SPIRITUAL DEVELOPMENT AT A PUBLIC UNIVERSITY:
PRECEDENT, PROGRESS, AND POTENTIAL

A CREATIVE PROJECT
SUBMITTED TO THE GRADUATE SCHOOL
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MASTER OF ARTS

BY

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Final Approval Sheet

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Master’s Candidates

This form will not be signed until the student’s adviser and department chairperson (or designate) have approved the final research paper or creative project.

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If public universities are to be places of holistic learning, then not only intellectual growth is needed, but social, emotional, and physical maturation should be fostered as well. Many would argue that moral or spiritual development is also a component of such a balanced person. Additionally, the calls for greater diversity in the halls of higher education means there should be greater variety of personal beliefs and practices. If state schools hope to offer equal support for religious diversity and nurture spiritual growth, then they should consider providing the education and experiences through an institutionally maintained office.

This creative project aims to show what facilitating and furthering spiritual development would look like at a public university. It is done through the creation of a comprehensive manual for constructing central and impartial leadership and programming. It details the mission, job descriptions, strategic plan, initiatives in the residences, classrooms, and community, and further resources for cultivating student growth.
ACKNOWLEDGEMENTS

My parents are my bedrock. For more than thirty years, Richard and Patricia Ferguson have loved me without condition. My father’s wealth of knowledge and foresight and my mother’s profound understanding and insight have formed the person I am today. Their wise guidance was my first teacher and their persistent faith my enduring example. My grandparents Carmen, Madeline, Donald, and Gloria, and my sister Cheri, have been my dearest family members and my strongest support.

My schools are my source of knowledge and experience. I have been fortunate to study or work at eleven unique institutions of higher education, which have impacted the person I am today. Gordon College and Wheaton College formed my spiritual and religious education. Jerusalem University College immersed me in a pluralistic world. Gordon-Conwell Seminary, Harvard University, and Duke University taught and trained me to minister. Ball State University and Indiana Wesleyan University expanded my field of learning and provided a fuller understanding of my mission. Louisburg College, Morrisville State College, and Hobart and William Smith Colleges strengthened and stretched my work with students.

My teachers are towering figures I aspire to become. For the past year I have studied under Roger Wessel, a pastor turned administrator turned teacher who is an example of everything good about academia and a testament to its mission. He joins a chorus of learned men and women whose teachings have marked my life. Someday I hope to be even a fraction of the people they are and to accomplish even a portion of what they have. Listing them would take pages but encouragement from teachers Randy
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My friends are my greatest treasure. At every school, friends have come into my life by choice and by chance and they have supported me through educational pursuits, emotional struggles, and social occasions. Having lived and travelled in so many places, the list would be as long as this project and my gratitude could easily fill volumes. I only pray that as time goes by distance might decrease and they would always remain close in mind and heart.

My God is my all in all. Anything I have accomplished is through the grace and strength of the Almighty. As you would expect from someone creating a project about spiritual development, I come with a deep faith in God the Father, Son, and Spirit. Throughout my journey, I have explored religions and transcended denominations, but my commitment has continued to deepen. My passion is to mentor other students and guide them in their spiritual development.

My being and certainly my achievements, much less this creative project, would not be possible without the aforementioned. Because of them I have learned much, lived well, and loved hard. Thank you all.
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CHAPTER ONE:
INTRODUCTION

Is the goal of higher education to develop the whole person? This creative project presupposes that universities should be places of holistic learning. There is a long history of education not only taking place in classrooms, but throughout the campus community. Learning or the acquisition of knowledge is valuable but without education through experience then necessary intellectual development is difficult. Similar growth is needed with respect to social, emotional, and physical maturation. There is precedent that spiritual knowledge and experience are needed for adequate development of a human being.

Is it the duty of public schools to support spiritual development? The literature review aims to provide evidence of the need for religious diversity and spiritual growth. The call for greater diversity in the halls of higher education means that not only should there be more degrees of skin color and vocal accent, but also greater variety of personal beliefs and practices. If there is going to be more diversity, there also has to be the staff and programs to facilitate and further that diversity. Many public schools do not directly support this area of student life because of uncertainty about the separation of church and state. Private schools often produce greater student development because of the
centralized support they provide. By increasing these common resources, progress might be made at public institutions.

Statement of Purpose

The purpose of this creative project was to craft a comprehensive manual for constructing a spiritual development office on a public campus of higher education. While remaining true to its impartial nature, the university has the potential to advance moral and spiritual maturity by providing central leadership. It details the mission, job descriptions, strategic plan, initiatives in the residences, classrooms, and community, and further resources for cultivating student growth.

Significance of the Project

This creative project is significant because of the increased awareness of the need and demand for spiritual growth among students. Most public campuses have individual chaplains who are primarily responsible for the ministry to students. The direct and constant coordination of and support for those advisors and organizations is the responsibility of the division of student affairs. Forty years ago there were many state schools with a coordinator of religious activities, yet today it is hard to find even one. Despite this decline, student interest in spiritual and ethical matters has not decreased and therefore this is vital to the equal access and unified success of student life. The redesign and expansion of this field is central to the future of higher education.

Definition of Terms

_Spirituality_ is an abstract and nonmaterial aspect of humans, which processes personal clarity, identity, purpose, and wholeness. Religion can be an aspect of spirituality because it refers to the inner life and can include a search for higher power.
and prayer. It is abstract in that describes a less structured and more pluralistic faith. It is non material as opposed to physical and refers to a supernatural connection.

*Religion* is a concrete and organized set of beliefs with a particular history and practices. It generally describes the cause, nature, and purpose of the universe. Where as spiritual is personal, religion is societal. It provides narrative, boundaries, and a physical connection to the metaphysical.

*Moral* relates to ethics and refers to principles or code of conduct that governs right behavior. It is often defined by society, religion, or conscience. Lawrence Kohlberg created a six stage developmental model to describe moral growth.

*Faith* is the internal process to trust beliefs and values to provide purpose and direction and link people with community and tradition. This is often used with respect to a particular religion. James Fowler created a seven stage developmental model to describe faith progression.

*Chaplain* refers to an individual, generally recognized by a denomination, who aides in the spiritual development of others in an institution such as a prison, hospital, military, or school. While originally referred to Christian ministers because of its derivation from the word chapel, most institutions today use it in reference to religious ministers of any faith.

*College, university, institution of higher education, and school* are terms used interchangeably in this project. There certainly are distinct differences in these words but for purpose of literary variety they were generally not distinguished. School is the most basic term to mean a place of teaching and learning. Institution of higher education defines a school of a post secondary nature. College is an institution of higher education
made up of colleagues, often around a common field such as engineering, or a smaller community promoting the liberal arts. University is a collection of colleges, with the ability to confer post graduate degrees.

Limitations of the Project

While the author has spent seven years studying religion and participating in campus spirituality, his experience in public institutions is limited to two years. Certain personal biases towards the perspective of private schools versus classmates who attended only public institutions have been evident. These results may rise from a lack of time in this type of institution.

While hopefully not a limitation, the author professes Christian beliefs and therefore is another obvious bias. He has interacted with chaplains of various faiths and has encouraged students to explore religion and decide for themselves what they believe.

The scope of research was limited to the few programs at public schools, which necessitated the incorporation of aspects of private school plans into the project. With greater time and resources, a wider and more detailed array of public institutions may have been searched to discover whether any programs of this nature were still being employed and how now defunct offices conducted programs in the past.

While emphasizing spirituality much of this project admittedly fosters religious growth. It would be impossible and irresponsible to completely separate the two. However it should not be said that this is merely a guise to promote religion. Despite the longstanding precedent for faith based programs, more than just participants in campus ministry are being sought. Further research and innovation is needed to support
spirituality as evidenced by character growth, identity development, and meaning making progress.

Organization of the Project

This chapter has introduced the research topic, described the purpose and significance of this topic, defined some key terms used by the author, and outlined the limitations and organization of this project.

Chapter two is a review of related literature organized by precedent (past), progress (present), and potential (future). Precedent provides a brief history of religion and spirituality in higher education and examines the legal challenges to having any aspect of religion connected to a government sponsored institution. Arguments follow for developing the whole person and promoting diversity of a religious nature. Progress shows religious beliefs and spiritual practices and their connection to faith development and moral development respectively. The spiritual life structures at religious, public, and private schools are examined with attention to the persons and their focus, access, and success. Potential gives an example of spiritual life at three public schools. The basis for the project outline is viewed through existing programs.

The third chapter details the methodology for constructing the project and the resources used in its creation. It explores some existing institutions from which ideas were gathered and summarizes the components of the manual.

