more deeply matter in his future” (p. 28). Having gained this personal perspective, an individual can more readily appreciate this in others. Leaving behind the existential world of childhood, where all that matters is the enjoyment of pleasure and the avoidance of pain, the adult learner understands what the Delphi oracle meant by “Know Yourself.” All major spiritual/faith traditions propose increasing one’s self-knowledge through esoteric practices such as meditation, contemplation, fasting, and prayer.

Fowler (1981) presents a six-stage Theory of Faith Development. In this instance Fowler uses the word ‘faith’ to describe a personal model that defines the emergence of an individual’s world view of their relationship to others and to the universe.

Faith is a person’s or group’s way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relations that make up or lives. Faith is a person’s way of seeing him- or herself in relation to others against a background of shared meaning and purpose. (p. 4)

Fowler proposes that each of us has a faith whether or not we belong to a particular church or organization. This development is a life-long continuum. Fowler assumes that while the six stages occur sequentially they are only very roughly associated with age, especially in adulthood. Some adults remain within the same meaning-making system, the same faith structure, for their entire lives. Others make one or more transitions in their understandings of themselves and their relationships with others. Fowler contends that each stage has a proper

time of ascendancy in which that particular form of faith is most consistent with the demands in an individual's life. Fowler conceives of each stage as bringing more to an individual than the previous stage. This extensiveness helps to foster both a greater capacity for a sense of sureness and serenity and greater capacity for personal and relational authenticity.

### *Summary*

Student affairs practitioners are also adult educators. And as such, there is a historical precedence encouraging them to once again become involved in the spiritual lives of the students who enroll on their campuses. From the earliest days of higher education in America to the most recent research from leaders in the fields of student affairs and adult education, there is ample support for establishing and sustaining SBCCP. Higher education in general, and society in particular, has not benefitted from the separation of a student's spiritual aspect from the rest of their being. As long as one seeks to teach and not preach about spirituality there are many options available to student affairs practitioners who see the importance of offering many avenues for students to safely explore in their spiritual seeking. Adult educators can rest assured that they are doing their jobs when providing students with the necessary tools to answer the perennial questions of existence -- "Why am I here?" "What is my purpose in life?" Honest answers to those questions don't usually show up in the chapter review sections of textbooks. Providing safe spaces and meaningful activities to help students uncover those answers for themselves is one of the primary reasons the field of student affairs is leading the way in those discussions across the academy.

### III. RESEARCH METHODOLOGY

The research was exploratory, interpretive, and descriptive in nature. It investigated, analyzed, and presented the perceptions and experiences of higher education student affairs personnel who develop, design, and deliver programs and services aimed at meeting the spiritual needs of students enrolled at their institutions. The field of student affairs aims to holistically develop students outside of the classroom by attending to a wide range of personal development needs, including spiritual needs. If the student affairs field isn't providing adequate programs to address the spiritual developmental needs of the students it seeks to serve, then student affairs practitioners are not doing their job. This research presents best practices, problems, and obstacles currently experienced by student affairs practitioners in meeting the spiritual development needs of students in higher education. Because the research seeks to retain these perceptions and experiences in their original form, quantifying the research results is not of tantamount importance. The research did not attempt to generalize to a larger population. By coalescing both the quantitative and qualitative data generated by this research one can form an original coherent body of knowledge that can then be used to guide future growth in the spirituality-based, co-curricular programmatic areas that fall under the purview of student affairs.

The research was conducted through a mixed-methodologies design employing a self-reporting questionnaire and follow-up semi-structured telephone interviews. Both methods were conducted using a purposefully selected sample of student affairs practitioners in higher education. This method was chosen to determine the current status of spirituality based co-curricular programming in order to explore the need for these programs and stimulate further

development of these types of programs. Because this area of student affairs is so new to the field this topic has not been examined in this manner before.

Utilizing exploratory, descriptive, and interpretive research via a mixed methodologies process allowed the research to develop in an intuitive manner that reflects the meaning-making given to it by the student affairs practitioners who were surveyed and subsequently interviewed. This process allowed the researcher access to original sources of both quantitative and qualitative data that reflect genuine and authentic sources of information on the current status of spirituality-based co-curricular programming. This information will inform the student affairs field with relevant data that can be utilized in various student affairs programs located in various institutions of higher education. Utilizing intelligent, planned questioning of knowledgeable people describes the qualitative research approach promulgated by Merriam and Associates in that the “key to understanding qualitative research lies with the idea that meaning is socially constructed by individuals in interaction with their world” (2002, p. 3). Qualitative research is a reliable methodological choice when the topic is not a fixed, single, agreed upon, or measureable phenomenon. The use of quantitative and qualitative data to establish a benchmark that reflects the current status of spirituality-based co-curricular programs in higher education, as gleaned through the responses of current practitioners in the field, will allow the application of this experientially-derived knowledge to aid in the creation, development, and on-going efforts for similar programs at other institutions of higher education.

More specifically the research was designed to utilize the interpretive qualitative approach. According to the definition proposed by Merriam and Associates (2002), this



approach assumes that there will be multiple constructions and interpretations of spirituality-related programs on college campuses that maybe in flux and changing over time. Qualitative research aims to understand what those constructs and interpretations are at a particular point in time. The exploratory, interpretive, and descriptive nature of the qualitative approach taken in this research provides two additional areas of focused understanding about spirituality-based, co-curricular programs in higher education: (a) learn how student personnel professionals who are actually involved in designing, developing, and delivering spirituality-based programs perceive, interpret, and negotiate their environments; and (b) determine the meaning these perceptions and the subsequent interpretations have for student affairs practitioners, their students and their institutions.

#### Research Design

In order to most fully develop the exploratory, descriptive and interpretive dynamics of the research questions, the research was conducted utilizing a two-tiered process comprised of a researcher-developed questionnaire (quantitative) followed by semi-structured telephone interviews (qualitative). Participants selected for inclusion in both research processes were members of the National Association of Student Personnel Administrators (NASPA) Spirituality and Religion in Higher Education Knowledge Community. These potential respondents were chosen because they possessed the desired information and experiences that would most authentically inform the data from a practitioner standpoint. The national chairperson of that knowledge community was contacted to garner support and approval for the research. She gave her assurance that she, and the NASPA Spirituality in Higher Education Knowledge Community, would be willing to cooperate and looked forward to learning about the outcomes

of the research. After receiving the encouragement and support from the knowledge community, the survey was sent to the 103 members on the list serve maintained by the NASPA Spirituality and Religion in Higher Education Knowledge Community (see Appendix A: E mail invite)

Because of the newness of this type of spirituality-based, co-curricular programming, the availability of a large sample was not realistic. A small sample is acceptable in qualitative research that is exploratory, descriptive and interpretive in nature because there is no attempt to generalize these findings back to a generic population. I set a minimum return rate of 25-30 completed questions. Thirty-seven surveys were completed and returned resulting in a return rate of almost 36%.

#### Data Gathering

The data was gathered through two methods: (a) quantitative data was obtained through the use of an on-line survey sent to 103 members of a professional organization for student affairs practitioners in higher education; (b) qualitative in-depth phone interviews were conducted with four survey respondents of the survey,

#### *Quantitative Method*

An original researcher-developed questionnaire (See Appendix B: Survey Instrument) for a copy of the survey) was composed to gather the following quantitative information from the survey sample: (a) basic demographic information about the institution: enrollment, geographic location, private/public, two/four year; (b) basic demographic information about the respondent: level of education, experience with spirituality-based co-curricular programming, years of professional experience in student affairs; (c) a description of the types of spirituality-

based co-curricular programming with which they are familiar, both on the current, as well as former, campuses where they are employed; (d) the organizational office and institutional structure out of which the staff members who oversee these programs work; (e) the types of spirituality-based co-curricular that programming professional student activities staff members feel need to be developed; and (f) the level of administrative and financial support currently available for current programs

### *Qualitative Method*

The method chosen to elicit the qualitative insights of this research was semi-structured interviews conducted via telephone. This type of qualitative method was chosen for several reasons: (a) the questions to be asked were short, specific, and not too personal; (b) data was being gathered from a national sample and phone interviews are less expensive because there is no travel; (c) it allows the data to be collected and summarized easily in a single location; and (d) the researcher had considerable interview training and experience in a previous career as a trained journalist. Semi-structured questions were chosen as they allowed the researcher to start with a broader, structured question to get a general response to the question and then skillfully guide the respondents toward more narrow responses. According to Creswell (2002) it is useful to ask a structured question to focus in on a desired topic and then use semi-structured questions to follow up on the structured question. The answers to semi-structured question help build an understanding of the structured question. This also allows the respondents to further clarify, expound, and explain their responses to the structured question. Thus a combination of objectivity and depth can be obtained, and the results can be tabulated as well as explained (p. 75).

Based on the data from the survey, the oral protocol, or guide for the qualitative research methodology was developed (see Appendix C: Oral Interview Protocol). The purpose in developing the protocol was to: (a) determine a set pattern for asking the questions; (b) provide a consistent order for the questions are asked; and (c) specify how much additional prompting or probing is permitted when asking the questions. It was critical that all interviews be conducted in essentially the same manner. The qualitative portion of the research was designed to more deeply investigate the following issues: (a) why the respondents feel spirituality-based, co-curricular programming is important; (b) relevant advice to student affairs professionals who might be interested in providing spirituality-based co-curricular programs; (c) the success of current spirituality-based co-curricular programs in meeting the spiritual needs of students; (d) the potential of future spirituality-based co-curricular programs to meet the spiritual needs of students and what those future programs might be and how they would be developed and implemented; (e) program development strategies used in developing spirituality-based co-curricular programs including negotiating barriers; and (f) any other information that may emerge.

Participants for the interviews that comprised the qualitative methodology process were drawn from survey respondents who indicated on the survey that they would be willing to participate in the interview portion of the research. A number of criteria for choosing the interviewees had been determined prior to the administration of the survey. Those criteria were: (a) willingness to be interviewed; (b) the amount of time and experience the participant has had in developing these types of program;; (c) the maturity, longevity, and sustainability of the programs; and (d) the uniqueness of the programs under consideration.

The possibility of other criteria for selecting the interviewees coming to the surface after analyzing the results of the initial questionnaire was kept open. Staying aligned with the explorative, descriptive, and interpretive nature of this research mandated remaining open to any findings that emerged during the data gathering process. Also, the programming area being studied is too recent to warrant any limitations on the parameters for inclusion in the qualitative portion of the research before the research was conducted. Indeed, additional criteria did surface after analyzing the results of the quantitative portion of the research. The additional criteria that influenced the selection of interviewees included the ability to hear from respondents: (a) from as many different types of institutions of higher education as possible; (b) who represented as wide a range of job experience in student affairs as possible; and (c) who reflected a career-long interest in, and professional engagement with, the spiritual development needs of students at institutions of higher learning.

The four survey respondents chosen for the qualitative semi-structured interviews represented a wide variety of professional experience in the field of higher education. These professional areas of expertise were: Dean of Student Development, Campus Minister, faculty member, and multi-ethnic student educator. In addition to the campus minister, one other person was also an ordained minister. Three out of the four schools these people worked for were large public universities with student enrollments of 12,000, 22,000, and 38,000. The fourth one worked at a small (5,000 student enrollment) private Catholic Jesuit institution. Only one interviewee was male, and only one was non-white. Even though the faculty member wasn't technically a student affairs practitioner, she did teach in a counselor education specialization program that is part of a larger Masters of Science in Student Development in

Higher Education degree program at a state university. I feel these four people represented a wide cross section of departments, programs, offices, initiatives, and personal and professional interests across the student affairs paradigm.

After the audio recordings of the interviews were transcribed, the interview responses were extensively reviewed to identify relevant themes. These themes were then sorted into categories using constant comparative analysis. The audio recordings of the interviews were kept by the researcher in a locked file cabinet to protect the identities of the research participants, following Institutional Review Board (IRB) research protocol. The IRB is an agency that protects the rights and welfare of human subjects in research. Through review of the research protocol incorporated in this study, the IRB granted permission for his research to proceed (See Appendix D: IRB Permission).

#### Researcher Notes

The researcher kept a journal that contained reflective and descriptive notes, as well as related journal articles on the subject of spirituality in higher education. The journal was constantly evaluated for emerging data and themes that were reflected in the field of student affairs as well as the researcher's professional experiences. A journal in qualitative research is used for the researcher to gather reflective and interpretive information about the research subject (Creswell, 2002). Researchers cannot keep themselves and their views out of qualitative research, so "personal interpretations are documented in this journal and are used to clarify the "larger meaning of the data" (p. 27).

## Validity and Reliability

In qualitative research, data analysis is the process of studying the text, unfolding the information collected and explaining the findings (Creswell, 2002). The researcher puts the text into categories, and analyzes them, seeking to illustrate the central phenomenon being studied. Validity is determining the truthfulness of the findings (Creswell, 2002). Qualitative research endeavors to generate valid data to increase and add to existing information on the subject being researched. Qualitative researchers do this through engaging in lengthy conversations with their research subjects in their own environment and by asking thought provoking questions that get at the core of the research question (Creswell, 2002). The qualitative concepts used to verify findings in this study were reflective data comparison, triangulation, peer and thesis committee review, and applicability of findings.

### *Reflective Data Comparison*

By constantly and consistently reflecting on and comparing the similarities and differences among the sources of data -- quantitative survey data, the transcripts of the audio recordings made of the telephone interviews, and the researcher's journal -- the researcher is able to validate the findings. It is typical in qualitative research to find that the stories of the research participants unfold in their words. Without constant consistent reflection and comparison on these words, the data that emerged would not be valid. The researcher's diligence in remaining reflective while comparing survey data, themes, categories, text data and journal notes, insures that is evidence in the data to support the findings.

### *Triangulation*

Triangulation corroborates evidence. In this study, the data and findings were checked in several ways to find supporting evidence for selected themes. The quantitative data, the transcripts of the telephone interviews, and the researcher's journal allowed different methods to get at the same data. As Creswell states, this "ensures that the study will be accurate because the information is not drawn from a single source, individual or process of data collection " (p. 64).

