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Comparative study of freshmen college student beliefs and values between representative private and public institutions of higher education in Kentucky.

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COMPARATIVE STUDY OF FRESHMEN COLLEGE STUDENT BELIEFS AND
VALUES BETWEEN REPRESENTATIVE PRIVATE AND PUBLIC INSTITUTIONS
OF HIGHER EDUCATION IN KENTUCKY.

By

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Finally, thank you Lord for helping me through this. May you be glorified!

ABSTRACT

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Students entering college for the first time are embarking on a life-changing journey like none they have experienced. The potential impact the college experience will have on their lives is extreme. Students will be engaged in class and co-curricular settings in ways that will challenge them to produce developmental growth that will carry them through emerging adulthood into adulthood. (Barry & Nelson, 2005) The importance of this time points to the necessity of colleges and universities ensuring that they are providing the best and most holistic educational experience possible.

This study was a comparison of the level of student interest in spirituality among freshmen students that attend a state-supported, public university and a private, religiously affiliated college in Kentucky. Research questions were focused on students' spiritual beliefs and values. Based on survey data collected from 579 students, the research indicated that statistically significant differences exist among the two student populations of this study in 5 of 12 constructs utilized in this study: Indicators of students' spirituality, Spirituality, Ecumenical worldview, Social/political views of students, and Physical well-being. While significant, the point-biserial correlations

indicated a small amount of variance in each of these constructs could be attributed to institutional type. This study reveals that regardless of institutional type, students are highly interested in spirituality or the development of their interior life. This interior development can be "contrasted to the objective domain of observable behavior and material objects that you can measure directly" (Astin, 2004, p. 34). Further, the interior domain is noted to include human consciousness or those private experiences in one's subjective awareness. Accordingly, institutions of higher education have an opportunity to increase their ability to address the holistic education of their students by integrating spirituality based curricular and co-curricular policies and programming to create educational environments that balance more appropriately the development of the interior and exterior lives of their students.

This new knowledge can inform appropriate educators of the current assessment of student interest in the area of spirituality and create opportunities for discussion regarding appropriate actions to initiate the necessary institutional, curricular, and co-curricular interventions necessary to address the changing interests.

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CHAPTER 1: INTRODUCTION

Students entering college for the first time are embarking on a life-changing journey like none they have experienced. The potential impact the college experience will have on their lives is extreme. Students will be engaged in curricular and co-curricular settings in ways that will challenge them to produce developmental growth that will carry them through emerging adulthood into adulthood. (Barry & Nelson, 2005) The importance of this time points to the necessity of colleges and universities ensuring that they are providing the best and most holistic educational experience possible.

One area that has emerged in recent research involves a search for meaning in which increasing numbers of entering students are engaged (Astin, 2004). Some have defined this search for meaning in terms of a spiritual quest where students are interested in finding the meaning/ purpose of life, finding answers to life's mysteries and developing a meaningful philosophy of life (Astin, 2005a). Other definitions include a desire to understand the inner self or to make meaning of life (Astin, 2004; Bryant & Astin, 2008; Bryant, Choi, & Yasuno, 2003). Astin goes further to label this meaning-making quest spirituality, where one deals with his or her subjective or inner life. This can be "contrasted to the objective domain of observable behavior and material objects that you can measure directly" (Astin, 2004, p. 34). Astin describes the spiritual domain as having to do with human consciousness or those private experiences in our subjective awareness.

"In other words, the spiritual domain has to do with human consciousness—what we experience privately in our subjective awareness. Second, spirituality involves our qualitative or affective experiences at least as much as it does our reasoning or logic. More specifically, spirituality has to do with the values that we hold most dear, our sense of who we are and where we come from, our beliefs about why we are here—the meaning and purpose that we see in our work and our life—and our sense of connectedness to each other and to the world around us. Spirituality can also have to do with aspects of our experience that are not easy to define or talk about, such things as intuition, inspiration, the mysterious, and the mystical. Within this very broad umbrella, virtually everyone qualifies as a spiritual being, and it's my hope that everyone—regardless of their belief systems—can find some personal value and educational relevance in the concept." (Astin, 2004, p. 34)

A position statement of The Initiative for Authenticity and Spirituality in Higher Education (IASHE) offers a similar description of spirituality:

"Being religious connotes belonging to and practicing a religious tradition. Being spiritual suggests a personal commitment to a process of inner development that engages us in our totality. Religion, of course, is one way many people are spiritual. Often, when authentic faith embodies an individual's spirituality the religious and the spiritual will coincide. Still, not every religious person is spiritual (although they ought to be) and not every spiritual person is religious. Spirituality is a way of life that affects and includes every moment of existence. It is at once a contemplative attitude, a disposition to a life of depth, and the search for ultimate meaning, direction, and belonging. The spiritual person is committed to growth as an essential ongoing life goal. To be spiritual requires us to stand on our own two feet while being nurtured and supported by our tradition, if we are fortunate enough to have one." (Teasdale, 1999, p. 17-18)

Students are arriving on the college campus with an increased desire to learn about themselves. They come with a desire to answer questions: Who am I? Why am I here? What is my purpose in life? What is the nature of my connections with other people, with my family, my neighborhood, my society, and my culture (Astin, 2003)? How does what I am learning in college connect to my life? How will I use this new knowledge to make a difference in the lives of others? Students are also arriving with the expectation that their college or university will assist them in developing personal answers to these questions. However, research is pointing out that institutions of higher

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education are having difficulty making necessary institutional adjustments to meet these changing student interests (Astin, 2003).

Statement of the Problem

Alexander Astin (2003, p. 14) states, "…we haven't paid enough attention in higher education to the affective side of our students' development—their beliefs, their values, their politics." Astin (2004) points out that there is good and bad news in regard to the changing trends in student interests and values over the last few decades. The good news is that students are more engaged and supportive of gender and racial equality as well as students' rights as a whole. The bad news is that students have checked out of academic and political processes and are primarily focused on getting rich to the neglect of any significant development of a meaningful philosophy of life. According to Astin, these trends have reversed since the 1970s. However, current research is showing signs of another shift where students are once again engaging in a search for a meaningful philosophy of life that requires paying attention to both the inner and exterior aspects of personal development (Astin, 2005a).

Daniel Helminiak (2008), after describing the simple, cohesive community in which he grew up in the '40s and '50s, describes how he currently experiences the world:

> "It is hard for me to understand the world in which we now live—not simply because today's world is different nor simply because today's world is so complex, but more so, I fear, because today's world just does not make sense. This world's cynicism and despair have even given up caring about making sense. This world trashes the environment and risks long-term survival for the sake of immediate gratifications; its recreations are more often self-destructive than not; its speed is assaultive; its mobility prevents rooting; its pace precludes thought or musings; its mechanization eliminates wonder; its insistence on procedures produces automatons; its pseudo sophistication prevents bonding; its urgency instills anxiety; its unrealistic expectations induce depression. And its ultimate purpose promises only more of the same" (p. 4).

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Helminiak (2008) goes on to ask the question, "What do we really believe?" (p. 4). It is this loss of shared purpose that we find current society struggling with on both an individual and collective basis. "We have structured a society…that substitutes the mechanics of comfortable living for the richness of human experience. This setup simply makes no sense. The human psyche is not designed to survive it" (p. 4). One result of this shift in focus is that interpersonal relationships are suffering (Astin, 2003). Many of today's U.S. and world issues revolve around interpersonal issues to which people seem increasingly ill-equipped to bring effective resolution (Astin, 2004; Astin, Astin, & Higher Education Research Inst, 2003; Laurence, 1999; Lindholm, 2007). Ultimately, higher education could be heading down a path that continues to encourage the social divide that exists within the United States and around the world.

The current focus on the exterior at the expense of the interior or personal aspect of life is not helping higher education make progress toward one of its goals, to make the world a better place. Astin (2003) states, "…the world's problems are not going to be solved by math and science and technology; they are human problems, problems of beliefs and values and feelings expressed, for example, by racism or nationalism or religious fundamentalism" (p. 14). While higher education tends to, "invest a good deal of our pedagogical effort in developing the student's cognitive, technical, and job skills, we pay little attention if any attention to the development of 'affective' skills such as empathy, cooperation, leadership, interpersonal understanding and self-understanding" (Astin, 2004, p. 38). This approach increasingly creates an individualized, isolated environment where personal development is hindered. Effective personal development requires an interdependent component where students interact with others and learn to

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find balance between autonomy and dependence on others. This balance creates increased opportunities for healthier forms of interdependence. (Chickering & Reisser, 1993). If the U.S. is to retain its competitive and respectable status (Higgins, 2002) in the world-wide educational system, necessary changes need to be integrated that address the relevant, practical world issues of today and tomorrow.

Purpose of the Study

The purpose of this study was to examine the level of student interest in spirituality among freshmen students that attend a state-supported, public university and a private, religiously affiliated college in Kentucky. The new knowledge can inform appropriate educators of the current assessment of student interest in the area of spirituality and will create opportunities for discussion regarding appropriate actions to initiate the necessary institutional, curricular, and co-curricular interventions necessary to address the changing interests. This study also sought to provide appropriate best practice examples where educational institutions were effectively addressing these needs.

With the rising interest in spiritual issues among college students, there remain relatively few studies addressing the issue. Results from this study can inform appropriate personnel and other interested readers as to the importance of spirituality being addressed as a necessary component of a truly holistic educational experience in higher education. This information provides an understanding of the overall spiritual perspectives of students from their respective institutions that will serve as additional data each institution can utilize to address necessary changes.

Significance of Study

It is important to equip students to utilize affective skills that will encourage their continued personal development. Higher education needs to make the necessary adjustments to allow it to balance effectively the educational needs of the outer and inner lives of its people (Astin, 2004) and to re-establish an educational environment that teaches and supports community and to argue for the inclusion of spirituality in the higher education environment. Tolliver and Tisdell (2006, p. 39) state:

> "But an exploration and analysis of the world of ideas need not be limited to considerations of only rational modes of thought. As neurologist and author Antonio Damasio (1999) notes, rational ideas are better understood and learned if they are anchored in one's entire being rather than as facts stored in one's short-term memory to be spit back on a test, only to be forgotten afterward. Engaging learning in multiple dimensions, including the rational, affective, somatic, spiritual, and socio-cultural, will increase the chances that new knowledge is actually constructed and embodied, thus having the potential to be transformative".

This internal focus is not a new idea for higher education. Reflection on the foundational roots of the American higher education system brings to light the fact that early institutions of higher education were meant to develop the spiritual lives of students (Evans, Forney, & Guido-DiBrito, 1998). To be certain, the education of the early days had a much more religious nature to it in that it its mission was to train clergy in the Christian faith to insure that all were prepared for Christian service (1998) and to "preserve the values, beliefs, traditions, and cultural heritage of their denominational groups" (Kuh & Gonyea, 2006, p. 40; Laurence, 1999). Higher education has since experienced a swing to a more secular approach that seeks to provide appropriate education to those outside religion as well (Bryant, Choi, & Yasuno, 2003; Kuh & Gonyea 1999).

When assessing the quality of education received on the postsecondary level, one

must ask, "Is one better prepared to make a positive contribution to the world as a result

of his or her experience with higher education?"

> "Most colleges hope to produce long-term rather than short-term changes.
> The goals stated in college catalogues, for example, imply that the institution is
> primarily concerned with making an impact that will last throughout a lifetime.
> Colleges seek to provide experiences that will help the student make the fullest
> possible use of his or her talents and become an effective, responsible member of
> society" (Astin, 1993, pp. 11-12).

However, it seems that higher education has entered a time where its effectiveness

at meeting students' educational needs and continuing to make a positive contribution to

the world are moving out of alignment with reality (Bryant, 2006; Lindholm, Goldberg,

& Calderone, 2006). If higher education is going to continue to be effective as an

educational tool, it will need to make significant changes that will address issues of the

"inner self" with increased effectiveness within curricular and co-curricular educational

environments. To make these changes, there must be significant effort at reaching

common ground by finding balance between both the interior and exterior aspects of

student development. As Helminiak (2008) suggests, working toward the discovery of

the shared meaning of life (human nature), from which we can all work, will make the

world a truly better place.

Spirituality in Higher Education

The integration of spirituality into the holistic educational experience in higher

education is the primary issue for this study. Spirituality is a subject often difficult to

comprehend due to current misconceptions and varying definitions. Spirituality is a term

that means different things to different people. It is often confused with religion. One

definition of religion is a shared system of beliefs, principles or doctrines related to a

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belief in and worship of a supernatural power or powers regarded as creator(s) and governor(s) of the universe" (Love, 2001, p. 8). Spirituality tends to be defined in ways that point to establishing congruence between one's beliefs and principles and how those beliefs and principles are carried out through life actions. Accordingly, some definitions of spirituality require the inclusion of a religious component while others exclude the religious component. Differences between religion and spirituality are discussed further in chapter two. Most general definitions of spirituality include a search for meaning and purpose. The search is interior in nature. This search involves discovering and creating order within oneself. The interior or spirit of the person is that area that makes sense of one's experiences and seeks to create congruence between beliefs, values and actions.

The effective addition of the focus on spiritual development among college students will increase success in many areas. For the institution, it will lead to increased retention rates among freshmen. Students that understand why they are in college and how what they are learning applies to different areas of their life are more likely to engage actively the educational process (DeWitz, Woolsey, & Walsh, 2008). Second, increased attention to spiritual development will produce graduates that are equipped to deal with personal, work, and other social problems more effectively due to their increased understanding of self as well as others (Parks, 2000). As Astin (2004) discusses, many of the current problems people encounter today are interpersonal in nature. People that are equipped to handle these issues will experience greater success in life and thus, greater satisfaction with life. A focus on spirituality will help students "feel a fit with the institution, a fit with peers, feel supported by faculty and by students" (DeWitz et al., 2008, p. 21). Their understanding of fitting in and connecting with the

different environments will allow for increased success in many various areas from educational to social.

Theoretical Support for Study

One of the potential outcomes of this study was that institutions would utilize the findings to inform future policy decisions that would allow them to continue to provide effective holistic education to its students. Ultimately, for institutional changes to occur, those changes must be preceded by effective policy changes. One tool that can be utilized to inform effective policy changes is appropriate developmental theories. (Evans et al., 1998) Utilized effectively and with emphasis on educating all involve regarding the rationale for the chosen theory or theories, developmental theories can allow for greater accuracy and effectiveness at establishing constructive policy changes. Due to the holistic nature of spirituality and its effects on the individual, one could incorporate multiple developmental theories into this study. This study will focus on Arthur Chickering's (Chickering, 1969; Chickering & Reisser, 1993) vectors of identity development. Chickering's identity development model includes a holistic approach to personal identity development in that, "it takes into account emotional, interpersonal, ethical, and intellectual aspects of development" (Evans et al., 1998, p. 38). Chickering and Reisser (1993) present seven vectors of identity development described as "major highways for journeying toward individuation" (p. 35). They propose that while each student will travel these highways differently, each will ultimately move down these seven highways or vectors as they refine their unique way of being (1993).

One of the first lessons many students learn upon entering the arena of higher education is that life is a bit different than they had previously encountered. They begin

to realize that there are many types of people who do things in very different ways. As Ignelzi (as cited in Baxter Magolda, 2000) discusses, students begin to discover that their current reality is a product of constructions that have taken place throughout their life. Understanding this idea of constructing reality or meaning making is foundationally important if effective holistic development is to occur in students' lives (2000). How people make meaning affects how they learn. "New experience and learning are interpreted through our current constructions of reality" (p. 6). For the teaching and learning process to be effective, it must account for the differences regarding these different constructions of reality.

The reality of the impact of the first year on students' future academic success calls for increased emphasis on a truly holistic education that includes the integration of spiritual development. Research (Bryant & Astin, 2008) has shown that the lack of development in this area can have a significant impact on one's life. Effective development in this area can have positive effects like increased open-mindedness, tolerance, principled moral reasoning, and helping behaviors. Conversely, there is a positive correlation between spiritual struggle and emotional distress or depression (Bryant & Astin, 2008). These issues affect all students in one way or another (Astin, 2005a; Helminiak, 2008; Love, Bock, Jannarone, & Richardson, 2005). Given the reality that the first year tends to set the course for one's college career, it is critically important that higher education continue to seek to increase its effectiveness at engaging students in their pursuit of holistic development from the beginning.

Definition of Terms

Key terms are defined below to assist in clear communication throughout the study. These definitions were collected from published materials as well as personal interpretations by this researcher. These definitions complement those proposed by HERI and its ongoing research and will serve to assist readers in obtaining a greater understanding of the research area in general.

Authenticity: "What you see is what you get. What I believe, what I say, and what I do are consistent" (Chickering, Dalton, & Auerbach, 2006, p. 8). The establishment of authenticity in one's life is a lifelong process of development. As one grows and develops, there is a constant need to assess and re-assess one's life experiences, beliefs, and actions to work toward consistent integration across one's lifespan.

Charitable Involvement: "Charitable Involvement assesses behaviors such as participating in community service, donating money to charity, and helping friends with personal problems" (Chickering, Dalton, & Auerbach, 2006, p. 8).

Compassionate Self-Concept: "Compassionate self-concept reflects self-ratings on qualities such as compassion, kindness, generosity, and forgiveness" (p. 8).

Ecumenical worldview: An understanding of how the world works that includes interests in and considerations of other, diverse religious traditions. This view holds the belief that love is a universal trait founding all great religions (Astin, 2005a).

Ethic of caring: "Measures degree of commitment to values such as helping others in difficulty, reducing pain and suffering in the world, and making the world a better place" (Astin, 2005a).

Equanimity: "Equanimity involves the capacity to frame and reframe meaning under stress while maintaining a sense of deep composure and centeredness" (Astin & Keen, 2006, p. 4). Development of equanimity involves movement away from a view of self as separate to one that views oneself as part of the greater society. There tends to be decreased focus on ethnocentric viewpoints and increased focus on effects on the greater good from a more "worldcentric" (p. 6) perspective.

Exterior personal development: Personal development that focuses on the objective domain of life composed of observable behavior and material objects that can be measured directly (Astin, 2004).

Faith: "Faith is…the activity of seeking and discovering meaning in the most comprehensive dimensions of our experience" (Parks, 2000, p. 7). In terms of young-adults, it involves becoming critically aware regarding how life works and how one fits into the world of life (2000).

Interior personal development: Personal development that focuses on the subjective domain. The interior domain is noted to include human consciousness or those private experiences in one's subjective awareness. Development in this area tends to make meaning out of exterior experiences that are congruent with one's interior self (Astin, 2004).

Physical well-being: For the purpose of this study, physical well-being is determined by students' combined responses from the CSBC survey to: Never drank beer, never drank wine or liquor, never smoked cigarettes, frequently maintained a healthy diet, and above average self-rated physical health.

Psychological well-being: For the purpose of this study, psychological well-being is a dimension of well-being that is determined by students' combined responses from the CSBV survey to: self reported positive psychological health, no chance student will seek personal counseling during college, frequently able to find meaning in times of hardship, and frequently felt at peace.

Religion: "a shared system of beliefs, principles or doctrines related to a belief in and worship of a supernatural power or powers regarded as creator(s) and governor(s) of the universe" (Love, 2001, p. 8). "Religion is the term most commonly used…to encompass the complexity of beliefs and practices delineated by established denominational institutions and framed through defined doctrines, theology, and historical narratives or myths accounting for the establishment of these doctrines and practices" (Chickering, Dalton, & Stamm, 2006).

Spiritual quest: "Spiritual quest reflects an active disposition toward existential engagement that includes openness to tacking the perplexing issues that many individuals face when trying to find themselves in the world" (Lindholm et al., 2006, p. 512). This quest is a search for meaning and purpose for individuals in the world.

Spirituality: The development of the person where one finds and fosters congruency between one's identity and the experiential happenings of life. The developmental process may, but is not required to, include religious activities. Astin (2005a) includes traits like altruism or philanthropy, ethics of caring, seeking to improve the human condition, and possessing an ecumenical worldview. Others (Astin, 2004; Tisdell, 2003) observed that as individuals live according to their spirituality, they will develop increasingly authentic relationships with others.

Research Questions and Hypotheses

Questions

The following questions provide direction for this study and assist in organizing data and discussion of study results.

1. How does each selected freshman student population in Kentucky differ with regard to spirituality as defined by HERI (Astin, 2005a)?

2. How does each selected freshman student population in Kentucky differ with regard to three measures of spirituality (Spirituality, Spiritual Quest, and Equanimity) as defined by HERI (2005a)?

3. How does each selected freshman student population in Kentucky differ with regard to charitable involvement, compassionate self-concept, ethic of caring, and ecumenical worldview as defined by HERI (2005a)?

4. How does each selected freshman college student population in Kentucky differ in terms of social/political views as defined by HERI (2005a)?

5. How does each selected freshman college student population in Kentucky differ in terms of psychological well-being as defined by HERI (2005a)?

6. How does each selected freshman college student population in Kentucky differ in terms of physical well-being as defined by HERI (2005a)?

Hypotheses

Null hypotheses assist in studying potential relationships between responses of students of the respective institutions included in this study.

1. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to spirituality as defined by HERI (2005a).

2. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to three measures of spirituality (Spirituality, Spiritual Quest, and Equanimity) as defined by HERI (2005a).

3. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to charitable involvement, compassionate self-concept, ethic of caring, and ecumenical worldview as defined by HERI (2005a).

4. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to social/political views as defined by HERI.

5. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to psychological well-being as defined by HERI.

6. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to physical well-being as defined by HERI.

CHAPTER 2: LITERATURE REVIEW

The purpose of this chapter is to provide an explanation and clearer understanding of five areas on which this study focuses in order to assess the spiritual beliefs and values of its sample. This chapter will help the reader gain an understanding of faith, spirituality, and religion as utilized in this study. It will also provide an overview of research in areas of the spirituality in higher education, first year experience of students, post-first year experience of students, and students' identity development. The following should provide the reader with ample information to not only comprehend the current study, but should also provide information to bring a greater understanding of these issues in general.

Faith, Spirituality, Religion

Interest in spirituality is increasing among academics in higher education (Greenway, 2006; Love, Bock, Jannarone, & Richardson, 2005; Love & Talbot, 1999; Love, 2001). Personal development in the area of spirituality is a life-long process. "Definitions of spirituality vary widely, due in part to its dynamic nature and to its relatively recent emergence from theology into the scholarship of such areas as developmental psychology, counseling psychology, social work, medicine, and nursing" (Love et al., 2005, p. 196). Fowler (1981) pioneered study in this area with his stages of faith development. He defined faith as "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 our lives. Faith is a person's way of seeing him- or herself in relation to others against a background of shared meaning and purpose" (Fowler, 1981, p. 4).