Chapter four is the project itself, divided into four sections: organization and recognition, education and experience, dialogue and interaction, and mentor and support. Each section goes into detail about how one would operate such an office and conduct the associated endeavors. There are synopses throughout to explain the elements.
CHAPTER TWO:

REVIEW OF RELATED LITERATURE

Summary of Project

This creative project presupposes that universities should be places of holistic learning. There is a long history of education not only taking place in classrooms, but throughout the campus community. There is precedent that spiritual knowledge and experience are needed for adequate development of a human being. If there is going to be more diversity, there also has to be the staff and programs to facilitate and further that diversity. By increasing these common resources, progress might be made at public institutions. The intent of this project was to create a comprehensive manual for constructing a spiritual development office on a public campus of higher education. While remaining true to its impartial nature, the university has the potential to foster moral and spiritual maturity by providing central leadership. It details the mission, job descriptions, strategic plan, initiatives in the residences, classrooms, and community, and further resources for fostering student growth.

Precedent

*The Past*

*Historical Roots.* Over the centuries religion has played a prominent role in our society and education system. The first universities in America were established to train
ministers (Dalton, 1985). Over the years the need to educate not only the sacred but the secular leaders of the country became the purpose of postsecondary schools. During this time it was seen as the mission of the entire school to develop the spiritual nature of the individual. With the Morrill Land Grant Act of 1862 the influx of students rose and likewise religious schools were established to educate their own young people (Ambrose, 1968). Colleges began to create positions specifically dedicated to the spiritual development of students. In the early 1900s, organizations such as the Young Men’s Christian Association spurred the growth of denominational ministry groups on public campuses (Chen, 2001). Today many private schools have a dedicated staff member to oversee religious affairs but most public schools relegate such activities to the individuals that advise specific organizations.

**Legal Challenges.** The principle of spirituality in higher education and the practice of religious groups on a college campus have often been in opposition. Clark (2001) began his treatment of law cases concerning religion and higher education and described how attention to the spirit of a person can have a positive effect on developing the character of that student. Love and Talbot (1999) agreed but observed that there was hesitancy in America to acknowledge anything spiritual for fear of legal recourse.

Clark (2001) provided some clarity on what was acceptable and what had been termed unlawful in current academia. He referred to the Constitution’s guarantee of freedom from religious tyranny and freedom to practice any religion. Public institutions have more restrictions, such as not being able to “advance or inhibit religion, they must have a secular purpose, and they must not excessively entangle the government in religion” (p. 40). Universities may have religious invocations and benedictions, may
withhold student fees from organizations that plan to use it to proselytize, and may give money to other faith-based groups as long as the event was viewpoint neutral. Religious groups must be allowed to use facilities, but schools do not have to alter campus life, such as in regards to housing and Sabbath activities to suit a particular religion.

Zajonc (2003) underscored the constitutional and legal barriers, but pointed out that higher education works with young adults and not children. He believed that because adults had a higher level of maturity they should have greater freedom to discern for themselves. While there were certain limitations to the practice, the principle should be supported.

The Purpose

*Develop Whole People.* Many feel reluctant to acknowledge the spiritual nature of humans because of the separation of church and state in American public life. However, the greater need to serve the human spirit has been neglected at the centers of learning and formation. Love and Talbot (1999) noted the need to find a way to develop the whole person. One way should not be supported over another, but all of the avenues for growth should be presented. Spirituality is just one aspect of that growth, but it goes beyond the notion of a sacred religion to the core of humanity. It helps students find meaning and purpose, assists in creating a personal narrative, and helps make ethical choices and behavioral guidelines. Student affairs practitioners are here not just to fill the vessels with water, but to form the vessels so they might hold and pour the water out to thirsty fields. The Yale Report of 1928 said that “the two great points to be gained in intellectual culture, are the discipline and the furniture of the mind; expanding its powers, and storing it with knowledge. The former of these is, perhaps, the more important of the two” (Yale
Faculty, 1928, para. 5). It is this idea of training, forming, and molding the mind and developing the cognitive abilities that is more important than imparting the knowledge to fill that mind.

Ideals of spirituality were prevalent in Chickering and Reisser’s (1993) vectors. They discussed three interrelated aspects in the “Developing Integrity” vector: humanizing values, personal values, and developing congruence. One section of the book took on a spiritual overtone:

In the earlier developmental stages, moral rules and religious teaching are interpreted literally. But if the stories are seen to contradict each other or if the teachings contradict life experience, literalism breaks down. New teachers may be found, but sooner or later, interpreters are bound to differ. As students deal with tensions between ancient traditions and new ideas, conformity and questioning, guilt and freedom, self-interest and unselfishness, they slowly recognize the need to take responsibility for defining their own positions, to commit to beliefs that ring true to their deepest selves, while remaining open and tolerant. (p. 240-241)

The spiritual education and growth of students should be in line with all aspects of their personal development. Chickering, Dalton, and Stamm (2006) stated that “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” (p. 147). During that time of education, “traditional college aged students often experience a period of displacement, confusion, and discomfort as they develop cognitively and emotionally” (Love & Talbot, 1999, p. 363). Unable to find what they needed, students often sought out religions, cults, and cult-like groups that promised them
the answers they were searching for. Love and Talbot explained the need for a return to spirituality during college:

There are several reasons for including spirituality in the discourse and scholarship of the student affairs profession. The first is based on a very traditional and closely held assumption of the profession: the value of holistic student development. Another reason is that these concepts are being addressed in other related helping professions and in academic disciplines that have traditionally informed our practice. (p. 362)

Create Diversity. Hodges (1999) believed that promoting spirituality and religion came down to an issue of multiculturalism. Schools supported minority racial, ethnic, and sexual groups, but those from diverse religious orientations were often ignored. He explained that it “should remain a programmatic effort involving information sharing, rather than the provision of services” (p. 25). If the issue is seen from a diversity standpoint, then it could be argued that there should be support for people of differing religious backgrounds, just as there is for those of differing sexual orientations, ethnicities, races, disabilities, or genders. Students of various faith backgrounds were welcomed to campus, but they were rarely provided with needed support. They were directed toward non-relegated groups on the fringe of campus. There was little education, discussion, resources, or guidance provided. Measures are in place to keep religion from seeking students, but there are relatively little measures to help students seek religion.

When the University of Michigan used affirmative action in admissions practices they helped the racial and ethnic diversity, which contributed significantly to student learning and prepared students for life in a diverse democracy. Likewise, “religious
differences should be a source of study and exchange, not silence, fear, or animosity” (Kaplan, 2006, p. 41). Neil Postman (1996) believed that every group’s narrative should be treated with dignity and a sense that it is a creative means of expressing mysteries of life. He summed up this notion of diversity:

The idea is to show that different people have told different stories; that they have, at various times, borrowed elements from one another’s narratives; that it is appropriate to treat the narratives of others with respect; and that, ultimately, all such narratives have a similar purpose. Is it insulting to reveal that the Jews borrowed from the Egyptians? The Christians from the Jews? The Muslims from the Christians and the Jews? Is there cynicism in revealing that American Indian deities have a special relationship to the earth and the sky, not found in Western religions but similar in many ways to ancient Greek deities? Is there anything threatening in learning about the religions of African tribes? Do we endanger anyone by showing that Gandhi’s religious beliefs were influenced by those of Thoreau, and that Martin Luther King, Jr.’s ideas were influenced by Gandhi? (p. 154)

There are few better ways to inculcate a sense of tolerance and even affection for difference than to teach about the varieties of religious experience.

Progress

The Principles

Spiritual Practices and Moral Development. Over three-fourths of students believed that humans were spiritual beings and half desired to integrate spirituality into their lives (Astin, 2004). Barry and Nelson (2005), Love and Talbot (1999), and
Willimon (1997) noted the lack of spiritual development on campuses today. They also cited numerous sources concerning the need for a spiritual component to the knowledge given and the experiences provided. Both Clark (2001) and Love and Talbot (1999) defined spirituality as a non corporal aspect of each human, separate from the mind and religion as a subscribed set of beliefs within an organization. Spiritual development may not even involve a religion, because it was ultimately an internal process of clarity, identity, and wholeness.

As Dean of the Chapel at Duke University, Willimon had a unique perspective on the formation of students. Willimon and Naylor (1995) drew attention to college students whom they believed had been abandoned by family and school. The campus was infected with alcohol abuse, low cognitive development, and the notion that education was only a means to make money. The source of these symptoms was identified as the overwhelming sense of meaninglessness among students. Students’ lives lacked a sense of belonging, which prevented them from understanding the meaning of their existence. The ethic of concern had not been taught and a culture of responsibility had not been modeled. Thirty years ago students longed for a release from rigid structures but contemporary students long for stability and for meaningful connections with their professors. This generation has been searching not for independence and freedom, but for roots, stability, order, and identity. Institutions have given students so much freedom that they are floating alone and abandoned, devoid of any connection to meaning and mooring. Willimon and Naylor stated that students grow by “observing, imitating, confronting, and arguing” (p. 8) and this requires frequent interaction.
Practicing religion is not a prerequisite for being spiritual. Although religious people take part in spiritual activities, subscription to a belief structure is not needed to journal, pray, commune with nature, read sacred and encouraging texts, attend houses of worship or other retreat centers, sing, serve, or mentor. These practices could be just as spiritually infused without attaching religious beliefs. Zajonc (2003) highlighted the contemplative practices like meditation, dispute resolution, and yoga that helped people wrestle with social justice and scientific issues and gave meaning and purpose to existence. He explained how religion, faith, moral code, and values were on one side, while science, reason, natural knowledge, and the facts were on the other side. The dichotomy has caused a separation of spirit and mind. Members of the educational community can “learn from Christian, Buddhist, and other religious colleagues but we should find ways of transforming the disciplines themselves in the light of the broader, contemplative and spiritual perspective” (p. 52). Zajonc noted that Thomas Aquinas was caught between the competing ideologies of Christian theology and Aristotle’s philosophy. This dilemma continues today between spirituality and secular humanism in higher education. Student affairs should take the initiative and integrate agendas and programs with spiritually sensitive discussions, activities, and education.