### *Peer and Thesis Committee Review*

Peer review before, during, and after the data collection process, along with close collaboration with the thesis chair and committee members throughout the research process, were additional methods employed to add to the validity of the findings. Two student affairs professionals who were not vested in the study reviewed the data collection instruments, the survey, and the oral interview protocol prior to the data collection. These particular individuals were chosen for several reasons. They had both been employed in various jobs in many different areas of student affairs over the course of their professional careers. They had experiences in many different types of colleges and universities. Because of their familiarity with the vocabulary, terms, and professional experiences in several different areas of responsibility in the field of student affairs, they brought a wide lens with which to review, critique, and comment on not only the data collection process itself, but on the data as well. This ability to form an audit trail by individuals outside the research helped insure that the findings would be grounded in the data, that all conclusions were logical and supported, and that the categories and themes that emerged from the data were appropriate (Creswell, 2002).



### *Applicability of Research Findings*

Creswell (2002) defines applicability, sometimes called transferability, as the ability for research to be applied generally to all other similar settings. Because this qualitative research that was exploratory, descriptive, and interpretive in nature because there is no attempt to generalize these findings back to a generic population. The rich descriptive nature of qualitative research allows readers to make determinations about the research data as to its applicability and usability in their own context. The element of spirituality in higher education is present in the literature, practice, and theory of student development. Student affairs professionals have extensive experience in presenting a wide variety of programs for their students. Whether the findings of this research are applicable in a particular student affairs programming situation is determined by the people involved and how they incorporate SBCCP on their campus. However, the detailed, explorative, and informative nature of the data presented in the research findings should give student affairs professionals, and future researchers, ideas to inform and improve their own practice as well as add to the currently limited knowledge of SBCCP.

### *Limitations and Assumptions*

As with all research, there were limitations associated with this research. However, once these limitations and assumptions were identified, efforts were made to limit the effect of these assumptions and limitations on the outcomes of the research. The limitations identified were researcher bias and lack of prior studies to build on.

### *Researcher Bias*

Research bias poses possible limitations in all qualitative research. Researcher biases are the values, beliefs, opinions, and feelings of the researcher, which affect the way the research is analyzed. The researcher's assumptions included beliefs around the idea of spirituality: what it is, what it isn't, and the importance of it in the development of human behavior. The researcher's core spiritual belief that "we are not human beings having a spiritual experience but spiritual beings having a human experience" (de Chardin, 1955, p 165). This belief frames her entire existence. Spirituality incorporates physicality and not the other way around. The researcher was raised in a family environment where mystical, ecstatic, esoteric religious practices and traditions formed a large part of her current spirituality. The researcher's belief that spirituality is the final taboo in modern society results in her seeing inadequate levels of spiritual literacy as the major cause of societal ills and injustices. The very limited experiences most individuals have exploring not only their own spirituality but those of others as well contributes to these ills and injustices.

Because these assumptions were identified, the researcher believed they could be overcome. This was accomplished through the help of peer review and evaluation, thesis committee review, and consistent comparison of the data for what was true in the participants' words.

### *Lack of Prior Research*

The other limitation identified in this study, lack of prior research to build upon, was also the basis for choosing a mixed methodologies design that allowed the exploratory, interpretive, and descriptive nature of the research to emerge. Because nothing had been

written on the current practices of spirituality-based co-curricular programming by student affairs professionals in higher education there were no previous findings to impact the way research was designed, analyzed, or interpreted.

Creswell states that research is done because of its contribution to “adding to our knowledge of educational issues, improving practice, informing policy debates” (Creswell, 2002, p. 3). The researcher’s deep interest in all things related to spirituality, combined with her professional experiences in higher education student affairs led her to seek out information on the relationship between spirituality and student development in higher education and the role of the student affairs professional in making that connection. Given that there was no previous research on this subject, the researcher undertook the job of beginning to create a body of knowledge on this subject. Because of the researcher’s personal interest and professional experience were so intimately tied together, she strongly wanted to overcome the limitations and assumptions in this study so that the ensuing findings would add value to field of student affairs and add meaning to the co-curricular experiences of today’s college students.

### Summary

This chapter presented the research methodology used to study the current basis of SBCCP by student affairs professionals in higher education. This mixed methodologies research was exploratory, interpretive, and descriptive in nature. It investigated and analyzed the perceptions and experiences of higher education student affairs personnel who develop, design, and deliver programs and services aimed at meeting the spiritual needs of students enrolled at their institutions. The distinct characteristics of mixed methodological research were explained. Data collection included an original, researcher-designed survey instrument

that was given to pre-selected group of student affairs professionals, in-depth telephone interviews with four purposefully chosen survey respondents, and reflective and comprehensive researcher journaling. All of this data were analyzed and categorized by the researcher which allowed for an authentic story to emerge detailing the current status of SBCCP by student affairs professions in higher education. Validity and reliability were sought through reflective data comparison, triangulation, peer and thesis committee review, and applicability of findings. The chapter concluded by discussing the limitations of the research that may decrease the reliability of it. Addressing limitations helps to limit their effect on the research. The following chapter presents the findings from the survey and the interviews through the use of charts, graphs, and descriptive narrative.

#### IV. RESULTS OF THE RESEARCH

The purpose of this mixed methodologies study was to explore current practices in spirituality-based co-curricular programming by student affairs practitioners in higher education. Two secondary purposes were to identify: (a) the program development strategies used in developing these programs; and (b) any barriers encountered in developing these programs and strategies used to overcome them.

The exploratory, descriptive, and interpretive nature of the data collected through the questionnaire and in-depth interview processes called for the researcher to remain open to the discovery of unique new knowledge and practices. The findings from this research are grounded in the data. Compiling the results of the questionnaire and interviews gave a current picture of the structure of spirituality-based co-curricular programming.

The data were gathered through a two-tiered process which included the administration of a researcher-developed survey followed by in-depth semi-structured interviews with selected participants. The survey participants came from members of the Spirituality & Religion in Higher Education Knowledge Community (KC) of the National Association of Student Personnel Administrators (NASPA). Thirty-seven members (40%) of the KC responded to the survey. Four of these survey respondents (10%) were selected to be interviewed after indicating their willingness on the survey. Additional criteria for selecting the participants for the in-depth semi-structured interviews were: (a) the amount of time and experience in developing these types of programs; (b) the maturity, longevity, and sustainability of the programs; and (c) the uniqueness of the programs under consideration.

Staying aligned with the explorative, descriptive, and interpretive nature of this research mandated remaining open to any findings that emerged during the data gathering process. Because of the uniqueness of the programming area being studied, and the fact that there isn't much research literature on the programming area under study, the researcher chose to refrain from imposing additional limitations on the parameters for inclusion in the qualitative portion. Indeed, additional criteria for selecting the respondents in the qualitative portion of the research did surface after analyzing the results of the quantitative portion of the research. Three additional criteria influenced the selection of interviewees. These criteria included the ability to hear from respondents: (a) at as many different types of institutions of higher education as possible; (b) who represented as wide a range of job experience in student affairs as possible; and (c) who reflected a career-long interest in, and professional engagement with, the spiritual development needs of students at institutions of higher learning.

### Quantitative Findings

Upon receiving support from the chairperson of the NASPA knowledge community early in 2009, an electronic link to the 30-item researcher-developed questionnaire was sent in an email (see Appendix A: Survey Invitation) to the 103 members of the NASPA Spirituality and Religion Knowledge Community inviting them to participate in the research project. The link sent the survey respondents to the original survey which was housed on a server maintained by PERSEUS Survey Solutions offered at East Carolina University's Academic Computing Office.

### *Demographics*

As depicted in Figure 2 more women than men answered the survey. Only 8% (n=3) of the survey respondents were over 60 years of age, with 24% (n=9) being in their 50s, almost 11% (n=4) in their 40s, 40% (n=15) in their 30s, and 16% (n=6) in their 20s. Almost 75% (n=28) of the respondents were white and 5% (n=2) were Black/African-American.

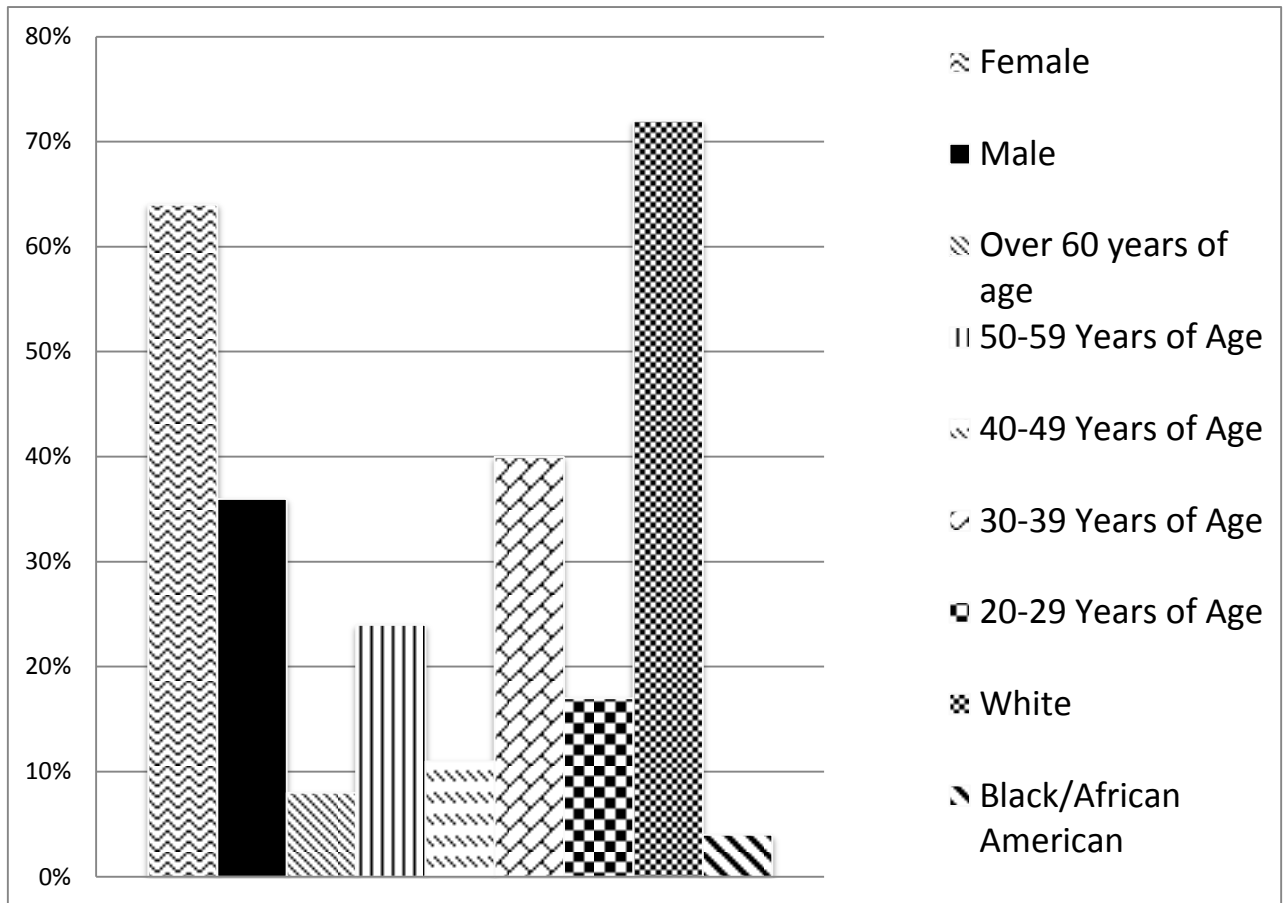


Figure 2. Respondent demographics.

Other ethnicity choices included American Indian/Alaska Native, Asian, native Hawaiian/Other Pacific Islander. Three persons (8%) chose “other/prefer not to say” when asked their ethnicity, and four respondents (11%) didn’t answer the question.

The research showed that a significant majority of respondents had advanced

degrees which isn't unusual in the field of student affairs; 76% (n= 28) of the respondents indicated they had completed a master's degree and 40% (n=15) held a doctorate degree (see Figure 3).

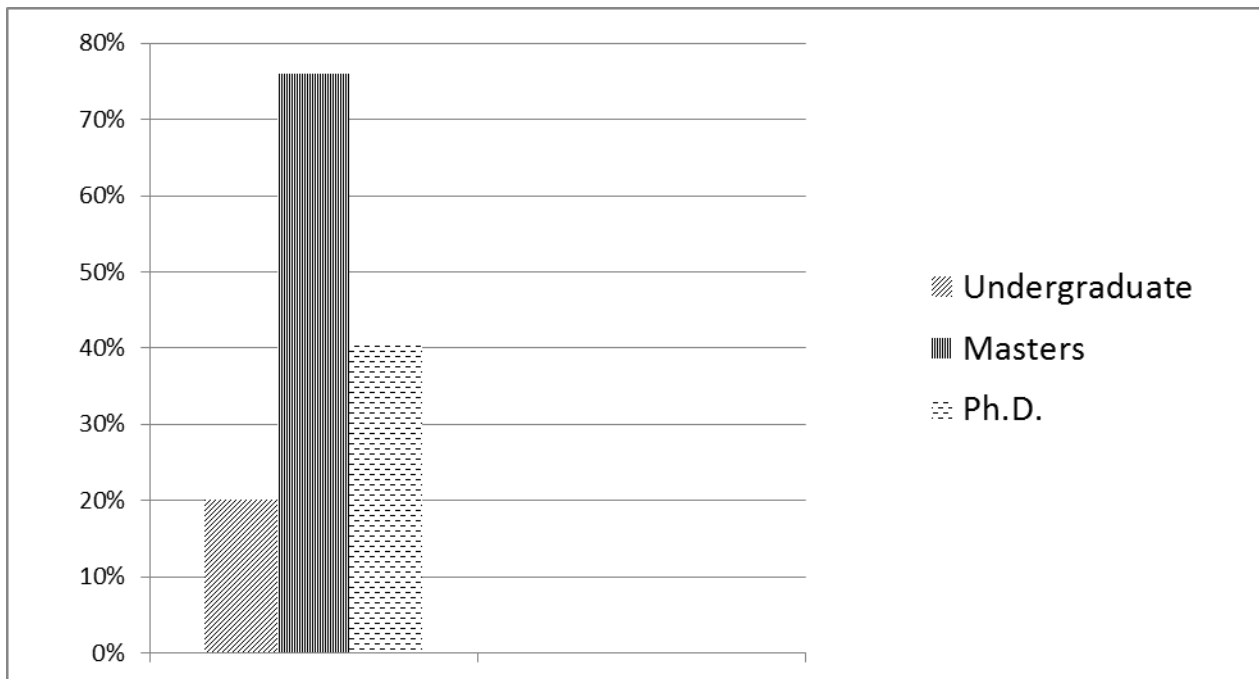


Figure 3. Highest level of post-secondary education received.