Love (2001) proposes the idea of spirituality as opposed to faith development as studied by Parks (2000) and Fowler (1981). However, some note a difference between spirituality (Love, 2001; Wink and Dillon, 2002; Astin, 2003, 2004) and faith development as discussed by Fowler (1981) and Parks (2000). Parks and Fowler view faith development as a, "process of meaning making, which is the process of making sense out of the activities of life and seeking patterns, order, coherence, and relation among the disparate elements of human living. It is the process of discovering and creating connections among experiences and events" (Love, 2001, p. 8). Wink and Dillon describe spiritual development as demanding "not only an increase in the depth of a person's awareness of, and search for, spiritual meaning over time, but it also requires an expanded and deeper commitment to engagement in actual spiritual practices" (Wink & Dillon, 2002, p. 80). Their definition differs from Fowler's (1981) in that they tend to pay more attention to spiritual practices and Fowler tends to focus on developmental shifts in how people construct meaning in life (Wink & Dillon, 2002). While definitions vary, most include an emphasis on a search for meaning and purpose in life (Astin, 2003, 2004, 2005a; Bryant & Astin, 2008; DeWitz et al., 2008; Fowler, 1981; Kuh & Gonyea, 2006; Lindholm, 2007; Lindholm et al., 2006; Love et al., 2005; Love & Talbot, 1999; Love, 2001; Parks, 1986; Reeley, 2006).

It should be clear that there is a distinction between "religion" and "spirituality." Many (Barry & Nelson, 2005; Wink & Dillon, 2002; Astin, 2003, 2004; Tolliver &

Tisdell, 2006) would agree with Love and define religion as, "a shared system of beliefs, principles or doctrines related to a belief in and worship of a supernatural power or powers regarded as creator(s) and governor(s) of the universe" (Love, 2001, p. 8). Love (2001) states that while religion and spirituality significantly overlap in the ideal world, "there are religious people tied so closely to dogma and doctrine as to be disconnected from issues of the spirit, and people who disavow any notion of or connection with religion yet are deeply involved in a search for meaning, wholeness, and purpose" (p. 8). Wink and Dillon (2002) state that social researchers tend to define religiosity in terms of church membership, church attendance and/or participation in other organized religious activities. In contrast they view spirituality as having a connotation of the, "self's existential search for ultimate meaning through an individualized understanding of the sacred" (p. 79).

One characteristic of spirituality on which most researchers would agree is that it is applicable to all people. Helminiak (2008) discusses spirituality in terms of the human spirit. Viewing spirituality as an "ongoing enhancement of the spiritual potential that is ours as human beings" (p. 16), his definition presses for a view of spirituality that can be held by all. He states, "A 'spiritual person' is one who actively strives to refine, enhance, and live out his or her own beliefs and ethics, whether or not these are expressed in terms of God and religion at all" (p. 16). Referring to previous works of Tillich and Niebuhr, Fowler (1981) notes that "Whether we become nonbelievers, agnostics, or atheists, we are concerned with how to put our lives together and with what will make life worth living" (p. 5). Parks (1986) shared Fowler's understanding of faith as "integral to all human life" (p. 10). She defined faith as "the activity of composing meaning in the most

comprehensive dimensions of our awareness" (p. 16). Parks goes on to argue that while the term faith "has become problematic, the importance of meaning has not" (p. 13). She argues that higher education needs to work through the problems associated with this term and focus on assisting students in the meaning making process this study refers to as spirituality.

<div align="center">Spirituality and Higher Education</div>

The topic of spirituality is gaining interest among those in higher education (Greenway, 2006; Love et al., 2005; Love & Talbot, 1999; Love, 2001). It seems that some are beginning to understand the foundational nature of spirituality to the continued success of higher education as well as the benefits appropriate developmental attention in this area provide for all involved inside and outside of higher education. Researchers (Astin, 2004; Bryant, 2006; Love et al., 2005; Lindholm, 2007) on this topic mostly agree regarding the positive educational effects of a balanced, holistic education that integrates spiritual development into the greater curricular and co-curricular efforts of higher education. They view spirituality as a "potentially very powerful avenue through which many of us construct meaning and knowledge" (Lindholm, 2007, p. 2). Astin (2004) argues that higher education has an imbalanced approach to education that favors the exterior over the interior in terms of personal development. He is not advocating for the neglect of the exterior, but merely an amplification of intentional efforts to develop the interior as well. In addition to balancing the focus of interior and exterior developmental efforts, Bryant (2006) states that higher education needs to expand its understanding of diversity to include religious/spiritual diversity as well.

Following is an overview of current research in the area of spirituality and higher education. Research on spirituality is increasing in nature, yet additional study is necessary. The following studies focus on varying aspects of spirituality and college students. Collectively, these studies can provide insight into the overall topic of spirituality as well as provide direction for further study.

One of the first questions asked regarding spirituality in higher education is, "Why should higher education be responsible for spiritual development?" Love and Talbot (1999) respond to this question by posing four reasons. Their starting point is holistic development. "By failing to address students' spiritual development in practice and research we are ignoring an important aspect of their development" (p. 362). Second, helping professions like psychology, health, social work, counseling, and teaching and learning are already addressing issues of spirituality within their educational environments. These professions are providing a foundation of knowledge from which higher education can glean insights applicable to the greater educational community. Third, there is a surge in interest both from traditional-aged college students and in society in general. Fourth, there is currently a void related to spirituality and spiritual development in academe. Love and Talbot state:

> "There are few places to talk about these topics other than religious studies programs and campus ministry offices, which can be narrow avenues for discussing issues of spirituality. Traditional-aged college students often experience a period of displacement, confusion, and discomfort as they develop cognitively and emotionally. During this time, students may be attracted to traditional and fundamentalist religions, cults, and cult-like groups that promise definitive answers, especially in this area of spirituality and spiritual development. For many educators and student affairs professionals, the fear is that these groups require, often vehemently, a convergence of thoughts and beliefs from their followers. This expectation necessarily works against values such as free inquiry, exploration, and questioning. However, during a period of time when students struggle to make meaning in and of their lives, they will seek support and

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stability. Unfortunately, the profession's failure to engage in discussions of spirituality and spiritual development may contribute not only to foreclosure on matters of spirituality, but also to a general narrowness of perspective and an inability or unwillingness to think critically, explore value-related issues, and question authorities" (p. 363).

Tolliver and Tisdell (2006) explain why spirituality should be included in the higher education classroom. They describe transformative learning that permeates one's whole self rather than remaining confined to the rational realm, as is commonplace. They believe it is possible and necessary to engage multiple dimensions of learning in the higher education classroom to facilitate learning that transforms students. Such learning contains a depth of learning that is missed when learning is limited to only a rational or empirical dimension.

The Higher Education Research Institute (HERI) of the University of California in Los Angeles is leading the way in spirituality research among college students. Beginning in 2000, HERI (Astin, 2005a) embarked on a multi-year research project to study the spiritual development of undergraduate students. The HERI utilized the College Student Beliefs and Values survey to study 112,232 entering first-year students attending 236 diverse colleges and universities across the country. Followed up by a 2003 study of 3,680 third-year students at 46 colleges and universities, HERI has developed a statistically accurate picture of college students' spirituality across the United States (2005a).

The Higher Education Research Institute (Astin, 2005a) sought to answer the following questions that are relevant to this study: How many students are actively searching and curious about spiritual issues and question such as the meaning of life and work? How do students view themselves in terms of spirituality and related qualities

such as compassion, generosity, optimism, and kindness? What spiritual/religious practices (e.g., rituals, prayer/meditation, service to others) are students most/least attracted to? How do spiritual/religious practices affect students' academic and personal development? What is the connection between traditional religious practices and spiritual development? What in the undergraduate experience facilitates or hinder students' spiritual/religious quest?

In summary, findings indicate that students have very high levels of spiritual interest and involvement (Astin, 2005a). Approximately eighty percent agree strongly or somewhat with the statement that they have an interest in spirituality. Eighty-three percent believe in the sacredness of life. Seventy-six percent are engaged in a search for meaning/purpose in life. Seventy-four percent discuss the meaning of life with friends. Sixty-four percent view spirituality as a source of joy. In addition, approximately 47% consider it very important or at least essential to seek out opportunities to help them grow spirituality (2005a).

Students are engaged in spiritual quests and searches for meaning and purpose in life. Their personal interest in spirituality forges an expectation that their college or university will assist them in further development in this area. "About two-thirds consider it 'essential' or 'very important' that their college enhance their self-understanding (69%), prepare them for responsible citizenship (67%), develop their personal values (67%), and provide for their emotional development (63%). Moreover, nearly half (48%) say that it is 'essential' or 'very important' that college encourage their personal expression of spirituality" (Astin, 2005a, p. 6).

In addition to the spirituality of college students, HERI has explored the issue

with college faculty. In a 2004-2005 study (Astin, 2005b), HERI found that,

> "Four in five faculty describe themselves as 'a spiritual person'. Nearly
> half say that they are spiritual 'to a great extent.' In addition, more than two-
> thirds view 'developing a meaningful philosophy of life' as an 'essential' or 'very
> important' life goal. More than two-thirds say that they seek opportunities to
> grow spiritually to at least 'some' extent and that they engage in self-reflection to
> a 'great' extent. Similarly, for nearly half of today's faculty, 'integrating
> spirituality in my life' is 'essential' or 'very important'" (Lindholm, 2007, p. 6).

Additionally, a minority (30%) of faculty studied by the HERI believe that spiritual

development of students should be a concern of theirs (Astin, 2005b). In contrast, "many

faculty also believe that the following educational goals for undergraduate students are

'essential' or 'very important': enhancing self-understanding (60%), developing moral

character (59%), and helping students develop personal value (53%)" (p. 9). It is also

interesting that in terms of the personal spirituality of faculty, approximately 57%

disagree with the statement that "the spiritual dimension of faculty members' lives has no

place in the academy" (p. 10). Responses to this statement vary among academic

disciplines between 67% and 49%. Regardless of the academic discipline, it is clear that

faculty believe their spirituality has a place within the academy.

These statistics provide significant support for increased attention to spiritual

development on the college campus. Not only do students deem spirituality as important

to include in higher education, but faculty members mostly agree.

Bryant et al. (2003) analyzed the HERI 2003 data to gain a better understanding

of religious and spiritual dimensions of students' lives in the first year of college. They

found that while students tended to become less religious, they were more committed to

integrating spirituality into their lives by the end of the first year. Further analysis found

that "commitment to 'developing a meaningful philosophy of life,' a spiritual value, was positively affected by social activism, community orientation, and 'diversity' activities- such as discussing racial or ethnic issues, socializing with students from different racial or ethnic groups, attending racial or ethnic workshops, and taking women's or ethnic studies courses" (p. 726). Bryant et al., found that there were "four college experiences that positively predicted spirituality after one year of college: hours per week praying/meditating, attending religions services, discussing religion, and spending time with family" (p. 735). Having no religious preference, being White, and adopting a liberal political orientation were determined to be negatively associated with the spirituality outcome at the end of the first year. While students' interest in spirituality tends to increase during the first year, students' self-rating of their own spirituality tended to decline. It is possible that this decline is due, in part, to students decreased religious involvement and prior methods of determining their personal level of spirituality (2003).

Greenway (2006) studied the relationships between spirituality and campus involvement. She found that "spirituality had direct effects on purpose in life but had only indirect effects on academic engagement and academic success" (p. 2). Additionally, Greenway found that faculty-student interaction accounted for approximately 53% of the variance in academic engagement and 16% of the variance in purpose in life. She concluded that "students who are searching for meaning and purpose may not become academically engaged except through finding purpose in life: it is the meaning-making itself that leads to engagement" (p. 3).

Additional studies (Muller & Dennis, 2007; Schafer, 1997; Turner-Musa & Lipscomb, 2007; Winterowd, Harrist, Thomason, Worth, & Carlozzi, 2005; Zullig, Ward,

& Horn, 2006) explored the connection between spirituality and certain health aspects of college students. Winterowd et al. (2005) studied the influence of spiritual beliefs on stress and anger among college students. They found that "spirituality beliefs and involvement were positively related to anger and anger expression and negatively related to anger control efforts" (p. 524). They explained the correlation as students with higher levels of spirituality would turn to that spirituality to deal with their anger and stress issues. Conversely, in a similar study, Schafer (1997) determined that no significant relationship existed between personal distress and spirituality. However, he did discover a strong inverse association between sense of meaning and direction and personal distress pointing to the importance of assisting students in developing meaning and purpose in their life to encourage effective personal development.

Zullig, Ward, and Horn (2006, p. 255) "examined the mediating role of self-perceived health between perceived spirituality, religiosity, and life satisfaction among a stratified, random sample of college students, while controlling for gender." While they found no gender differences regarding self-perceived health and spirituality/religion, they determined that college students' level of spirituality and satisfaction with life are mediated by self-perceived health.

Turner-Musa and Lipscomb (2007) studied the correlation between spirituality and social support and health behaviors of African Americans. They hypothesized that spirituality and social support from parents and friends would reduce the risk of engaging in compromising behaviors such as cigarette smoking, alcohol and drug use, and risky sexual behaviors. The study found that African American students with low levels of spirituality were more likely to smoke cigarettes and engage in risky alcohol behaviors.

Higher levels of spirituality may serve a protective function for African American students in terms of engaging in risky behaviors. Additionally, this study suggests the incorporation of parental involvement in encouraging student spiritual development.

Muller and Dennis (2007) studied the relationship between life-change or transition and spirituality, "the directing component of health" (p. 55), among college students. Their study found that students with higher amounts of life-change, transition, or unsettledness in their life tended to score lower in spirituality. Additionally, student desire to find spirituality was high even though their desire to do so was low. Muller and Dennis concluded that while students' desire increased spirituality, they do not have the knowledge to engage it effectively. They indicate that it is likely that student interest in spirituality will remain high and that educators need to help students increase their degree of spirituality.

Results from these studies regarding different health aspects of students are ambiguous. It seems clear that spirituality could be a significant component, but more study is required to determine the specific aspects of spirituality that positively affect personal development.

Regarding student struggles in college, Bryant and Astin (2008) studied spiritual struggles and their effects on college students during their college years. College students' struggles can be significant and merit increased attention by those engaging students in higher education. This research points to the impact spiritual struggles can have on one's life. Within the proper educational environment, spiritual struggles can result in positive aspects such as greater open-mindedness, tolerant values, promotion of tolerant action, principled moral reasoning and helping behaviors. However, lacking the

appropriate environment in which to experience these struggles can lead to negative effects such as depression, anxiety, negative mood, low self-esteem and even suicidal thoughts (2008).

Results from Bryant and Astin's (2008) study reveal that "spiritual struggles are not uncommon aspects of students' lives" (p. 12). Twenty-one percent reported that they frequently struggled to understand evil, suffering, and death. Eighteen percent had frequently questioned their religious/spiritual beliefs. Sixteen percent described feeling unsettled about spiritual/religious matters to a great extent. Finally, ten percent of students perceived themselves as feeling disillusioned with their religious upbringing to a great extent.

These statistics allow insight into students that are arriving on college campuses and how educational environments can be structured intentionally to address relevant concerns. Addressing the spiritual distress in students' lives will provide an environment where students feel increasingly assured of their skills and abilities. Faculty can play an important role in these efforts by merely discussing these issues with students and encouraging further discussion among peer groups. This study shows that such efforts can play one of the most significant roles in creating positive student growth (Bryant & Astin, 2008).

Bryant and Astin (2008) point out a specific area of interest concerning religious colleges. They address the thought that students attending religious institutions of higher education may not experience the same spiritual struggles due to the educational environments supportive of spirituality. However, they found that the same spiritual

struggles exist which points to the importance of encouraging appropriate attention to

spiritual development among students regardless of institutional type.

Love et al. (2005) explored the relationship between spirituality and identity

development of lesbian and gay college students. Spirituality among this population is

especially a sensitive issue as they typically define it in religious terms and are mostly

rejected by religious institutions (2005). Love et al. discussed an initial finding that even

though the researchers went to great lengths to distinguish the two terms religion and

spirituality as different terms, students in the study consistently used the two terms

synonymously. Results from this study indicated increased attention by student affairs

professionals encouraged lesbian, gay, bisexual, and transgender students to engage and

explore issues of spirituality. Results also point to the responsibility on the part of higher

education to "explicitly state that spiritual development is important for all college

students" (p. 208).

Kuh and Gonyea (2006) studied the relationship between spirituality, liberal

learning and the college experience by utilizing data from the National Survey of Student

Engagement (NSSE). They noted that students with engagement with spiritual

experiences tended to participate in a more diverse cross-section of collegiate activities.

The mission of the institution along with the campus culture were the most significant

institutional characteristics regarding spirituality and liberal learning outcomes. Finally,

they determined that students of faith-based colleges participate in more spiritual

practices and tend to experience higher gains in spirituality, yet they tend to not

experience the diversity in collegiate experiences as their public institution counterparts.

These findings point to the important consideration of campus culture in the realm of spiritual development.

In summary, literature regarding spirituality and spiritual development advocate for increased attention to this realm of personal development. While the findings from the previously mentioned studies cover a vast array of issues within spirituality and spiritual development, one can gleam insights into ways the topic can be addressed effectively in higher education as well as avenues for future research.

First-Year Experience

Much attention is devoted to personal development of college students and higher education's effect on that development. However, most attention is given to students' first-year experience. Much of that attention revolves around persistence. It is commonly understood that a large proportion of students that leave their higher education experience do so between their first and second year of study (Upcraft, Gardner, & Barefoot, 2005). DeWitz et al. (2008) noted that students that leave college tend to leave for reasons of: "finances, poor academic performance, lack of family or social/emotional encouragement, difficult personal adjustment and integration into the college social and academic community, and/or 'fit' with the university, and feelings of isolation and helplessness" (p. 20). Basically, first-year students tend to leave because they are not able to successfully navigate the transition from high school to college. One can observe the holistic nature to these reasons for departure from college. Research seems to point to the idea that if a student does not feel successful at college then he or she will feel as though he or she does not fit into the college environment (2008).

Efforts to increase persistence and the likelihood of students' overall success are not having sufficient effect to satisfy higher education administrators (Upcraft, et al., 2005). Upcraft et al. (2005) argue that the lack of result is tied to other areas in academia that are not being addressed by current persistence programs. They argue for increased focus on assisting students in adapting in areas of academics, social situations, and emotions. This focus will help students effectively adapt to their new environment and will increasingly help students persist and experience overall increased success. Successful adaptation will lead to increased integration into the intellectual and social communities of the given institution. Tinto (1982, as cited in (Upcraft et al., 2005)) argues that this integration is not merely the responsibility of the student, but that it is shared between the student and the institution. Successful integration encourages persistence by helping students feel more part of the community. They have a sense of belonging to and acceptance by the institutional community (Upcraft et al., 2005). Tinto (1993, as quoted in Upcraft et al., 2005, p. 45) stated, "The point of retention efforts is not merely that individuals be kept in college. Education, the social and intellectual development of individuals, rather than just their continued presence on campus should be the goal of retention efforts." Upcraft et al. (2005) continue, "They (institutions) must focus on both the characteristics and experiences of their students prior to college, as well as their experiences both inside and outside the classroom once they are enrolled and how these variables interrelate" (p. 31).

This approach at a truly holistic educational experience is what this study is working toward. Much of the student development theory and research that has occurred over the past four decades has acknowledged the spiritual dimension of the student

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experience, yet it seems to receive limited attention in terms of application to the curricular and co-curricular environments of higher education. Most public colleges and universities assume spiritual development to be the responsibility of the student. "Typically, this aspect of the student experience was left to on-campus faith-based student organizations or community-based religious denominations" (Upcraft et al., 2005, p. 442). Higher education has overlooked the importance and power of spirituality in shaping the lives of students and helping them develop a more holistically successful life (2005).

Upcraft (2005) points to the importance of integrating spirituality into the overall educational experience of students. Environments should be created where safe exploration of spiritual issues is encouraged. "Faculty, students, and persons with religious backgrounds and training should be involved in programs that both challenge and support first-year students' spiritual development" (p. 443). Second, Upcraft points to the importance of institutions promoting opportunities for students to engage faith-based student organizations. "There must be a campus environment that legitimizes and confirms faith-based discussions and participation without a built-in prejudice either for or against such activities" (p. 443).

Tinto (1987 as cited in Bryant et al., 2003, p. 726) states that "How students fare later in college is related to their initial adjustment when they arrive on campus." Research (Astin et al., 2003; Bryant, 2006; Bryant et al., 2003; Crosby, 1985; Pascarella & Terenzini, 2005; Upcraft et al., 2005; Webb, 1987) in the areas of persistence and first-year programming point to the importance of integrating spirituality into the holistic educational experience of students. Such integration requires comprehensive effort by

the educational institution to create safe environments where students can explore issues of spirituality and develop appropriately apart from the preconceptions of faculty or other college personnel. Thus, it is important to engage not only first-year students, but also faculty, staff and administrators in this area to increase awareness and understanding in order to create a more open, effective, diverse environment where safe exploration and development can take place (Astin, 1993).

Upcraft et al. (2005), discuss a working definition of what it means for a first-year student to experience success. They discuss a definition of student success that goes beyond the simple definition that involves successful completion of courses and continued enrollment into their second year. Their definition includes the following: "Developing intellectual and academic competence, establishing and maintaining interpersonal relationships, exploring identity development, deciding on a career; maintaining health and wellness, considering faith and the spiritual dimensions of life; developing multicultural awareness, and developing civic responsibility" (pp. 8-9).

Upcraft et al. (2005) point to Nevitt Sanford's (Sanford, 1962, 1979) concept of challenge and support as the overriding theme of the first year of college. "Sanford argued that in order for students to succeed, they must both be challenged (provided with educational experiences that foster learning and personal development) and supported (provided with a campus climate that helps students learn and develop" (Upcraft et al., 2005, p. 11). Sanford's postulate illuminates higher education's responsibility to create and foster educational environments that provide an appropriate balance between challenge and support. These environments are especially critical to first-year students as

the first-year will set the course for the remainder of the students' college career (Tinto, 1987 as cited in Bryant et al., 2003).

Institutions of higher education need to understand the student that is coming to their campus in order to be able to create effective educational environments. This study will provide additional knowledge regarding spiritual beliefs and values of their students and allow for further customization of curricular and co-curricular offerings to meet effectively the needs and interests of their students.

<center>Post-First Year Experience</center>

Beyond the first-year experience of students, research has focused on the overall effects of college. Pascarella and Terenzini (2005) have thoroughly reviewed research in this area from 1991 to 2005. They determined that higher education has profound impacts that endure beyond the college years. In terms of learning and cognitive change, Pascarella and Terenzini report that, "students not only make significant gains in subject matter knowledge during the undergraduate years but also become more critical, reflective, and sophisticated thinkers" (p. 572-573). However, they go on to explain that their research from the 1990s suggest that they "may have underestimated typical student growth in quantitative-mathematics competencies in college and underestimated student acquisition of critical thinking skills during the undergraduate years" (p. 573).

Research shows that students' psychosocial development results in decreases in authoritarianism and dogmatism as the largest effect of higher education. Positive gains are made in self-esteem, academic, and other self-concepts, but on a smaller scale. "The smallest shifts were increases in internal locus of control, independence from peer influence and interpersonal relations, and a decline in ethnocentrism" (Pascarella &

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Terenzini, 2005, p. 574). Overall, these results appear positive, yet, they point to the continued focus on the exterior at the expense of the interior.

In terms of attitudes and values, research points to an increased proportion of students placing high value on intrinsic rewards of education and lower value to extrinsic rewards. Research also points to student movement toward the "liberal end of the socioeconomic continuum" (Pascarella & Terenzini, 2005, p. 575). Students are becoming less "doctrinaire in their religious values" (p. 575) and are increasing in tolerance toward others (2005).