Astin (2004) believed that community was central to most institutions of higher learning and spiritual support strengthened people’s sense of connectedness with each other. Service learning initiatives also promoted the ideals of spirituality. In the past it was normative to be objective and value-free, but to find meaning and purpose is the goal of students today. The rise of “community service, servant leadership, and new age cults” (p. 363) was something that Love and Talbot (1999) pointed to as signs that spiritual
development was growing. It was “rooted in connectedness, relationship, communion, and community” (p. 365). Students were seeking clarity, comfort, answers, and stability and the faculty and administration must find a way to provide it for them.

Tisdell (2001) stated that “spirituality is not the same as religion; religion is an organized community of faith that has written codes of regulatory behavior, whereas spirituality is more about one’s personal belief and experience of a higher power or higher purpose” (p. 2). It is this ethereal and abstract concept that has come to be accepted by those uncomfortable with the traditional confines of organized religion.

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 the 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 avenue of learning and meaning making. (p. 5)

Spirituality has been commonly described as communication with God, a movement towards union with God, a focus on ultimate concerns and meanings of life, and a belief in a force greater than oneself (Love & Talbot, 1999). The process of human development was not complete without spiritual development as Maslow (1971) pointed out:

The spiritual life is part of the human essence. It is a defining characteristic of human nature, without which human nature is not full human nature. It is part of the Real Self, of one’s identity of one’s inner core, of one’s specieshood, of full humanness. (p. 314)
He concluded that spiritual development, like student development, was affected by the environment where student’s lived, grew, and developed.

Literature indicated that “the quest for spiritual development was an innate aspect of human development” (Love & Talbot, 1999, p. 364). Each person exhibited tendencies for a search to find themselves in the midst of the world around them. “A dynamic openness of spirit is behind human curiosity and longing and is, therefore, the root of ongoing development in human beings” (p. 364). They discussed five propositions that demonstrated spiritual development without direct connections to religious organizations. They included an interdependent process of looking for self-knowledge and centeredness, surpassing one’s current locus of centricity, being open to and embracing community, being aware of an essence or prevalent power beyond human existence, and having that sense of spirit fill one’s life.

*Religious Beliefs and Faith Development.* In every religion and faith system there are common elements. Many believe in a supreme being, absolute truth, the afterlife, and good versus evil. Others have steadfast positions on sexuality and the sanctity of life. The Golden Rule was found in some form in most every sacred text, as well as a sense of duty to serve others and to proselytize. From these religious beliefs, values and principles were formed. However the values in colleges were devoid of substance and foundation, lacking viable examples of right living. Willimon (2002) believed that “the values being pushed tend to be so desiccated, detached, and generic, justice, fairness, apple pie, and motherhood, and the view of how human beings become moral so attenuated and abstract, as to be irrelevant” (p. 30). He argued that since there were few examples of religious or spiritual people, then students could not be expected to model good behavior.
Barry and Nelson (2005) described the emerging adults of today as “characterized by heightened risk-taking behavior and self-exploration of numerous domains, including one’s spirituality” (p. 245). Students question the beliefs they were raised with, place greater emphasis on an individual spirituality rather than affiliation with a religious institution, and pick and choose aspects of religion that suit them best. They noted that students placed “great importance on thinking critically about spiritual issues rather than accepting an existing dogma in its entirety” (p. 246). They studied the role religion played in the lives of young adults and concluded that a university can provide a climate conducive to exploration of one’s identity, as well as reinforce the cultural standards and beliefs. Kaplan (2006) noted that religion had a role at the intersection of various identities such as sexual orientation, ethnicity, or political conviction. Personal beliefs also played a part in Middle East tensions, community service, and in discussions about evolution, genetics, and stem cell research.

In his book *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, James Fowler (1981) explored both faith as a concept, as well as the progression of human development. Linking the two together, he devised his own theory of faith development. Beginning his work with his concept of faith, this ordained Methodist minister did not present faith as a belief in God, but rather an understanding and oneness with the world that helps to better lives. He particularly discussed human faith, as “a generic feature of the human struggle to find and maintain meaning which may or may not find religious expression” (p. 91). Faith was triadic in nature, implying that there was a strong connection between the self, others, and a central power or values. In the Christian religion, this was exemplified through the combination of self, world, and
God. However, faith did not have to include a supernatural being but could be found through anything that gave meaning. Faith was highlighted by imagination, truth, trust, acts, and suffering (Rutledge, 1989).

The theory was developed with a pre-stage during infancy and then six stages: Intuitive-Projective Faith, Mythic-Literal Faith, Synthetic-Conventional Faith, Individuative-Reflective Faith, Conjunctive Faith, and Universalizing Faith. In stage three, the person become influenced by more than just their family, but by school, work, peers, media, and religion. As a result adolescents usually conformed to others’ opinions, beliefs, and identities. Faith attempted to combine the numerous concepts and create an identity and worldview (Fowler & Lovin, 1980). The transition from stage three to four included clashes with authorities and changes of policy or practices that were considered sacred. This transition usually occurred during the move away from home and gave people an opportunity to review their own beliefs and practices. The transition from stage four to stage five brought about the reevaluation of childhood beliefs, stories, and practices (Fowler, 1981).

Neil Postman (1996) noted that “the first amendment prohibits Congress from establishing a national religion and not to show preference for one religion over another, but not that they should show no interest at all” (p. 151). Rather religion is expressed in our culture’s public and private circles through music, holidays, time keeping, eating patterns, language, and architecture. The great religions are the stories of how different people of different times and places have tried to achieve a sense of transcendence. They ask why we are here and wonder what is expected of us. Postman believed they provide “moral guidance, a sense of continuity, explanations of the past, clarity to the present, and
hope for the future” (p. 61). Philip Novak (1994) stated that Buddhism provides insight into self denial, Christianity illustrates love and forgiveness, Confucianism emphasizes the importance of right relationships and order, Hinduism demonstrates prudent thought and meditation, Islam reveals the self control necessary to fight the jihad within us all, and Judaism portrays the nobility of righteousness and devotion. Each of the foundational teachings yields inspirational power, instructional value, and a link to the core beliefs of all humankind. You can be religious and not spiritual or you can be spiritual and not religious. But both grow out of that human desire for something greater than ourselves. We can deny the need for beliefs and grasp practices, or we can hold tight to beliefs and neglect practices. Yet many would argue that it is only the integration of both that truly fulfills the yearning.

**The Person/s**

*Religious Schools and the Campus Pastor with Focus on Spirituality.* Since the founding of America, educational institutions have often employed a central religious figure. These men were presidents, faculty, or staff and at many schools they functioned as the sole minister to students of many faiths. At religiously affiliated colleges they may have been called a campus pastor or college chaplain. The spiritual leader identified with the denomination or religion of the institution and sought to minister to the students as would a pastor from a similarly affiliated church. Darrell (1976) wrote about the place of the clergyman on campus and explained how their worldview affected their professional work philosophy and style. How they saw the work of God, the mission of the university, and the fate of the world determined their approach to ministry. The campus clergy “will influence ministry, students, possible relationships with student personnel services
persons, and the general welfare of the scholarly community they seek to serve” (p. 228). He noted that religion, while a perennial hot topic in society, continued to have a place of respect, drawing questions and providing activities for millions of people.

Darrell (1976) described the four basic modes ministers might work in as pastoral, priestly, kingly, and prophetic. They respectively denoted a focus on prayer and counseling, preaching and ceremony, governance and organization, and social justice and human motivation. Although the categories reflected a Christian persuasion, this breakdown of the roles of the minister gave a succinct synopsis of their duties. Spiritual leaders are often asked to provide counseling during crises and handling issues similar to a parish pastor. They preside as a priest at official events such as convocation, commencement, and religious services. Depending on the size of the institution, chaplains operate as kings, managing a budget and staff, with little oversight and much power. Lastly ministers are looked to as prophets, on the forefront of issues, proclaiming moral justice and encouraging service to the world. Brummett (1990) offered the additional office of rabbi with the function of teaching and creating dialogue. Of these five modes, it is the latter three which are components of the ensuing project.