What is significant is the number of respondents with advanced academic degrees who indicated a personal history of being interested in the issues surrounding spirituality in higher education. The survey asked respondents if their master's thesis and/or doctoral dissertation was on a subject related to spirituality in higher education. Of those respondents who completed a master's degree or higher, over 24% (n=9) of them indicated that they had indeed written their thesis or doctoral dissertation on a subject related to spirituality in higher education.



The titles and subject areas of these research endeavors indicate a wide ranging emphasis on the many different aspects of spirituality in higher education. Most of the research was concerned with areas of higher education that traditionally come under the student affairs umbrella. Only one respondent indicated their master's thesis was theologically based. Two of the research topics addressed an aspect of student spiritual development among undergraduates. The remaining topics included an examination of the connection between wellness and spirituality, and spirituality and the community college leader.

Respondents were currently employed in a wide variety of roles within the field of student affairs, with the highest percentage being employed in the area of campus ministry. Six (16%) identified as faculty members, 5 (14%) each from the areas of residence life and dean of students/dean of student development, 2 (5%) each from multi/intercultural affairs and student activities/student union, and community/public relations. Other related student affairs areas represented included disability services, servant leadership, and health and wellness.

Almost 38% (n=14) had been in those jobs for 10 or more years, while over 33% (n=12) had been in them less than three years. Comparatively, almost half had been in the higher education/student affairs field for 10 or more years. Newcomers to the field, with less than 3 years, represented only 12% (n=4) of the respondents, with 40% (n=15) having been in the field 4-9 years.

As shown in Figure 4 the amount of time respondents indicated they had been involved and/or interested in the area(s) of spirituality-based co-curricular programming in higher education was concurrent to the amount of time they had been in the field. Most, 40% (n=15)

had been interested for 10 or more years, with 24% (n=9) being interested for 3 or less years. The remaining 36% (n=13) indicated being interested for anywhere between 4-9 years.

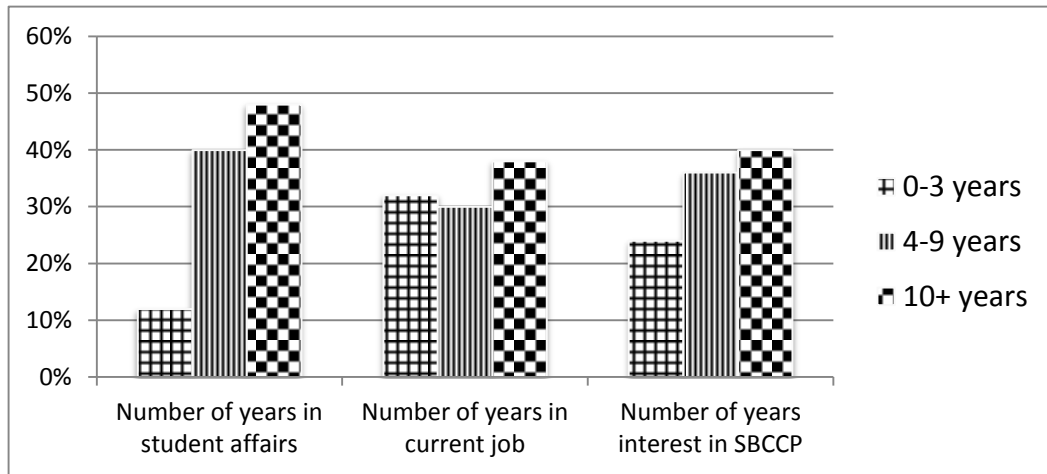


Figure 4: Student affairs career length and interest in SBCCP.

#### Public vs. Private

Sixty percent (n=22) of the respondents were currently employed at public institution while 40% (n=15) were working at a private institution. Of those working at a private school, 55% (n=8) of those schools were identified as having a religious affiliation. Respondents were able to choose from more than one type of religious affiliation, and those are defined as follows:

1. Historical – a very close tie initially existed between a religious organization and the educational institution itself. However that affiliation no longer applies today. Harvard University and Wake Forest University are good examples. Although never formally affiliated with a church, Harvard primarily trained Congregationalist and Unitarian clergy. Wake Forest was founded by the North Carolina Baptist State Convention. Both are no longer mandated by

their historically-affiliated sponsors to teach religious subject matter and are more recognized for their secular education than for producing ordained clergy.

2. Curriculum – the educational institution primarily exists to promote the teachings of the sponsoring religious institution. Liberty University and Yeshiva University are examples of this type of affiliation. Liberty University describes itself as a Christian academic community. Yeshiva University combines contemporary academic education with the timeless teachings of Torah.

3. Funding – the higher education institution receives funding from the sponsoring religious affiliate.

4. Governance - the day to day operations of the college/university are overseen by the sponsoring religious affiliate.

The primary connections between these schools and the respective religious affiliations are predominately historical (32%), with other (13%), curriculum (8%), funding (2%), and governance (3%) rounding out the affiliations (see Figure 5).

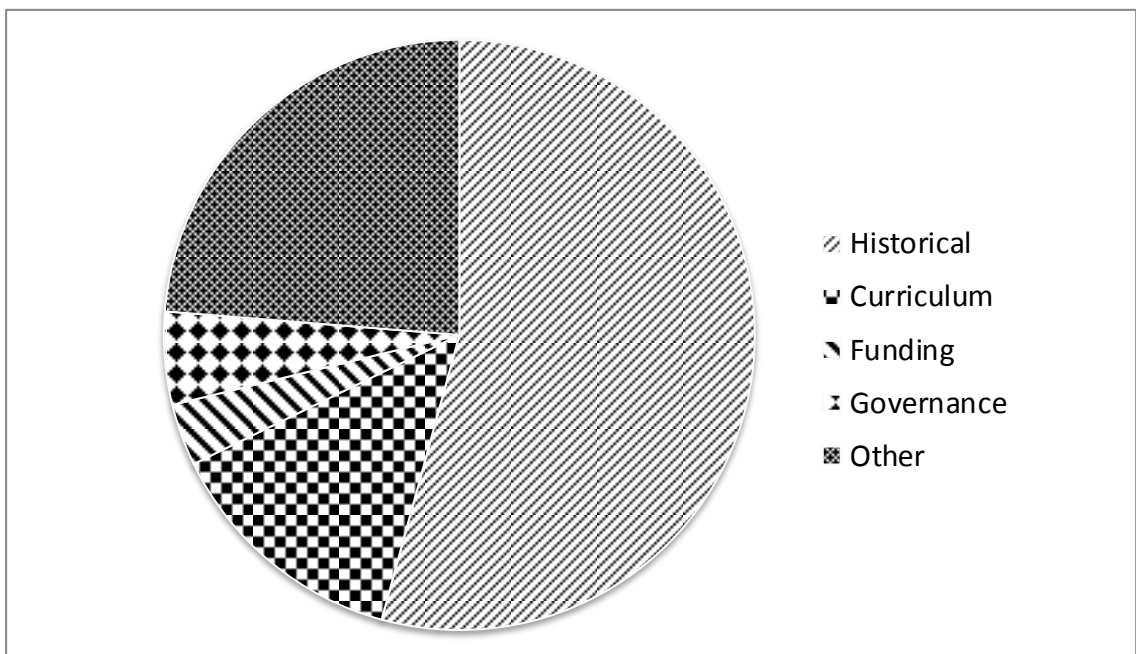


Figure 5. Religious affiliation and respective connections.

### Types of SBCCP

The types of spirituality-based co-curricular programs currently being offered by the respondents' home institutions covered many areas of student affairs are clarified in Figure 6.

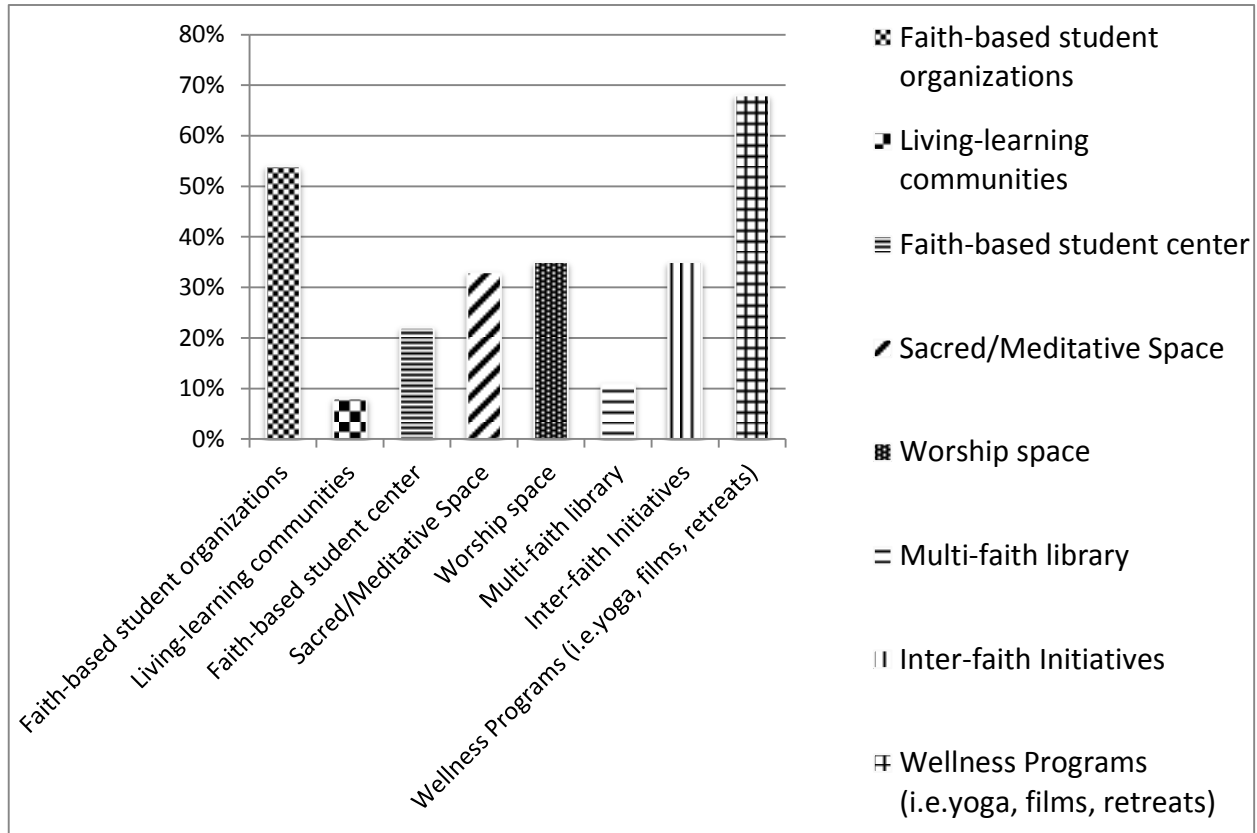


Figure 6. Types of SBCCP currently offered.

Over half (53%) of the institutions offered faith-based student organizations, while only 8% (n=3) of the institutions had living-learning communities (i.e. residence halls) focusing on spirituality available to their students. One-fifth (n=7) of the institutions have a faith-based student center or other physical gathering space for their community to utilize. Other physical forms of sacred space/meditation space indoors or outside, such as labyrinths, are also offered. A considerable emphasis on diversity in spirituality is obvious by the number of inter/multi-faith related spiritual offering are currently available. Over one-third (n=13) of the institutions

offered worship space/programs for inter and multi-faith initiatives, while 10% (n=4) have a multi-faith library on campus. Programmatically, in addition to the majority offering faith-based student organizations, yoga and other forms of holistic fitness/wellness exercise programs, films, programs sponsored by the campus ministry office, and nature retreats round out the offerings in spirituality-based co-curricular programming offered at the respondents' institutions.

### *Strategies and Barriers*

Sixty percent (n=22) of the institutions reported that up to 50% of their student population participated in spirituality-based co-curricular programs on their campuses. When asked to name all the factors that prompted the development of these programs (see Figure 7), the leading factor in the development of these programs was student interest (76%, n=28), followed by the respondents' personal interest/predisposition to the area of spiritual development (51%, n=19), and administrative directive/encouragement (46%, n=17). When asked to delineate which factor was the single strongest influence on the development of spirituality-based co-curricular programs on their campuses, student interest (34%, n=13) was the most influential. Administrative directive/encouragement ranked second (26%, n=10).