The most significant shift in moral development, according to Pascarella and Terenzini (2005) is from conventional to principled reasoning. "The main change taking place during the undergraduate years is from using moral reasoning that concedes to societal authority (conventional moral reasoning) to using reasoning based on the application of universal moral principles (principled moral reasoning)" (p. 577). Higher education seems to be very successful in terms of training and developing students in this area. However, it also reinforces the assertion of many that spirituality and spiritual development are missing considerations in higher education. Diminished levels of development of critical thinking skills and healthy interdependence among peer relationships are outcomes of a lack of focus on the internal development of students (Astin, 2003, 2004, 2005a; Bryant & Astin, 2008; Bryant et al., 2003; Chickering et al., 2006; Chickering & Reisser, 1993; Kuh & Gonyea, 2006; Love & Talbot, 1999; Love, 2001; Lyckholm & Quillin, 2007).

Spiritual and Identity Development

The personal development of students is a primary emphasis among many student affairs professionals (Stage, 1991). Developmental theories can serve as one tool to assist educators in the development of students. When utilizing these theories, it is helpful to remember that the theories make necessary generalizations when referring to their respective populations. Developmental theorists leave it to educators to make application of given theories to individual programs or students. Utilized appropriately, developmental theory can inform educational policy and programming decisions across the educational spectrum. "Probably no psychosocial theorist has had more influence on the research on college student development or administrative efforts to promote it than Arthur Chickering" (Pascarella & Terenzini, 2005, pp. 20-21). Accordingly, this researcher will focus on Chickering's vectors of identity development as a theoretical basis for this study. Additionally, theories of spiritual development developed by James Fowler (1981) and Sharon Daloz Parks (1986, 2000) will be incorporated as well. The combination of these two theories will give insight and greater understanding regarding spiritual development's integration into higher education to create increasingly effective educational environments.

Spiritual Development

The comprehensive nature of spirituality leads to great implications in terms of personal development. Erikson (1968) states that defining one's identity constitutes the central crisis of adolescence (Pascarella & Terenzini, 2005). As the following explanation of developmental theory illustrates, spiritual and identity development do not necessarily represent two distinct developmental paths. The two are integral parts of

holistic personal development. James Fowler (1981) and Sharon Daloz Parks (2000)

have developed developmental theories regarding faith development. While they utilize

the term faith in their models, the definitions they utilize for faith are synonymous with

spirituality as addressed in this study.

James Fowler's (1981) work in spiritual development is considered foundational

in the field of psychology or religion (Chickering et al., 2006). Building on theories of

Erikson, Piaget, and Kohlberg, Fowler's theory is useful to educators as it allows insight

into how people develop spiritually. Fowler's (1981) theory involves six stages along

with a "pre-stage of Undifferentiated or Primal Faith" (Chickering et al., 2006, p. 53).

Those stages are:

1. Intuitive-projective faith (early childhood): "From approximately three to

   seven years of age, the child's faith is fantasy filled, imitative, and heavily

   influenced by examples, actions, and stories provided by the adults in their

   lives" (2006, p. 54).

2. Mythical-literal faith (middle childhood and beyond): This stages is

   represented by a child's "increased ability to take in the perspective of others"

   (p. 55).

3. Synthetic-conventional faith (adolescence and beyond): Children begin to

   develop ideologies. They are able to utilize and appreciate abstract concepts.

   They see life as increasingly diverse and their faith assists them in interpreting

   this diversity (2006).

4. Individuative-reflective faith (young adulthood and beyond): Dependent on

   development in previous stages, these individuals begin to take

responsibilities for their own commitments, lifestyle, beliefs, and attitudes. They are becoming their own person (2006).

5. Conjunctive faith (early midlife and beyond): "In this developmental stage, individuals become sensitive to the pattern of interrelatedness in the university. There is a 'second naiveté," including the myths and ideals one group has inherited from one's social class, ethnic background, and religious group" (2006, p. 56). Individuals in this stage begin to understand and integrate differences into their lives and rely on "a spirit of love and acceptance, of healing and forgiveness, beyond the powers of humans alone" (p. 56).

6. Universalizing faith (midlife and beyond): This stage represents the completion of the faith development process. "The authentic spirituality of the Universalizing stage avoids polarizing the world. People at this stage are as concerned with the transformation of those they oppose as with bringing about justice and reform" (p. 56).

While Fowler focuses on faith development across the life-span, Parks (Parks, 1986, 2000) focuses specifically on faith development as it tends to occur during the young-adult years. She agrees with Fowler's overall theory, but has come to believe her stages of young-adult faith development add to his theory by further explaining young-adult development (2000). Parks' theory engages Fowler's theory where the transfer of authority from others to self is taking place. She expands Fowler's theory by adding young-adult faith as a stage between adolescence and adulthood. She also views adulthood in two stages: tested adults and mature adults. The result is that young-adult

faith development is composed of four stages: Adolescent:, young-adult:, tested-adult:, and mature-adult faith (Chickering et al., 2006).

Parks focuses her developmental stages around the concept of authority and the positional transfer of authority from outside oneself to within oneself. Her theory explains that people at different stages of spiritual development view authority in differing lights. Stage one of Parks' theory describes young-adults that are characterized as having "authority-bound, dualistic forms of knowing" (Chickering et al., 2006, p. 59). Their faith is dependent on relationships with and authority held by others such as parents, churches, clergy, instructors, and so on. Their simple, uncomplicated view of the world often begins to crumble as they realize that their authority figures are in error or in conflict with other authority figures. Parks (2000) explains this process in three steps: shipwreck, gladness, and amazement.

This shipwreck, gladness, and amazement (Parks, 2000) process works to propel individuals to further development at each stage. Applied to this stage, the shipwreck occurs when what the young-adults life has been reliant upon to this point in life (external authority figures) becomes undependable or in conflict and no longer makes sense. This realization "threatens [the individual] in a total or primary way" (2000, p. 28). The foundation of the young-adult's life begins to crumble. Survival of shipwreck, if accomplished, leads to eventual gladness as the individual realizes that new learning has taken place. This produces a transformation within the young-adult where he or she realizes that the negatively perceived experience of the shipwreck produced new knowledge and a new level of excitement. "The gladness is experienced, in part, as a new knowing. Though this knowing sometimes comes at the price of real tragedy (which

even the new knowing does not necessarily justify), we typically would not wish to return to the ignorance that preceded coming to the new shore" (p. 29). As Parks explains, gladness is often accompanied by amazement. Amazement comes in the form of understanding of this life process that produces loss and gain simultaneously. As one learns to view these experiences as opportunities for growth, the feeling of amazement increases. It is this process of shipwreck, gladness, and amazement that, Parks suggests, propels individuals through the developmental process.

As individuals develop to Parks' stage two, young-adult faith, they begin to develop ideological forms of knowing that, while fragile, are from within. This new level of knowing is tested as individuals are beginning to "define a path that shapes their future within the complex and contextual nature of the world" (Chickering et al., 2006, p. 60). Individuals in this stage remain somewhat dependent on external authority figures; yet, they are beginning to explore other authority sources and are becoming increasingly comfortable with the diminished duality that they have perceived in life to this point.

Stage three is the tested adult faith stage according to Parks (2000). Chickering et al. (2006) describe this stage as a "second refinement of Fowler's Individuative-Reflective Faith" (p. 60). It is characterized by increased confidence in one's forms of dependence. Individuals at this stage are coming to terms with personal commitments and meanings and with personal faith (2006). The result of this stage is the development of a healthy inter-dependence that strikes a balance between reliance on external and internal forms of knowing or authority. These young-adults are increasingly open to interacting with diverse points of view, which assists them in progressing to stage four, mature adult faith.

This final stage of young-adult faith development, mature adult faith, is characterized by "convictional commitment (paradoxical) forms of knowing, interdependent forms of dependence, and openness to other forms of community" (Chickering et al., 2006, p. 61). Young-adults at this developmental stage are open to ambiguity and doubt. They are also open to questioning their own convictions. Their developmental process to this point prepares them to continue progress through the remainder of Fowler's (1981) stages of development.

This brief overview of Parks' theory of faith/spiritual development allows educators insight into how the pursuit of spiritual development can be integrated effectively into the educational environment to affect positive holistic personal development. One key element common to both spiritual and identity development theories is the transition of the locus of authority. Both, display the locus of authority transitioning from a total reliance on external authorities to a healthy inter-dependence between personal, interior modes of authority as well as external.

Identity Development

Arthur Chickering's (1969, 1993) vectors of identity development consider spiritual development as an integral part of one's identity development. It is the lack of exploration within the spiritual or interior aspects of individuals that often leads decreased developmental maturity overall (Parks, 2000). Chickering's theory is included below to provide a broad understanding of identity development. In light of the previous discussion regarding faith/spiritual development, this researcher proposes that an integration of the two theories will produce holistic development among those involved in higher education in an increasingly effective manner.

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Chickering and Reisser (1969; 1993) discuss a foundational concept of challenge and support as it relates to developmental theory. This concept was developed by Nevitt Sanford (1962) as he studied the "changing patterns of thinking, feeling, and behaving in college-age students" (Chickering & Reisser, 1993, p. 1). "Sanford set the stage for a new level of thinking about student development, proposing that colleges should foster development by providing an empowering balance of challenge and support" (p. 1). The understanding is that an effective balance must be struck between challenging and supporting students. An environment that is skewed toward challenge will likely result in overwhelming students while one skewed toward support will result in a static comfort zone; neither environment results in effective student development. Additionally, an effective educational environment will foster an appropriate amount of disequilibrium to act as a catalyst for learning new skills and knowledge, for differentiation and integration (Astin, 2005a; Chickering, 1969; Chickering & Reisser, 1993). This concept is similar to Parks (2000) concept of shipwreck, gladness, and amazement. One can understand why Parks mentions the possibility that some will not make it through the shipwreck to experience the gladness and amazement. The lack of appropriate balance between challenge and support will likely lead to foreclosure on the part of the student stalling the developmental process (Chickering & Reisser, 1993; Parks, 1986, 2000).

Chickering (1969; 1993) proposes seven vectors of development that can assist in determining where students are and which way they are heading in terms of personal development. Chickering's vectors are different from many theories in that movement is assumed in each vector simultaneously. "Movement along any one (vector) can occur at different rates and can interact with movement along the others" (Chickering & Reisser,

1993, p. 34). Chickering utilizes the term "vector" because directional movement occurs in each vector. He describes steps from lower to higher development along each vector. As one steps higher, he or she gains more awareness, skill, confidence, complexity, stability and integration. However, there is also an allowance for regression or a "return to ground already traversed" (p. 34). Chickering's vectors are described as "major highways for journeying toward individuation—the discovery and refinement of one's unique way of being—and toward communion with other individuals and groups, including the larger national and global society" (Chickering & Reisser, 1993, p. 35).

One of the many benefits to utilizing Chickering's model is that it allows for individual development of students. His model recognizes that students will develop at different rates and in different areas at different times. As students journey through their higher education experience, they will all experience times of higher development and developmental regression. "They may have different ways of thinking, learning, and deciding, and those differences will affect the way the journey unfolds, but for all the different stories about turning points and valuable lessons, college students live out recurring themes: gaining competence and self-awareness, learning control and flexibility, balancing intimacy with freedom, finding one's own voice or vocation, refining beliefs, and making commitments" (p. 35).

Chickering's focus on development across all seven vectors simultaneously, allowing for developmental progress and regression in each vector, integrates well with the current topic of spirituality. Given the previously discussed definition of spirituality as the development of the person where one finds and fosters congruency between one's identity and the experiential happenings of life, Chickering's theory of identity

development allows one to integrate developing identity in a holistic manner that considers the individual and his or her life experiences. It allows educators to see students as whole people rather than just students. Chickering states,

> "Institutions that emphasize intellectual development to the exclusion of other strengths and skills reinforce society's tendency to see some aspects of its citizens and not others. Just as individuals are not just consumers, competitors, and taxpayers, so students are not just degree seekers and test takers. To develop all the gifts of human potential, we need to be able to see them whole and to believe in their essential worth" (Chickering & Reisser, 1993, p. 41).

To effectively utilize Chickering's (1969; 1993) theory to develop students, the theory must be effectively applied. An understanding of Chickering's vectors is necessary to assist educators in determining where students are and which way they are heading in terms of personal development. Chickering's theory is applicable to the current as well as future generations of students. The following summary of Chickering's vectors will allow for a general understanding of the theory:

Vector 1: developing competence.

This vector focuses on developing competence in three areas: intellectual, physical and manual skills, and interpersonal. "A sense of competence stems from the confidence that one can cope with what comes and achieve goals successfully" (Chickering & Reisser, 1993, p. 53). Intellectual competence involves developing skills to comprehend, reflect, analyze, synthesize, and interpret. "It entails mastering content, acquiring aesthetic appreciation and cultural interests, and, perhaps most important developing the ability to reason, solve problems, weigh evidence, think originally, and engage in active learning" (p. 53).

Physical competence involves "using the body as a healthy vehicle for high performance, self-expression, and creativity" (Chickering & Reisser, 1993, p. 54). While

relatively little research has been done in this area (1993), research has found that

participating in intercollegiate athletics is positively correlated with gains in critical

thinking (Winter, McClelland, and Stewart, 1981). Pascarella and Smart (1990) found

that males that participated in intercollegiate sports held a small but significant advantage

in terms of completion of a bachelor's degree. These and other researchers (Bisconti and

Kessler, 1980) "suggest that experiences encountered in athletics provoke reactions

sharply relevant not only to developing competence and sense of competence, but also to

increased awareness of emotions and ability to manage them" (Chickering and Reisser,

1993, p. 64-65). Chickering (1993) discusses other benefits of physical competence that

include: learning to manage aggression and anxiety and to trust personal abilities and do

one's best.

"Interpersonal competence refers to skill in communicating and collaborating

with others" (Chicker and Reisser, 1993, p. 54).

> "Interpersonal competence includes an array of discrete skills, like listening,
> asking questions, self-disclosing, giving feedback, and participating in dialogues
> that bring insight and enjoyment. It also involves broader abilities to work
> smoothly with a group, to facilitate others' communication, to add to the overall
> direction of a conversation rather than go off on tangents, and to be sensitive and
> empathetic with others" (p. 72).

In developing interpersonal competence, students learn to work with others effectively.

Typically, this involves movement from a primarily self-focused view of self and

personal ideas to a view of self that is part of a larger community and able to share

personal ideas as well as learn from and adapt to the ideas of others. Students learn new

skills for interacting with others like communication, organization, and leadership skills

that transfer or carry over to all areas of life where relationships are involved. Breen,

Donlon, and Whitaker (1977, p. 15) state:

"A person with interpersonal competence knows how to make appropriate choices about (1) timing—when to make comments or suggestions, and when to listen; (2) the medium of communication—verbal, nonverbal, or in writing; (3) the content—information, questions, feelings, values; (4) the target of communication—which individual or group to select and how to structure the message(s); and (5) how to be intentional in using communication skills to 'maximize the attainment of goals that are congruent with their own and others' feelings, actions, and interpretations and to be able to recognize when they are not congruent.'"

One can observe the foundational nature of this vector in that positive growth in competence will affect other areas of development. One benefit is that when students are able to experience success and the feeling of competence in an area, they gain confidence in themselves and are increasingly likely to accept additional challenges in other areas of their lives (Chickering and Reisser, 1993, p. 79). Additionally, many of the competencies developed in this vector transfer to other areas of students' lives both while in school and post-graduation. For example, "The development of these (interpersonal) skills is a prerequisite for building successful friendships and intimate relationships. They are essential for career and family and for playing one's role as a citizen" (p. 77).

In summary, it is clear that as one increases in competence he or she is more likely to experience an increased readiness to enter into environments requiring new risks; is more likely to try new things; is more likely to participate with peers as one learning and developing, not assumed perfect; and is more likely to be able to collaborate with others more effectively. These gains in development point to an importance of focus on more than external factors like acquiring credits or hours in class, but actually mastering appropriate skills that foster success (Chickering & Reisser, 1993).

Vector 2: Managing emotions.

This vector focuses on development of students' ability to manage their emotions. Students come to college with a history of experiences that factor into how they interpret

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and interact with the collegiate environment. Their personal history may involve an abusive parent that has emphasized a public façade that does not allow insight into the abusive nature of the family. It may involve a very loving yet overprotective parent that has forced decisions on the children. It may even involve a very loving, healthy family that has sought to raise the children in a developmentally appropriate environment. Regardless of the history or background of the student, there is little doubt that students arrive on campus with a challenge to learn to handle their own emotions and to make decisions based on their own, personal developmental need.

Chickering's managing emotions vector focuses on students "becoming more adept at identifying feelings and giving them appropriate expression" (p. 84). "The problem with some emotions is that they seem to crop up unexpectedly and confound all of our hard work and planning" (p. 84). Development that occurs in this vector involves students becoming increasingly aware of their emotions. In addition to growing in awareness, students learn to accept emotions as "normal reactions to life experience" (p. 97) to be experienced and not necessarily acted upon. This realization for students often brings a sense of relief as they realize that they are not alone in their struggle with emotions. This understanding and sense of relief can be a catalyst to encourage further exploration and development.

The overall goal of this vector is to achieve integration. "Integration involves the ability to exercise flexible control, so that feelings do not take charge but instead add depth and texture to self-expression. By testing through action or symbolic behavior, students can gradually learn how to regulate the intensity of feelings" (p. 107). Successful integration can be encouraged by teaching students skills to succeed

academically, how to effectively perform in the face of anxiety, how to manage anger by channeling it into constructive action, and helping students learn to garner strength via an influx of positive emotions (1993).

This vector tends to be difficult for higher education practitioners to engage due to the interpersonal interaction required on an individual basis with each student. The goal of getting to a relational level with each student that allows an instructor to assist with individual emotional issues tends to be unrealistic due to the responsibilities and full schedules of the instructors. However, there are some instructors and other higher education practitioners that are interested in and very effective at engaging students on an appropriately emotional level. These people are talented at finding the educationally appropriate balance of challenge and support in their given environment to assist and encourage effective development in this vector which ultimately works toward further development in terms of overall identity.

Vector 3: Moving through autonomy toward interdependence.

Establishing appropriate separation and individuations is important in the development of identity (Blos, 1966; Erikson, 1968). "While separation involves a physical distancing, individuation means becoming one's own person and taking increasing responsibility for self-support" (Chickering & Reisser, 1993, p. 115). Movement along this vector involves becoming increasingly comfortable with seeing oneself as an authority. Similar to Parks' (2000) young adult faith stage, Chickering's theory views an increasing willingness to take responsibility for personal opinions, beliefs, and judgments. There is also an increasing ability to communicate personal opinions, beliefs, and judgments. In addition to increased confidence in oneself as an

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authority, there is an increased willingness to question other authority figures with a person's sphere of influence. Josselson (1987) describes this process as a "revision of relationships with parents" (p. 19). She notes that this revision often preserves the connection between parent and child. "Throughout adolescence, individuation proceeds through gradual accretions of competence, with the young person gradually taking over functions formerly provided by parents. ...adolescents increase their reliance on their own capacities with parents more or less in the background to be relied on in times of need or distress" (p. 21).

Chickering and Reisser (1993) point to three components that are involved in the developmental movement in this vector: "(1) emotional independence freedom from continual and pressing needs for reassurance, affection, or approval from others; (2) instrumental independence—the ability to carry on activities and solve problems in a self-directed manner, and the freedom and confidence to be mobile in order to pursue opportunity or adventure; (3) interdependence—an awareness of one's place in and commitment to the welfare of the larger community" (p. 117). An observation can be made here regarding the interaction of the vectors. When considering these three components, one can understand that developmental progress in vector 2 (managing emotions) is necessary to accomplish developmental tasks in vector 3. If students are not able to manage emotions and are not at least somewhat comfortable with handling those emotions, they will likely become increasingly overwhelmed as they experience the separation from parents and other authority figures necessary for effective development toward independence. Students will likely foreclose and not progress as efficiently in this vector until some development has occurred in this and other vectors as well.

Student development toward emotional independence involves an increased understanding and awareness that they have more control over what happens to them than they previously realized. Independent students tend to be less hostile and more attuned to the world around them and their role in that world (Chickering and Reisser, 1993). Movement along this vector is especially evident during the first and second years of college for traditional students. Students tend to experience a new freedom that yields much excitement on the part of the student. However, as Chickering and Reisser describe these students, they are like hogs on ice. "The territory is new and slippery, and without familiar footholds, clumsy thrashing or bewildered immobility is likely to occur. Free from accustomed restraints or outside pressures, students can engage in random activity or rigid adherence to behavioral standards from days gone by. The dominant impression is instability. There is a conspicuous lack of coordination and little observable progress in any direction" (p. 122). This quote speaks to the importance of raising awareness of the current situation of students developing along this vector and of the importance of providing appropriate levels of support for students to encourage continued identity development.

As students develop emotional and instrumental independence, they begin to realize the necessity of appropriate interdependent relationships in their lives. Once students understand their individual role within their community, they are freed up to experience the benefits of appropriate dependence on others as well as being a person on which others can depend. There is an understanding that while one can function and exist independently, he or she has a responsibility to the greater community to engage with others. "Interdependence means respecting the autonomy of others and looking for ways

to give and take with an ever-expanding circle of friends" (Chickering and Reisser, 1993, p. 140). This understanding of interdependence serves as the groundwork for the vector four that involves developing mature interpersonal relationships.

Vector 4: Developing mature interpersonal relationships.

"Relationships are connections with others that have a profound impact on students' lives. Through them, students learn lessons about how to express and manage feelings, how to rethink first impressions, how to share on a deeper level, how to resolve differences, and how to make meaningful commitments" (Chickering and Reisser, 1993, p. 145). This vector provides insight into how students tend to develop in terms of interpersonal relationships. Movement along this vector involves a discovery of balance between dependence and independence in relating to others. Chickering and Reisser (1993) describe the heart of this vector as including: "(1) tolerance and appreciation of differences and (2) capacity for intimacy" (p. 146).

Tolerance is described as one's ability to suspend judgment and to attempt to understand differences in others rather than viewing such differences as negative. As students develop in the area of tolerance they are increasingly able to engage others with differing beliefs and values. They approach such relationships with the intent to understand where the differences originate and why they exist. This exploration allows the student to learn from such relationships. The student is able to consider the new information learned from others, compare that information to personal beliefs and values, and make necessary adjustments to bring increased consistency to personal beliefs, values, and actions in light of the new knowledge. As students develop increasing tolerance they begin to view diversity in a more positive light.

Chickering and Reisser (1993) describe three factors that tend to foster increased development along this vector: "role models who shared their insights, the opportunity to observe firsthand the struggle of others, and the challenge to develop new ways to interact" (p. 157). These factors provide insight in terms of how development along this vector can be encouraged in higher education. Educational environments that encourage student interaction with diverse types and groups of students allow students the opportunity to explore diverse beliefs and values. To be effective, these environments must provide the challenge to move the experience beyond mere physical presence with diversity. Effective educational environments will be structured for the safe exploration of each student's views and beliefs about given topics. Students will begin to learn from others' life experiences and will have increased opportunities to assess and re-assess their own life in regard to new information presented. In addition to classroom or curricular structuring, there are several areas in which co-curricular settings can effect development along this vector. Campus housing and international student programming are two areas that are especially capable of creating co-curricular educational environment environments to effect development toward mature interpersonal relationships.