Public Schools and the Individual Chaplains with Access to Spirituality. At many large schools, which are generally publicly funded, there are individual chaplains who were employed not by the university, but by their respective denominations or organizations. These men and women often have no ties to the school or to each other. Darrell (1976) wrote over thirty years ago and since then the religious life offices have seen a dramatic increase in diversity. Today it is imperative that ministers work with the student affairs staff members. They are often housed in the same offices, but ministers are
more focused on spiritual growth and recruitment rather than interaction and developing the whole being. Their backgrounds are diverse since some organizations require certification and education in ministry while others depend more on training and experience.

“Public colleges often rely on off-campus support for religious services while private colleges often hire full-time staff to plan and develop programs and activities for the campus community” (Komives, Woodard, & Associates, 2003, p. 352). When outside sources provide the funding and programming then university control over spiritual education can be potentially abdicated. The objective should be to have a staff member who coordinates the entire religious community. Relationships with student groups and houses of worship could be better maintained. They would direct forums to promote spiritual exercises, hold educational seminars about religious differences and related social issues, and help various academic departments incorporate spirituality and religion into their course material. Offices and departments that rarely communicate would then be linked by this individual and the resources they coordinate.

Private Schools and the Dean of Religious Life with Success in Spirituality. With the growth of universities, many large private institutions have a staff of chaplains and a dean and associate dean to oversee operations and general ministry for the school. This often provides the optimal environment for development since a supervising minister manages the staff and individual chaplains serve students. Temkin and Evans (1998) provided ways in which student affairs and religious organizations could cooperate. They noted the lack of attention to spiritual development in the literature and in practice. Much emphasis was placed on student development theory in relation to religion. The decline of
religiously affiliated schools and the dramatic increase in enrollment was described. Denominational clergy worked at colleges to help sustain the life of the church and eventually the growth of nondenominational ministries established a presence on campuses. There has been increased diversity with respect to Islam and Eastern religions because of the influx of international students and immigrants.

Temkin and Evans (1998) stated that student affairs personnel needed to become better acquainted with religions so that cooperation between administration and clergy could become more effective. The lack of discussion has been lamentable and has caused a delay in learning and development for students. Temkin and Evans said that admissions, orientation, multicultural affairs, and residence life, in addition to student life, could benefit from working with spiritual life staff. Proselytizing was one of the great negative issues in campus ministry. There should have been agreed upon standards for how chaplains operated with students.

Potential

The Programs

*Ball State University.* From 1964 to 1991 there was a Director of Religious Programs at Ball State University (Jones, 1973). He coordinated the efforts of the twenty-two religiously themed organizations and believed he had an opportunity “to develop a middle way between an unconstitutional establishment of religion and an indifference to religion which amounts to an establishment of irreligion or secularism” (p. v). In 2007 the then thirty groups operated without any such central leadership. All of the organizations have a faculty advisor and many have outside supervision. But in contrast the Office of Student Life serves four main areas: Greek Life (8% of the student body), Community
Service, Leadership Development, and Multicultural Organizations (10% of the student body). Between the Greek and Multicultural organizations there were four full time professionals, two support staff, and nine graduate assistants (L. Wiley, personal communication, August 18, 2006). According to the 2005 College Student Beliefs and Values Survey, 80% of students indicate having an interest in spirituality, while 48% say that it is essential or very important that college encourage their personal expression of spirituality. Four in five have attended religious services in the last year and 40% consider it essential or very important to follow religious teachings in everyday life (Higher Education Research Institute, 2005). If there are more religious students than Greek or Multicultural students, then the allocation of institutional support may be uneven among various subcultures.

University of Michigan. Kaplan (2006) told how the University of Michigan promoted religion, faith, and spirituality under the Difficult Dialogues program. Thirty faculty members attended a seminar to share their perspectives, struggles, and strategies for relating to students in the classroom and beyond. Teaching and research have been separated from faith and therefore its intersection with other issues was explored, such as politics, sexuality, race, science, and academic freedom. The Center for Research on Learning and Teaching had a theater troupe that developed interactive performances about diversity which created a sketch about religious pluralism. The relationship between faith communities and university sponsored community service was another area explored by a roundtable discussion. The Office of Residence Life course, “Social Psychology in Community Settings,” required of Resident Assistants, was changed to focus more on religion and sexual orientation to better prepare them to facilitate
productive exchanges. Kaplan argued for the integration of these ideas and practices into the greater college community.

*University of Minnesota at Morris.* Laurence (1999) described the process and results of the Education as Transformation Project in 1996 and the subsequent 1998 conference at Wellesley College, which Hodges (1999) attended. They acknowledged a greater diversity of spiritual belief and practice and the need to address values, ethics, and morals. This gathering sparked numbers of initiatives around the country to foster religious pluralism. Back at his University of Minnesota at Morris, Hodges (1999) created a presentation and discussion series called Spiritual Pathways, but a long term solution did not yet appear in place. The forum would feature a faculty or staff member from an underrepresented religion conducting an interactive presentation mixing traditions and practices with audience questions, followed by a reception. She believed that “a programmatic effort involving information sharing, rather than the provision of services would not violate the separation of church and state” (p. 25). They hoped that if religious and spiritual minorities shared aspects of their religious orientation, then the dialogue would contribute to a supportive campus environment.

It is natural that the last two examples would still be fostering spiritual development because in 1934 and 1947, the University of Michigan (Walter, 1958) and the University of Minnesota (Allen, 1948), respectively, hired directors of religious activities. These cases showed the breadth of spiritual needs and the array of options to aid in the journey of faith. The expansion of this field and the existing examples in public institutions are central to the future of higher education.
Summary of the Literature

There has been much research in the field of spiritual development and a long history of religious formation on college campuses. The positive effects have included: higher academic achievement, less social drinking, and more community participation. Temkin and Evans (1998) said “establishing an appropriate and programmatic relationship with religion on campus is possible, practical, and needed” (p. 65). While the separation of church and state has always been a challenge to such advancement in public schools, there have been several instances where programs have been approved. The concept of developing the whole person, not just the intellectual, physical, and social, but also the spiritual being, has been increasingly promoted and accepted.

Institutions of higher education must provide the professional leadership to foster that growth. They would oversee the ministries and other chaplains while providing opportunities for education, dialogue, and growth. Instruction about religions, acknowledgement of holy days, and interaction during university events are the first steps. Cooperation with residence life staff should be a simple and primary objective. Inclusion in recruitment and orientation efforts will benefit the religious groups and show the services and diversity of campus to prospective students.

The years between adolescence and adulthood are crucial times, when young men and women decide what they believe about the meaning of life. The habits formed, relationships established, and decisions made during that time are determinative for the rest of life. Every culture's greatest attention and finest education have been spent on this transition. However, the university has become negligent in its duty to form people of conviction and character, people who connect what they believe about the world with
how they live in the world. Students should know why they believe and should be encouraged to cultivate practices to support those beliefs or to simply develop their spiritual being.
CHAPTER THREE:

METHODOLOGY

Summary of the Project

This creative project presupposes that universities should be places of holistic learning. There is a long history of education not only taking place in classrooms, but throughout the campus community. There is precedent that spiritual knowledge and experience is needed for adequate development of a human being. If there is going to be more diversity, there also has to be the staff and programs to facilitate and further that diversity. By increasing these common resources progress might be made at public institutions.

Statement of Purpose

The purpose of this project is to create a comprehensive manual for constructing a spiritual development office on a public campus of higher education. While remaining true to its impartial nature, the university has the potential to advance moral and spiritual maturity by providing central leadership. It details the mission, job descriptions, strategic plan, initiatives in the residences, classrooms, and community, and further resources for cultivating student growth.
Design of the Project

In developing the project dissertations from previous decades at Ball State University were researched, looking at the needs of students and elements of programs. Websites of major public universities were explored for indications of a centralized spiritual program. While the literature shows evidence of these twenty to forty years ago, the only school with such an existing office was found at Pennsylvania State University. With further time and resources schools could be contacted to confirm the lack of coordination currently and research how their former offices were operated.

Most every campus has independent organizations but most do not have a comprehensive office to coordinate them. Therefore several of the top private institutions with renowned offices of religious life were viewed. As previously mentioned, the pastoral and priestly duties were stripped from these institutional offices to leave the kingly, prophetic, and rabbinical modes in the manual. From those unique concepts and best practices were incorporated.

Other offices within the Student Life Division were examined to compare and emulate some of their structures and agendas. Departments that serve other constituencies, such as Fraternities and Sororities, Racial Minorities, and Gay, Lesbian, Bisexual, and Transgendered, were observed for their distinct programs. Additionally, the Student Activities, Campus Organizations, and Residence Life Offices at various institutions offered ideas on how to coordinate and educate various parties.
Elements of the Project

The project was divided into four areas: Organization and Recognition, Education and Experience, Dialogue and Interaction, and Mentor and Support. The areas highlight the four main duties of the Office, to administrate, teach, communicate, and guide.