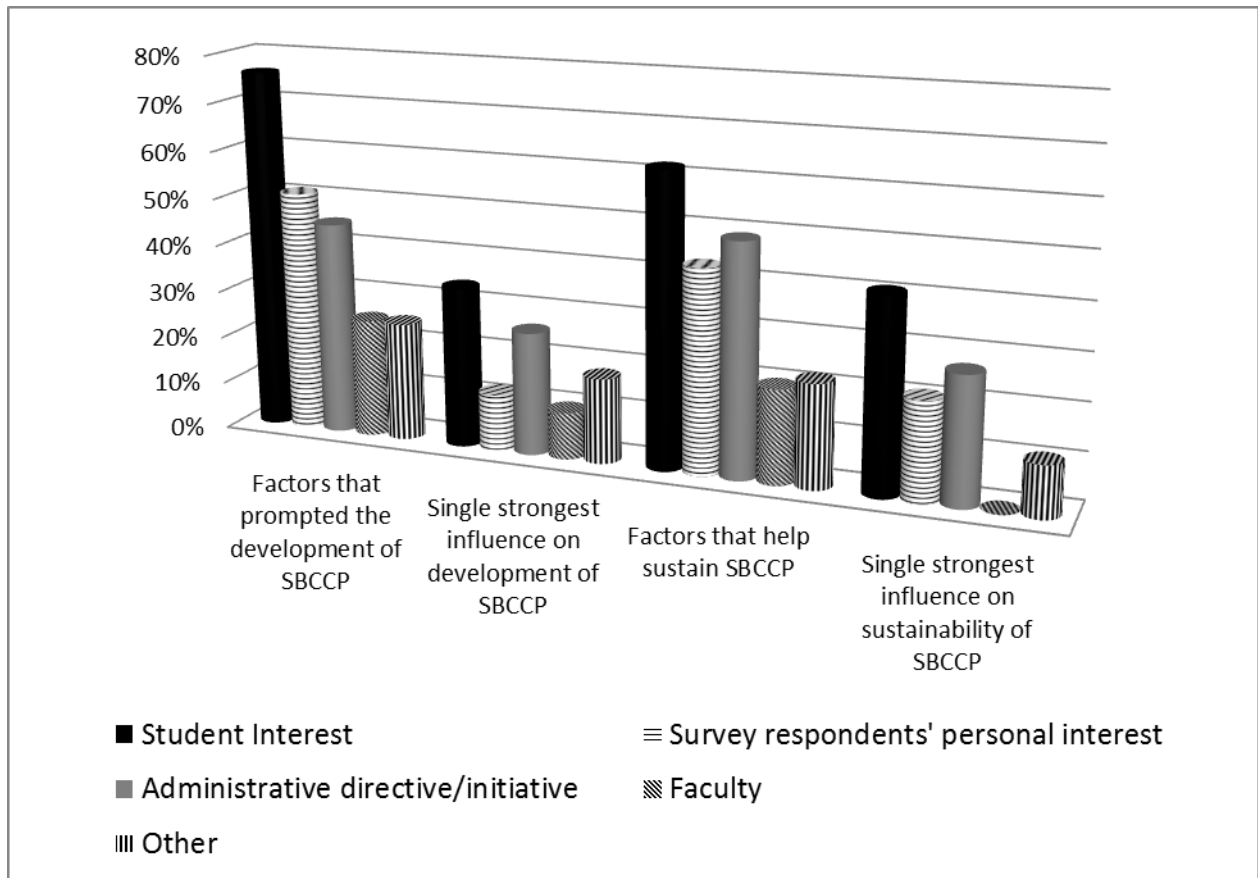


Figure 7. Campus climate factors that affect the development and sustainability of SBCCP.

When asked to indicate all the factors which help to sustain the programs, student interest (62%, n=23), administrative directive/encouragement (49%, n=18), and the respondents' personal interest/predisposition to the area of spiritual development (43%, n=16) all played leading roles. The single strongest influence on sustaining these programs was once again student interest (41%, n=15), followed by administrative directive/encouragement (26%, n=10) and respondents' personal interest/predisposition to the area of spiritual development (21%, n=7).

Almost two-thirds of the respondents (65%, n=24) had personally tried to develop spirituality-based co-curricular programs on their campuses. When asked to choose from a list

of possible types of barriers faced in developing these types of programs, lack of funding was the most frequently chosen (40%, n=15) (See Figure 8).

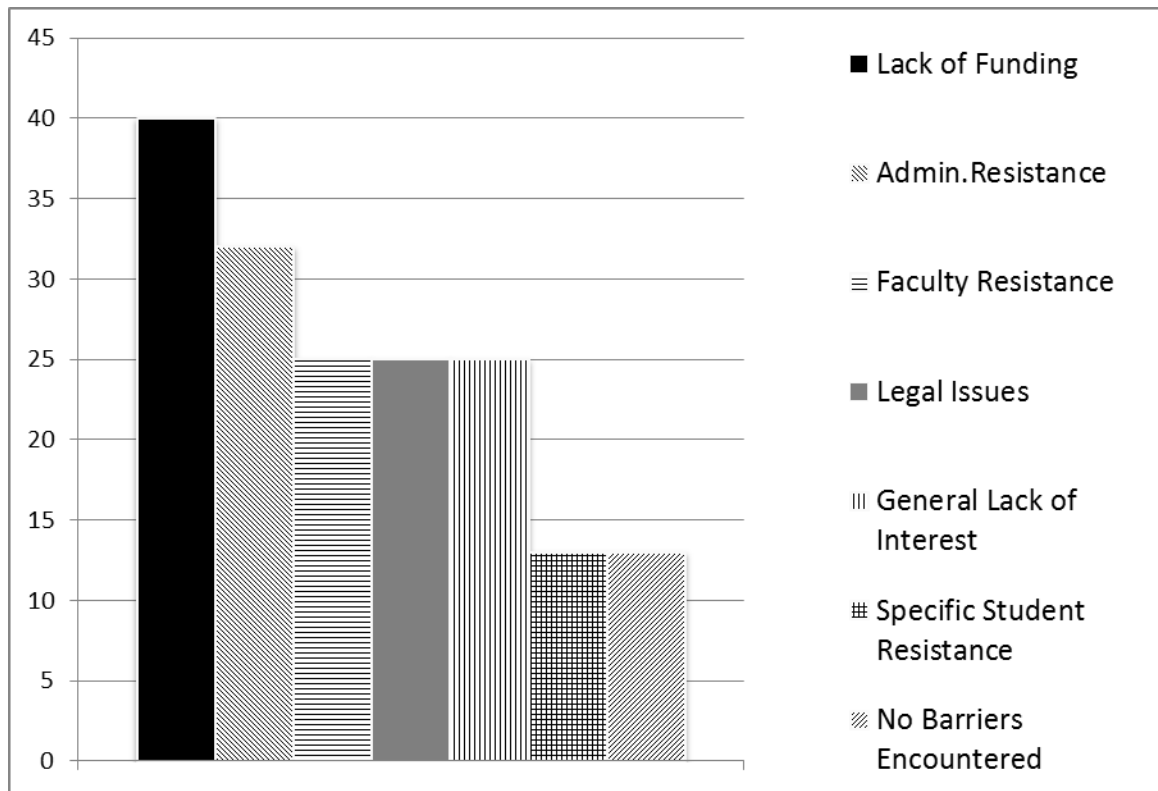


Figure 8. Barriers to implementing SBCCP.

This was followed by administrative resistance (32%, n=12). Faculty resistance, legal issues, and general lack of interest each were faced by about one-quarter (n=9) of the respondents. Specific student resistance was encountered by 13% (n=5) of the respondents. A fortunate 13% (n=5) of the respondents did not encounter any barriers at all. While barriers are always an issue in any unique endeavor, 53% (n=20) of the respondents were successful in overcoming them. If you add that to the respondents who didn't encounter any barriers at all, just over two-thirds (n=24) of the respondents are currently successful in implementing spirituality-based co-curricular programs on their campuses.

There were many different specific strategies respondents utilized in overcoming barriers. Respondents were asked to describe particular strategies they had used. The 23-open-ended responses were narrowed down to five categories using a thematic-based approach as depicted in Figure 9.

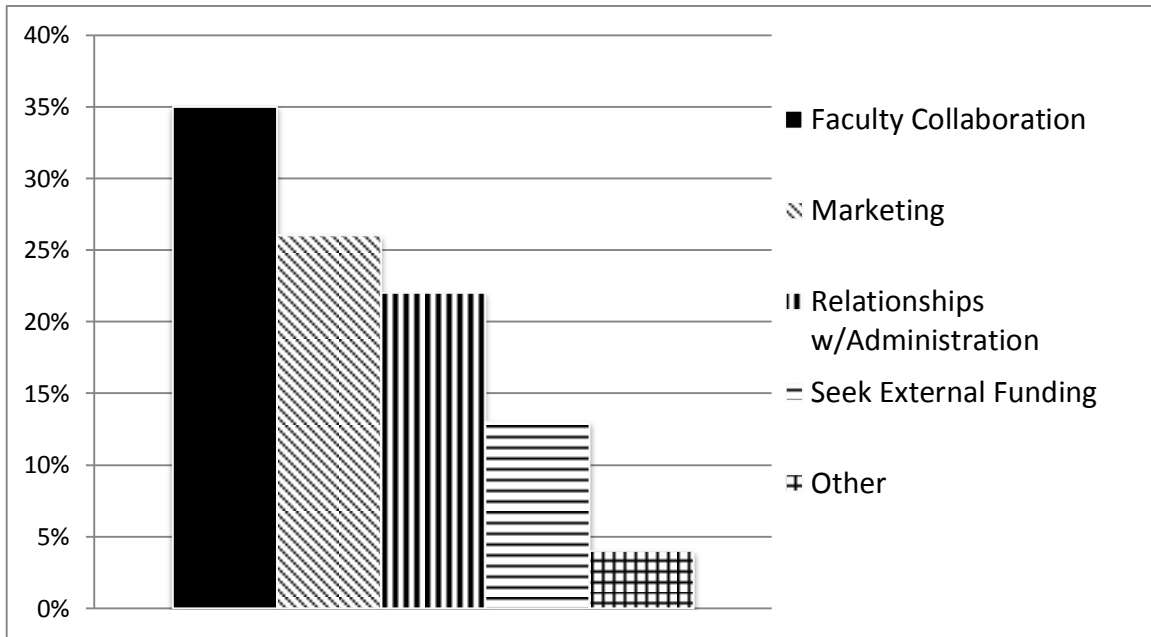


Figure 9. Common strategies used in overcoming barriers to implementing SBCCP.

The five categories of common strategies used in overcoming barriers to implementing SBCCP were: (a) faculty collaboration; (b) marketing/communication; (c) relationships with administration; (d) external funding; and (e) other. Faculty collaboration was the most common strategy employed with 34% (n=13) of the respondents utilizing this strategy, with Marketing/communication and relationship with administrators ranked a close second and third as most common strategies used (26%, n=10 and 22%, n=8 respectively). Thirteen percent (n=5) sought external support.



As indicated in Figure 8, lack of funding was the largest barrier faced by respondents when attempting to establish SBCCP's on their campus. To compound this financial barrier 68% (n=25) of the respondents indicated that there is no specific funding in their institution's budget for spirituality-based co-curricular programs. Although specific funding isn't available at most institutions for SBCCP, there are other sources of funding available to over 79% (n=29) of the respondents.

Figure 10 depicts these sources of funding. Denominational support accounts for 26% of this funding, closely followed by grants (24%), student fees (22%), private funding (19%), and other (16%).

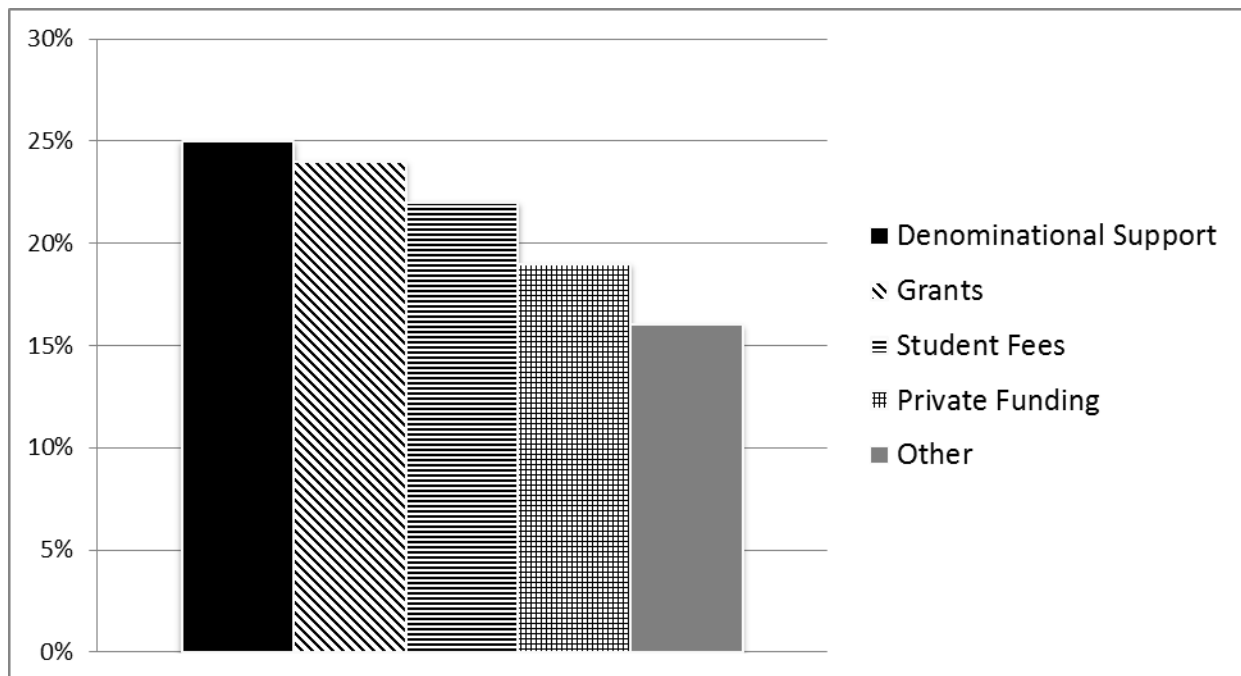


Figure 10. Other sources of funding for SBCCP.

The data revealed a wide variety of non-financial support is utilized in. Twenty-five responses yielded four thematically-determined common categories into which these

responses fell, as depicted in Figure 11. These categories are (a) off-campus clergy, (b) volunteers from off-campus religious organizations, (c) university staff and faculty, and (d) other. Ten responses (40.0%) indicated that off-campus clergy provided the bulk of non-financial support for spirituality-based, co-curricular programs. Volunteers from off-campus religious organizations were utilized by 28% (n=10) of the respondents as a non-financial source of support. University staff and faculty are utilized as well by 12% (n=4) of the respondents. Twenty-percent (n=7) of the respondents indicated other sources of non-financial support of SBCCP.