In addition to developing tolerance, development along this vector also produces an increased capacity for intimacy. Upon entering college, students move away from the intimate relationships of family and community and begin to develop new relationships and community of their own. This is an opportunity for students to "just be themselves" (p. 161) and begin to life a life of their own.

Developmental movement in this area involves movement away from assessing others in terms of appearance and social acceptability and toward relationships where

diversity and authenticity are accepted and encouraged. Students develop an inclination toward relationships that accept them as they are and that allow them to be authentically who they truly are. These relationships form a safe environment in which exploration and learning can take place in safe manner. Concern that the relationship will end with a disagreement or personal differences diminishes as more mature, intimate relationships are established.

Fostering effective development in this vector involves more than just information. Information may assist in the process, but most development will take place in safe educational environments created for the students. In addition to information, growing in tolerance and intimacy requires one to be responsible for his or her own thoughts and actions, to respect others for their differences and similarities, and to be honest and authentic in their interactions with others. Students that progress in this vector learn how to effectively manage relationships in order to improve not only their own lives, but also to make positive contributions to the lives of others. Thus, equipping students to make the difference in others' lives that they desire to make.

Vector 5: Establishing identity.

"At one level of generalization, all the developmental vectors could be classified under the general heading 'identity formation'" (Chickering, 1969, p. 78). Chickering's comment could be further explained by a general understanding of Erikson's (1968) epigenetic principle. "This principle states that anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole"(p. 92). The previously discussed vectors collectively move people toward the development of

identity. Vectors five through seven tend to utilize the development that has taken place

in other vectors to move toward increasing overall development. Erikson (1968) gives

the example of the development of a fetus. At some point, the fetus has developed all the

organs that are going to develop. From there, the developmental process involves

maturing those organs and increasing the efficiency at which they work together. In the

case of identity development, developing a "growing awareness of competencies,

emotions and values, confidence in standing alone and bonding with others, and moving

beyond intolerance toward openness and self-esteem" (Chickering and Reisser, 1993, p.

173) serve as building blocks that will continue to develop overall identity. In a sense,

movement along the establishing identity vector involves increased development in the

previous four vectors. As developmental progress is made in each vector, identity is

further established.

This vector begins to look at development in terms of crises and commitments.

Speaking of Erikson's epigenetic principle, Chickering and Reisser (1993) state that "the

life cycle has a universal sequence of challenge or crises, and as each is resolved, we gain

another form of ego strength (trust, initiative, industriousness, intimacy, and so on)" (p.

176). Chickering and Reisser (1993) discuss Erikson's understanding of identity

development. "He saw it as consisting of two psychosocial tasks. The first is the

experience of a 'crisis' or turning point characterized by the potential to go either forward

or backward in one's development...The second task is 'commitment,' or making choices

about occupation, religious or spiritual direction, and political and sexual values" (p.

175). According to Erikson (1968), for development to occur there must be a challenge

sufficient to bring one to a crossroads or crisis in life that forces a choice or decision on

the part of the individual. At the point of crisis, or shipwreck (Parks, 2000), the person can choose to step into the crisis and develop a response of his or her own or he or she can regress and either not choose or allow others to make the choice. These crisis situations work to pull a person along their developmental path.

A major element of identity that becomes evident in this vector is self-esteem. Self-esteem "refers to people's overall level of satisfaction with themselves, based on how the 'real' self stacks up against an 'ideal' self" (Chickering and Reisser, 1993, p. 179). It involves a comparison with others in terms of performance. Pascarella and Terenzini (2005) discuss relevant research that points to students' self-esteem consistently increasing during college years. This can be attributed to successful identity development as students realize who they are and become increasingly comfortable with their version of self. It could also be explained in terms of Parks' (2000) gladness and amazement process. As young-adults progress successfully through cycles of shipwreck, gladness, and amazement, they develop a sense of confidence that they can handle what life has in store for them. The result coincides with increased levels of self-esteem.

One key to continued identity development in this vector is learning to utilize diversity. As students experience success in gaining competence in their given circle of influence, it becomes increasingly important for them to be encouraged to experience challenge in diverse areas that bring new experiences, beliefs, values, and so on. These experiences allow for further exploration of one's inner, affective self. These diverse environments present increasing opportunities for students to resolve crises. They also provide opportunities to assist others in resolving crises. These interdependent

experiences encourage an overall development of identity that involves growth and development in all areas of life.

Chickering and Reisser (1993) give an example of identity development that describes the construction of a house that is a fitting way to summarize this vector:

> "...establishing identity involves first, becoming more familiar with all the rooms, furniture, and equipment, as well as the neighborhood. It involves understanding the particular patterns of behaving, feeling, thinking, and relating that have been built in ahead of time and becoming aware of the cultural heritage passed down through the generations. It involves noting the expectations or hopes of one's group there may be family portraits on the walls or trophies on the mantelpiece that symbolize their ideals. Through this exploration, the new owner finds answers to the question, 'Who am I'" (p. 206)?

In this vector, students develop the realization that discovering who they are is just the beginning to the journey. As they continue to develop a greater understanding of their role in the world in terms or relating to others effectively and experiencing a fulfilled life.

Vector 6: Developing purpose.

"Developing purpose entails an increasing ability to be intentional, to assess interests and options, to clarify goals, to make plans, and to persist despite obstacles" (Chickering & Reisser, 1993, p. 209). Development along this vector seems to occur as students utilize life experiences and begin to understand that they have the capacity to make and influence their own plans for the future. These experiences assist students in developing a picture of what the future could be or what they want it to be. Until students are able to visualize their future, making plans for the future is not likely.

Chickering and Reisser (1993) discuss three major elements that are required for students to formulate plans and priorities for their lives:

(1) vocational plans and aspirations, (2) personal interests, and (3) interpersonal and family commitments" (p. 212). Within each of these elements lies the requirement that

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students take increased responsibility for choices they make. Students must learn to be intentional and to make choices on their own that work to move them toward their desired focus in life.

Regarding vocational plans and aspirations, trends of the 1970s and 1980s, where students were highly motivated by monetary success, are reversing. Students seem to be realizing the unrealistic expectation that their undergraduate degree will automatically win them a well-paying and interesting job (Astin, 1993, 2005a; Chickering & Reisser, 1993). As a result, students are tending to look for jobs that bring "job gratification, stimulation, personal contact, and a chance to learn leading-edge technology" (Cannon, 1991, cited in Chickering and Reisser, 1993, p. 213). These trends point to the importance of assisting students in the exploration of their inner selves. This requires increasing focus on self-exploration that leads students on a journey of inner searching such that they are able to discover answers to questions that will help them find an appropriate occupation on which to focus. For example, if a student does not know what brings her gratification or what stimulates her in a given work environment, how is she going to be able to determine what job she wants or needs.

Chickering and Reisser (1993) speak of clarifying personal interests as a major step in the process of discovering one's purpose. Efforts need to be made to encourage students to explore different fields and career possibilities. They need an effective structure that can guide them that includes appropriate amounts of freedom and independence to explore. Higher education is one of the few places students can experience such a balance of structure and independence. However, consistent intentional efforts need to be made to insure that personal engagement with students is

taking place and to fight the tendency to just look at past experiences or classes

completed in order to determine an appropriate major area of study. Especially in terms

of freshmen students, it is important to understand where each student is along the

vectors of development. Some students come in with a great understanding of

themselves and what they would like to do while others are not as sure. Efforts need to

continue to be made to insure that each student has an appropriate measure of exploration

included in his or her program of study to insure that proper development is taking place.

This focus will work to insure that students develop effectively and are not just

foreclosing on a vocation that has been encouraged through family or other experiences,

but is actually a good fit for the student and continues to work to develop him or her

personally.

Throughout the exploration of vocation and interests, students experiencing

effective development along this vector tend to increase in the amount of intentionality

they are able to inject into their lives. These students begin to take ownership of their

decisions, goals, and interests and seek to discover a way of life that allows them to

experience personal fulfillment in each area of their lives. Their experiences in college

assist them in bringing clarity to their future plans. Chickering and Reisser (1993, p. 233)

state:

> "Vocational plans and aspirations become increasingly clear for most students as
> they move through college. Purposes important to the student become stronger.
> This increasing strength and clarity influences the areas selected and the reasons
> for the student's choice, the amount of energy they give to study and other
> preparatory activities, and the nature of their engagement with other aspects of the
> college experience. Purposes need not be highly specific, nor must commitment
> be absolute. Sufficient clarity of direction must exist to plan the next destination,
> even though the whole itinerary may not be clear."

In summary, this idea of purpose is foundational to effective development. Students desire something different than they have experienced in life to this point. They want to make a difference in the world. Purpose must be developed from within each student. It will be different for each student. Even within a given discipline, each person will have a slightly different purpose for his or her life. The specificity involved in student development at this level requires educators to be mindful of their own purpose and development. Whether the purpose of the educator and student align or not, efforts must be made to help the student experience personal development that allows the student to explore his or her interior life.

Vector 7: Developing integrity.

"Developing integrity is closely related to establishing identity and clarifying purposes. Our core values and beliefs provide the foundation for interpreting experience, guiding behavior, and maintaining self-respect" (Chickering and Reisser , 1993, p. 235). This vector involves evaluating one's values, beliefs, and actions and bringing the three into congruence. Educators understand that a sign of true learning is that students change the way they do things. The alteration of actions is a sign that they have dealt with the given material and adjusted their lifestyle accordingly. This exploration of the link between values and behavior is foundational to this vector. Chickering and Reisser (1993) add "movement toward responsibility for self and others and the consistent ability to thoughtfully apply ethical principles" (p. 236) as well.

In light of this study, it is interesting that Chickering and Reisser (1993) use examples of development along this vector that are heavy in spiritual content. This inclusion speaks to the importance of engaging the spiritual or interior aspects of student

development. Barron (1963 as cited in Chickering and Reisser, 1993) identifies four patterns that differentiate how people tend to engage personal values or beliefs. Those patterns are: fundamentalist belief, enlightened belief, fundamental disbelief, and enlightened disbelief. People that would be classified as fundamental tend to be fairly rigid in their beliefs. It is very difficult for them adjust their beliefs. Those of a more enlightened belief or disbelief pattern tend to be more flexible and adaptable in terms of beliefs. They tend to me more willing to increase diversity with an educational mindset rather than a mindset that seeks to discredit beliefs that are different. Awareness of these trends can provide valuable insight as educators seek to help each student develop to his or her fullest potential. This awareness will assist educators in developing students along three stages that are included in this vector: (1) humanizing values, (2) personalizing values, and (3) developing congruence.

Chickering and Reisser (1993) describe the process of humanizing values in terms of an urban development project. The idea is that one must first tear down the old structures and create new structures that are more effective and appropriate for the current time. While this seems like a simple process, it involves much conflict on an interior and exterior basis. While the renovation of thought is occurring, students experience conflict within themselves as they come to terms with letting go of previously held beliefs and values in an effort to engage new beliefs and values. There are others viewing the renovation from the outside. They tend to exert a conservational force on the student that encourages him or her to stay the same. However, in a developmentally appropriate education environment, students are able to navigate these challenges while leaning on the support of others that are more able to understand the process and

encourage appropriate development. In some cases, these supportive others are students that are experiencing the same challenges. In other cases, supportive educators are there to encourage students to continue to struggle through the challenges in order to experience the rewards of effective personal development. Successful progress along this stage will lead to students taking ownership of their own beliefs and values. The end result may be that they end up holding to values that were passed on via parents or others in their past. However, the currently held values will have been realized via a personal exploration process that allowed the student to explore and develop his or her own set of personal beliefs and values that are now his or hers.

The next stage in this vector involves personalizing values held by individuals. This process can be described via Kohlberg's (1971) model of moral development. According to Kohlberg's model, students would move from the preconventional level, where they view morality as living by the rules, to the postconventional level where "an individual effort is made to define moral values and principles valid apart from the groups that hold them" (Chickering and Reisser, 1993, p. 251). Basically, the post-conventional student is able to personalize values and make them his or her own through his or her own reasoning.

The process of personalizing values can also be explained within Parks' (2000) theory of spiritual development. As students progress through to mature adult faith, young-adults begin to take responsibility for their personal values and commitments. They are increasingly willing to stand up for those values and commitments and handle the resulting consequences. Congruence between personal values, commitments and life-action is the goal.

The overarching goal of this vector is that congruence would be obtained between one's beliefs, values, and actions or behaviors. The developmentally congruent student is one that is authentic or real with others. This student is comfortable engaging in the exploration of diverse beliefs and values as he or she is aware of the value of the exploration process in terms of informing personal beliefs and values and insuring that those beliefs are what they need to be. These students value a wide range of intellectual, cultural and social experiences (Pascarella and Terenzini, 1991, p. 365). They value anything that involves relationships as those relationships "exert a powerful influence on developing integrity" (Chickering and Reisser, 1993, p. 260).

It is important to point out that achieving congruence is a lifelong process. This reality points to the importance of higher education's role in providing effective, holistically focused educational opportunities for students. Emphasis on moving toward increased complexity in thinking and reasoning should be encouraged. Exterior foci such as grades, courses completed, and so on will always remain, but need to find an appropriate place within the educational setting of higher education. Exterior elements can be excellent tools to encourage the exploration of the interior and greater engagement of the curriculum. However, having a primary focus on the interior will produce much longer lasting results. The end result of such focus on the interior is a student that understands who he or she is and what his or her purpose is in the world. This student will be prepared with the tools necessary to pursue his or her purpose by continuing to be a lifelong learner and teaching him or herself necessary skills and so on to excel in his or her given vocational field.

Summary

Literature and current research are increasingly pointing to the importance of addressing spiritual development of students in higher education. Spirituality is applicable to all people. Most people are "concerned with how to put our lives together and with what will make life worth living" (Parks, 1986, p. 5). The foundational nature or relevance to one's self-identity makes spirituality "integral to all humanity" (p. 10).

Addressing the spiritual developmental needs of students is also foundational to the continued success of higher education. Researchers generally agree that a balanced, holistic education that integrates spiritual development into the greater curricular and co-curricular efforts of higher education are beneficial to all in higher education (Astin, 2005a, Chickering, 1969, 1993; Parks, 2000). Many helping professions like psychology, health, social work, counseling and teaching are already addressing spiritual needs, in general, and can serve as sources of best practices for other areas of higher education (Love & Talbot, 1999). The surge in interested combined with a void related to spirituality in academe is further evidence of the need for increased attention to spiritual development in higher education.

Finally, educational professions need to develop curricular and co-curricular programming to address the spiritual development of students to create effective educational environments. Literature shows that students that are not able to transition successfully from high school to college are more likely to drop out of college. Efforts are necessary to focus on students' social and intellectual development rather than merely keeping them in college. Efforts that address students' social and intellectual development will likely foster educational environments that assist in healthy identity

development. As students become increasingly comfortable with who they are they will experience greater success in college. This foundational concept will not only increase the likelihood of educational success for the student during his or her first year, but will also increase the likelihood of successful college career beyond.

Higher education needs to make appropriate adjustments to current curricular and co-curricular offerings to address the changing interests and needs of students in the area of spiritual development. Assessment is an excellent first step in this process as it will allow initial insights into the current situation and create opportunities for discussion and innovation that will benefit both students and higher education institutions.

Regardless of the stated need of increased attention to spiritual development in higher education, there seems to be a resistance to the topic. It seems clear that post-secondary educators have a genuine desire to provide the most effective education possible to their students. However, it also seems as though many of those same educators are struggling against an educational culture that is working against them. Administrators in higher education need to be made aware of the changing student population as a first step in developing a greater understanding of institutional changes that need to be implemented to position their institutions to continue to provide the best holistic education possible for their students.

CHAPTER 3: METHODOLOGY

This chapter includes the applied research design, population, instrumentation, data collection procedures, and data analysis. This researcher sought to follow a system of steps to yield results that would statistically support the following research questions:

1. How does each selected freshman student population in Kentucky differ with regard to spirituality as defined by HERI (Astin, 2005a)?

2. How does each selected freshman student population in Kentucky differ with regard to three measures of spirituality (Spirituality, Spiritual Quest, and Equanimity) as defined by HERI (2005a)?

3. How does each selected freshman student population in Kentucky differ with regard to charitable involvement, compassionate self-concept, ethic of caring, and ecumenical worldview as defined by HERI (2005a)?

4. How does each selected freshman college student population in Kentucky differ in terms of social/political views as defined by HERI (2005a)?

5. How does each selected freshman college student population in Kentucky differ in terms of psychological well-being as defined by HERI (2005a)?

6. How does each selected freshman college student population in Kentucky differ in terms of physical well-being as defined by HERI (2005a)?

Hypotheses

Null hypotheses assist in studying potential relationships between responses of freshman students of the respective institutions included in this study.

1. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to spirituality as defined by HERI (2005a).

2. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to three measures of spirituality (Spirituality, Spiritual Quest, and Equanimity) as defined by HERI (2005a).

3. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to charitable involvement, compassionate self-concept, ethic of caring, and ecumenical worldview as defined by HERI (2005a).

4. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to social/political views as defined by HERI (2005a).

5. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to psychological well-being as defined by HERI (2005a).

6. There is no significant difference in the scores on the College Student Beliefs and Values (CSBV) instrument (2005a) between freshmen students at public and private institutions with regard to physical well-being as defined by HERI (2005a).

Literature relevant to this study was organized into a review in chapter two of this study. From the literature and previous studies, this researcher constructed a study that describes how the beliefs and values of college students at two institutions of higher education in Kentucky compare with each other.

Research Design

This correlational study (Shavelson, 1996) utilized descriptive statistics to analyze data. Data were collected utilizing the College Student Beliefs and Values survey (Astin, 2005a). The survey was thoroughly tested and validated by HERI (2005a).

Information gathered post-administration of the surveys distributed to freshmen at one state supported university and one religiously affiliated college was analyzed and compared via bi-serial correlations where statistical significance of variance was determined via the t-test statistic.

Population

Freshmen students at a state-supported university and a religiously affiliated private college in Kentucky served as the study sample in order to assess student interest in the area of spirituality as students enter college. The Higher Education Research Institute (HERI) utilized a similar sample with their research in progress at UCLA where they are engaged in a longitudinal research study on this topic that has grown to include both freshmen and seniors. The study of freshmen provided the most accurate

information in terms of student interest in the area of spiritual development as they enter college. Once students arrive on campus and become acclimated to the given environment, their interests are increasingly influenced by the environments in which they are engaged.

Utilizing the online *Sample Size Calculator* provided by the University of Connecticut (Siegle, 2008), to obtain a confidence level of 95% with a confidence interval of +/- 5 the sample size at the state supported university, with a population of approximately 2,000 freshmen, needed to be approximately 322. Utilizing the same calculator for the religiously affiliated institution with a freshmen population of approximately 300, the appropriate sample size with a confidence level of 95% and confidence level of +/-5 was 169.

<div align="center">Instrumentation</div>

The College Students Beliefs and Values (CSBV) survey was developed by HERI in collaboration with the Technical Advisory Panel (TAP). In developing the CSBV, the research team sought to satisfy the following requirements (Astin, 2004):

- All students – regardless of their particular theological/metaphysical perspective or belief system – should be able to respond in a meaningful way.

- Both spiritual beliefs/perspectives and spiritual practices/behaviors would be covered.

- The instrument would accommodate those who define their spirituality primarily in terms of conventional religious beliefs and practices as well as those who define their spirituality in other ways.

- The instrument would be as "user-friendly" as possible, that is, it would be of reasonable length and as free as possible of esoteric or ambiguous terminology.

After examining every scale and every item related to their new instrument, they identified eleven domains to be considered in designing items and scales to measure spirituality and religiousness (Astin, 2004):

- Spiritual outlook/orientation/worldview

- Spiritual well-being

- Spiritual/religious behavior/practice

- Self-assessments (of spirituality and related traits)

- Compassionate behavior

- Spiritual quest

- Spiritual/mystical experiences

- Facilitators/inhibitors of spiritual development

- Theological/metaphysical beliefs

- Attitudes toward religion/spirituality

- Religious affiliation/identity

The result of their work on the new instrument eventually resulted in 12 outcomes that were categorized into three broad categories:

1. Spiritual Factors: Spirituality, Spiritual quest, and Equanimity

2. Religious Factors: Religious commitment, Religious struggle, Religious engagement, Religious/social conservatism, and Religious skepticism

3. Related Qualities: Charitable involvement, Ethic of caring, Ecumenical worldview, and Compassionate self-concept

Cronbach Alpha scores for each category of factors are: Spirituality (a=.88); Spiritual Quest (a = .85); Equanimity (a=.76); Religious Commitment (a = .96); Religious Struggle (a = .75); Religious Engagement (a = .87); Religious/Social Conservatism (a = .72); Religious Skepticism (a = .83); Charitable Involvement (a = .71); Ethic of Caring (a = .79); Ecumenical Worldview (a = .70); Compassionate Self-Concept (a = .78). (Astin, 2004).

In order to focus on spirituality, this study did not include religious factors in data analysis.

Reliability information was not made available for this instrument. However, HERI indicated that due to the fact that they utilize the CIRP Freshmen Survey as a foundational instrument from which they have built their other instruments, the reliability and validity information from the CIRP survey can be roughly generalized to each of their surveys. HERI expressed that the CIRP survey is very consistent from year to year and that their other surveys based on this survey should be similarly consistent.

The previously mentioned categories were utilized to study potential differences between institutions in this study. The 2003 version of the CSBV survey was utilized with 9 additional questions added from the 2004 version. The 2004 version was included in The Freshmen Survey (TFS). The Freshmen Survey was a 60 item instrument that collected information that was not necessary for this study. Accordingly, the spiritual beliefs and values portion of TFS was very similar to the 2003 CSBV. There were 9 responses on TFS that were not included on the 2003 CSBV. For this study, the 9 responses were added to the 2003 CSBV survey to decrease the amount of time required of participants and to reduce the amount of extraneous data collected. The survey

utilized for this study was composed of 33 questions that required approximately twenty to thirty minutes for completion.

Data Collection

Representatives at each institution were contacted in December, 2008 to receive permission to conduct the study and to obtain sufficient access to students to obtain an appropriate sample of freshmen that would be representative of the greater freshmen population. Permission was sought to distribute and collect surveys in an appropriate classroom setting. It was believed that utilizing the classroom setting would likely increase the return rate, which would increase the amount of data available for statistical comparison (Singleton & Straits, 1999). It was the desire to access appropriate students via classes that are typically populated by high percentages of freshmen students. Examples of such classes may be University 101, English 101, Psychology 101 or similar type classes that tend to be populated by a high percentage of freshmen students.

A list of scheduled classes appropriate for inclusion in this study was requested from each institution. Survey packets (See Appendix A) that included a preamble, stating the purpose of the study and other appropriate information per the Institutional Review Board regulations of the University of Louisville and other institutions involved in this study, and the College Students Beliefs and Values survey were distributed and collected in classes designated by each institution. Students were instructed to complete the survey and return it to either the instructor or the researcher. Students were also instructed to keep the preamble for their records in case questions arose regarding the research.