Organization and Recognition

The mission of spiritual development must first be identified. Once they have identified the goal of the office then they can decide the goals of the staff. A Director of Spiritual Development would be created under the Dean of Students who would, like International, GLBT, Women’s, and Racial Services, seek to promote diversity and support an underrepresented demographic of the campus community while fostering student development. Although individual chaplains are responsible for the direct ministry to students, the coordination of their efforts and the equal access and unified success of their work is the responsibility of the college administration. A Director of Spiritual Development would be different from a Dean of the Chapel because in their official position as a representative of the university they would not preside, pastor, or preach. Rather they would promote, program, and partner. There should be a method for recognizing organizations that agreed to principles of fair proselytizing practices, as well as budget projections and assessment methods. Advertising to promote tolerance and education should be developed. Lastly, a listing of all houses of worship in the community would be prepared.

Education and Experience

One of the first objectives would be to work with the Residence Life staff to create programming that would further educate students about various religions and
spiritual practices. Then the director would partner with members of the faculty that focus in religion to speak and debate. Students should gain a greater understanding of religions and how they compare to one another. The office would promote spiritual practices and partner with the service learning center.

Dialogue and Interaction

A roundtable of spiritual advisors and chaplains would bring together the various ministries to provide resources, support, and encourage dialogue on a monthly basis. Series of debates between faculty would be organized around controversial issues. A roundtable of student representatives from the spiritual organizations would gather to organize dialogue, service, and communion events. Students would be trained to minister to peers.

Mentoring and Support

Many members of the Greek community have spiritual aspects to their ritual and the office could help to deepen their understanding. Many students could take advantage of being paired with a mentoring senior student or staff member. Orientation planners could incorporate spiritual presentations and events. There should be interactions with other minority groups to support their experience and communication with alumni/ae would be included.

Summary of the Methodology

The possibilities for a spiritual development office on a public campus can be constructed from the past research, the one current state school found, and the numerous examples of their private neighbors. By separating the functions of the office into four coherent and manageable divisions the project has clearly delineated boundaries.
CHAPTER FOUR:
OFFICE OF SPIRITUAL DEVELOPMENT

Summary of the Project

This creative project presupposes that universities should be places of holistic learning. There is a long history of education not only taking place in classrooms, but throughout the campus community. There is precedent that spiritual knowledge and experience is needed for adequate development of a human being. If there is going to be more diversity, there also has to be the staff and programs to facilitate and further that diversity. By increasing these common resources progress might be made at public institutions. The intent of this project is to create a comprehensive manual for constructing a spiritual development office on a public campus of higher education. While remaining true to its impartial nature, the university has the potential to advance moral and spiritual maturity by providing central leadership. It details the mission, job descriptions, strategic plan, initiatives in the residences, classrooms, and community, and further resources for cultivating student growth.
Organization and Recognition

Mission Statement

The first action of any organization should be to create a mission statement to define the scope of its work. For this office the four areas of the projects helped to guide its crafting. “The Office of Spiritual Development seeks to unify all efforts to develop the spiritual being of students. We aim to coordinate the advisors and organizations, educate the campus and community, communicate through dialogue and experience, and advocate for support and growth throughout.”

Goals and Objectives

Once the mission statement is determined the goals and specific objective should flow from it in logical order. They will guide the office in its work.

Coordinate advisors and organizations through:
Recognizing and regulating organizations, advisors, chaplains, and students.
Assess the productivity by maintaining a database of members and events.
Promote understanding and tolerance through creation and distribution of materials.
Advertise campus organizations and local groups through directories.

Educate the campus and community through:
Foster individual study through spiritual themed classes.
Encourage communal religious expression through service and practice.

Communicate through dialogue and experience:
Promote interfaith dialogue through advisor and student roundtables.
Engage campus in wrestling with issues through debates.
Connect people and encouraging reflection through peer ministry.
Advocate for support and growth through:

Affirm spiritual connection between Greek students.

Welcome new students and introduce to spiritual offerings.

Continue relationships with alumni/ae.

Director of Spiritual Development

This person is supervised by the Dean of Students, and similar to offices for minority, LGBT, and international services, seeks to promote diversity and supports an underrepresented community of campus while fostering student development. This position does not preside, pastor, or preach but instead promotes, programs, and partners. They will work with all the chaplains and advisors for the various spiritual organizations. They will interact regularly with other departments of student life and collaborate with faculty and staff to encourage student growth.

Qualifications. This person should possess a Master’s degree in higher education, divinity, or religion, an appreciation for all religions and spiritual perspectives, and three to five years experience in ministry or student affairs with a passion for teaching and mentoring.

Job Description.

1. Form working relationships with other members of student life staff through regular meetings, particularly Greek, residential, and service learning offices.

2. Supervise a graduate assistant who will conduct programming efforts of the office.

3. Manage requests to form new spiritual organizations.

4. Assemble a listing of all houses of worship in a twenty mile radius.
5. Develop graduated plan to conduct meaning-making programs in residence life.

6. Collaborate with faculty to establish classes and forums around interdisciplinary topics relating to spirituality.

7. Partner with service learning department to facilitate student experience with faith based initiatives.

8. Assess and reevaluate through surveys, those involved in organizations and programs.

9. Design advertising for campus to promote tolerance and educate about spiritual issues.

10. Establish the Great Debate series, bringing together professors of various viewpoints to defend and argue controversial topics.

11. Create a monthly meeting of the professional chaplains and advisors associated with campus spiritual organizations.

12. Create a monthly meeting of the student leaders associated with campus religious organizations.

13. Help fraternities and sororities explore their spiritual heritage.

14. Create mentoring program involving faculty, staff, alumni, and community members to guide students.

15. Incorporate spiritual issues and resources into new student orientation.

16. Coordinate communication with and events for spiritually connected alumni/ae.

*Communication Between Parties.* In an effort to facilitate interaction between the Office of Spiritual Development, the Division of Student Affairs, and the recognized organization chaplains and advisors, the Director of Spiritual Development will bring
representatives of offices including: University Police, Judicial Affairs, Counseling and Wellness, Fraternity and Sorority Life, Residential Education, and Development to monthly advisors roundtables.

*Chaplains and Advisors*

*Job Description.*

1. Lead worship services for student members.
2. Preach and teach in faith tradition.
3. Counsel students with regard to religious beliefs, conversion, marriage, death, and moral conflicts.
4. Fundraise and coordinate with national organization, denomination, or religion.
5. Support service, dialogue, and educational initiatives of the Office of Spiritual Development.
6. Attend spiritual development joint events, such as Seekers Forum, Annual Memorial Service, staff development, and monthly roundtables.

*Recognition Process.* Anyone desiring to start a campus organization must submit a request to the Office of Student Life. Those of a religious or spiritual nature will be considered in conjunction with the Office of Spiritual Development. Such requests should include a constitution, faculty and spiritual advisor names and contact information, and student officer names. Recognition of chaplains and advisors should include resume, name of their governing body, and proof of insurance liability coverage. Subsequent recognition will benefit them with university identification cards, email accounts, mailbox, parking passes, access to library, recreational facilities, publicity media,
meeting space, and office space. University recognition does not imply employment of advisors or endorsement of programming and beliefs of such organizations.

*Behavior Covenant.* Several groups of advisors and chaplains have agreed upon statements delineating how they will act towards students and with each other. The University of Nebraska at Lincoln, Texas Christian University, Colorado State University, the University of Massachusetts at Amherst, and the University of Southern California were schools whose documents were used to compose the following covenant.

This statement must be signed by those advisors and chaplains working with university recognized spiritual organizations. All professionals and volunteers associated with this office will treat other faiths as you wish yours to be treated. We will endeavor to walk the narrow line between the necessity of offering wise counsel or passionate persuasion and the injustice of usurping the individuality of the student. We will be sensitive to and have respect for their religious history. Our major concern will be to aid students in making informed choices about their religious lives and not just to promote our own particular program. We will respect a decision to affiliate or disaffiliate from any religious organization and the right to accept, question, or reject a set of beliefs. Understanding that there are many students on campus with no campus ministry affiliation, we will see our primary field of prospective members there, and not among the students associated with other campus ministries.

Although certain religions have a conversionary imperative, it is expected that a person’s implicit witness to one’s faith, through personal example, literature, and educational programs, will be the valid means of fulfilling this directive. We do not condone proselytizing, harassment, manipulation, or other aggressive means to invite or
convert. Rather we will employ a community spirit of mutual respect when interacting with other organizations and non participating students. We do not allow intrusion on the privacy of individuals without their permission, by phone, mail, email, text, or visitation at dining hall tables, in residence halls, or other private areas in which students should properly expect privacy. Any group initiating contact, publishing literature, or sponsoring events should be clearly identified and fall within accepted university practices. We condemn the use of language in private and public contexts that is denigrating of or the issuing of materials that threaten or distort another person's or group's beliefs. This is not a prohibition of free expression of ideas, but rather a commitment to present all beliefs in a way that is respectful of others. We affirm the roles of personal freedom, doubt, and open critical reflection as key to healthy spiritual growth.