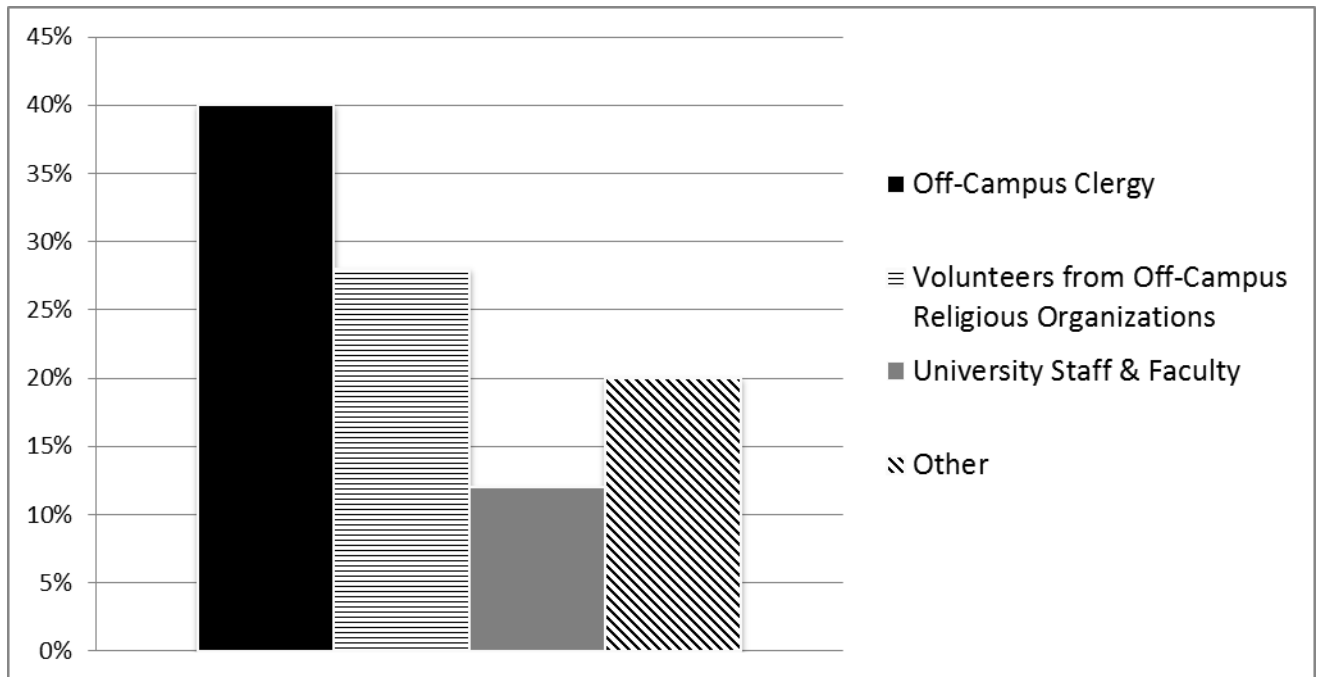


Figure 11. Sources of non-financial support for use in SBCCP.

Collaboration with other campus entities seems to be one of the most effective ways in establishing SBCCP on college campuses. Almost one-half (48%, n=18) of the campuses responding to the survey indicated that academic programs/departments collaborate with

student affairs initiatives aimed at providing SBCCP on their campuses. Respondents split the difference almost in half with one-quarter each (n=9) either doing no collaboration or not being aware of any collaboration at all.

Collaboration with academic disciplines (see Figure 12) could be categorized into six general discipline areas (a) general religion, (b) humanities, (c) physical sciences, (d) social sciences, (e) other academic disciplines, and (f) other non-academic disciplines. Most often cited as a source of collaboration was the general religion category with almost 40% (n=7) of the respondents having collaborated within this specific discipline. The humanities were named 13% (n=2) of the time. The social sciences and the physical sciences were the least likely disciplines to be collaborative. Other academic and non-academic disciplines accounted for remaining sources of collaboration.

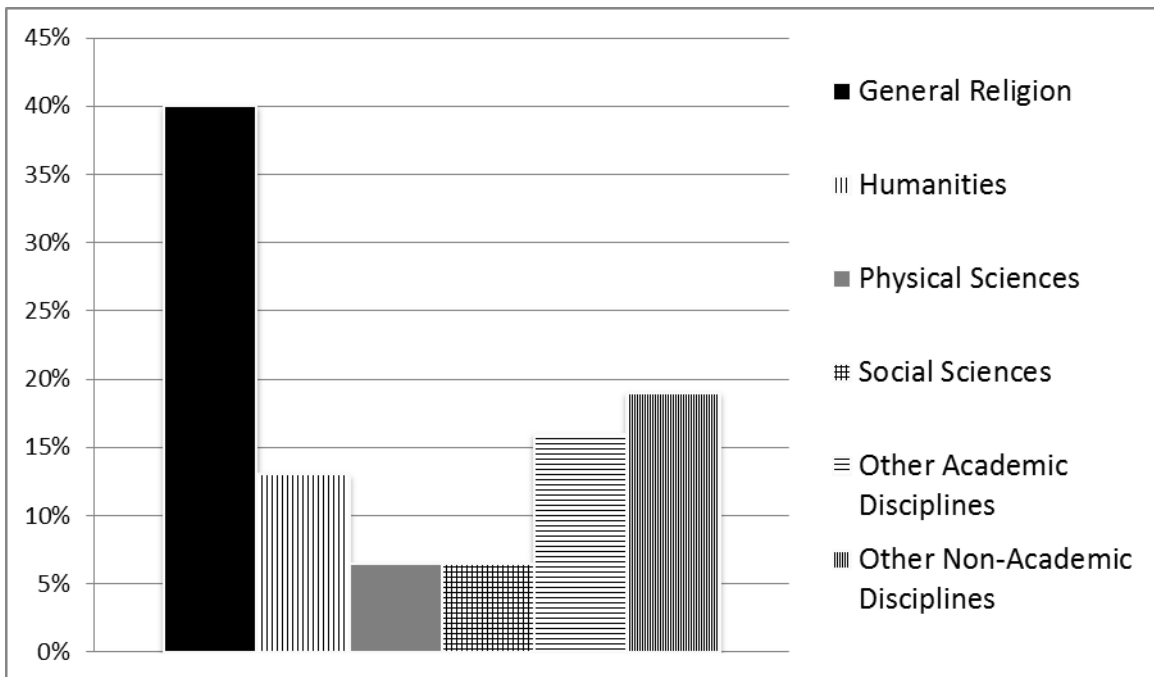


Figure 12. Academic disciplines that collaborate in SBCCP.

## Qualitative Findings

The qualitative portion of the research was designed to more deeply investigate five areas of interest: (a) determine the respondents' personal reasons for placing importance on spirituality-based, co-curricular programming; (b) provide relevant collegial and peer advice to student affairs professionals who might be interested in providing spirituality-based co-curricular programs; (c) provide examples of successful spirituality-based co-curricular programs currently meeting the spiritual needs of students; (d) discern the potential of future spirituality-based co-curricular programs to meet the spiritual needs of students and what those future programs might be and how they would be developed and implemented; (e) expand upon program development strategies used in developing spirituality-based co-curricular programs including negotiating barriers; and (f) sounding board for any other information the respondents felt was relevant to the research.

### *The Interviewees*

Participants for the interviews that comprised the qualitative methodology were originally drawn from survey respondents who indicated on the survey that they would be willing to participate in the interview portion of the research.

After perusing all the respondents who indicated this willingness, respondents were analyzed to compile a collective group that, as far as possible; (a) represent as many different types of institutions of higher education; (b) include as wide a range of job experience in student affairs as possible; and (c) reflect a career-long interest in, and professional engagement with, the spiritual development needs of students at institutions of higher learning

<b>Initials</b>	<b>DC</b>	<b>BN</b>	<b>JF</b>	<b>SG</b>
<b>Age</b>	39	37	58	37
<b>Institution</b>	Fairfield University	University of Louisville	Central Conn. State University	Univ. of Maryland
<b>Enrollment</b>	5,000	22,000	12,000	38,000
<b>Public/Private</b>	Private/Catholic/Jesuit	Public	Public	Public
<b>Position</b>	Dean of Student Development	Baptist Campus Minister	Faculty; counselor education/student development in Higher Education	Assoc. Director of Assessment Programs in Student Development in the Office of Multi-Ethnic Student Education
<b>Ordained</b>	N	Y	N	Y
<b>Race/Gender</b>	White/Female	White/Male	White/Female	African American/Female

*Figure 13. Demographics of qualitative data respondents.*

The four survey respondents (see Figure 12) chosen for the qualitative semi-structured interviews represented a wide variety of professional experience in the field of higher education. These professional areas of expertise were: student development, campus ministry, counselor education, and multi-ethnic student activities/education. In addition to the campus minister, one other person was also an ordained minister. Three out of the four schools these individuals worked for were large public universities with student enrollments of 12,000, 22,000, and 38,000. The fourth one worked at a small (5,000 student enrollment) private Catholic Jesuit institution. Only one interviewee was male, and only one was non-white. Even though the faculty member wasn't technically a student affairs practitioner, she did teach in a

counselor education specialization program that is part of a larger Masters of Science in Student Development in Higher Education degree program at a state university. I feel these four people represented interests across the student affairs paradigm.

### *Themes Arise from Qualitative Data*

Constant comparative analysis resulted in three thematic traits arising from the data: (a) spiritual literacy; (b) student development meaning-making activities; and (c) intentional institutional diversity. This section examines each theme and its relation to the others. The interaction of these relationships provides a proposed model for effective SBCCP on college campuses.

#### *Spiritual Literacy*

The need for enhanced levels of spiritual literacy emerged as one of themes in the data. Spiritual literacy is the ability to participate in multi-faith conversations that help people engage more authentically with each other. The aim of spiritual literacy is collective understanding, not consensus. When asked if any obstacles presented themselves in establishing spirituality-based, co-curricular programming, all of the respondents indicated it was a matter of higher education providing opportunities for conversations that bring about an awareness of the importance of spirituality in people's lives. There is currently a great deal of ambiguity around the words "spirituality" and "religion." One of the main barriers to achieving spiritual literacy was summed up by one respondent, "The public is terrified of this subject because they can't tell the difference between spirituality and religion, they don't know how to talk about it." Another respondent stated:

I think religion carries quite a bit of baggage. People associate spirituality with religion, and I don't think it is ok to divorce them completely, but they are not completely

intertwined either. So I think talking about spirituality requires skills in having multi-faith conversations. In my previous institution, which was secular, I actually worked in an Office of Religion and Spiritual Life. It was a masterful experience and I learned a lot on how to engage in multi-faith conversations. I learned how to help students engage more spiritually regardless of their religious orientation.

Providing students with the proper vocabulary and an understanding of their own sense of spirituality and personal religiosity are crucial in the attainment of an effective level of spiritual literacy. One of the respondents told a story that illustrates what can happen when people know how to talk comfortably and authentically about these ambiguous subjects.

I work to help students think outside of their comfort zones as it relates to religion and spirituality. I had one student who was particularly evangelical Christian, another student who was Muslim. These two students attended one of our spirituality-based, co-curricular programs early in the school year. Later that fall it was wonderful to see the Christian student ask the Muslim student, 'How is your Ramadan going for you?' Then in the spring the Muslim student returned the favor and asked the Christian student, 'How is Lent going for you?' That type of experience, a one-on-one interpersonal experience was a result of both them coming to one of our spirituality-based, co-curricular events. I thought that was fascinating to see that now it has become more than 'Oh, we just went to this event, and it was great and now it is over.' It has now become part of the students' consciousness and how they appreciate diversity in very real ways.

Spirituality can be viewed as the final taboo topic in polite society. Every day in the media there are stories detailing the latest financial, sexual, racial, ethnic, or political discussion or issue. Increased comfort levels with these subjects and a common vocabulary which facilitates communication, awareness, and increased understanding surround these topics. But when it comes to discussing matters related to one's spirituality there isn't an adequate understanding of the vocabulary or higher levels of comfort. One of the end results of helping students become comfortable with these conversations, to raise their level of spiritual literacy, was reiterated by one of the respondents,

I think students will always ask the big questions: ‘How do I want to live my life?’, ‘Who am I responsible to/for?’ I think the way spirituality is expressed is different for each student. Spiritual literacy can help students facilitate these discussions, not only with themselves, but with their peers.

The changing expectations of higher education can contribute to a lack of opportunities to provide adequate spiritual literacy that would aid these discussions. As one respondent remarked, “I think the more we vocationalize our schools, where the price of higher education has put into people’s minds – parents and students – the over-riding need for professionalization, I think that stops the spiritual conversation a little bit.”

One student affairs respondent who experienced success with a LGBT equity/campus ministries initiative on her campus believes it was her students becoming “more willing to entertain lots of different perspectives” that helped them “understand their own identities and the world as far as content is concerned” and not be threatened initially by such an unusual coalition. The ability to entertain a variety of different perspectives is made possible by a higher level of spiritual literacy.

### *Student Development and Meaning-Making Activities*

Student affairs practitioners are the front-line when it comes to interacting with students on their campuses. These practitioners can be found in residence halls, student health, academic advising, Dean of Students Offices, and in student centers. Increasingly student development practitioners are also found in the faculty ranks teaching graduate-level courses on student development and higher education administration. A second theme to emerge from the qualitative data addresses the importance of student development and meaning-making activities. Such activities lead the way toward a more comprehensive approach to



implementing effective SBCCP on college campuses today. Often the impetus for this comprehensive approach is the synergistic intersection of student activity-related efforts and those of the administration. As one respondent noted:

We had an active, interim Vice President for Student Affairs for a couple of years. During this time, two of my grad students decided they wanted their capstone to be about the creation of a non-denominational spiritual community on campus. They started some grassroots-type of conversations and then went to talk to this VP. She convened a meeting of all the faith traditions on campus just to talk about this subject. It was a big, fancy lunch, that kind of thing. There were also a bunch of folks there who weren't affiliated with a faith tradition; they were just interested in the subject of spirituality. I would say that was the moment when people started to say, 'We need to do something.' Now that this VP is on-board permanently, I think things will move forward. We have gotten as far as designating a prayer space for Muslim students. I think things are beginning to roll.