Additionally, an online version of the survey was created and administered through the SONA Survey system at Northern Kentucky University. The SONA system

is a web-based human subject pool management system that facilitates online research and allows for efficient collection of data and adherence to appropriate regulatory policies ("Sona Systems," 2009). The online survey option provided an alternate means by which students could effectively access the survey and worked to increase data collected for the study. SONA requires each participant to register to obtain access to the survey. This information is collected by the system administrator, but is not released to the researcher. This feature allowed for continued anonymity of participants. Having participants register also insured that students were not able to complete multiple surveys. In an attempt to decrease the likelihood of students completing both the online survey and the hard copy survey, instructions were added to each session instructing students that if they had completed this survey in another venue to refrain from completing additional surveys.

Data Analysis

This study evaluated the spiritual beliefs and values of freshmen students at a public, state-supported university and a private, religiously affiliated college in Kentucky. Current research points to an increased interest in these areas among college students. The following analysis provides insight into possible differences in spiritual beliefs and values among student samples at each institution. Analyses was performed on data collected via the College Student Beliefs and Values survey between institutions.

Data and calculations are organized into categories of spiritual factors and related qualities as defined by HERI (Astin, 2005a). These factors were formed by summing the mean responses of related categories. The mean of mean survey responses related to "Indicators of students' spirituality" were utilized to determine the spirituality factor.

The mean of mean survey responses related to spirituality, spiritual quest, and equanimity were utilized to determine their respective factors. The mean of mean survey responses related to charitable involvement, ethic of caring, ecumenical worldview, and compassionate self-concept were utilized to form a factor for each respective category.

Initial analyses were performed on data to provide a clear picture of the data collected (Shavelson, 1996). Data was analyzed utilizing SPSS. Utilizing a confidence level of 95%, (or a Type I error rate of .05), point-biserial correlations were reported and analyzed for statistical significance using the independent samples *t*-test statistic. *T*-test is the most effective statistic to utilize to study correlations between multiple dependent variables and the nominal independent variables included in this study (Shavelson, 1996).

Factors and Corresponding Questions from CSBV 2004

Following is a list of survey items grouped according to the appropriate research questions to which they apply as determined by HERI (Astin, 2005a).

1. How does each selected freshman student population in Kentucky differ with regard to Indicators of spirituality as defined by HERI (Astin, 2005a)?

Indicators of students' spirituality:
Believe in the sacredness of life
Have an interest in spirituality
Search for meaning/purpose in life
Have discussions about the meaning of life with friends
Seek out opportunities to help me grow spiritually

2. How does each selected freshman student population in Kentucky differ with regard to three measures of spirituality (Spirituality, Spiritual Quest, and Equanimity) as defined by HERI (Astin, 2005a)?

Spirituality
Personal goal: Integrating spirituality into my life
Personal goal: Seeking out opportunities to help me grow spiritually

Self-description: Having an interest in spirituality
Self-description: Believing in the sacredness of life
Self-rating: Spirituality
On a spiritual quest
Belief: People can reach a higher spiritual plane of consciousness through meditation or prayer
Spiritual experience while: Listening to beautiful music
Spiritual experience while: Viewing a great work of art
Spiritual experience while: Participating in a musical or artistic performance
Spiritual experience while: Engaging in athletics
Spiritual experience while: Witnessing the beauty and harmony of nature6
Spiritual experience while: Meditating

Spiritual Quest
Engaged in: Searching for meaning/purpose in life
Engaged in: Having discussions about the meaning of life with my friends
Close friends: Are searching for meaning/purpose in life
Personal goal: Finding answers to the mysteries of life
Personal goal: Attaining inner harmony
Personal goal: Attaining wisdom
Personal goal: Seeking beauty in my life
Personal goal: Developing a meaningful philosophy of life
Personal goal: Becoming a more loving person

Equanimity
Experience: Been able to find meaning in times of hardship
Experience: Felt at peace/centered
Self-description: Feeling good about the direction in which my life is headed
Self-description: Being thankful for all that has happened to me
Self-description: Seeing each day, good or bad, as a gift

3. How does each selected freshman student population in Kentucky differ with regard

   to charitable involvement, compassionate self-concept, ethic of caring, ecumenical

   worldview, and global citizenship as defined by HERI (Astin, 2005a)?

Charitable Involvement
Hours per week: Volunteer work
Experience: Performed volunteer work
Experience: Donated money to charity
Experience: Performed community service as part of a class
Experience: Helped friends with personal problems
Personal goal: Participating in a community action program

Ethic of Caring
Engaged in: Trying to change things that are unfair in the world
Personal goal: Helping others who are in difficulty
Personal goal: Reducing pain and suffering in the world
Personal goal: Helping to promote racial understanding
Personal goal: Becoming involved in programs to clean up the environment
Personal goal: Becoming a community leader
Personal goal: Influencing social values
Personal goal: Influencing the political structure

Ecumenical Worldview
Self-description: Having an interest in different religious traditions
Self-description: Believing in the goodness of all people
Self-description: Feeling a strong connection to all humanity
Self-rating: Understanding of others
Engaged in: Accepting others as they are
Personal goal: Improving my understanding of other countries and cultures
Personal goal: Improving the human condition
Belief: All life is interconnected
Belief: Love is at the root of all the great religions
Belief: Non-religious people can lead lives that are just as moral as those of religious
     believers
Belief: We are all spiritual beings
Belief: Most people can grow spiritually without being religious

Compassionate Self-Concept
Self-rating: Kindness
Self-rating: Compassion
Self-rating: Forgiveness
Self-rating: Generosity

Global Citizenship
Engaged in: Trying to change things that are unfair in the world
Personal goal: Reducing pain and suffering in the world
Self-description: Feeling a strong connection to all humanity
Personal goal: Improving my understanding of other countries and cultures
Personal goal: Improving the human condition
Personal goal: Helping others who are in difficulty
Note : Items from this factor are also used in Ecumenical Worldview and Ethic of Caring

4. How does each selected freshman college student population in Kentucky differ in

   terms of social/political views as defined by HERI (Astin, 2005a)?

Social/Political Views of Students
Abortion should be legal

Sex is okay if people really like each other
It is important to have laws prohibiting homosexual relationships
Marijuana should be legalized
Realistically, an individual can do little to bring about change in society
Colleges should prohibit racist/sexist speech on campus
Wealthy people should pay a larger share of taxes than they do now
The death penalty should be abolished
There is too much concern in the courts for the rights of criminals
The activities of married women are best confined to the home/family
Racial discrimination is no longer a major problem in America
Affirmative action in college admissions should be abolished
The federal government should do more to control the sale of handguns

5. How does each selected freshman college student population in Kentucky differ in

   terms of psychological well-being as defined by HERI (Astin, 2005a)?

Psychological Well-Being
Positive psychological (emotional) health
"No chance" student will seek personal counseling during college
"Frequently" able to find meaning in times of hardship
"Frequently" felt at peace/centered

6. How does each selected freshman college student population in Kentucky differ in

   terms of physical well-being as defined by HERI (Astin, 2005a)?

Physical Well-Being
Never drank beer
Never drank wine or liquor
Never smoked cigarettes
"Frequently" maintained a healthy diet
 "Above average" self-rated physical health

Limitations

Five-hundred completed surveys were received from the public institution of

which 342 were selected for this study based on freshmen status indicated on the survey.

Seventy-nine (79) completed surveys were received from the private institution of which

66 were selected for this study based on freshmen status indicated on the survey.

Responses were lower than anticipated from the private institution. The lower responses

are generally due to lack of access to students. Additionally, the timing of the survey was not as convenient for students or classes. Faculty mentioned being pressed for class time due to some weather related closures. The survey was also distributed in the latter half of the spring semester which created competition with end of semester exams and project.

Readers should consider the reduced power of this study in light of the reality that the studied samples may not be as representative of the population as desired. Regardless, the study was productive in that it produced results that agree with literature and previous research and it served as a first step in studying the spiritual beliefs and values of respective students.

A further limitation may result from different understandings of the term spirituality. While the instrument sought to address this by not differentiating between religion and spirituality, it is understandable that students with different understandings of the term spirituality may or may not respond differently to survey items. Further study and development of the instrument would be helpful in this area. Readers should consider this limitation when attempting to utilize findings of this study to implement policies and programming.

CHAPTER 4: RESULTS

This study sought to develop a deeper understanding of potential differences in terms of levels of student spirituality between respective state-supported, public and religiously affiliated, private institutions of higher education in Kentucky. Research questions were developed and discussed in chapter 1 that provided guidance to the study. Methodology and data collection processes for the study are included in chapter three. This chapter explains statistical analyses and results obtained from data collected.

Data Collection

College Student Beliefs and Values (CSBV) surveys were distributed and collected from both institutions during March and April of 2009. Surveys were distributed electronically as well as in hard-copy format to allow for increased access and participation. An electronic survey system, SONA Systems ("Sona Systems," 2009) was made available by the public institution to facilitate student participation at both institutions. The psychology department at the public institution utilizes this system to carry out research for their department. The CSBV survey was offered as an option for students to participate as part of their on-going class research requirements.

Five-hundred completed surveys were received from the public institution of which 342 were selected for this study based on freshmen status. Seventy-nine (79) completed surveys were received from the private institution of which 66 were selected for this study based on freshmen status. These responses are lower than anticipated. The

lower responses are generally due to lack of access to students. These issues are explained in chapter 3. The result is that one should consider the reduced power of this study in light of the reality that the studied samples may not be as representative of the population as desired. Regardless, the study was productive in that it produced results that agree with literature and previous research and it served as a first step in studying the spiritual beliefs and values of respective students.

Data Analysis

This researcher analyzed and presented data from participant responses using the SPSS program. Data was double-checked for accuracy as it was entered. Further, histograms of data were studied to screen data and expose possible errors in data entry. The screening exposed five typographical data entry errors that were corrected after consulting the respective hard copy survey.

Frequency distributions were utilized to initially analyze data for normalcy. The Kolmogorov-Smirnov and Shapiro-Wilks (Fields, 2005) tests were utilized to gain more specificity regarding the normality of the data. The combination of these statistical tests and the visual inspections of data revealed that the distributions did not appear strongly non-normal and there was not strong evidence of skew.

Having confidence in the accuracy of initial data entry, new variables were created to represent constructs determined by HERI (Astin, 2005a). These constructs were formed by HERI via the result of a factor analysis performed on the CSBV survey. Created variables represented each of the 12 constructs involved in this study: Indicators of students' spirituality, spirituality, spiritual quest, equanimity, charitable involvement, ethic of caring, ecumenical worldview, compassionate self-concept, global citizenship,

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social/political views of students, psychological well-being, and physical well-being. These variables represent the mean of mean responses to each survey question that loaded on each respective factor. These variables were utilized for statistical analyses to answer research questions regarding the two institutions included in this study.

Analyses were performed on data to provide a clear picture of the data collected (Shavelson, 1996). Utilizing a confidence level of 95%, (or a Type I error rate of .05), Point-biserial correlations are reported and analyzed for statistical significance using the independent samples t-test statistic. T-test is the most effective statistic to utilize to study correlations between multiple dependent variables and the nominal independent variables, private and public, included in this study (Shavelson, 1996).

This section, organized by research questions, will present the statistics on the significant differences and will present further descriptive statistics that will provide insight into these differences.

<center>Research Questions and Analyses</center>

1. How does each selected freshman student population in Kentucky differ with regard to "Indicators of students' spirituality" as defined by HERI (Astin, 2005a)?

Indicators of Students' Spirituality

Spirituality, as defined in chapter two, points to the development of the person where one finds and fosters congruency between one's identity and the experiential happenings of life. The developmental process may, but is not required to, include religious activities. Astin (2005a) includes traits like altruism or philanthropy, ethics of caring, seeking to improve the human condition, and possessing an ecumenical worldview. Others (Astin, 2004; Tisdell, 2003) observed that as individuals live

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according to their spirituality, they develop increasingly authentic relationships with others.

Responses utilized to form this construct provide insight into students' inner lives and allow one to gain increased understanding of students' beliefs, interests, and desires. Individual survey items utilized to form this construct are listed in chapter three as well as in Appendix B.

The point-biserial correlation was used to describe and test the statistical significance of the relationship between institution type (public vs. private) and "Indicators of students' spirituality". On average, participants reported higher scores in "Indicators of students' spirituality" at the private institution than the public institution, producing a statistically significant relationship between "Indicators of students' spirituality" and "Institution type", $r(405) = 0.134, p = 0.007$.

Table 1 and 2 illustrate summarized results of individual responses "Indicators of students' spirituality" items.

Table 1

Please indicate the extent to which each of the following describes you:

Survey Item	Type	M	SD	SE	Not at all	To some extent	To a great extent
Believing in the sacredness of life	Public	2.32	0.67	0.04	11.70%	44.30%	44.00%
	Private	2.46	0.56	0.07	3.20%	47.60%	49.20%
Having an interest in spirituality	Public	2.19	0.66	0.04	13.80%	53.70%	32.60%
	Private	2.54	0.62	0.08	6.30%	33.30%	60.30%
Searching for meaning/purpose in life	Public	2.16	0.65	0.04	14.10%	56.00%	29.90%
	Private	2.21	0.70	0.09	15.90%	47.60%	36.50%
Having discussions	Public	1.96	0.68	0.04	24.90%	54.30%	20.80%

about the meaning of
life with friends   Private   1.95   0.71   0.09   27.40%   50.00%   22.60%

Table 2

Please indicate the importance to you personally of the following:

Survey Item	Type	M	SD	SE	Not.	Somewhat	Very	Essential
Seeking out opportunities to help me grow spiritually	Public	2.53	0.96	0.05	14.1%	37.8%	29%	19.1%
	Private	2.98	1.04	0.13	11.1%	20.6%	27%	41.3%

2. How does each selected freshman student population in Kentucky differ with regard

    to three measures of spirituality (Spirituality, Spiritual Quest, and Equanimity) as

    defined by HERI (Astin, 2005a)?

Spirituality

Defined in the previous section, spirituality, in this construct, differs from the

previous, "Indicators of students spirituality", as it refers to student experiences with

regard to spirituality.

The point-biserial correlation was used to describe and test the statistical

significance of the relationship between institution type (public vs. private) and

spirituality. On average, participants reported higher scores in spirituality at the private

institution than the public institution, producing a statistically significant relationship

between "Spirituality" and "Institution type", $r(406) = 0.153, p = 0.002$.

Further statistical analysis regarding individual spirituality responses revealed that

55.1% of students at the public institution (M = 2.61, SD = 1.0, SE = .056) and 58.4% of

students at the private institution (M = 2.75, SD = 1.1, SE = .13) indicated "integrating

spirituality into my life" was at least "important". "Seeking out opportunities to help me grow spiritually" was at least "essential" to 48.1% of respondents at the public institution (M = 2.53, SD = .96, SE = .05) and 66.2% of respondents at the private institution (M = 2.98, SD = 1.0, SE = .13). Table 3 summarizes these results.

Table 3

Please indicate the importance to you personally of the following

		M	SD	SE	Not	Somewhat	Very	Essential
Integrating spirituality into my life	Public	2.61	1.04	0.06	17.90%	27.00%	31.10%	24.00%
	Private	2.75	1.06	0.13	15.90%	23.80%	30.20%	30.20%
Seeking out opportunities to help me grow spiritually	Public	2.53	0.96	0.05	14.10%	37.80%	29.00%	19.10%
	Private	2.98	1.04	0.13	11.10%	20.60%	27.00%	41.30%

Regarding interest in spirituality, 86.3% of students at the public institution (M = 2.19, SD = .66, SE = .04) and 90.8% of students at the private institution (M = 2.54, SD = .62, SE = .08) indicated having an interest in spirituality at least "to some extent". Eighty-eight percent (88.3%) of students at the public institution (M = 2.32, SD = .67, SE = .04) and 93.9% of students at the private institution (M = 2.46, SD = .56, SE - .07) indicated they believed in the sacredness of life to at least "some" extent. Table 4 summarizes these results.

Table 4

Please indicate the extent to which each of the following describes you

		M	SD	SE	Not at all	To some extent	To a great extent
Believing in the sacredness of life	Public	2.32	0.64	0.04	11.70%	44.30%	44.00%
	Private	2.46	0.56	0.07	3.20%	47.60%	49.20%
Having an interest in spirituality	Public	2.19	0.66	0.04	13.80%	53.70%	32.60%
	Private	2.54	0.62	0.08	6.30%	33.30%	60.30%

When rating their own spirituality, 33.2% of students at the public institution (M = 3.16, SD = 1.0, SE = .06) and 58.4% of students at the private institution (M = 3.63, SD = 1.1, SE = .14) rated themselves at least "above average". Over 91% of students at both institutions reported being on a spiritual quest. Ninety-one percent of students at the public institution (M = .91, SD = .28, SE = .02) and 93.8% of students at the private institution (M = .97, SD = .18, SE = .02) stated they were "on a spiritual quest". Regarding the statement, "People can reach a higher spiritual plane of consciousness through meditation or prayer", 77.7% of students at the public institution (M = 3.02, SD = .82, SE = .05) and 78.5% of students at the private institution (M = 3.14, SD = .8, SE = .10) agreed at least "somewhat".

Table 3 illustrates the percentage of students that reported having a spiritual experience "occasionally" or "frequently" during the given activity.

Table 5

Have you ever had a "spiritual" experience while:

		M	SD	SE	Occasionally	Frequently
Listening to beautiful music	Public	2.81	0.84	0.05	49.30%	19.60%
	Private	2.95	0.86	0.12	40.00%	29.20%
Viewing a great work of art	Public	2.34	0.78	0.04	32.00%	6.70%
	Private	2.45	0.71	0.09	33.80%	7.70%
Participating in a musical or artistic performance	Public	2.30	0.84	0.05	30.20%	8.20%
	Private	2.59	0.89	0.11	33.80%	16.90%
Engaging in athletics	Public	2.43	0.86	0.05	30.50%	12.30%
	Private	2.50	0.87	0.12	27.70%	15.40%
Witnessing the beauty and harmony of nature	Public	2.82	0.89	0.05	45.50%	22.30%
	Private	3.05	0.84	0.11	38.50%	33.80%
Meditating	Public	2.19	0.84	0.05	30.80%	5.30%
	Private	2.50	0.99	0.12	24.60%	20.00%

Spiritual Quest

"Spiritual quest reflects an active disposition toward existential engagement that includes openness to tackling the perplexing issues that many individuals face when trying to find themselves in the world" (Jennifer A Lindholm et al., 2006, p. 512). This quest is a search for meaning and purpose for individuals in the world.

The point-biserial correlation was used to describe and test the statistical significance of the relationship between institution type (public vs. private) and spiritual quest. On average, participants reported minimal difference in scores in spiritual quest between institutions, producing a statistically non-significant relationship between "Spiritual Quest" and "Institution type", $r(406) = -0.004$, $p = 0.939$.

Further statistical analysis regarding individual responses to spiritual quest responses reveal that 85.9% of students at the public institution (M = 2.16, SD = .65, SE = .04) and 81.6% of students at the private institution (M = 2.21, SD = .70, SE = .09)

responded they are "Searching for meaning/purpose in life" to at least some extent.

Private institution students (M = 2.59, SD = .71, SE = .09) responded: 3.1% none, 43.1%

some, 41.5% most, 9.2% all. Additionally, when asked about the extent to which they

engaged in "Having discussions about the meaning of life with friends," public institution

students (M = 1.96, SD = .68, SE = .04) responded: 24.9% "Not at all", 54.3% "To some

extent", 20.8% "To a great extent". Private institution students (M = 1.95, SD = .71, SE

= .09) responded: 26.2% "Not at all", 47.7% "To some extent", and 21.5% "To a great

extent". Table 6 summarizes these responses.

Table 6

Please indicate the extent to which each of the following describes
you:

Survey Item	Type	M	SD	SE	Not at all	To some extent	To a great extent
Searching for meaning/purpose in life	Public	2.16	0.65	0.04	14.10%	56.00%	29.90%
	Private	2.21	0.70	0.09	15.90%	47.60%	36.50%
Having discussions about the meaning of life with my friends	Public	1.96	0.68	0.04	24.90%	54.30%	20.80%
	Private	1.95	0.71	0.09	27.40%	50.00%	22.60%

When asked this how many of their close friends were on a search for

meaning/purpose in life, public institution students (M = 2.25, SD = .83, SE = .05)

responded: 17% none, 49% some, 26.4% most, and 7.6% all. Students' responses to

"Please indicate the importance to you personally of each of the following" are

summarized in table 7.

Table 7

Please indicate the importance to you personally of each of the following:

		M	SD	SE	Somewhat Important	Very Important	Essential
Finding answers to the mysteries of life	Public	2.55	0.82	0.04	40.80%	38.40%	12.60%
	Private	2.71	0.91	0.11	33.80%	33.80%	21.50%
Attaining inner harmony	Public	2.79	0.89	0.05	29.00%	39.60%	23.50%
	Private	2.73	0.90	0.11	36.90%	30.80%	23.10%
Attaining wisdom	Public	3.16	0.70	0.04	14.40%	51.60%	32.80%
	Private	3.17	0.87	0.11	20.00%	30.80%	43.10%
Seeking beauty in my life	Public	2.91	0.85	0.05	22.30%	46.00%	25.50%
	Private	2.79	0.85	0.11	38.10%	34.90%	23.80%
Developing a meaningful philosophy of life	Public	2.42	1.00	0.05	36.10%	26.40%	17.60%
	Private	2.35	0.85	0.11	45.20%	30.60%	9.70%
Becoming a more loving person	Public	3.29	0.75	0.05	11.40%	42.20%	44.30%
	Private	3.21	0.83	0.10	20.60%	33.30%	44.40%

Equanimity

"Equanimity involves the capacity to frame and reframe meaning under stress while maintaining a sense of deep composure and centeredness" (Astin & Keen, 2006, p. 4). Development of equanimity involves movement away from a view of self as separate to one that views oneself as part of the greater society. There tends to be decreased focus on ethnocentric viewpoints and increased focus on effects on the greater good from a more "worldcentric" (p. 6) perspective.

The point-biserial correlation was used to describe and test the statistical significance of the relationship between institution type (public vs. private) and equanimity. On average, participants reported higher scores in equanimity at the private institution than the public institution, producing a statistically non-significant relationship between "Equanimity" and "Institution type", $r(404) = 0.014, p = 0.775$.

Further statistical analysis regarding individual responses to equanimity responses

is summarized in table 8 and 9.