Predatory individuals and groups who practice deceptive, destructive, and dishonorable behaviors should not be allowed access to students. The university is a community with many decisions, anxieties, and emotional pressures. There are times when students may feel homesick, unloved, or overwhelmed and may turn to a religious group for support. While most organizations provide a supportive experience, high pressure religious groups may try to recruit those compromised students. Such groups may be characterized by some or all of the following methods: They control behavior by exploiting members’ time or finances, denigrating past religious, social, or political affiliations, or adversely impacting academic pursuits, physical condition, emotional well being, or relationships with parents or peers. They control information by not disclosing their credentials and intentions, being immediately overwhelmingly friendly, and trying to isolate members from friends and family. They control thoughts by prohibiting critical
analysis or independent thinking, inducing heightened suggestibility through repetition, or seeking to replace old values with new doctrines and definitions. They control emotions by using excessive guilt and fear, claiming their leader has a special relationship with God, or being excessively judgmental about members’ life.

As our convictions allow, we will be supportive of the programs of other campus ministries and encourage our students to create a more unified spirit of campus ministry. Although disagreement among faiths is to be expected, such disagreement is to be communicated in an accurate, constructive, and respectful fashion. We recognize that the university seeks to promote a campus atmosphere in which a diversity of religious faiths and expressions of spiritual life are respected and productively engaged. We will exercise our freedom to protest or criticize but seek a peaceful and equitable solution to conflicts. As people engaged in directing faith communities, we, the undersigned, agree to abide by this Behavior Covenant, with the goal of seeking cooperation and not competition, placing person above program.

Budget

The Office of Spiritual Development will maintain a budget to pay the director and graduate assistant and fund programs, guest speakers, and roundtables. Eventually central offices for all associated advisors and chaplains should be considered so that further dialogue and mission will be something the proximity will help facilitate.

Assessment

A preliminary audit of the institution facilities, programs, and services that promote religion, ethics, and intention should be conducted. This will create a base for future measurements of growth and impact. Yearly surveys of first year and graduating
students will include spiritual components to gauge levels of interest and involvement on
and off campus. Organizations will be required to maintain a master record of all
attendance numbers at each organization’s meetings and submit an annual report of
activities by June.

Promotional Materials

In an effort to build brand recognition for the office a logo was designed. The compass is used to denote the unity among faiths, centeredness of spirit, and direction provided on ones journey. The concept was created with Microsoft Publisher and used symbols from major religions from ww.wikipedia.com. They represent Shintoism, Native American spirituality, Buddhism, Islam, Confucianism, Jainism, Zoroastrianism, Judaism, Sikhism, Baha’ism, Unitarian Universalism, Christianity, Wiccan, Taoism, and Hinduism. Changes to faith symbols can be made depending on the constituency of the campus. Differences among Christian denominations and Trinitarian versus Unitarian groups were not denoted. Notably the Atheism Atom, Humanism Happy Man, and Agnostic Question Mark were left off because discussions with groups representing these philosophies should be had before including them in the scope of the office so as to not offend. The top spot is empty for the viewer to mentally place their own symbol there or to represent the open search.
In an effort to promote education and tolerance the Norman Rockwell painting of the Golden Rule was used as a backdrop while versions of the transcendent phrase in every major sacred text were superimposed.

Hinduism
"One should always treat others as they themselves wish to be treated." Hariyana
"This is the essence of morality do not unto others which if done to you would cause you pain." Mahabharata 5:15:17

Judaism
"What is hateful to you, do not to your fellow men. That is the entire Law all the rest is commentary." The Talmud, Shabbat 31a
"You shall not take vengeance nor bear any grudge against the son of your people, but you shall love your neighbor as yourself. I am the Lord." Hebrew Bible, Leviticus 19:18

Buddhism
"Hurt not others with that which pains yourself." Udana-Vagga 5:18

Jainism
"A man should wander about treating all creatures as he himself would be treated." Surenkaranga 1:1:33

Confucianism
"One word sums up the basis of good conduct, loving kindness. Do not impose on others what you yourself do not desire." Analects 15:23

Christianity
"In everything, therefore, do to others what you would have them do to you, for this is the Law and the Prophets." Christian Bible, Matthew 7:12

Islam
"Not one of you is a believer until he desires for his brother that which he desires for himself." Forty Hadith of An-Nawawi, 13

Baha'I
"And if your eyes be turned towards justice, choose for your neighbor that which you choose for yourself." Epistle to the Son of the Wolf, 30
"Ascribe not to any soul that which you would not have ascribed to yourself, and say not that which thou dost not...Blessed is he who prefers his brother before himself." Bahai Writings

Zoroastrianism
"Whatever is disagreeable to yourself, do not do unto others." Shenanei Sharan 13:29

Confucianism
"One word sums up the basis of good conduct, loving kindness. Do not impose on others what you yourself do not desire." Analects 15:23

Taoism
"Regard your neighbor's gain as your gain, and your neighbor's loss as your own loss." Tal. Shang Kan Yia Pien 21:52:18
To further encourage tolerance a poster of a spice rack was used from www.allposters.com and labels were superimposed for the bottles with different faiths, minorities, cultures, and races. The caption, “variety is the spice of life, savor the flavor,” describes the notion that diversity is more than just black and white and should be enjoyed.
The Northwestern University spiritual life website had a banner incorporating several relevant words. All of the pertinent verbs from this project were combined and inserted into www.wordle.net to create a similar banner. Depending on the university, certain words could be omitted to make it more succinct or several banners with themes for the website could be designed.

Religious Holy Day Calendar

In an effort to educate people and recognize organizations a calendar of days important to every major faith should be constructed, maintained yearly, and disseminated. The University of Southern California and the BBC had websites were many of these dates were collected.

* Means that holy days begin at sundown the day before this date.

January 2010

1 Gantan-sai (New Years) Shinto
5 Twelfth Night Christian
6 Epiphany Christian
6 Dia de los Reyes (Three Kings Day) Hispanic Christian
7 Nativity of Christ Orthodox Christian
10 Baptism of Jesus Christian
14 Maghi Sikh
17 World Religion Day * Baha'i
17 Blessing of the Animals Hispanic Christian
18-25 Week of Prayer for Christian Unity Christian
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<tr>
<th>Date</th>
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<tbody>
<tr>
<td>19</td>
<td>Timkat</td>
<td>Coptic Christian</td>
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<tr>
<td>20</td>
<td>Vasant Panchami</td>
<td>Hindu</td>
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<tr>
<td>24</td>
<td>Triodion begins</td>
<td>Orthodox Christian</td>
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<tr>
<td>30-1</td>
<td>Mahayana (New Year)</td>
<td>Buddhist</td>
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<td>30</td>
<td>Tu B'shvat *</td>
<td>Jewish</td>
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**February 2010**

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<tr>
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<td>Candlemas</td>
<td>Christian</td>
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<tr>
<td>3</td>
<td>Setsubun Sai</td>
<td>Shinto</td>
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<tr>
<td>12</td>
<td>Maha Shivaratri</td>
<td>Hindu</td>
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<tr>
<td>14</td>
<td>Chinese New Year</td>
<td>Confucian/Daoist/Buddhist</td>
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<td>14</td>
<td>Saint Valentine's Day</td>
<td>Christian</td>
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<td>15</td>
<td>Nirvana Day</td>
<td>Buddhist</td>
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<tr>
<td>16</td>
<td>Shrove Tuesday</td>
<td>Christian</td>
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<tr>
<td>17</td>
<td>Ash Wednesday - Lent begins</td>
<td>Christian</td>
</tr>
<tr>
<td>21</td>
<td>Orthodox Sunday</td>
<td>Orthodox Christian</td>
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<tr>
<td>26</td>
<td>Mawlid an Nabi *</td>
<td>Islam</td>
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<tr>
<td>26</td>
<td>Intercalary Days through March 1</td>
<td>Baha'i</td>
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<tr>
<td>28</td>
<td>Purim *</td>
<td>Jewish</td>
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**March 2010**