Bringing together the theoretical academic areas of student development with the more practice-based student activities already found on college campuses can create a process that is mutually beneficial. For example, one survey respondent told about a theology doctoral student studying student development because he wants to be a campus chaplain. She commented, "I think pairing the practical with the theoretical will continue to help spirituality-based, co-curricular initiatives evolve." The combination of theoretical philosophies by leaders in the field of student development such as Astin and Fowler with hands-on developmental training available in the arena of student activities reinforces the ethereal with the mundane.

At one large public university, SBCCP has evolved since their formal inception in 2007. As one student affairs respondent from this university noted:

I was connected with the Director of Student Engagement here who was doing a large scale research study in spirituality. She did a comparison study of 300 of our students who were affiliated with campus ministries and 2,000 random students. This research really helped us find the funding to help support some of the spirituality-based student affinity groups that continue to blossom on our campus.

When the interviewees were asked if they thought interest in spirituality on college campuses was here to stay, one faculty member responded:

I don't think it is anything that will ever go away. I think students, particularly are always going to have the big 'meaning of life' questions. The need to make meaning is profound and hardwired into our brain. You can either inherit a meaning-making system, which is the role religion used to play, or you have to make up your own which is extremely difficult. And 18-24 years of age is when people figure out what they are going to do for a big part of their lives, and if they aren't getting a given meaning from their faith community then they have to go someplace else and look for it. And I believe higher education, and the courses they take, the things they are learning, the conversations they have are the way they do that; or at least one way that they do that.

It is just this sort of student growth and development that is one of the cornerstones of SBCCP. Participating in the meaning-making activities that are oftentimes the hallmark of student affairs programming is one of the main ways students can get that hands-on experiential programming that facilitates personal growth and development. One faculty respondent leans heavily on student activities, as she shares here:

You want to have a good relationship with the student activities department. This will help you find out what kind of interest there is on campus for programming. They can help you identify a core group of students who want to start some sort of dialogue. That was my problem, because I am graduate faculty, I didn't know any undergraduates. It is setting up the networks so you can find the people who are interested and willing to participate in the conversations.

Unexpected coalitions and subsequent collaborations can result from this type of networking. As one respondent noted, "I think that the more cross-division, the more representation you have, the more these programs become successful. Finding out where students are, and meeting students there, works to our advantage." She goes on to describe a successful coalition between the LGBT Equity Office and several campus ministries, not a likely

coalition in most people's minds. "This coalition works well because the students really enjoy the unexpected relationships that have developed. It has worked tremendously well as it relates to brownbag series, keynote speakers, and a last lecture series on religion and sexual identity."

### *Intentional Institutional Diversity*

Many campuses have already recognized the importance of championing the benefits of establishing and maintaining a culture of diversity on their campuses by including the subject in their mission statements and/or having specific diversity statements, as well as developing offices and hiring staff specifically aimed at diversity programming, policy-making, and oversight for diversity initiatives for their campuses. So it is not unexpected that three of the four respondents mentioned the importance of an institution's diversity stance in providing an environment that is amenable to spirituality-based co-curricular programming. One respondent stated, "Intentional diversity efforts became part of our campus culture and structure."

Another respondent included her institutions' Office of Mission Identity as being one of several offices that has taken a lead in developing a culture of diversity on her campus, "I think we have a lot of conversations about how to hold our commitment to diversity, to our commitment to our mission."

However, in order for SBCCP to find an effective place in higher education, these programs need to be housed within institutions that approach diversity efforts with an overarching sense of intentionality. The action of intentionality creates a greater level of commitment to diversity. Hiring personnel to fill diversity positions is one way institutions actively engage in intentional efforts. As one respondent noted:

A component of intentional institutional diversity is ensuring that religion/spirituality is included as one of the protected elements of said diversity efforts. Not all diversity statements include religion/spirituality as a protected status, although more and more colleges and universities are adding it.

Ensuring that religion and spirituality are intentionally stated components of campus-wide diversity efforts helps SBCCP to become part of the campus culture of inclusive diversity. A respondent from a small Catholic institution stated that SBCCP is “mission-driven.” Another respondent noted having these particular diversity elements specifically listed on an institution’s diversity statement “justifies the programming.” It also creates an environment where funding of programs and access to resources becomes much easier.

The importance of specifically including the words “religion” and/or “spirituality” in an institutions diversity mission and/or statement, is crucial in creating a climate diverse enough to support SBCCP. One respondent from a large, public, Mid-Atlantic university stated, “We used the diversity plan as a launching pad for more student engagement as it related to co-curricular activities for religious as well as non-religious students.” With this level of intentional diversity present in her institution, one student affairs practitioner stated “We have no problem calling our provost and saying ‘Would you mind contributing to this cause?’” (a SBCCP). Another respondent who enjoys intentional institutional diversity where religion is specifically included stated,

We can call our Associate Vice-President of Diversity and say, ‘We think this (a SBCCP) is very important.’ The ensuing conversation is quite different from what we have had previously on our campus as it relates to diversity when religion/spirituality wasn’t a specific piece of the diversity compilation.

Another respondent noted, “These (SBCCP) programs are well-funded. They are a huge part of our strategic plan. The programs are part of the fabric of divisional operating budgets, they aren’t an add-on.” These accounts highlight several examples of how SBCC programs and services can become an embedded portion of campus diversity initiatives at the earliest stages of long-range planning and goal-setting. When intentional institutional diversity exists, and encompasses the specific inclusion of the words “religion” and/or “spirituality” greater clarification is created regarding these institutionally mandated protected pieces within the diversity initiatives.

And it isn’t just funding for these types programs that is easier to obtain when a campus enjoys the structure of intentional institutional diversity. Support from faculty, staff, and students increases when there is a higher level of explicitly stated institutional support of, and ongoing sustaining efforts for, SBCCP in an environment that approaches sensitive topics with intention. After presenting a pilot program, a major state university on the east coast was able to go from what was originally a one-time only event to creating a self-sustaining SBCCP. As the respondent stated:

Combined with the attendance at the original program, on-going conversations facilitated by technology led to other programs. That ended up giving us enough ammunition that we could prove to the administration that we have gotten enough people interested in this type of program. We created our own infrastructure for sustaining it. So instead of a program being a one-time event, it became a full-blown speakers’ series on issues of religion and spirituality. Interested faculty, staff, and students now routinely put on these events on their calendars.

Well-planned, intentionally diverse spirituality-based, co-curricular programs create a network of support that can reach high levels of interest, demand, anticipation, and

participation on campus. At one institution where these types of programs are becoming commonplace reflected:

We have supporters who sometimes can't actually be present during the program. They continue to provide the funding and ask us to please make a statement saying something to the effect that even though their schedules were just crazy they want to show support even in their absence.

#### A Reiterative Model of Spirituality-Based Co-Curricular Programming

When the themes that emerged from the qualitative data, intentional institutional diversity, student development activities, and spiritual literacy are placed in relation to each other, a model of their symbiotic relationship can be developed.

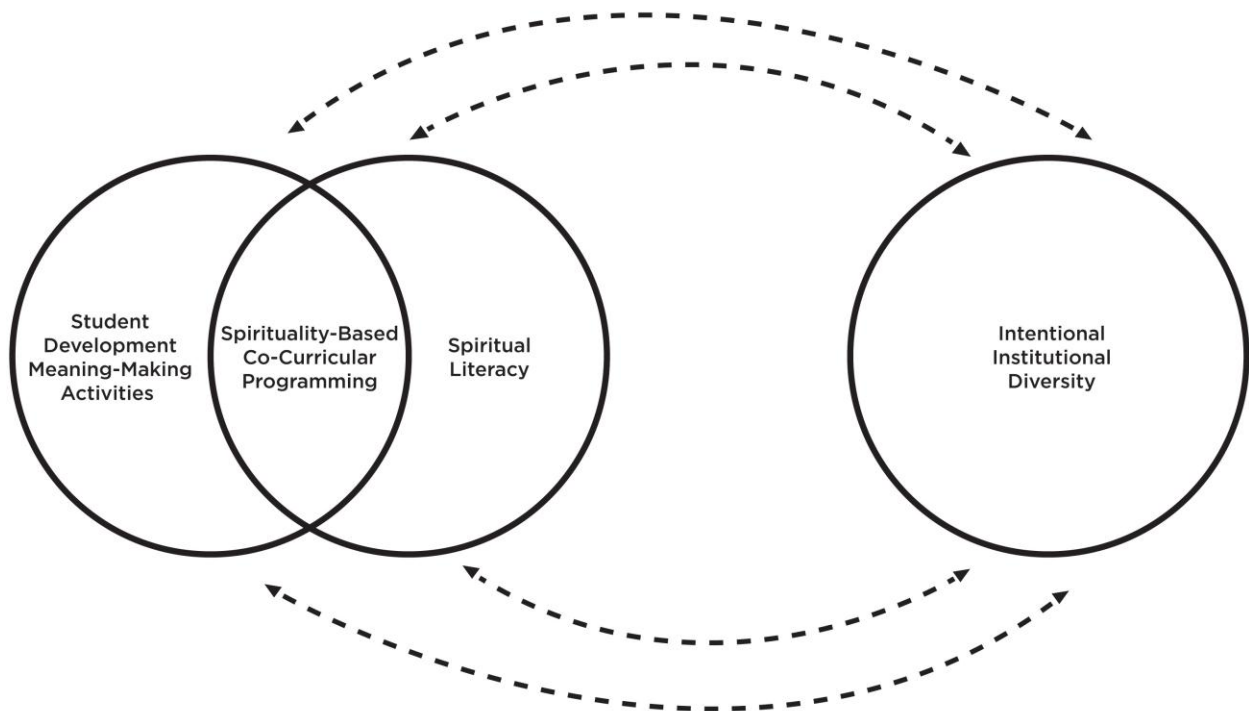


Figure 14: Model of reiterative spirituality-based co-curricular programming.

This model shows that while the benefits of SBCCP can be accomplished through the intersection of spiritual literacy and meaning making student activities, it is when these programs are complimented and supported by the intentional institutional diversity that the reiterative relationship between these three components provides an environment that facilitates not only growth of SBCCP but sustainability of these programs as well.

There is no hierarchical dimension to the design, implementation, or sustainability of these programs. One component doesn't come before the other; they each contribute in their own individual way to something that is greater than what each component is on its own.

#### A Post 9/11 World

There is much literature in the field of student development that talks about the needs of traditional college-aged students to figure out who they are and where they fit in the world. These needs are part of a liminal developmental process. Liminality is a psychological, neurological, or metaphysical subjective state, conscious or unconscious, of being on the threshold of, or between, two different existential planes. The term is used to refer to in-between situations and conditions that are characterized by the dislocation of established structures, the reversal of hierarchies, and uncertainty regarding the continuity of tradition and future outcomes. SBCCP can assist college-aged students with this developmental process. An example of this can be seen in the reflections of a Dean of Student Development at a small Jesuit university on the east coast who stated:

Students are still wrestling with who they are, and so instead of working on some of their understandings of identity as it relates to religion/spirituality and how they flesh that out for themselves, they choose to attack other students who may be well grounded in their own religious/spiritual identity. That just comes from a little bit of insecurity, of course, but also trying to wrestle, or at least find something to wrestle

with as a distraction from what they know they need to working on themselves. It is an uncomfortable place obviously. But the discomfort helps them to grow.

Understanding one's identity is crucial to spiritual development. Complicating this understanding is the fact that identity is becoming more layered for college students today. "In the 60s and 70s, identity was focused primarily on gender, or on race, or on ethnicity," one respondent noted. "I think now some of that thinking is becoming more complex on our campuses."

That rise in complexity was pinpointed by all of the interviewees to a specific date and event: 9/11/2001 and the bombing of the World Trade Center in New York City. A Dean of Student Development noted that, "After 9/11, things could not be reasoned, it became harder for folks to wrap their arms around suffering, violence, the unthinkable. I think spirituality has given us another source of knowledge, and another way of view the world." A campus minister responded, "Everyone is on a search to find answers to questions that only spirituality can answer. Spirituality is growing in relevance despite how much we learn about science, or how much money we make, or how secure people are in their personal identities. The events of 9/11 left people with bigger questions than knowledge, money, or self-identity could answer." A director of minority student initiatives on her campus replied, "Since 9/11, I find that more people are excited to talk about spirituality, but unfortunately it is often packaged with the same bow, if you will. It is usually in the worldview of Christianity as privileged. This is part and parcel with being American unfortunately." A faculty member uses a favorite quote to describe what she has seen since 9/11 as it relates to spirituality:



'Things fall apart, the center cannot hold.' It is from a poem called "The Second Coming" by Yeats. I think the reason spirituality has become such a hot topic since 9/11 is because the religions aren't addressing the really key issues that students need to make meaning out of their lives. I mean, let's just look at what has happened to the Catholic Church. I think this pedophilia thing is going to go all the way to the Pope. And the church was in trouble before that, so there go the Catholics. The Protestants are fragmented beyond all comprehension, so are the Jews in reference to the larger faith tradition. We have new faith traditions. The Muslims are in fascinating shape because you have everything from relatively non-believing Muslims to very devote Muslims. So then, all these people are going to college together, and all the monotheistic traditions are claiming they have the truth but they all have different truths and they all talk to each other. So, the whole thing is kind of falling apart."

### Summary

Both the quantitative and qualitative data presented information that can help student affairs practitioners in higher education who are interested in SBCCP. Whether those professionals are considering offering new SBCCP to assist the spiritual development of their students, or they see a need to add to and/or sustain current SBCCP the data obtained in the research presented here can be of assistance.

Student interest is the number one campus climate factor affecting the development and sustainability of SBCCP on campus. There is increasing agreement among, and interest and expertise on the part of, student affairs professionals as it relates to SBCCP on their campuses. With increasing time and experience in the field, complimented by advanced research and educational degrees that reflect the varied nature of SBCCP, student affairs practitioners from all backgrounds can find encouragement to further explore SBCCP on their own campuses. Student affairs practitioner's personal interest in spirituality-related matters is an indication that SBCCP may have a part to play in their professional endeavors.