Table 8

Please indicate how often you have:

		M	SD	SE	Not at all	Occasionally	Frequently
Been able to find meaning in times of hardship	Public	2.11	0.60	0.03	13.50%	62.50%	24.00%
	Private	2.13	0.61	0.08	12.70%	61.90%	25.40%
Felt at peace/centered	Public	2.17	0.57	0.03	9.40%	64.20%	26.40%
	Private	2.17	0.49	0.06	4.80%	73.00%	22.20%

Table 9

Please indicate the extent to which each of the following describes you:

		M	SD	SE	Not at all	To some Extent	To a great extent
Feeling good about the direction in which my life is headed	Public	2.34	0.59	0.03	6.20%	53.70%	40.20%
	Private	2.40	0.53	0.07	1.60%	57.10%	41.30%
Being thankful for all that has happened to me	Public	2.55	0.59	0.03	5.00%	35.20%	59.80%
	Private	2.56	0.53	0.07	1.60%	41.30%	57.10%
Seeing each day, good or bad, as a gift	Public	2.42	0.62	0.03	7.00%	43.70%	49.30%
	Private	2.41	0.66	0.08	9.50%	39.70%	50.80%

3. How does each selected freshman student population in Kentucky differ with regard

to charitable involvement, compassionate self-concept, ethic of caring, and

ecumenical worldview as defined by HERI (Astin, 2005a)?

Charitable Involvement

"Charitable Involvement assesses behaviors such as participating in community service, donating money to charity, and helping friends with personal problems" (Chickering et al., 2006, p. 8).

The point-biserial correlation was used to describe and test the statistical significance of the relationship between institution type (public vs. private) and charitable involvement. On average, participants reported higher scores in charitable involvement at the private institution than the public institution, producing a statistically non-significant relationship between "Charitable involvement" and "Institution type", $r(406) = 0.030$, $p = 0.552$.

Further statistical analysis regarding individual responses to charitable involvement items revealed that the majority of students at both institutions are volunteering less than 1 hour per week. Public institution students (M = 2.01, SD = 1.31) indicated that 26.4% had volunteered for less than one hour per week and 47.2% had not volunteered at all. Private institution students (M = 2.45, SD = 1.8) indicated that 30.8% had volunteered for less than 1 hour per week and 35.4% had volunteered none. Table 7 displays these statistics in full.

Table 10

Hours per week volunteer work

		%
None	Public	47.20%
	Private	35.40%
Less than 1 hour	Public	26.40%
	Private	30.80%
1 - 2	Public	13.80%
	Private	15.40%
3 - 5	Public	7.90%
	Private	6.20%
6 - 10	Public	2.60%
	Private	4.60%
11 - 15	Public	0.90%
	Private	4.60%
16 - 20	Public	0.60%
	Private	0.00%
21 - 30	Public	0.30%
	Private	1.50%
Over 30	Public	0.30%
	Private	1.50%

	M	SD	SE
Public	2.01	1.30	0.07
Private	2.45	1.75	0.22

Mean, standard deviation, and standard error were equal for each item due to being responses to one survey item.

Regarding participating in a community action program, students from the public institution (M = 2.22, SD = .87, SE = .047) responded that this was: "Not important" 67%, "Somewhat important" 47.8%, "Very important" 23.2%, and "Essential" 9.4%. Students from the private institution (M = 1.97, SD = .842, SE = .11) responded that this was: "Not important" 30.8%, "Somewhat important" 43.1%, "Very important" 18.5%, and "Essential" 4.6%. Table 11 summarizes these responses.

Table 11

Since entering college, please indicate how often you have:

		M	SD	SE	Not at all	Occasionally	Frequently
Performed	Public	1.77	0.64	0.03	34.00%	54.50%	11.40%
volunteer work	Private	1.84	0.63	0.08	28.60%	58.70%	12.70%
Donated money	Public	1.79	0.63	0.03	32.30%	56.00%	11.70%
to charity	Private	1.83	0.66	0.08	31.70%	54.00%	14.30%
Participated in community service as part of	Public	1.57	0.63	0.03	51.00%	41.30%	7.60%
a class	Private	1.79	0.74	0.09	39.70%	41.30%	19.00%
Helped friends with personal	Public	2.46	0.58	0.03	4.10%	45.70%	50.10%
problems	Private	2.24	0.67	0.08	12.70%	50.80%	36.50%

Students were asked to indicate how often they had performed volunteer work,

donated money to charity, participated in community service as part of a class, and

helped friends with personal problems since entering college. Table 12 summarizes these

responses.

Table 12

Since entering college, please indicate how often you have:

		M	SD	SE	Not at all	Occasionally	Frequently
Performed	Public	1.77	0.64	0.03	34.00%	54.50%	11.40%
volunteer work	Private	1.84	0.63	0.08	28.60%	58.70%	12.70%
Donated money	Public	1.79	0.63	0.03	32.30%	56.00%	11.70%
to charity	Private	1.83	0.66	0.08	31.70%	54.00%	14.30%
Participated in community service as part of	Public	1.57	0.63	0.03	51.00%	41.30%	7.60%
a class	Private	1.79	0.74	0.09	39.70%	41.30%	19.00%
Helped friends with personal	Public	2.46	0.58	0.03	4.10%	45.70%	50.10%
problems	Private	2.24	0.67	0.08	12.70%	50.80%	36.50%

Ethic of Caring

Ethic of caring: "Measures degree of commitment to values such as helping others in difficulty, reducing pain and suffering in the world, and making the world a better place" (Astin, 2005a).

The point-biserial correlation was used to describe and test the statistical significance of the relationship between institution type (public vs. private) and ethic of caring. On average, participants reported higher scores in ethic of caring at the private institution than the public institution, producing a statistically non-significant relationship between "Ethic of caring" and "Institution type", $r(405) = -0.016$, $p = 0.748$.

Further statistical analysis regarding individual responses to ethic of caring items revealed that "To some extent" the majority of students are "Trying to change things that are unfair in the world". Public institution student responses (M = 1.92, SD = .61, SE = .03) indicate that 22.6% are not trying at all, 62.5% are trying "To some extent", and 15% are trying "To a great extent". Private institution student responses (M = 2.08, SD = .64, SE = .08) indicate that 15.4% are not trying at all, 56.9% are trying "To some extent", and 23.1% are trying "To a great extent".

Table 13 summarizes the responses to the statement. "Please indicate the importance to you personally of each of the following:

Table 13

Please indicate the importance to you personally of each of the following:

Survey Item	Type	M	SD	SE	Not Important	Somewhat Important	Very Important	Essential
Helping others who are in difficulty	Public	3.14	0.73	0.04	1.20%	16.70%	49.00%	33.10%
	Private	2.90	0.96	0.12	6.30%	31.70%	27.00%	34.90%
Reducing pain and suffering in the world	Public	2.95	0.81	0.04	3.80%	23.80%	46.00%	26.40%
	Private	2.81	0.88	0.11	3.20%	39.70%	30.20%	27.00%
Helping to promote racial understanding	Public	2.28	0.95	0.05	22.60%	39.00%	26.40%	12.00%
	Private	2.06	0.80	0.10	23.80%	50.80%	20.60%	4.80%
Becoming involved in programs to clean up the environment	Public	2.18	0.84	0.05	19.90%	49.30%	23.20%	7.60%
	Private	2.16	0.92	0.12	22.20%	52.40%	12.70%	12.70%
Becoming a community leader	Public	2.16	0.93	0.05	27.90%	37.00%	26.40%	8.80%
	Private	2.30	0.91	0.12	20.60%	38.10%	31.70%	9.50%
Influencing social values	Public	2.64	0.84	0.45	7.90%	36.10%	40.20%	15.80%
	Private	2.41	1.03	0.13	22.20%	31.70%	29.60%	17.50%
Influencing the political structure	Public	1.92	0.81	0.04	33.10%	45.50%	17.60%	3.80%
	Private	2.10	1.01	0.13	33.30%	36.50%	17.50%	12.70%

Ecumenical Worldview

Ecumenical worldview: An understanding of how the world works that includes

interests in and considerations of other, diverse religious traditions. This view holds the

belief that love is a universal trait founding all great religions. (Astin, 2005a)

The point-biserial correlation was used to describe and test the statistical

significance of the relationship between institution type (public vs. private) and

ecumenical worldview. On average, participants reported higher scores in ecumenical

worldview at the public institution than the private institution, producing a statistically significant relationship between "Ecumenical worldview" and "Institution type", $r(406) = -0.130$, $p = 0.009$.

Further statistical analysis regarding individual responses to ecumenical worldview items revealed the majority of students at both institutions felt their understanding of others was above average. Students at the public institution (M = 3.66, SD = .77, SE = .04) indicated that their level of understanding others was: "Lowest" .6%, "Below average" 2.9%, "Average" 39.9%, "Above average" 43.1%, and "Highest 10%" 13.5%. Students at the private institution (M = 3.65, SD = 1.15, SE = .15) indicated that their level of understanding others was: "Lowest" 6.3%, "Below average" 7.9%, "Average" 27%, "Above average" 31.7%, and "Highest 10%" 27%.

Table 14 summarizes students' responses to the request to, "Please indicate the extent to which each of the following describes you".

Table 14

Please indicate the extent to which each of the following describes you.							
Survey Item	Type	M	SD	SE	Not at all	To some extent	To a great extent
Having an interest in different religious traditions	Public	1.77	0.67	0.04	36.10%	50.70%	13.20%
	Private	1.67	0.70	0.09	46.00%	41.30%	12.70%
Believing in the goodness of all people	Public	2.26	0.64	0.03	10.60%	52.80%	36.70%
	Private	2.19	0.59	0.08	9.50%	61.90%	28.60%
Feeling a strong connection to all humanity	Public	2.05	0.59	0.03	14.70%	65.40%	19.90%
	Private	2.16	0.63	0.08	12.70%	58.70%	28.60%
Accepting others as they are	Public	2.58	0.54	0.03	2.10%	38.10%	59.80%
	Private	2.29	0.61	0.08	8.10%	54.80%	37.10%

When asked about the importance to them, personally, about "Improving my understanding of other countries and cultures, less than half viewed this as at least "Somewhat important." Students from the public institution (M = 2.51, SD = .89, SE = .05) indicated: "Not important" 12%, "Somewhat important" 39.9%, "Very important" 32.8%, and "Essential" 15.2%. Students from the private institution (M = 2.44, SD = .93, SE = .12) indicated: "Not important" 13.8%, "Somewhat important" 42.9%, "Very important" 27%, and "Essential" 15.9%. Regarding students' responses to "Improving the human condition", students from the public institution (M = 2.86, SD = .82, SE = .04) indicated: "Not important" 3.5%, "Somewhat important" 30.8%, "Very important" 41.9%, and "Essential" 23.8%. Students from the private institution (M = 2.92, SD = .85, SE = .11) indicated: "Not important" 1.6%, "Somewhat important" 34.9%, "Very important" 33.3%, and "Essential" 30.2%. Table 15 summarizes these results.

Table 15

Please indicate the importance to you personally of the following								
Survey Item	Type	M	SD	SE	Not	Somewhat	Very	Essential
Improving my understanding of other countries and cultures	Public	2.51	0.89	0.05	12.00%	39.90%	32.80%	15.20%
	Private	2.44	0.92	0.11	14.30%	42.90%	27.00%	15.90%
Improving the human condition	Public	2.86	0.82	0.04	3.50%	30.80%	41.90%	23.80%
	Private	2.92	0.85	0.11	1.60%	34.90%	33.30%	30.20%

Table 16 summarizes responses to the request to indicate their agreement with the following statements: All life is interconnected; Love is the root of all the great religions;

Non-religious people can lead lives that are just as moral as those of religious believers;

We are all spiritual beings; and Most people can grow spiritually without being religious.

Table 16

Please indicate your agreement with each of the following statements:

Survey Item	Type	M	SD	SE	Disagree strongly	Disagree somewhat	Agree somewhat	Agree Strongly
All life is interconnected	Public	3.23	0.70	0.04	2.10%	9.70%	51.60%	36.70%
	Private	2.98	0.68	0.09	1.60%	18.80%	59.40%	20.30%
Love is the root of all the great religions	Public	3.04	0.91	0.05	9.40%	10.90%	46.00%	33.70%
	Private	3.03	0.89	0.11	9.40%	9.40%	50.00%	31.30%
Non-religious people can lead lives that are just as moral as those of religious believers	Public	3.27	0.80	0.04	3.50%	11.70%	38.70%	46.00%
	Private	3.08	0.95	0.12	8.10%	16.10%	35.50%	40.30%
We are all spiritual beings	Public	3.13	0.84	0.05	5.60%	12.60%	45.50%	36.40%
	Private	2.80	1.01	0.13	12.50%	25.00%	32.80%	29.70%
Most people can grow spiritually without being religious	Public	2.91	0.89	0.05	9.70%	15.00%	50.10%	25.20%
	Private	2.37	0.87	0.11	19.40%	30.60%	43.50%	6.50%

Finally, concerning students' self-rating of their understanding of others, students from the public institution (M = 3.66, SD = .77, SE = .04) indicated: "Lowest 10%" .6%, "Below average" 2.9%, "Average" 39.9%, "Above average" 43.1%, and "Highest 10%" 13.5%. Students from the private institution (M = 3.65, SD = 1.15, SE = .15) indicated: "Lowest 10%" 6.3%, "Below average" 7.9%, "Average" 27%, "Above average" 31.7%, and "Highest 10%" 27%.

"Compassionate self-concept reflects self-ratings on qualities such as compassion, kindness, generosity, and forgiveness" (p. 8).

The point-biserial correlation was used to describe and test the statistical significance of the relationship between institution type (public vs. private) and compassionate self-concept. On average, participants reported higher scores in compassionate self-concept at the public institution than the private institution, producing a statistically non-significant relationship between "Compassionate self-concept" and "Institution type", $r(404) = -0.096, p = 0.054$.

Individual items that were utilized to create the compassionate self-concept construct were four self-rating items where students were asked to rate themselves from "Lowest 10%" to "Highest 10:%". Table 17 summarizes responses.

Table 17

Rate yourself on each of the following traits as compared with the average person your age.

Survey Item	Type	M	SD	SE	Lowest 10%	Below Average	Average	Above Average	Highest 10%
Kindness	Public	3.90	0.77	0.04	0.30%	2.90%	24.30%	51.30%	21.10%
	Private	3.63	1.00	0.13	4.80%	4.80%	31.70%	39.70%	19.00%
Compassion	Public	3.91	0.81	0.04	0.60%	4.10%	22.00%	50.40%	22.90%
	Private	3.83	0.96	0.12	3.20%	6.30%	17.50%	50.80%	22.20%
Forgiveness	Public	3.64	0.94	0.05	2.10%	8.80%	30.20%	41.30%	17.60%
	Private	3.49	1.01	0.13	3.20%	14.30%	27.00%	41.30%	14.30%
Generosity	Public	3.77	0.82	0.05	0.30%	4.40%	32.80%	42.80%	19.60%
	Private	3.54	1.06	0.13	4.80%	7.90%	36.50%	30.20%	20.60%

Global Citizenship

The point-biserial correlation was used to describe and test the statistical significance of the relationship between institution type (public vs. private) and "Global citizenship". On average, participants reported similar scores in global citizenship at the private institution and the public institution, producing a statistically non-significant relationship between "Global citizenship" and "Institution type", $r(405) = -0.000$, $p = 0.996$. Given that this construct was formed utilizing responses that have already been reported in Ecumenical Worldview and Ethic of Caring; the reader can review those statistical findings in their respective sections.

4. How does each selected freshman college student population in Kentucky differ in terms of social/political views as defined by HERI (Astin, 2005a)?

The point-biserial correlation was used to describe and test the statistical significance of the relationship between institution type (public vs. private) and social/political views. On average, participants reported higher scores in social/political views at the private institution than the public institution, producing a statistically significant relationship between "Social/political views" and "Institution type", $r(405) = 0.139$, $p = 0.005$.

Analysis of individual responses indicated that statistically significant differences existed in student responses to the following statements: "If two people really like each other, it's alright for them to have sex even if they've known each other for only a short time" $r(404) = -0.097$, $p. = .052$, "It is important to have laws prohibiting homosexual relationships" $r(404) = 0.191$, $p. = 0.000$, "The death penalty should be abolished" $r(405) = 0.120$, $p. = 0.016$, "The activities of married women are best confined to the home and

family" $r(404) = 0.113$, $p. = 0.023$, and "Racial discrimination is no longer a major problem in America" $r(404) = 0.319$, $p. = 0.000$. Table 18 summarizes individual responses to Social/Political Views of Students items.

Table 18

Please indicate your agreement with each of the following statements:

Survey Item	Type	M	SD	SE	Disagree strongly	Disagree somewhat	Agree somewhat	Agree strongly
Abortion should be legal	Public	2.19	1.11	0.06	39.6%	15.5%	30.8%	14.1%
	Private	2.06	0.91	0.11	29.7%	42.2%	20.3%	7.8%
If two people really like each other, it's all right for them to have sex even if they've known each other for only a short time.	Public	2.25	0.99	0.05	25.2%	30.2%	30.2%	11.4%
	Private	1.98	1.00	0.13	41.3%	28.6%	20.6%	9.5%
It is important to have laws prohibiting homosexual relationships	Public	1.94	1.04	0.06	46.3%	24.6%	18.2%	10.9%
	Private	2.49	1.06	0.13	20.6%	31.7%	25.4%	22.2%
Marijuana should be legalized	Public	2.30	1.10	0.06	33.1%	20.2%	29.9%	16.7%
	Private	2.32	1.05	0.13	27.0%	30.2%	27.0%	15.9%
Realistically, an individual can do little to bring about changes in our society	Public	2.03	0.89	0.05	33.1%	36.1%	25.8%	5.0%
	Private	2.11	0.79	0.10	23.8%	42.9%	31.7%	1.6%
Wealthy people should pay a larger share of taxes than they do now	Public	2.59	0.98	0.05	17.3%	25.2%	39.0%	18.5%
	Private	2.79	0.83	0.10	6.3%	27.0%	47.6%	19.0%
The death penalty should be abolished	Public	2.11	0.96	0.05	32.3%	34.3%	24.0%	9.4%
	Private	2.42	0.94	0.12	15.6%	42.2%	26.6%	15.6%
There is too much concern in the courts for the rights of criminals	Public	2.58	0.86	0.05	10.6%	34.9%	40.5%	14.1%
	Private	2.56	0.78	0.10	7.9%	38.1%	44.4%	9.5%

Survey Item	Type	M	SD	SE	Disagree strongly	Disagree somewhat	Agree somewhat	Agree strongly
The activities of married women are best confined to the home and family	Public	1.97	0.92	0.05	39.9%	27.3%	28.7%	4.1%
	Private	2.25	0.82	0.10	19.0%	41.3%	34.9%	4.8%
Racial discrimination is no longer a major problem in America	Public	1.84	0.85	0.05	42.5%	33.7%	21.1%	2.6%
	Private	2.62	0.81	0.10	6.3%	39.7%	39.7%	14.3%
Affirmative action in college admissions should be abolished	Public	2.51	0.82	0.05	8.8%	43.7%	35.5%	12.0%
	Private	2.71	0.91	0.11	6.3%	39.7%	30.2%	23.8%
The federal government should do more to control the sale of handguns	Public	2.73	0.97	0.05	13.5%	23.5%	39.3%	23.8%
	Private	2.56	0.89	0.11	9.5%	42.9%	30.2%	17.5%

5. How does each selected freshman college student population in Kentucky differ in terms of psychological well-being as defined by HERI (Astin, 2005a)?

The point-biserial correlation was used to describe and test the statistical significance of the relationship between institution type (public vs. private) and psychological well-being. On average, participants reported higher scores in psychological well-being at the public institution than the private institution, producing a statistically non-significant relationship between "Psychological well-being" and "Institution type", $r(406) = -0.025, p = 0.615$.

Further analysis of individual responses to Psychological Well-being items indicated that 44.9% of students from the public institution (M = .45, SD = .50, SE = .03) and 54% of students from the private institution (M = .54, SD = .50, SE = .06) indicated positive emotional health. Eighty percent (80.1%) of students from the public institution

(M = .80, SD = .40, SE = .02) and 63.1% of students from the private institution indicated they would never seek personal counseling. Twenty-eight percent (27.8%) of students from the public institution (M = .28, SD = .45, SE = .03) and 29.1% of students from the private institution (M = .29, SD = .46, SE = .06) indicated they were frequently able to find meaning in times of hardship. Finally, 29.1% of students from the public institution (M = .29, SD = .46, SE = .23) and 23.3% of students from the private institution (M = .23, SD = .43, SE = .06) indicated they felt at peace/centered.

6. How does each selected freshman college student population in Kentucky differ in terms of physical well-being as defined by HERI (Astin, 2005a)?

The point-biserial correlation was used to describe and test the statistical significance of the relationship between institution type (public vs. private) and physical well-being. On average, participants reported higher scores in physical well-being at the private institution than the public institution, producing a statistically significant relationship between "Physical well-being" and "Institution type", $r(407) = 0.225, p = 0.000$.

Further analysis of individual responses to Physical Well-items revealed that 46.9% of students at the public institution (M = .47, SD = .50, SE = .03) and 53.8% of students at the private institution (M = .54, SD = .50, SE = .06) never drank beer. Thirty-seven percent (36.7%) of students from the public institution (M = .37, SD = .48, SE = .03) and 56.9% of students from the private institution (M = .57, SD = .50, SE = .06) indicated they never drank wine or liquor. Concerning smoking cigarettes, 69.8% of student from the public institution (M = .70, SD = .46, SE = .02) and 76.9% of students from the private institution (M = .77, SD = .43, SE = .05) indicated they had never

smoked cigarettes. Twenty-two percent (21.7%) of students from the public institution

(M = .22, SD = .41, SE = .02) and 35.4% of students from the private institution (M =

.35, SD = .48, SE = .06) indicated they frequently maintained a healthy diet. Finally,

40.8% of students from the public institution (M = .41, SE = .49, SE = .03) and 41.3% of

students from the private institution (M = .41, SE = .50, SE = .06) indicated they were

above average in terms of physical health. Table 19 summarizes results of Physical

Well-being items.

Table 19

Physical Well-being responses

		M	SD	SE	%
Never drank beer	Public	0.47	0.50	0.03	46.90%
	Private	0.54	0.50	0.06	53.80%
Never drank wine or liquor	Public	0.37	0.48	0.03	36.70%
	Private	0.57	0.50	0.06	56.90%
Never smoked cigarettes	Public	0.70	0.46	0.02	69.80%
	Private	0.77	0.42	0.05	76.90%
Frequently maintained a healthy diet	Public	0.22	0.41	0.02	21.70%
	Private	0.35	0.48	0.06	35.40%
Above average physical health	Public	0.41	0.49	0.03	40.80%
	Private	0.41	0.50	0.06	41.30%

Summary

Results indicate that a statistically significant difference exists among the two

student populations of this study in 5 of 12 constructs utilized in this study: Indicators of

students' spirituality, Spirituality, Ecumenical worldview, Social/political views of

students, and Physical well-being (See Appendix C for correlation matrix and descriptive

statistics). Institution type accounted for approximately 2% of the shared inter-

institutional variance or difference among 4 of the 5 constructs. Institution type

accounted for approximately 5% of the shared inter-institutional variance in the physical well-being construct. The small amount of shared variance indicated that there was significant overlap in responses between institutions. The shared variance points to the reality that there is little difference between institutions in terms of survey responses.

This information is helpful as it provides insight into the spiritual beliefs and values of students at each institution. These insights along with information regarding how to best address the spiritual development of students, and considerations for future research will be discussed in chapter five.