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<td>Holi</td>
<td>Hindu</td>
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<td>16</td>
<td>Vaisaki (New Year)</td>
<td>Hindu</td>
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<td>17</td>
<td>Saint Patrick's Day</td>
<td>Christian</td>
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<td>20</td>
<td>Vernal Equinox/Ostara *</td>
<td>Wicca</td>
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<td>21</td>
<td>Norouz (New Year)</td>
<td>Persian/Zoroastrian</td>
</tr>
<tr>
<td>21</td>
<td>Naw Ruz (New Year) *</td>
<td>Baha'i</td>
</tr>
<tr>
<td>21</td>
<td>Passion Sunday</td>
<td>Christian</td>
</tr>
<tr>
<td>24</td>
<td>Ramanavami</td>
<td>Hindu</td>
</tr>
<tr>
<td>28</td>
<td>Palm Sunday</td>
<td>Christian</td>
</tr>
<tr>
<td>28</td>
<td>Khordad Sal (Birth of Prophet Zaranhushta)</td>
<td>Zoroastrian</td>
</tr>
<tr>
<td>29</td>
<td>Mahavir Jayanti</td>
<td>Jain</td>
</tr>
<tr>
<td>30</td>
<td>Lord's Evening Meal</td>
<td>Jehovah's Witness</td>
</tr>
<tr>
<td>30</td>
<td>Hanuman Jayanti</td>
<td>Hindu</td>
</tr>
<tr>
<td>30</td>
<td>Magha Puja Day</td>
<td>Buddhist</td>
</tr>
<tr>
<td>30-31</td>
<td>Pesach (Passover) first two days *</td>
<td>Jewish</td>
</tr>
</tbody>
</table>

**April 2010**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Religious Affiliation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Maundy Thursday</td>
<td>Christian</td>
</tr>
<tr>
<td>2</td>
<td>Good (Holy) Friday</td>
<td>All Christians</td>
</tr>
<tr>
<td>4</td>
<td>Easter</td>
<td>All Christians</td>
</tr>
<tr>
<td>5-6</td>
<td>Pesach (Passover) final two days *</td>
<td>Jewish</td>
</tr>
<tr>
<td>11</td>
<td>Yom HaSho'ah *</td>
<td>Jewish</td>
</tr>
<tr>
<td>14</td>
<td>Baisakhi</td>
<td>Sikh</td>
</tr>
<tr>
<td>19</td>
<td>Yom Ha'Atzmaut *</td>
<td>Jewish</td>
</tr>
<tr>
<td>21</td>
<td>First Day of Ridvan *</td>
<td>Baha'i</td>
</tr>
<tr>
<td>28-1</td>
<td>Theravadin (New Year)</td>
<td>Buddhist</td>
</tr>
<tr>
<td>29</td>
<td>Ninth Day of Ridvan *</td>
<td>Baha'i</td>
</tr>
</tbody>
</table>
May 2010
1 Beltane - Samhain * Wicca
2 Lag B'Omer * Jewish
2 Twelfth Day of Ridvan * Baha'i
6 National Day of Prayer Interfaith
13 Ascension of Christ Christian
19-20 Shavuot * Jewish
23 Pentecost All Christians
23 Declaration of the Bab Baha'i
27 Buddha Day - Visakha Puja Buddhist
29 Ascension of Baha'u'llah * Baha'i

June 2010
3 Corpus Christi Catholic Christian
11 Sacred Heart of Jesus Catholic Christian
19 New Church Day Swedenborgian Christian
21 Summer Solstice/Litha * Wicca

July 2010
9 Martyrdom of the Bab * Baha'i
9 Lailat al Miraj * Islam
13-15 Ulambana (Obon) Buddhist
20 Tisha B'Av * Jewish
24 Pioneer Day Mormon Christian
26 Lailat al Bara'ah Islam
26 Asalha Puja Day Buddhist

August 2010
1 Lammas Christian
1 Lughnassad (Lammas) Wicca/Neo Pagan
6 Transfiguration of the Lord Orthodox Christian
11 Ramadan begins * Islam
15 Assumption of Blessed Virgin Mary Catholic Christian
15 Dormition of the Theotokos Orthodox Christian
24 Raksha Bandhan Hindu

September 2010
1 Ecclesiastical Year begins Orthodox Christian
2 Krishna Janmashtami Hindu
6 Laylat al Kadr * Islam
9-10 Rosh Hashanah * Jewish
10 Eid al Fitr * Islam
11 Ganesa Chaturthi Hindu
12-16 Paithishahema Gahambar Zoroastrian
12 Paryushana Jain
18 Yom Kippur * Jewish
22 Shuki-sorei-sai Shinto
23-29 Sukkot * Jewish
23 Autumnal Equinox/Mabon * Wicca
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>Michael and All Angels</td>
<td>Christian</td>
</tr>
<tr>
<td>30</td>
<td>Shemini Atzeret *</td>
<td>Jewish</td>
</tr>
<tr>
<td>1</td>
<td>Simchat Torah *</td>
<td>Jewish</td>
</tr>
<tr>
<td>2</td>
<td>Mihragan</td>
<td>Zoroastrian</td>
</tr>
<tr>
<td>8-16</td>
<td>Navaratri</td>
<td>Hindu</td>
</tr>
<tr>
<td>12-16</td>
<td>Ayathrem Gahambar</td>
<td>Zoroastrian</td>
</tr>
<tr>
<td>17</td>
<td>Dasera</td>
<td>Hindu</td>
</tr>
<tr>
<td>17</td>
<td>Shukaku Matsuri</td>
<td>Shinto</td>
</tr>
<tr>
<td>20</td>
<td>Birth of the B'ab *</td>
<td>Baha'i</td>
</tr>
<tr>
<td>20</td>
<td>Installation of Scriptures as Guru Granth</td>
<td>Sikh</td>
</tr>
<tr>
<td>26</td>
<td>Abanagan</td>
<td>Zoroastrian</td>
</tr>
<tr>
<td>28</td>
<td>Milvian Bridge Day</td>
<td>Christian</td>
</tr>
<tr>
<td>31</td>
<td>All Hallows Eve</td>
<td>Christian</td>
</tr>
<tr>
<td>31</td>
<td>Reformation Day</td>
<td>Protestant Christian</td>
</tr>
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</table>

**October 2010**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>All Saints' Day</td>
<td>Christian</td>
</tr>
<tr>
<td>1</td>
<td>Samhain - Beltane *</td>
<td>Wicca</td>
</tr>
<tr>
<td>2</td>
<td>All Souls' Day</td>
<td>Catholic Christian</td>
</tr>
<tr>
<td>5</td>
<td>Diwali</td>
<td>Hindu, Jain, Sikh</td>
</tr>
<tr>
<td>12</td>
<td>Birth of Baha'u'llah *</td>
<td>Baha'i</td>
</tr>
<tr>
<td>15</td>
<td>Waqf al Arafa - Hajj *</td>
<td>Islam</td>
</tr>
<tr>
<td>16</td>
<td>Eid al Adha *</td>
<td>Islam</td>
</tr>
<tr>
<td>21</td>
<td>Guru Nanak birthday</td>
<td>Sikh</td>
</tr>
<tr>
<td>24</td>
<td>Jnana Panchmi</td>
<td>Jain</td>
</tr>
<tr>
<td>24</td>
<td>Adargan</td>
<td>Zoroastrian</td>
</tr>
<tr>
<td>25</td>
<td>Thanksgiving</td>
<td>Interfaith</td>
</tr>
<tr>
<td>26</td>
<td>Day of Covenant</td>
<td>Baha'i</td>
</tr>
<tr>
<td>28</td>
<td>First Sunday of Advent</td>
<td>Christian</td>
</tr>
<tr>
<td>28</td>
<td>Ascension 'Abdu'l-Baha</td>
<td>Baha'i</td>
</tr>
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</table>

**November 2010**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hijra (New Year) *</td>
<td>Islam</td>
</tr>
<tr>
<td>8</td>
<td>Bodhi Day (Rohatsu)</td>
<td>Buddhism</td>
</tr>
<tr>
<td>8</td>
<td>Immaculate Conception of Mary</td>
<td>Catholic Christian</td>
</tr>
<tr>
<td>12</td>
<td>Advent Fast begins</td>
<td>Orthodox Christian</td>
</tr>
<tr>
<td>16</td>
<td>Ashura *</td>
<td>Islam</td>
</tr>
<tr>
<td>16</td>
<td>Posadas Navidenas through December 25</td>
<td>Hispanic Christian</td>
</tr>
<tr>
<td>21</td>
<td>Winter Solstice/Yule *</td>
<td>Wicca/Christian</td>
</tr>
<tr>
<td>21</td>
<td>Death of Prophet Zarathushtra</td>
<td>Zoroastrian</td>
</tr>
<tr>
<td>22-29</td>
<td>Hanukkah *</td>
<td>Jewish</td>
</tr>
<tr>
<td>25</td>
<td>Christmas</td>
<td>Christian</td>
</tr>
<tr>
<td>28</td>
<td>Holy Innocents</td>
<td>Christian</td>
</tr>
<tr>
<td>31</td>
<td>Oharai</td>
<td>Shinto</td>
</tr>
<tr>
<td>31-4</td>
<td>Maidyarem Gahambar</td>
<td>Zoroastrian</td>
</tr>
</tbody>
</table>
Website Creation

The mission and objectives, directories, calendar, programs, and promotional materials would be put onto a website that would be a subsidiary of Student Life, much like those that serve the Greek community and minority groups.