Although lack of funding was the number one barrier to implementing SBCCP, student affairs practitioners found several strategies to overcome this barrier. Collaboration with faculty was the most likely strategy used by student affairs practitioners in higher education to overcome barriers. According to the respondents in the survey, collaboration with academic disciplines is the prime strategy used to overcome barriers when implementing SBCCP on campus, especially those professors who teach in the general religion category. Grants, student fees, and private funding are other sources of funding used to implement SBCCP on campus. The respondents also indicated that there are several sources of non-financial support for SBCCP (see Figure 11).

While barriers to implementing SBCCP may be encountered, there is already a history of established SBCCP to which the student affairs professional can turn for strategies in implementing SBCCP on their campuses. In particular, collaborative efforts with faculty, particularly in the fields of religious studies and humanities, can prove to be very collegial in SBCCP. Looking off-campus for support in overcoming barriers to SBCCP is suggested as an effective strategy. Traditional hierarchical standards such as the size of an institution's enrollment or whether or not the institution is a private school or a public university are no indication as to the role SBCCP play in meeting the spiritual development needs of students. SBCCP are at home in all manner of higher educational institutions.

The model of reiterative SBCCP (see Figure 14) makes clear, that a campus environment with intentional institutional diversity, contributes to the ease with which student affairs professionals can implement SBCCP. While SBCCP can and do exist where the intentionality of institutional diversity may not be of the highest levels, having the support of a highly visible

diversity position from the top down can aid in the establishment, support, and sustainability of SBCCP. Lacking such a reiterative relationship supported by intentional institutional diversity, student affairs professionals can still elicit some degree of successful SBCCP when efforts at increasing spiritual literacy are teamed with the meaning-making activities found in many student affairs departments, offices, and programs.

The fifth and final chapter of this research discusses the relevance of the quantitative and qualitative data. The data has relevance not only for student affairs practitioners who are responsible for the holistic development of students outside of the classroom, but also for faculty who teach these students and administrators who set the policies of their institution. Some suggestions for future programs and recommendations for additional research will also be discussed.

## V. SUMMARY AND DISCUSSION OF THE RESEARCH

The purpose of this mixed-methodologies research was to explore the current status of SBCCP by student affairs practitioners in higher education. A survey was administered that provided quantitative data related to student affairs professionals and institutions involved in SBCCP. The qualitative data obtained through phone interviews of four survey respondents provided: (a) three common themes of successful SBCCP; and (b) a theoretical model that depicts the relationship between the three themes. The major sections of this chapter summarize and discuss the results, and make recommendations for further research.

### Summary

Two distinct sets of data were compiled through: (a) the use of an original survey and; (b) audio taped interviews with four of the survey respondents. The survey provided quantitative data on SBCCP by looking at: (a) the demographics of individuals and institutions in higher education involved in SBCCP; (b) the types of SBCCP offered; (c) strategies utilized by individuals and institutions in providing SBCCP to their students; and (d) barriers encountered in implementing SBCCP and the successful strategies used to overcome these barriers. The primary outcomes of the qualitative data were three themes common in successful SBCCP. The relationship between these themes resulted in the development of A Model on the Reiterative Nature of Successful SBCCP (see Figure 14).

Three distinct themes emerged from the audio taped interviews of four student affairs practitioners. The first theme was the need for increased levels of spiritual literacy. The second was the importance of meaning-making activities as part of SBCCP. The third theme was the

element of intentional institutional diversity. While SBCCP can occur when just the first two themes are combined, it is the presence of the third and final theme, intentional institutional diversity, that creates an campus environment in which SBCCP can flourish, resulting in substantive change in students and the communities in which they live, work, and play.

College students today are enrolled in higher educational institutions that are operating in a post 9/11 world. The increasingly global nature of society increases the likelihood that college students will meet, interact, and form relationships with individuals who are quite different from them in terms of ethnicity, culture, values, and beliefs. College students are at a developmental stage where they may question, and sometimes eventually abandon, the spiritual and religious beliefs with which they had been raised. As Rayment and Smith indicate, they abandon those beliefs entirely, or alter them to varying degrees to fit their individual understanding of the increasingly global society in which they find themselves becoming more involved. Spiritual and religious beliefs are among the main beliefs college students find themselves questioning. The decline of mainstream religious participation in the Western world, combined with students who were raised by parents who grew up in the 1960s, a time when traditional religious structures were greatly weakened, has resulted in many of today's college students arriving on campus with personalized belief systems that fall outside the status-quo. An increasing number of students, as well as the general public, now identify themselves as spiritual but not religious when asked to describe their religious affiliations. Astin's work on Spirituality in Higher Education makes note that colleges and universities increasingly find themselves being called on to respond to this recent trend. His most recent research confirms that a large number of college students consciously and actively seek to discover and sort out a

set of core beliefs and behaviors that fit the unique spiritual needs and convictions that become increasingly important to them as they matriculate through their college careers. While engaged in this spiritual seeking, students are oftentimes introduced to religious and spiritual beliefs that they have no prior knowledge of, or experience with individuals who follow those beliefs.

Student affairs professionals can offset this sometimes bewildering college setting with an increase in spiritual literacy initiatives. Spiritual literacy has the ability to intentionally expose the beliefs, practices, symbols, and historical context of the world's multi-faceted spiritual and religious traditions. Tisdale (2003) proposes that the ensuing "interface of spirituality and culture" will provide students with increased opportunities to hear familiar stories that resonate with their own spiritual background as well as develop an understanding and appreciation for those stories that may be very different (p. 241). Tisdale's proposal for increased spiritual literacy will help facilitate three specific outcomes a) move toward greater authenticity in our lives, 2) work more effectively with those who are of a different culture, gender, class, or sexual orientation and 3) draw on symbolic and imaginal forms of knowing (p. 241).

Student affairs staff are the gatekeepers for much of what occurs in the arena of student life on campus. Especially during the first two years of college, a student affairs staff member is affecting the inner lives of students through constructing and mediating many aspects of student culture on campus. This construction and mediation is primarily achieved through student affairs staff who are employed in the spaces and places (i.e. residence hall, dining areas, student centers), that are a foundation of Chickering's Seven Vectors of Student

Development (1969). The provision of these spaces and places allow student affairs staff to “reach students where they live...connecting significantly with those concerns of central importance to their students.”(p. 3) Chickering’s emphasis on providing physical space for effective student engagement is echoed by the number of surveyed institutions that reported providing multi-faith libraries, faith-based student centers, and/or other physical sacred space on campus.

Chickering, Dalton, and Stamm (2006) remind the student affairs professional that they are the ones who design, organize, and authorize many - if not most - of the places and spaces, that “create structure, involvement, and meaning” for today’s college students (p 143). However, some new spaces may be called for in order to “construct and mediate” the spiritual culture on campus. The authors propose that a campus setting should provide physical spaces that “nurture and support.” (p. 182) These spaces need to be designed in a way that they are conducive to meditation and reflection.

College campuses can be among the most congested places in which to live, and they rarely provide adequate spaces and occasions for silence and solitude<sup>3</sup> . . . Even in the most supportive community setting it is important for individuals to find opportunities for solitude and reflection. Libraries and dormitory rooms are the places on campus that provide some solitude for students, but they are generally not places that are very conducive to meditation and reflection. It is ironic that institutions that began as sanctuaries for reflection and contemplation have become some of the most intense and frenetic communities one can find. (p 182)

Not providing SBCCP on campus can take away from the authenticity and awareness of campus diversity initiatives. It makes it much more difficult to establish intentional institutional diversity initiatives when the words espoused by an institution’s diversity statement are not supported by authentic action. One of the interviewees gave a good example of what can

happen when a diversity statement is part of a campus diversity initiative, but those words are spoken on a campus that has no awareness of SBCCP. When asked, “Where and how did the awareness of spirituality-based co-curricular programs initiate on your campus?” the response was

You know, I am not sure it has. Our affirmative action officer has just been fired today for sexual harassment. On my campus, I don’t think there is much going on beyond the stated diversity policy found in campus promotional publications.

This instance comes from a campus with no SBCCP. Combined with only a “stated diversity policy” in an atmosphere where the affirmative action officer is fired for sexual harassment provides one with an example of what ‘diversity on paper’ looks like. This situation is an example of what can happen on a campus that doesn’t enjoy the top-down benefits of intentional institutional diversity. It makes it much more difficult to establish intentional institutional diversity initiatives when the words espoused by an institution’s diversity statement are not supported by authentic action. The qualitative data give several instances of how much easier student affairs professionals found implementing successful SBCCP when top level administrators saw the value of spirituality as part of their institutions diversity initiatives. The addition and/or increase in the level of spiritual literacy automatically creates intentionality and authenticity to diversity initiatives on campus.

The challenge of building intentional institutional diversity lies in moving beyond a philosophy of just putting it down on paper. Actively and intentionally engaging institutional diversity efforts means creating formal opportunities for campus community members, students, faculty, and staff to learn about cultural differences. One of the most effective ways



of learning about differences is through interfaith discussion, i.e. spiritual literacy. This is supported by the reiterative nature of the three themes that arose from the data.

Spirituality-based co-curricular programs, by their very nature, most often begin and end in the student affairs arena. They are usually the result of a student organization most often promulgating a specific faith tradition. These programs can become very important to the students who are fortunate to participate in them during their college careers. But students, as well as student affairs staff, are for the most part, transient in the more permanent overarching mission of the institution in which they find themselves. A great SBCCP could no longer exist when the students and/or student activities staff members who helped create and implement the program graduate or move on to another institution. However, should the institution bring some intentionality to the SBCCP, this will increase the likelihood that this program remains viable, and perhaps even grows.

The data support the student-centered focus that most student affairs practitioners bring to the profession. Student interest was the number one campus climate factor affecting both the development and sustainability of SBCCP. In a topic as personal and amorphous as one's spirituality/personal belief system/religiosity it is even more important for student affairs professionals to find out from students the type of SBCCP that would be most beneficial to them. The reiterative model of SBCCP suggests that spiritual literacy programs if done in conjunction with meaning-making activities provide a starting point. These two initiatives can be developed and sustained whether or not there is any intentional institutional diversity on a particular campus.

The student affairs profession is filled with individuals who work on a daily basis to meet the various, primarily non-academic, needs of students. Advanced educational degrees are a prerequisite for most entry-level jobs in the field of student affairs. Personal interest/experience in a particular area often drives the research endeavors of these student affairs professionals. Respected elders in the field like Astin and Chickering are researching and writing about the relationship between spirituality and students in higher education and how those relationships play out in both student engagement/meaning-making activities and creating space for that engagement to occur. Following in the footsteps of these respected student development leaders, student affairs professionals are also increasing their own academic research endeavors that represent the increasing scope and presence of spirituality-based co-curricular programming in various student affairs departments/offices/programs

One of the interviewees, who is an ordained minister as well as a higher education administrator in student affairs, noted,

One of the things I really appreciate about the spirituality research, especially in higher ed, is the folks who began studying spiritual development in college students. The Astin's, Chickering, Tisdale, and the others, they didn't start this type of research until after they were already tenured, after they had already gotten to a point in their career where they could be taken with lots of expertise concerning the topic of spirituality and so I feel that was not something that is just happenstance. I think that is something that may of possibly, literally, brought spirituality out of its own closet to be discussed in higher ed. So, I think that it is not just a happenstance. Now, that we have had some of our prolific scholars in higher education talk about this topic, it is like we now have permission to talk about it in higher education circles. Now it is becoming more popular because of kinda, their blessing, if you will on the topic. I think that has given us permission to do more. That is really why all this research is blossoming.

The longer student affairs professionals remain in the field the greater the chance is that they will find themselves involved in providing spirituality-based co-curricular programming to

the students with whom they work. A respondent's personal interest in spirituality is the second strongest contributing factor in prompting the development of SBCCP. Given that the more years a student affairs professional remains in the field increases the likelihood that said professional will be promoted to an administrative position that can influence policies and programs on a campus. The data shows that length of time in the field also increases the amount of personal influence a student affairs professional has on SBCCP. Administrative directive/initiative was the second most significant factor influencing both the developing and sustaining of SBCCP. Based on the data, one could assume that if a student affairs professional uses their personal interest to prompt the development of successful SBCCP on campus, then administrative directives will follow that influence and sustain further development of SBCCP. The SBCCP has now become a part of the reiterative intentional institutional diversity efforts on campus as well.

Collaboration with academic disciplines is one of the prime ways to overcome barriers to implementing SBCCP on campus, especially those professors who teach in the general religion category, as well as humanities professors. The tendency for religious studies/humanities professors to more readily access original source information from the various disciplines of literature, art, music, philosophy allows them a greater variety from which to pull expertise when addressing issues of spirituality/personal beliefs. A wide lens is called for when doing SBCCP.

There are SBCCP on public, as well private, campuses. Providing for faith-based student organizations is the primary way student affairs professionals engage students in SBCCP. These faith-based student organizations provide the mechanism for students to connect with the

familiarity of their individual faith traditions. Through establishing and maintaining relationships with various campus ministries already in existence ( .e. Catholic Newman Centers, Methodist Wesley Centers, Campus Crusade for Christ, Hillel) student affairs professionals are providing to students opportunities to continue their own personal faith journey. By providing undergraduates the chance to engage with their childhood faith traditions in the college setting, student affairs professionals are allowing for increased amounts of security, familiarity, and consistency that is crucial for a new college student to find their individual sense of place on campus. Kuh, Kinzie, Schuh, Whitt, and Associates (2005) noted that when students experience higher levels of engagement with their campus they are more likely to develop the habits of the mind that are key to success.

Chickering's emphasis on providing physical space for effective student engagement is echoed by the number of institutions that reported providing multi-faith libraries, faith-based student centers, and/or other physical sacred space on campus. Utilizing already existing space to offer engaging programs such as films, holistic fitness, and wellness programs is another way campuses are providing SBCCP to their students. An increasing number of residence halls are establishing spirituality-based living-learning communities that encourage students to more fully explore and engage with their own, and other, expressions of faith ( i.e. spiritual literacy). With a substantive number of institutions reporting that up to 50% of their student population participated in SBCCP, these engaging programs and the provision of the physical space in which these programs are conducted, student affairs professionals are certainly paying attention to the spiritual needs of students who are aware of their personal faith development and take advantage of what campuses have to offer in this area. Student interest, rightfully so,

is the primary influence on the development and sustainability of SBCCP. If students were to identify SBCCP as not being relevant to their lives, it is incumbent on the institution to respond in an appropriate manner. Student affairs professionals are trained to respond to the needs of students.