CHAPTER 5: DISCUSSION

Students entering college for the first time are embarking on a life-changing journey like none they have experienced. The potential impact the college experience will have on their lives is extreme. Students will be engaged in class and co-curricular settings in ways that will challenge them to produce developmental growth that will carry them through emerging adulthood into adulthood. (Barry, 2005) The importance of this time points to the necessity of colleges and universities ensuring that they are providing the best and most holistic educational experience possible.

This study sought to examine the level of student interest in spirituality among freshmen students that attend a state-supported, public university and a private, religiously affiliated college in Kentucky. The new knowledge can inform appropriate educators of the current assessment of student interest in the area of spirituality and create opportunities for discussion regarding appropriate actions to initiate the necessary institutional, curricular, and co-curricular interventions necessary to address the changing interests. This chapter discusses the results of the current study, presents examples of best practices where institutions of higher education are effectively addressing spiritual development, and present ideas for future research.

Limitations

This study was limited to a religiously affiliated college and a state supported university in Kentucky. A purposeful sample, "a strategy in which particular settings,

persons, or events are selected deliberately in order to provide important information that can't be collected as well from other choices" (Schuh & Upcraft, 2001), of freshmen students was studied at each institution via a quantitative survey instrument, *College Students' Beliefs and Values Survey* developed by HERI. The goal was to obtain a sample size that would allow for appropriate generalization of results to the respective campus population (Schuh & Upcraft, 2001).

The *College Students' Beliefs and Values Survey* does not specifically make distinction between religious and spiritual beliefs among participants. The survey was constructed for a 2003 pilot study with a national sample of freshmen from a variety of institution types. The survey will allow institutions to assess the beliefs and values of their students allowing them to utilize the data to study their current curricular and co-curricular offerings with the intent to bring them into alignment with student need.

This study served as a potential first-step in a long-term assessment process by which involved institutions can utilize data and continue to assess consistently the current needs of its students in the area of spirituality just as they do other areas of development surveyed by the CIRP freshmen survey, for example. Each institution could utilize the CSBV survey to assess additional student populations to determine the overall spiritual needs and development of its overall student population.

Access to an appropriate sample proved to be challenging. An appropriate sample size was determined to be: 329 participants for the state sponsored institution and 169 for the religious affiliated institution. These sample sizes would allow for sufficient generalizability of the survey results to the respective campus populations. However, one

should not assume the appropriateness of generalizing the results to other institutions within Kentucky or otherwise.

Obtaining a satisfactory response ratio from the proposed population was difficult due to gaining access to appropriate numbers of students at each respective institution. The intent was to utilize typical freshmen orientation type classes at each institution. These classes would be composed of mostly freshmen and would provide convenient access to students appropriate for this study. Emphasis was placed on Psychology 101, English 101, and University 101 classes at each institution. It was understood that each class may contain non-freshmen students and since those responses were not included in the study, reaching the appropriate sample size increased in difficulty. As a secondary collection method, the researcher utilized additional options by which access to appropriate students were be possible. The most effective means of accessing students proved to be an online version of the CSBV survey.

In addition, there were number of external factors that likely affected the outcomes of this study that were not included as variables. Those factors included students' previous exposure to research, cultural climate toward issues of religion and spirituality, family history, and personal experiences with churches or other areas related to spirituality.

Due to differences in understanding between the terms religion and spirituality in terms of beliefs, it was understood that some respondents may hold different definitions of spirituality and religion and that these definition differences may cause confusion on the part of the respondents. The survey itself sought to utilize the two terms synonymously to decrease this factor.

Current Study

1. How does each selected freshman student population in Kentucky differ with regard
to "Indicators of students' spirituality" as defined by HERI (Astin, 2005a)?

The results from this study demonstrated that students have a high interest in
spirituality. A point-biserial correlation indicated that students reported statistically
significant (p., 01) higher scores in "Indicators of students' spirituality" at the private
institution than the public institution. This outcome is understandable given the emphasis
on spiritual/religious education at the private institution. However, only 2% of the
variance was a result of institution type. That only 2% of the variance can be attributed
to institution type reflects the national statistics reported by HERI that approximately
80% of students indicate an interest in spirituality (Astin, 2005a).

Responses of students from both types of institutions indicate that 86% of public
institution students and 94% of private institution students have an interest in spirituality
to at least some extent. Approximately 85% of students from both public and private
institutions are actively searching for meaning and purpose in life to at least some extent.
Eight-eight percent and 96.8 percent of students, from public and private institutions
respectively, report "believing in the sacredness of life." Each of these results is slightly
higher than the reported national results from HERI.

Finally, regarding "Seeking out opportunities to help me grow spiritually," results
of this study demonstrated that 48.1% and 68.3% of students, from public and private
institutions respectively, report this to be at least "very important" to them.

Results from this study indicated that students do, indeed, have a high interest in
spirituality. Their interest is mostly independent of institution type and points to the

relevance of this topic to higher education, in general, and not just too religiously affiliated institutions. These statistics point to students' desire to learn about and develop in this area of life.

Research suggests that while students desire increased spirituality, they often do not have the knowledge to engage it effectively (Muller & Dennis, 2007). Institutions of higher education can address the interest in spirituality by working to create a campus culture that provides a place for safe exploration of spirituality. Educational professionals can assist students in developing a meaningful philosophy of life such that they learn to evaluate and develop their own identity and help their peers do the same.

Given the common confusion between religion and spirituality that was discussed in chapter 2, educators need to be prepared to assist students from a variety of backgrounds including religious. Efforts need to be made to assist students in evaluating their current belief and values, in light of their family background, in order to develop their own, personal, beliefs and values. Whether students have a religious or secular background to this point in life should make little difference to the professional educator; both present beginning points for students' developmental journey through college. Regardless of students' backgrounds, exploration in this area presents a tremendous amount of educational opportunity of which educators can take advantage to enhance their educational efforts and efficiency.

If educators do not feel comfortable or are not prepared to assist a student in exploring his or her religious background with the intent of helping him or her develop their own, personal, meaningful philosophy of life, partnerships with other educational professionals could benefit both the educator and the student. Student affairs

professionals are often comfortable dealing with students from a variety of backgrounds. If a healthy campus ministry exists on campus, the campus minister could be utilized as an educational resource. Fostering such collaborative partnerships works to create safe, effective environments for students to explore in a healthy manner and encourages healthy development of the student.

Efforts such as these can assist the student in developing effectively in a holistic fashion. They allow the student to explore his or her own identity in light of their new experiences in higher education. These efforts create an environment where the student receives the proper balance of support such that he or she feels confident taking on the challenge of continued personal development. Students with the proper balance of challenge and support will be able to progress through vectors of identity development, discussed in chapter two. The result is a student that develops a solid self-identity and is able to more fully integrate what is being taught with his or her life experience.

Question 2 provides further insights into specific educational interventions educators can utilize to facilitate the holistic education being discussed.

2. How does each selected freshman student population in Kentucky differ with regard to three measures of spirituality (Spirituality, Spiritual Quest, and Equanimity) as defined by HERI (Astin, 2005a)?

This research questions allows one to gain insight regarding how students integrate their spirituality with the overall life. As noted earlier, this study indicated that students are highly interested in spirituality.

Responses indicated that students have "frequently" had spiritual experiences while "listening to beautiful music," "viewing a great work of art," "participating in a

musical or artistic performance," "engaging in athletics," "witnessing the beauty and harmony of nature," and "meditating". While the percentage responses for each area were lower, ranging from 5.3% to 33.8%, they point to the diversity of the student populations and how spirituality can be experienced in numerous environments. These findings indicate the importance of structuring educational environments that allow students freedom to explore and develop in areas of personal interest.

As indicated in chapter 2, faculty-student interaction has a significant impact on students' ability to find purpose in life. Educators can take advantage of the diversity of experiences their students have had and create educational activities to explore these experiences. Explore why these activities connect with the students. Ask the student to explain what the spiritual experience was like for him or her. There are opportunities in each field of study to engage students with similar questions. Engaging students in this manner will work to create environments where students are better capable of engaging interpersonally and connecting with their studies.

Students' responses indicated that 91% of students at the public institution and 93.8% of students at the private institution stated they were "on a spiritual quest". In terms of a spiritual quest, students are interested in "finding answers to the mysteries of life", "attaining inner harmony", "attaining wisdom", "seeking beauty in life", "developing a meaningful philosophy of life" and "becoming a more loving person".

Juxtapose the previous statistics with equanimity results that indicated only 26.4% of public institution students and 22.2% of private institution students "frequently" "felt at peace" and, that 24% and 25.4% of public and private institution students, respectively, responded they had frequently been able to find meaning in times of hardship and one

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can begin to see the disconnect that studies in this area are seeking to expose (Astin, 2004; Bryant & Astin, 2008; Tisdell, 2003, 2008; Tolliver & Tisdell, 2006).

These responses reflected the reality that students are arriving on the college campus with an increased desire to learn about themselves and yet many times their desire is not being met. Students are not able to feel at peace with themselves when they sense a disconnect between their personal identity and how their environment identifies them as a person. Research discussed in chapter two points to this reality. Students that have questions of a spiritual nature or are seeking development in this area are sometimes discouraged from such questioning and development in many educational environments today (Parks, 2000). The message is communicated that since what you are pursuing is not scientifically verifiable, it is not rational. This type of culture creates environments where students are likely to foreclose on the beliefs and values of campus culture rather than constructing those beliefs and values from a healthy developmental process (2000).

Students are arriving on campus with a desire to answer questions like: Who am I? Why am I here? What is my purpose in life? What is the nature of my connections with other people, with my family, my neighborhood, my society, and my culture? (Astin, 2003) How does what I am learning in college connect to my life? How will I use this new knowledge to make a difference in the lives of others? When asked to rate their satisfaction with their college in several areas, student responses seem to indicate a general satisfaction among students regarding the time and attention their educational institution is devoting to their development. However, this satisfaction could be the result of the status quo of each campus. Students are satisfied with what is normal. As mentioned in question one, students are interested in spiritual development, but are

unaware regarding how to pursue such development. If the campus culture has established spirituality as taboo, then it is understandable why students would be satisfied with how it is being addressed on campus. However, as research suggests, the lack of attention to spirituality is producing graduates that are not as prepared as they could be for life after college.

Educators have an opportunity to capitalize on the reality that most of their students claim to be on a spiritual quest. Students desire to connect what they learning with their life experiences and to figure out how their lessons learned can help them be a better person that has a more positive impact on the world around them.

3. How does each selected freshman student population in Kentucky differ with regard to charitable involvement, compassionate self-concept, ethic of caring, and ecumenical worldview as defined by HERI (Astin, 2005a)?

Results from this research question allow insight regarding how students tend to interact with the world around them. Regarding ethic of caring, although the difference between institutions in this study was not statistically significant, responses indicated that students held a high view of "helping others who are in difficulty," "reducing pain and suffering in the world," "helping to promote racial understanding," "becoming involved in programs to clean up the environment," "becoming a community leader," "influencing social values," and "influencing the political structure." Students also responded that they have "occasionally" or "frequently" "performed volunteer work," "donated money to charity," "participated in community service as part of a class," and "helped friends with personal problems."

Regarding ecumenical worldview, public institution students tended to score significantly higher than private institution students. Results from this study indicated that all students believe they are above average in terms of understanding others. Most students indicated an interest in different religious traditions, believing in the good of all people, feeling a strong connection to all humanity, and accepting others as they are. Students also indicated a desire to improve their understanding of other countries and cultures and to improve the human condition.

An area of potential disconnect shown by study results was in the area of volunteer work and ecumenical worldview. In light of the previous statistics regarding charitable involvement and ecumenical worldview, this study indicated that while students indicated a great concern for others and a desire to do volunteer work, a large majority of students perform less than 1 hour a week of volunteer work. Approximately 47% and 35% of students at the public and private institutions, respectively, indicated "none" in response to how many hours per week of volunteer work. This researcher views this discrepancy as a possible example of the result of an educational environment that is imbalanced regarding interior and exterior personal development (Astin, 2003, 2004; Bryant & Astin, 2008; Laurence, 1999; Lindholm, 2007; Parks, 2000; Tolliver & Tisdell, 2006). This environment not only includes the educational institution itself, but also other authority figures present in students' lives.

Results from this study seemed to indicate that students understand the appropriate response they need to make and yet, there seems to be an incongruity between their beliefs and their actions. Students know that they need to help others or do volunteer work, yet their life priorities do not seem to allow them to do so. This

incongruity ultimately presents an educational opportunity or "teachable moment" of which educational professionals can take advantage. It creates an opportunity for educational professionals to explore students' beliefs and values and to assist them in evaluating how they are applying those beliefs and values to life. It creates opportunities for educators to encourage students' involvement in community service activities where students are encouraged to apply what they are learning in class. Perhaps an assignment that encourages students to study a given problem in their community, to develop a plan to solve the problem and to implement the plan could serve as a way to help students integrate what they are learning with their lives. Regardless of the educational activity, it is important to assist students in reflecting on the activity and processing lessons that need to be learned and integrated into their lives. While many of these activities or educational programs are being carried out today, literature suggests them to be lacking in the area of reflection or debriefing the activity to take full advantage of the educational nature of the activity or program.

4. How does each selected freshman college student population in Kentucky differ in terms of social/political views as defined by HERI (Astin, 2005a)?

There was a statistically significant difference between the two institutions in terms of "social/political views of students" scores. This is understandable in light of the differing educational philosophies and traditions represented by each institution. Private institution responses tended to be of a more conservative nature than their public institution counterparts. Public institution students were more likely to agree with sex between people who have known each other for only a short time. Private institution students indicated higher scores regarding abolishment of the death penalty. Death

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penalty scores may reflect the previously discussed construct of "Compassionate self-concept" where private institution students also tended to score significantly higher. Private institution students indicated more agreement regarding confining married women's activities to the home and family. Finally, private institution students scored higher agreeing that racial discrimination was no longer a major problem in America.

Social/political views of students are often useful engaging points for higher education professionals because they present opportunities for dialogue that can be educationally helpful to students. Student responses in this area can provide insights for respective educational professionals that can be utilized to spark classroom or one-on-one discussions with students. These discussions create opportunities for educational professionals to assess students' personal development based on their ability to interact with opposing viewpoints, to foreclose on their own view, to blindly accept the view of another authority figure, and so on (Chickering et al., 2006; Chickering & Reisser, 1993; Fowler, 1981; Parks, 2000; Pascarella & Terenzini, 1991, 2005). These discussions also create opportunities for students to be exposed to a diverse range of views or opinions and to gain an understanding of what it is like to engage diverse points of views in a healthy manner.

5. How does each selected college freshman student population in Kentucky differ in terms of psychological well-being as defined by HERI (Astin, 2005a)?

Psychological well-being is an area that necessitates great awareness and care amongst higher education professionals. This area deals with the interior of the student. It is an area that, unless addressed by others, the student is often left to deal with on his or her own. Many developmental theories (Chickering et al., 2006; Chickering & Reisser,

1993; Fowler, 1981; Parks, 1986, 2000) discuss the concept of developing congruence between one's interior and exterior identity. These theories point to the importance of students being able to express their true identity to those around them. Students who are not able to express their true selves deal with an inner turmoil that can affect every other area of his or her life. Accordingly, higher education can have a great affect on student development by assisting students in experiencing positive psychological health.

Although the difference between institutions was not statistically significant, this study indicated that 44.9% of students from the public institution and 54% of students from the private institution described themselves as having positive emotional health. The concern here is that roughly half of the student population did not report positive emotional health. The state of health could be a result of the statistics that only about 30% of students from both institutions indicated they were frequently able to find meaning in times of hardship. And only 29.2% of students from the public institution and 23% of students from the private institution indicated they frequently felt at peace or centered in life. In light of these statistics, it is especially troubling that approximately 80% of students from both institutions indicated would never sought personal counseling.

Educational opportunities exist in this area as well. Educational professionals have an opportunity to engage students in assessing their personal psychological health and assisting them in developing strategies for improvement. Additionally, not only is it troubling that students are not experiencing positive psychological health, but students also report, to a high percentage, that they are actively involved in helping others in difficult times. If students' assistance is coming from an unhealthy perspective, one must consider the overall effectiveness of that assistance, in terms of psychological health.

Engaging students in this area can have foundational effects that extend the positive benefits tremendously as not only are students directly impacted, but they learn how to experience positive psychological health and are better prepared to pass that knowledge along to others.

6. How does each selected college freshman student population in Kentucky differ in terms of physical well-being as defined by HERI (Astin, 2005a)?

Institution type accounted for approximately 5% of the significant variance in this construct. This was the largest amount of variance accounted for by institution type in this study. Being that many of the items related to this construct could be considered taboo in religious settings, it is not surprising that the private institution responses indicated higher scores in physical well-being being and this difference between the institutions was statistically significant (p,.01). Regardless, "there is a strong, positive relationship between educational attainment and various measures of health" (Pascarella & Terenzini, 2005). Pascarella and Terenzini (2005) state, "Net of confounding factors such as age, race, sex, marital status, income, and employment status, educational attainment tends to have significant, negative effects on cigarette smoking, alcohol abuse or dependence, and cholesterol level and significant, positive effects on aerobic exercise, a healthy diet, and consumption of dietary fiber" (p. 557). Thus, as students learn and integrate what they are learning in a holistic manner, they are more likely to make healthier life choices.

Results from this study indicated that slightly more than half of the private school students indicated they had never drank beer, wine, or liquor compared to just under half for their public school counterparts. Cigarette usage was very low. Survey responses

indicated that 77% and 70% of private and public institution students, respectively, have never smoked cigarettes. Twenty-two percent of public institution students and 35% of private institution students reported frequently maintaining a healthy diet. Approximately 41% of students from both institutions reported above average physical health.

These results allow insight into students that are arriving on college campuses and how educational environments can be structured intentionally to address relevant concerns. Addressing the spiritual distress in students' lives will provide an environment where students feel increasingly assured of their skills and abilities. Faculty can play an important role in these efforts by merely discussing these issues with students and encouraging further discussion among peer groups. Research shows that such efforts can play one of the most significant roles in creating positive student growth. (Bryant & Astin, 2008)

One could infer from these results that students are aware of the negative effects these activities can have on their health. However, in light of the results discussed in question four, these results could also be interpreted as resulting from a culture or society that places more emphasis on the external than the internal development of the person. It would be interesting to study why students made the choices they made in this area. For example, do they not smoke because an authority told them not too when they were younger or because it was truly a healthy decision? Do they tend to eat healthy because that is how they were raised or maybe they really do not like unhealthy foods? One could argue that these decisions have become more socially acceptable decisions and thus students feel more confident making them.

In light of the responses discussed in question four, one could also argue that the campus culture encourages students to pursue positive, healthy habits that are more public or exterior in nature while failing to address healthy habits that deal with the interior or private development of the person. This is not necessarily the desire of the educational institution, but it could be a result of the imbalanced educational approach to the development of the student. Summary

The results of this study agreed with research literature that suggests spiritual development is a desire of today's freshmen students. The results indicated that, in the case of the two institutions referenced, freshmen students are generally satisfied with the attention that is being devoted to their personal development. Given some apparent dissimilarities among these two institutions, that students from both institutions are generally satisfied with the attention being devoted to personal development would seem to point to their respective institutions addressing effectively their holistic developmental needs. However, in light of the disconnect between students beliefs and actions discussed earlier, one could argue that more could be done to assist students in integrating educational outcomes into their daily lives. While satisfied with attention to their personal development, this study indicated that 27.8% of students from the public institution and 29.1% of students from the private institution indicated they were frequently able to find meaning in times of hardship. Forty-eight percent of private institution students and 25% of public institution students responded they "frequently" felt overwhelmed by all they had to do. Sixty-seven percent of public institution students and 55% of private institution students indicated they at least "occasionally" felt depressed. Sixty-seven percent of public institution students and 63.5% of private

institution students indicated "feeling unsettled about spiritual and religious matters" to at least some extent. Approximately 29% of students from the public institution and 23.3% of students from the private institution indicated they felt at peace/centered. If the institutions were, indeed, addressing effectively students' spiritual development, one could assume that students would be better able to prioritize and deal with life circumstances and that statistics such as these would be quite different.

In light of these findings, consider these questions, "Who is driving the educational objectives of higher education institutions?" Could it be that students are satisfied because they are not aware of what could be? Does the culture on the campus encourage authentic dialogue and integration of spirituality? This researcher suggests that higher education could increase its effectiveness at integrating spiritual development into the overall educational experience. Educational professionals have an opportunity to understand the developmental needs of their students and implement programming and policies to address those needs. Implementation of such policies and programming will lead to an educational environment or culture that encourages authentic dialogue and integration of spirituality. The following section discusses this issue from an identity and spiritual development perspective and considers the potential benefits of addressing effectively spiritual and identity development of students.

Spiritual and Identity Development in the First-Year and Beyond

Developmental theories combined with experience and relevant research can be helpful in developing effective policies and programming that address effectively the needs of a given educational institution. When utilizing developmental theories, it is helpful to remember that the theories make necessary generalizations when referring to

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their respective populations. Developmental theorists leave it to educators to make

application of given theories to individual programs or students. Similarly, this study

sought to provide relevant research and literature information for the purpose of

informing effective policy and programming decisions across the educational spectrums

and leaves it to educators to make necessary application of this information to their

specific institution.

Erikson (1968) states that defining one's identity constitutes the central crisis of

adolescence (Pascarella & Terenzini, 2005). Arthur Chickering's (1969, 1993) vectors of

identity development, which were partially founded on Erikson's theory, consider

spiritual development as an integral part of one's identity development. Spiritual and

identity development do not necessarily represent two distinct developmental paths. The

two are integral parts of holistic personal development. This researcher proposes that an

integration of the two theories will produce holistic development among those involved

in higher education in an increasingly effective manner.

One key element common to both spiritual and identity development theories is

the transition of the locus of authority. Both display the locus of authority transitioning

from a total reliance on external authorities to a healthy inter-dependence between

personal, interior modes of authority as well as external authority. Results from this

study indicated that freshmen students were likely in the initial period of developing

healthy inter-dependence with authority figures in their life. For example, students

reported high interest in helping others and yet their reported hours per week

volunteering to help others was very low. Students also reported positive emotional

health yet, study results indicated they seldom experienced peace in life or were able to

find meaning in times of hardship. These examples represent possible disconnects between what students may have been taught to do by authority figures in their lives and what students are actually doing with their lives. These examples expose inconsistencies between students' beliefs and actions. Students reported knowing the socially appropriate answer to the questions, yet their reported actions often did not match. This presents an opportunity for educators to engage students in the decision making process in an effort to provide the necessary support for the student to experience developmental progress in this area.

Transfer of authority from others to self is a major developmental accomplishment with regard to college students. It is not likely that freshmen will reach this milestone during their first year of college as the process is life-long. However, as is often the case, their simple, and uncomplicated view of the world begins to crumble as they realize that their authority figures are in error or in conflict with other authority figures. This realization creates an opportunity to intentionally assist students along this journey during their first year in order to encourage or support their overall development.

A second area of developmental concern for freshmen students is self-esteem. Self-esteem "refers to people's overall level of satisfaction with themselves, based on how the 'real' self stacks up against an 'ideal' self" (Chickering and Reisser, 1993, p. 179). It involves a comparison with others in terms of performance. Pascarella and Terenzini (2005) discuss relevant research that points to students' self-esteem consistently increasing during college years. This can be attributed to successful identity development as students realize who they are and become increasingly comfortable with

their version of self. It will be interesting to see if self-esteem continues to rise throughout the college experience if the spiritual needs are not met more effectively.