Campus Organization Directory

All of the recognized spiritual organizations would be compiled into a public directory detailing name, email, website address, mailing address, faculty advisor, religious advisor, and student representatives. Some of the possible organizations would include American Baptist Campus Ministry, Baha’i Student Association, Baptist Collegiate Ministry, Catholic Student Union, Christian Science Student Organization, Campus Crusade for Christ-CRU, Episcopalian/Anglican University Fellowship, Friends Fellowship, Hillel, Intervarsity Christian Fellowship, Latter-Day Saints Student Association, Lutheran Student Fellowship, Muslim Student Association, Orthodox Christian Fellowship, Society for Earth-based Religions.

Community Organization Directory

Like the campus directory, a community listing of spiritual centers should be compiled to aid students in their spiritual journey and integration into the greater community. A disclaimer would be added noting that the directory is maintained but not endorsed by the university or staff. Some of the possible categories to be searched would include Assembly of God, Baha’I, Baptist, Buddhist, Christian Science, Church of Christ, Episcopal, Hindu, Jain, Jewish Conservative, Jewish Orthodox, Jewish Reformed, Latter Day Saints/Mormon, Lutheran, Mennonite, Methodist, Muslim, Eastern Orthodox,
Presbyterian, Quaker, Roman Catholic, Seventh Day Adventist, Sikh, Unitarian,
Universalist, United Church of Christ/Congregationalist.
Education and Experience

In Classrooms

The office would partner with members of the faculty that focus in religion to speak and debate. Lesson objectives, outcomes, summary, and learning materials create ways for classes to integrate moral questions into their discussions. The following interdisciplinary course topics could be used to build bridges between departments and the spiritual concepts found throughout life.

Personal Beliefs in Public Behavior. This course would examine the various professional fields (e.g., Legal, business, academic, medical, and counseling) and the impact of moral and ethical standards on their practices. Of crucial importance to college students development is the creation of personal identity. Many theories have been formulated to explain the growth of people. Students would be challenges to look at how background and labels impact their identity.

Religion, Politics, and Business. View the intersection of two of the most controversial fields and how religion affects and is affected by business. How can the spiritual concept of servant leadership influence the secular world? The biographies and methods of those who succeeded and failed would be studied. The virtues and vices prevalent in society would also be discussed.

Privilege, Responsibility, and Community. What is the meaning of life? What is success? What is honor? Students who participate in this class will understand their personal values and beliefs while maintaining an ability to respect and appreciate the perspectives of others. They should contemplate their role and impact on the university, local, national, and global community. Engage others in conversations about personal
integrity, respect for others, social responsibility, and how values unify or divide community.

*Faith and Film.* The impact of religion on the silver screen has been monumental. It would be covered by watching movies, including Becket, Gandhi, Dogma, Matrix, and the Karate Kid and readings from *The Screwtape Letters* by C.S. Lewis, *12 Steps and 12 Traditions* from Alcoholics Anonymous, and *The Gospel According to the Simpsons* by Mark Pinsky.

*Science and Spirituality.* Many of the most fiercely debated issues today involve the intersection of science and faith. How do we make meaning of transcendent spirituality in a technological age? What is the value of alternative medicines? How are traditional systems of belief reconciled with an increasingly complex and comprehensive knowledge of science? Readings from W. B. Dree’s *Human Meaning in a Technological Culture* and P. Hefner’s *How Science Is a Resource and a Challenge for Religion* would be used.

*Meditation and Music.* The restorative and nurturing aspects of spirituality through meditation and music would be helpful to entertainment and health fields alike.

*In Residence Halls*

*First and Second Years: Explore.* During the first two years of college living in residence it would be the goal to expose student to the plethora of religions and spiritual practices. Educate them on the differences and implications of various beliefs. Bring the faith community to them and bring them to the faith community through instructional interactions. Develop house based seminars to teach community building, conflict
resolution, empathy and assertion training, sex and race roles, and career decision making.

*Third and Fourth Years: Engage.* If the university was primarily residential the final two years would be spent encouraging students to become involved in an active way with the greater spiritual community. Contemplate the possibility of further study or employment in theological fields.

*In Community*

*Service Learning.* Organize “Open Hands, Open Hearts,” an effort with community service organizations to coordinate all members of spiritual organizations to help the community.

*Souljourners.* Students will take faith field trips to explore the religious diversity in the local neighborhood in an effort to observe and learn about the incredible religious landscape. They will visit mosques, churches, and temples every weekend of the semester.

*Spiritual Practice Seminars.* Facilitate seminars to promote spiritual practices such as journaling, mindful meditation, walking the labyrinth, prayer, confession, nature hikes, yoga, tai chi, massage, music, gardening, retreats, dancing, and periods of silence.
Dialogue and Interaction

**Between Staff**

*Monthly Spiritual Advisor Roundtable.* A meeting would be held once a month to bring together the chaplains and advisors of the various ministries to provide resources, support, and encourage dialogue. Ministers should qualify for university related services such as staff directories, student directories, parking passes, email accounts, and faculty newspapers.

*The Great Debates.* A series of debates would be facilitated several times a year to educate students on taboo and controversial topics. Topics could include afterlife, homosexuality, and abortion. This would be an opportunity to bring speakers to campus and showcase them at corresponding classes.

*Faculty and Staff Seminars.* Strengthen the training of professionals to work with college student spirituality. Bring together the individuals who interact most with students and most in need of learning how they can better serve students. Mini student affairs tutorials would be offered with faith development as a focus and ways to incorporate spiritual topics in teaching.

**Between Students**

*Monthly Spiritual Student Roundtable.* A meeting would be held once a month to bring student representatives of the organizations together to organize dialogue, service, and fellowship. Two representatives from each organization would discuss issues, plan activities, and advise the director.

*Peer Ministry.* Form a group of students that would be trained to provide non-denominational peer counseling, just as they mentor in residence halls, lead in
organizations, guide during orientation, and tutor in academics. Students have instant credibility with their peers and give credibility to the values being conveyed. They are able to talk with a sincerity and authority difficult for others.

*Servant Leader Retreat.* Many colleges have retreats or programs for student leaders. The concept of a servant leader is consistent with many faith systems. Retreats would allow students with similar ambitions to explore issues of authenticity, meaning, and purpose.
Mentor and Support

Fraternity and Sorority Life

Assist members of the Greek community in deepening their understanding. Pi Alpha Sigma (PAS), Πνεύμα (Greek for spirit) Αρετή (Greek for virtue) Σκοπός (Greek for purpose) would be the name of a group that would span chapters to bring brothers and sisters together for the mutual promulgation of rituals, values, service, philanthropy, mentoring, and standards. Many of the fraternities and sororities on college campuses were founded on religious beliefs and seek to build brotherhood, develop character, encourage community service, and establish loyalty among recruits (Mathiasen, 2005).

The aim would be to transcend chapter and religion, to discuss the impact of morality on hazing, alcohol and sexual abuse, discrimination, and poor scholarship. Rituals, badges, daily meals, and house responsibilities contribute to building men and women of high moral character. Many chapters have chaplains responsible for educating members about the spiritual heritage of their founders, furthering identity and purpose development, and holding members accountable to community standards. By bringing these officers together collaboration and discussion could aid in community wide growth and individual support.

Orientation

Work with Orientation planners to incorporate spiritual presentations and events. A letter of greeting and a voluntary religious preference response card would be mailed to all new students and parents before orientation. According to Brown and Tyndall (1996), this type of mailing has had a positive response. With 40% of the incoming students participating, this benefits not only them, but also campus organizations.
Even though new students come from a myriad of backgrounds, uniting them for an evening of breakout meetings would show them they are not alone in their desire for more. Spiritual searchers of every proclivity could join together in a Seekers Forum where each organization would be represented and students could connect with one or more advisors and members in a non-confrontational and welcoming setting. The evening would be broken up into fifteen minute intervals where students could get a brief introduction to an organization and move on to explore another organization. It would essentially be merging the traditional student activities fair and speed dating for organizations.

**Minority Constituencies**

Interact with other minority groups to support their experience. In conjunction with the Health Center and the Counseling Center a wellness program focusing on spiritual issues would be founded. Living a balanced life, dealing with grief and loss, and training for peer mentors would also be planned.

**Community Vocation Mentors**

Engender support of community spiritual leaders to mentor the next spiritual leaders. Parks (2000) asserted that a mentoring environment was the best way to assist young adults in their search for faith and meaning. The mentoring environment is created by everyone who is involved in higher education including faculty, staff, and administration. Students should be able to find recognition, support, challenge, and inspiration in the relationship with their mentor.
Alumni/ae

Volunteers from the local community who graduated would give of their time to mentor undergraduates and support the organizations of which they were a member. Yearly retreats for relaxation, renewal, and reflection would be organized to continue the relationship with alumni/ae.
REFERENCES


Tisdell, E. J. (2001). *Spirituality in adult and higher education*. Columbus, OH: Clearinghouse on Adult Career and Vocational Education. (ERIC Document Reproduction Service No. ED459370)