If student interest is the number one campus climate factor affecting the development of SBCCP, it isn't affecting those programs in a negative way. When asked what barriers they faced with SBCCP 'Specific Student Resistance' was only encountered by 13% of the survey respondents. This is the same numbers who are fortunate enough not to face any barriers at all. However, for the almost two-thirds of the survey respondents who have personally tried to develop SBCCP, the primary barrier they encounter is Lack of Funding. To combat this, 13% of the respondents seek external funding as a way of alleviating the financial barriers caused by the fact that 68% of the respondents replied that there is no specific funding in their institution's budget for SBCCP. Possible sources of external funding include denominational support, grants, student fees, and private funding.

#### Recommendations for Further Research

This research is successful in that it has made significant contributions to the field of student affairs by taking a look at an area of growing concern by student affairs experts, i.e. spiritual development in college students, and making suggestions on how that area of concern can be enhanced by student affairs professionals. A new phrase has been added to the professional vocabulary: spirituality-based co-curricular programming. A model of reiterative SBCCP has been put forward. However, because there is no previous research on this subject,

there are several possibilities for future research. Conducting similar research comparing public vs. private colleges and universities and determining what the status of SBCCP is in each of those types of institutions. Going further, one could do research on each of the different types of private colleges and see what the status of SBCCP is on private colleges from the four defined affiliations: historical, curriculum, funding and governance.

The data for this research came from student affairs professionals currently employed at American colleges and universities. The data was solicited from individuals who were primarily familiar with the monotheistic beliefs found in the three Abrahamic religions: Christianity, Judaism, and Islam. Replicating this research on campuses located in non-Western countries, where indigenous faith traditions are more common would be a lively endeavor.

Whatever the next incarnation of this research takes, one thing is sure. Because of the groundwork already done by Fowler, Astin, Chickering, and Tisdale in particular, spirituality and spiritual development is now easier to discuss. These pioneers by their previous endeavors, as well as the participants in the survey and interviews, have sanctioned these discussions. It is due to the work of these student affairs professionals specifically, along with the efforts of leaders in adult education in general, that has allowed the research detailed herein to synchronistically seed, germinate, and blossom.

The next step in spiritual literacy, in furtherance of these discussions, is the compilation and development of a common vocabulary. From this common vocabulary, a curriculum can be created to assist student affairs practitioners to engage students in these discussions around spirituality/religion. These discussions can become part of learning communities in residence halls and Greek housing, in Freshman 101 style seminar courses, and in campus staff

development training. From there, meaning-making student activities such as a speaker's series, brown-bag lunch discussions, and awareness-raising events around spirituality/religion can be brought to campus. Even without a high level of intentional institutional diversity, these programs can go a long way to validating the personal lives of the students, faculty, and staff that come to campus.

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## APPENDIX A: SURVEY E-MAIL INVITATION

Dear Member of the Spirituality and Religion in Higher Education Knowledge Community of NASPA,

I would like to ask you to participate in a research survey I am conducting as part of my MAEd program in Adult Education at East Carolina University.

The benefits of participating in this survey include the following: making a contribution to the knowledge of what is currently being done in this area; help provide recommendations for developing future programs; adding practical significance to the student services field; helping to build justification for future spirituality-based co-curricular programs.

The purpose of this survey is to identify current practices in spirituality-based co-curricular programming by student affairs practitioners in higher education. Two secondary purposes are: 1) to identify the program development strategies used in developing these programs and 2) to identify any barriers encountered in developing these programs and the strategies used to overcome them.

In participating in this research, you will be asked to respond to 30 survey items. It will take approximately 15 minutes of your time to complete the survey. There is a very low probability of any risks associated with taking the survey. Participation is strictly voluntary and anonymity is guaranteed.

While you will not receive any monetary compensation for your participation in this study, a free summary of the findings of the research will be offered to everyone who participates in the initial survey.

If you are interested in participating in the survey, please click here:

**<https://survey.ecu.edu/perseus/se.ashx?s=0B87A65666A0CB6F>**

Thank You,

**Lynn**

Lynn Caverly  
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Greenville, NC 27858  
[caverlyl@ecu.edu](mailto:caverlyl@ecu.edu)  
252-737-1063

APPENDIX B: SURVEY INSTRUMENT

Spirituality-Based Co-Curricular Programs

1. Levels of education completed (please indicate all that apply):

Undergraduate (please indicate the institution)

\_\_\_\_\_

Masters (please indicate the institution)

\_\_\_\_\_

Doctorate (please indicate the institution)

2. Was either your master's thesis/doctoral dissertation topic related to the subject(s) of spirituality in higher education?

Yes

No

3. If the answer to Question Three was 'Yes,' please specify below the title of your master's thesis and/or doctoral dissertation:

\_\_\_\_\_

\_\_\_\_\_

4. Your current job title:

\_\_\_\_\_

\_\_\_\_\_

5. Number of years in higher education/student affairs:

0-3

4-6

7-9

10-12

12 or more

6. Number of years in current job:

0-3

4-6

7-9

10 or more

7. Number of years of involvement/interest in the area(s) of spirituality-based co-curricular programming in higher education:

0-3

4-6

7-9

10 or more

8. Is your current institution (choose one):

Public (if you answer 'Public,' please go to Question 13)

Private

9. Is your private institution affiliated with a religious denomination?

Yes (please specify which denomination) \_\_\_\_\_

No

**10.** What is the nature of the relationship between your institution and the denomination (check all that apply):

- Funding
- Governance
- Curriculum
- Historical
- Don't Know
- Other \_\_\_\_\_

**11.** What types of spirituality-based co-curricular programs or structures are available to your campus community (check all that apply):

- Meditation Space Indoors
- Meditation Space Outdoors
- Sacred Space Indoors
- Sacred Space Outdoors
- Faith-based student organizations
- Faith-based student centers or other physical gathering places
- Inter/multi-faith worship spaces/programs
- Nature Retreats
- Labyrinth
- Holistic fitness/wellness exercise programs
- Yoga
- Prayer Groups
- Sacred text study groups
- Living-Learning communities focused on spirituality
- Multi-faith library
- Programs offered by Campus Ministry Office
- Programs offered by Campus Chaplain
- Films series on spirituality-related topics
- Other (please describe) \_\_\_\_\_

**12.** In your estimate, what is the percentage of students who participate in spirituality-based co-curricular programs on your campus?

- 0% - 10%
- 11% - 25%
- 26%- 50%
- 51% - 66%
- 67% - 75%
- 76% - 85%
- More than 86%

**13.** What prompted the development of spirituality-based co-curricular programs on your campus (check all that apply):

- My personal interest/predisposition to the area of spiritual development
- Student interest
- Administrative directive/encouragement
- Faculty
- Other (please specify) \_\_\_\_\_

**14.** What was the single strongest influence on the development of spirituality-based co-curricular programs on your campus?

- My personal interest/predisposition to the area of spiritual development
- Student interest

- Administrative directive/encouragement
- Faculty
- Other (please specify) \_\_\_\_\_

**15. What sustains these programs (check all that apply):**

- My personal interest/predisposition to the area of spiritual development
- Student interest
- Administrative directive/encouragement
- Faculty
- Other (please specify) \_\_\_\_\_

**16. What is the single strongest influence on sustainability of these programs on your campus:**

- My personal interest/predisposition to the area of spiritual development
- Student interest
- Administrative directive/encouragement
- Other (please specify) \_\_\_\_\_

**17. Have you personally tried to develop spirituality-based co-curricular programs on your campus?**

- Yes
- No

**18. What barriers (if any) have you faced in developing these types of programs (check all that apply):**

- Administrative resistance
- Faculty resistance
- Student resistance
- Off-campus resistance
- Lack of funding
- Legal concerns
- Disinterest
- Other (please specify) \_\_\_\_\_

**19. Were you successful in overcoming the barriers?**

- Yes
- No

**20. What strategies were used to overcome the barriers? Please describe:**

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**21. Is there specific funding in your institution's budget for spirituality-based co-curricular programs?**

- Yes
- No

**22. What other funding sources are available for these programs (check all that apply):**

- Student Fees
- Grants
- Private funding
- Denominational support
- None
- Other (please specify) \_\_\_\_\_

**23. What other support is available for use in spirituality-based co-curricular programming (examples might include: on/off-campus venues, volunteers, equipment, staff, clergy).**

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**24. Do academic programs/departments collaborate in sponsoring spirituality-based co-curricular programs on your campus?**

Yes (please list these academic programs/departments below:

- 
- No
  - Not Sure

**25. Your age:**

- less than 25 years old
- 25-29 years old
- 30-34 years old
- 35-39 years old
- 40-44 years old
- 45-49 years old
- 50-54 years old
- 55-59 years old
- older than 60

**26. Your gender:**

- Male
- Female

**27. Your ethnicity:**

- American Indian or Alaska Native
- Asian
- Black or African American
- Native Hawaiian or Other Pacific Islander
- Hispanic or Latino
- White
- Other

**28. Would you be willing to be contacted regarding a possible follow-up phone interview on the subject of the current practices of spirituality-based co-curricular programming on your campus?**

- Yes
- No

**29. If so, please provide the e-mail address and phone number at which you wish to be contacted:**

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**30. Please use the space below to share your comments/suggestions/concerns regarding current practices in spirituality-based co-curricular programs in higher education.**

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## APPENDIX C: IRB PERMISSION



**University and Medical Center Institutional Review Board**  
East Carolina University • Brody School of Medicine  
600 Moye Boulevard • Old Health Sciences Library, Room 1L-09 • Greenville, NC 27834  
Office 252-744-2914 • Fax 252-744-2284 • [www.ecu.edu/irb](http://www.ecu.edu/irb)  
Chair and Director of Biomedical IRB: L. Wiley Nifong, MD  
Chair and Director of Behavioral and Social Science IRB: Susan L. McCammon, PhD

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TO: Lynn Caverly, East Carolina University, Jones Residence Hall—Suite 100  
FROM: UMCIRB *kk*  
DATE: March 19, 2009  
RE: Expedited Category Research Study  
TITLE: "Current Practices in Spirituality-Based Co-Curricular Programming by Student Affairs Practitioners in Higher Education"

### UMCIRB #09-0283

This research study has undergone review and approval using expedited review on 3.14.09. This research study is eligible for review under an expedited category because it is on collection of data from voice, video, digital, or image recordings made for research purposes. It is also a research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. 45 CFR 46.101(b)(2) and (b)(3). This listing refers only to research that is not exempt.)

The Chairperson (or designee) deemed this **unfunded** study **no more than minimal risk** requiring a continuing review in **12 months**. Changes to this approved research may not be initiated without UMCIRB review except when necessary to eliminate an apparent immediate hazard to the participant. All unanticipated problems involving risks to participants and others must be promptly reported to the UMCIRB. The investigator must submit a continuing review/closure application to the UMCIRB prior to the date of study expiration. The investigator must adhere to all reporting requirements for this study.

The above referenced research study has been given approval for the period of **3.14.09 to 3.13.10**. The approval includes the following items:

- Internal Processing Form
- Research Proposal—June 2008
- Informed Consent
- Survey
- COI Disclosure form (dated 10.9.08)

The Chairperson (or designee) does not have a potential for conflict of interest on this study.

**The UMCIRB applies 45 CFR 46, Subparts A-D, to all research reviewed by the UMCIRB regardless of the funding source. 21 CFR 50 and 21 CFR 56 are applied to all research studies under the Food and Drug Administration regulation. The UMCIRB follows applicable International Conference on Harmonisation Good Clinical Practice guidelines.**

## APPENDIX D: ORAL INTERVIEW PROTOCOL

### Oral Interview Protocol

- Short personal introduction
- Consent agreement

- Q1: What is your current job title and how long have you been in this position? Where are you located on the institutional organization chart?
- Q2: Please describe your institution. (Verbal description of campus, urban or rural, demographics and size, public/private; denominationally based, etc.?)
- Q3: Why do you think spirituality is such a hot topic on college campuses right now? (Specify forces both on and off campus)
- Q3a: Do you see this topic growing in relevance in the future and why?
- Q4: Where and how did the awareness of spirituality based co-curricular programs initiate on your campus?  
*(i.e. in response to recent events, a slow emergence over time, a new cohort or type of student, etc.)*
- Q5: Has the growth in interest in spirituality-based co-curricular programs on your campus been recent? When did it arise as an issue?  
Longer than 5 years ago?  
2-5 years ago?  
Within the past year or so?
- Q6: How or why did this interest emerge?
- Q6: Are there any spiritually based co-curricular programs on your campus?
- Q7: If yes, please describe them. Types? Sponsorship? Membership size?  
Are they primarily student oriented?  
Are they integrated into the curriculum?  
Is membership open to just students? Students and faculty? Students, faculty and administrators? Community members?  
Where is the program housed?
- Q8: Which of these programs have worked particularly well? Which haven't?
- Q9: Why do you think they worked well? Didn't work well?
- Q10: Have you personally developed or been involved in the development of these programs?



Q11: Tell me about the planning process that led to the success of programs.

Q12: From your perspective, were some planning strategies particularly helpful and why?

Q13: Were there any barriers that interfered?  
(Be prepared to provide explanation or prompts regarding barriers.)

Q14: What specific strategies were used in overcoming the barriers?

From your perception, were there some strategies that were more successful than others?  
Why?

Q15: Where did the resources come from to support these programs?

Q16: Is there faculty support for these programs?  
What is the relationship between the faculty and these programs?

Q17: To what degree is there administrative support for these programs?

Q18: To what degree has there been community support for these programs?

Q19: How have the programs been sustained?

Q: What advice would you give to a professional in a similar institution who wishes to develop spirituality-based, co-curricular programming?

Ending Question: In reflection, what has been some of the most difficult things for you to be involved in these types of programs

What has been some of the most rewarding?