Students also reported overall satisfaction with their educational experience, yet most reported only occasionally being able to find peace or make meaning out of difficult situations. While these results could be the result of several factors, it is feasible that students are experiencing the effects of unmet spiritual needs during their first year which are contributing to their lack of peace. It could be that freshmen students are not aware of these spiritual needs because the needs have never been addressed before in their lives which could also lead to a lack of peace in life due to not understanding the state in which they find themselves.

One of the many benefits to utilizing these developmental theories is that they allow for individual development of students. These theories recognize that students will develop at different rates and in different areas at different times. As students journey through their higher education experience, they will all experience times of higher development and developmental regression. "They may have different ways of thinking, learning, and deciding, and those differences will affect the way the journey unfolds, but for all the different stories about turning points and valuable lessons, college students live out recurring themes: gaining competence and self-awareness, learning control and flexibility, balancing intimacy with freedom, finding one's own voice or vocation, refining beliefs, and making commitments" (Chickering and Reisser, 1993, p. 35).

In addition to the developmental needs of freshmen, encouraging students' holistic identity and spiritual development can assist in meeting the educational goals of higher education. While many of these affects occur during the remainder of the college

journey, the process begins during the first year (Bryant et al., 2003). Students that experience healthy development throughout their college career tend to have healthy forms of interdependence on authority figures. These students are coming to terms with personal commitments and meanings and with personal faith (Chickering et al., 2006). The result is the development of a healthy inter-dependence that strikes a balance between reliance on external and internal forms of knowing or authority. These young-adults are increasingly open to interacting with diverse points of view, which assist them in developing further. These students are open to ambiguity and doubt. They are also open to questioning their own convictions. Their developmental process to this point has prepared them to continually progress through the remainder of Fowler's (1981) stages of development toward a more universal faith or spirituality. This new level of knowing positions students to "define a path that shapes their future within the complex and contextual nature of the world" (Chickering et al., 2006, p. 60).

Given the previously discussed definition of spirituality as the development of the person where one finds and fosters congruency between one's identity and the experiential happenings of life, these theories allow one to integrate identity and spiritual development in a holistic manner that considers the individual and his or her life experiences. It allows educators to see students as whole people rather than just students.

The overarching goal is that congruence would be obtained between one's beliefs, values, and actions or behaviors. The developmentally congruent student is one that is authentic or real with others. This student is comfortable engaging in the exploration of diverse beliefs and values as he or she is aware of the value of the exploration process in terms of informing personal beliefs and values and insuring that those beliefs are what

they need to be. These students value a wide range of intellectual, cultural and social experiences (Pascarella and Terenzini, 1991, p. 365). They value anything that involves relationships as those relationships "exert a powerful influence on developing integrity" (Chickering and Reisser, 1993, p. 260).

It is important to point out that achieving congruence is a lifelong process. This reality points to the importance of higher education's role in providing effective, holistically focused educational opportunities for students. Emphasis on moving toward increased complexity in thinking and reasoning should be encouraged. Exterior foci such as grades, courses completed, and so on will always remain, but need to find an appropriate place within the educational setting of higher education. Exterior elements can be excellent tools to encourage the exploration of the interior and greater engagement of the curriculum. However, having a primary focus on the interior to compliment the exterior will produce much longer lasting results. The end result of such focus on the interior is a student that understands who he or she is and what his or her purpose is in the world. This student will be prepared with the tools necessary to pursue his or her purpose by continuing to be a lifelong learner and teaching him or herself necessary skills and so on to excel in his or her given vocational field in an effort to make positive contributions to the world.

Best Practices and Activities

Results from this study indicate that over 80% of students from both institutions were interested in spirituality and are searching for meaning/purpose in life. Student Affairs is positioned to be a great advocate to promote students' development in these areas to provide assist in holistic development. However, if an effective solution is to be

implemented, it will involve comprehensive attention from the entire educational institution. The following are meant to provide insights or guidelines to assist educators in exploring appropriate interventions that could be implemented in order to integrate effectively spiritual development on their given campus.

Chickering Issues

Chickering et al. (2006) point out 10 important issues that student affairs organizations can address effectively to meet many of the spiritual needs of their student population. The following list and accompanying ideas for implementation can serve as potential activities to consider when developing educational policies and programming to address more effectively the spiritual needs of the campus community.

1. "Take a stronger role in advocating for the place of spirituality in the mission and culture of higher education and as an essential aspect of holistic student learning" (p. 162). Advocates for spirituality should be strategically placed on different planning committees to encourage successful integration across the institution. These advocates can begin to develop relationships across disciplinary lines in order to form partnerships to effectively address the holistic developmental needs of students.

2. "Conduct more research on trends and patterns of contemporary college student spirituality" (p. 162). Utilize results from this study and carry out further studies in order to develop a clear picture of the holistic needs of students. Involving students in these types of research projects could add another dimension of learning from their results. Student perspectives can be

valuable in terms of interpreting student responses, interpreting results, developing appropriate, effective programming, and so on.

3. "Clarify the meaning of spirituality for young adult development in the higher education setting. …Spirituality can be a slippery terrain unless its meaning is clearly defined and distinguished from religion" (p. 162). Educators must have a clear understanding of spirituality before they will be able to pass this knowledge on effectively to students. Including a discussion about the topic in an appropriate team or department meeting can be helpful. Provide opportunities for educators to discuss the topic and brainstorm how they can integrate spirituality effectively into their given setting.

4. "Strengthen the education and training of professionals to work with college student spirituality and faith development" (p. 162). "Include spirituality as a component in staff development and training" (p. 162). Develop a plan or strategy regarding how educators will be exposed to spirituality and faith development. This could be accomplished by setting up meetings with appropriate campus ministers or others that are skilled in dealing with issues of spirituality.

5. "Integrate spirituality into current theories and research on college student development. The lack of attention to spirituality is especially apparent in the theoretical constructs that have guided our understanding and practice about how students learn and grow in college" (p. 162). Collaborate with fields that are already integrating spirituality into their programs and policies. Fields like

nursing, psychology, and sociology are generally already engaging the topic and could provide a strong foundation from which to begin.

6. "Provide space on campus for individual meditation, prayer, and reflection" (p. 163). Many campuses have some sort of chapel or space that is designated for times of prayer, meditation, or reflection. It is important that these spaces be as accessible as possible to allow students the freedom to use them as needed. Providing such a space can communicate to the campus community that the college or university values the spiritual needs of its community.

7. "Publicize, especially to new students, the spiritual resources and activities of the campus, including religious organizations, student groups, speakers, and events with a spiritual focus or content" (p. 163). "Include spirituality as a major theme or topic in campus activities programming" (p. 163).

8. "Incorporate spirituality as a component of student health and wellness programs" (p. 163). Collaborative partnerships with appropriate campus ministers and other spiritual advisors on campus can be a great support for student health and wellness professionals. Campus ministers or spiritual advisors can help students explore issues of spirituality and provide a safe opportunity to discuss such topics. Health and wellness professionals can obviously deal with these students effectively as well, but it is often the case that appropriate assistance with their client load could be helpful.

9. "Integrate spirituality as a dimension in student leadership development. Leadership development programs are very popular with college students and provide important educational settings in which to explore issues of

authenticity, purpose, and meaning" (p. 163). "Work with faculty colleagues to develop further faculty-student mentorship programs" (p. 163). Create a leadership program that exposes students to a range of topics that address different areas of personal and spiritual development. Collaborative partnerships with community leaders as well as campus leadership can serve as great assets to assist students in integrating what they are learning and see it being done from a real world perspective.

10. "Strengthen collaboration with campus ministers and local clergy to support student opportunities for religious activities" (p. 163)

Create Community

Authentic community can be a catalyst for personal development in several areas. Approximately 65% of public institution students and 73% of private institution students indicated they have discussions with their friends about the meaning of life. Students from both institutions were very interested in developing a meaningful philosophy of life, finding answers to life's mysteries, attaining inner harmony, and becoming a more loving person. Colleges and universities are positioned to create communities where spiritual development can be encouraged. "One of the most important outcomes of education that is connected to students' spiritual lives is a heightened sense of social responsibility and civic involvement" (Chickering et al., 2006, p. 180). This study indicated that students have a desire to improve themselves. Results also indicated they have a desire to improve their ability to help others improve. This desire creates an opportunity to encourage students to develop effectively so that they can help others with increasing effectiveness. Educators have an opportunity to explore the type of assistance an

unhealthy individual can provide and assist students in developing more effective helping skills. Educators can also help students understand that if they are not able to deal with their own issues effectively, they will not likely be able to help others effectively either.

Creating environments where authentic community can develop and students are encouraged to interact with each other fosters spiritual development. As students interact with each other, they learn about each other. They learn about problems with which others are dealing. As they get to know each other, they begin to develop strategies for solving shared problems. These strategies and efforts begin to open their eyes to issues outside their personal community to the community at large. This new vision often serves as a catalyst for students to engage the greater community by engaging social problems, human need, poverty, injustice and so on. As students engage these areas, they develop personally. This creates a truly holistic cycle of development that encourages balanced student development that involves both the interior and the exterior (Chickering et al., 2006, p. 180).

As authentic communities are created and developed, the opportunity to increase racial and ethnic diversity arises. This study indicated that students are interested in learning about other races and ethnicities. The reality is that they are unsure of how to begin to navigate the challenges and fears of exploring in this area. Higher education educators have an opportunity to assist students in learning about diversity through research and exploration. Learning about those that are of a different race or ethnicity can be a beneficial first step. Engaging with people of differing race or ethnicity can be a beneficial next step. Each step of exploration can be maximized by the active involvement of appropriate higher education personnel that are intentionally seeking to

engage students and assist them in exploring this area and to increase authentic diversity on campus (Chickering et al., 2006, p. 183). Educators can assign projects that encourage students to get to know someone of a different race or ethnicity. Residence hall professionals can help students by implementing programming to bring diverse groups of people together for an entertaining evening where students interact and learn about each other. One of the keys is to have an educator present that is comfortable with diversity and able to create a safe place of exploration where students can ask questions and learn with the proper support.

Another opportunity to foster spiritual development is to engage the whole campus. Chickering et al. (2006) discuss the concept of renewing institutional centeredness. "Identifying the core values of an institution's mission creates a centeredness for the community, uniting students and faculty around shared purposes, despite individuals' divergent tasks and differences" (p. 184). Uniting the campus community behind a shared vision can be a very powerful accomplishment. A shared vision of what it is to be human and to care for other humans (Helminiak, 2008), for example, could assist in fostering an educational environment that is encouraging of a balanced approach to personal development.

Finally, active listening and caring dialogue will often determine the effectiveness of any given initiative in this area. Authentic community cannot develop apart from these two components. Ensuring active listening and caring dialogue can serve as great models for students and will establish a solid foundation from which to establish additional programming and initiatives for student development. (Chickering et al., 2006)

Best Practices

Potential disconnects discussed in previous sections, literature that proposes increased attention, and students' increasing desire to pursue spiritual development illuminate a need to develop educational policies and programming that address students' holistic development and that that development include an emphasis on spiritual development. Such policies and programs need to address the proposed disconnect between what is being taught and what is being implemented in students' lives or learned.

While it may be challenging to consider integrating spiritual development into any given educational system, the challenge is being met by some. This section will provide some examples of how higher education professionals are taking steps to integrate effectively the development of the interior into their curricular and co-curricular offerings. These best practice examples illustrate how the principles and activities introduced and discussed in the previous section can be implemented. They are meant to provide examples that will illicit ideas regarding how to best implement programs and policies that work to integrate spirituality more effectively on a given campus. Due to the different campus cultures that exist, it is impossible to present best practices that can be taken directly from one institution and transplanted to another. The intention here is to present different examples of best practices that address the issue of integrating spirituality on a given educational environment so that the reader can draw insights that can lead to the implementation of effective programs and policies in his or her educational environment. Some of these examples may seem to neglect student development to focus on faculty, staff, or administration development. However, given the holistic effect of focusing on spiritual development, regardless of where one begins to

the process of integration, it will undoubtedly affect the entire community when effectively integrated and will ultimately affect each institutions overall investment in students' holistic development.

Institute on Spirituality in Higher Education.

Insights shared at an Institute on Spirituality in Higher Education illustrate some effective practices in this area (Lindholm, 2007). One practice that was recommended was the creation of a campus team to develop action plans to facilitate faculty dialogue on how to initiate classroom discussions regarding meaning and purpose and how to deal with spiritual issues that may arise. These efforts could be supplemented via a speaker series to introduce faculty to students' interest and developmental needs as well as additional suggestions regarding facilitating discussions about meaning and purpose with students.

In terms of a co-curricular effort, results from this study indicated that students have a desire to engage others and learn outside the classroom. They want to help others who are in difficulty, reduce pain and suffering in the world, promote racial understanding, clean up the environment, lead in their community and influence social values. To assist students in developing in these areas one campus introduced conversations about spirituality, meaning, purpose, vocation, civic engagement, and values into an existing general residence life program (Lindholm, 2007). Institutions are utilizing convocation activities, new student, faculty, and staff orientation programs, and events that encourage faculty and staff to address foundational questions such as, "How does your work reflect who you are" (p. 17)? Additionally, educators could utilize

information regarding students' social or political views to initiate discussions and assist students in exploring connections between curricular and co-curricular learning.

Collaboration between Academic and Student Affairs.

Results from this study indicate that students want to develop a meaningful philosophy of life. These results point to a desire for students to be able to integrate what they are learning with real life situations and experiences. Jane Fried (2009) provides an example of how to integrate living and learning by creating a more integrated relationship between academic affairs and student affairs. Literature agrees that such relationships amongst higher education professionals can increase effectiveness at delivering holistic education to its students. (Bryant & Astin, 2008; Chickering et al., 2006; Greenway, 2006; Love & Talbot, 1999; Love, 2002; Parks, 2000; Tolliver & Tisdell, 2006). Fried encourages higher education professionals to "consider the entire campus an integrated learning community" (p. 3). General education requirements are a main area of focus for Fried. Her first concern is to encourage faculty members to consider their fundamental assumptions regarding why their general education class is required. She provides the following questions for consideration: "Why are particular courses and particular areas of study required of all students and what relationships exist among them? Do faculty members who teach in different departments spend time discussing the interdisciplinary implications of their work or even create interdisciplinary courses that focus several disciplines on the understanding and analysis of a specific concern" (Fried, 2009, p. 4)?

The idea is that faculty step back and view the larger educational landscape. Faculty that work with the assumption that they are part of a larger team that focuses on developing the whole student will create an environment that is more student centered

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and able to adapt to the individual educational and/or developmental needs students. Such an environment could help students by allowing them to feel like they are part of the educational system. It could encourage their active involvement (Astin, 2003, 2004) and work to decrease many of the negative aspects that have been discussed earlier in this chapter.

Fried's second concern involves "integration and application of academic learning into student life" (Fried, 2009, p. 4). She relies on student affairs professionals to engage coursework and explore ways to integrate service learning or leadership theories that can connect the classroom experience with students' lives outside of class. Additionally, asking questions such as "Are you learning anything in any of your courses that might help you solve this problem or address this issue more effectively? Have you read any novels lately where one of the characters faced a similar situation? Are you taking an anthropology or sociology course? Is anything you're learning there related to what's happening in your residence hall" (p. 4)? These types of questions assist students in connecting "learning to living" (p. 4).

The third, and final, element Fried discusses is reflection. "In order to help students create meaning from the integration of academic learning and experience, reflection should be well designed, on going, and conducted by both Student Affairs professionals and their academic colleagues" (p. 5). Reflection encourages students to develop a sense of personal meaning from their academic experiences. When students are able to make meaning from their experience, they "integrate new information, anchor this information in a setting of relationships and emotional engagement, and place the new feeling/thinking experience in the larger narrative of their own lives, addressing, if

not answering, the question about mattering" (p. 5). (Chickering et al., 2006; Parks, 2000; Pavlovich, 2007)

Addressing Fried's concerns could assist in developing an increasingly integrated educational approach that integrates effectively spiritual development. Her concerns address students' developmental needs and encourage them to integrate effectively what they are learning in class with their life outside of class. Addressing her concerns in this manner will also work to create a workplace environment that tends to be more rewarding for faculty, staff, and other higher education personnel as can be seen in the next example.

Dallas County Community College District.

Literature reviewed (Allen, 1996; Amy, 2006; Astin, 1993, 2003, 2005b; Astin & Astin, 1999; Astin, Astin, & Higher Education Research Inst, 1999; Baxter Magolda, 2000b, 2003; Chickering et al., 2006; Diamond, 2005; Fried, 2009; Komives, S., Longerbeam, S., Mainella, F., Owen, J., Osteen, L., Mainella, F., 2006; Thompson, M., 2006; An Assessment of Contributing College Resources," 2006; Logue, C. T., Hutchens, T. A., & Hector, M. A., 2005) for this study established the importance of effective engagement on the part of all educational personnel in the holistic development of students. A working example of the effectiveness of a development focus on interior personal development can fundamentally change the environment on a campus is Dallas County Community College District. (Chickering et al., 2006) Their focus on interior personal development of faculty initiated a developmental process that ultimately altered the educational environment of their district and improved their ability to provide effective, holistic education to their students.

Dallas County Community College District (DCCCD) is a large system with several colleges scattered throughout Dallas County. They took intentional steps to implement formation processes to renew collegial practices within their system and experienced tremendous results. The process was initiated by a moving presentation to the faculty and administration. The presentation discussed challenges to the current education system and "related these challenges to the empowerment that can come when each teacher finds his or her authentic voice" (Chickering et al.. 2006, p. 207). After the presentation, the District Office of Staff and Organizational Development (SOD) began to catch a vision for the development that needed to occur within their system. They began by noting what this new plan was not.

> "It was not an initiative designed to fix a problem. It was not a strategic planning process. It was not a team-building experience or a way to reach consensus. Instead, it was a form of professional development that celebrates the power of individual teachers, concerned professionals who make a commitment to better understand who they are so as to become more authentic, in order to make a difference in the lives of their students" (p. 207).

The first step in their process was to develop interest and to train faculty. The DCCCD held a retreat with a team of 24 faculty, administrators, a trustee, representatives from the Dallas public schools, and several members of the Dallas community. The result of this retreat was a decision to pursue a course of development that would focus more on staff development than on skill development or new classroom techniques.

It was a risk that DCCCD decided to take and it paid off. Following the initial exploration retreat, DCCCD sponsored a retreat series to facilitate the following conversations:

1. What are our agreements of belonging?

2. What shared visions and meaning drive our work?

3. What does it mean to co-create and care for our institutions?

The facilitated conversations led retreat participants to do some personal work and to explore their own identity. The reality is that many educators begin by asking "What am I going to teach? and How do I do so?" (Chickering et al.. 2006, p. 202). "[The teacher formation] seeks to discover how we and our institutions can create conditions that sustain, deepen, and nurture the self on whom good teaching depends. It invites us on an inner journey to explore the 'teacher within'" (Chickering et al.. 2006, p. 202).

The retreat series was such a success that they offered it again another year and expanded it to include staff and some community individuals. As faculty and staff completed the series and received further training, the initiative began to sustain itself. Staff and faculty began making comments about how they were enjoying work and were really surprised at how their own inner work was helping them interact with students more effectively.

After two years, the program was assessed and some principles were acknowledged regarding what DCCCD had done right. The first was that they allowed the program to grow slowly and through voluntary participation. Second, investment in local preparation of facilitators that could lead formation from an understanding of the current context was essential. Finally, the purpose of the initiative was to promote personal growth. "This countered a long tradition of staff development that focused on the institution rather than the person" (Chickering et al.. 2006, p. 210).

Additionally, DCCCD identified other positive outcomes that occurred as a result of this initiative. A running theme in each of these outcomes is the celebration of the individual.

- "The SOD staff hosts a reception for award winners a few days before the formal presentation of awards at Conference Day. Designed to recognize winners at all locations for exemplary teaching, innovation, service to students, and professional support staff leadership, the reception recognizes each recipient with a limited-edition framed print of a selected piece of student art. The student artist is invited to speak as well. Opening and closing public SOD events with poetry provides time for reflection" (p. 212).
- "The new Employee Orientation, a mandatory program, has been adjusted to maximize the hospitality and welcoming of the district. Longtime staff tell stories of why the district has been a good place to work, and new employees are encouraged to see the DCCCD as a place to grow professionally and personally" (Chickering et al.. 2006, p. 212).
- "With practice, formation-related behaviors are becoming integrated into the district's culture. Individuals participating in the retreats and samplers speak of a new level of accountability in their lives—personally and to their colleagues and students" (p. 212).
- "In written evaluations...participants report that formation helps them engage students differently, slow frenetic activity, grow in self-awareness, improve listening skills, build relationships of trust, work collaboratively with colleagues, and take greater risks. Their inner work also helps them confront issues of workaholism, fear, anger and hurt" (p. 213).

This example displays the effects of efforts to develop the inner self of faculty and staff and its effects on students. One can begin to understand how an integrated approach to holistic development can improve the educational environment of the whole campus. (Amy, 2006; Astin, 2005b; Astin & Astin, 1999; Astin, Astin, & Kellogg Foundation, 2000; Cannister, 1999; Chickering & Gamson, 1991; Diamond, 2005; Sax, 2005; Greenway, 2006; Rogers & Love, 2007; Tolliver & Tisdell, 2006) Not only do people enjoy the educational process more, the educational process is so much more effective because it results in integrated learning that connects real-world experience with new

knowledge and fosters increased learning. One reason this educational process is so effective is due to the fact that it creates opportunities for and encourages authentic interpersonal interaction between colleagues. This has a positive impact on students as it fosters a safe environment where they feel more comfortable asking questions or exploring issues with the educators in their field. Such exploration creates opportunities for students to explore and make meaning from their current situations in an appropriately supportive educational environment and has far reaching effects in many areas of students' lives.

Spirituality and African American Women.

This next example points to the importance of educational professionals being aware of personal experiences and biases as they engage students in the educational process. In this example, one can easily see the implications regarding not considering spirituality in higher education. Fostering an educational environment where students are encouraged to share about their past, family life, and so on foster authentic learning by all involved in the educational system. Such authenticity sets a positive example for students and models for them what it is like to engage others effectively.

Research has shown that African American women tend to use spirituality "in multifaceted ways to cope with difficulty, to resist negative images of themselves, and to develop identity" (Watt, 2003, p. 10). Results from the current study that point to students desiring a meaningful philosophy of life and finding meaning in life indicate the importance of being aware of how students utilize spirituality to cope with life experiences. Being knowledgeable regarding how African American women utilize spirituality allows for more intentional and effective programming and policy creation to

foster overall holistic educational development among these women. Watt (2003) offers the following strategies to assist student affairs professionals in supporting development among African American women:

1. "Become familiar with suboptimal and optimal coping strategies" (p. 10). Assist women in exploring how they respond to and deal with different situations in their lives and help them develop successful strategies for dealing with future difficulties.

2. "Prepare programs that speak to the whole person" (Watt, 2003, p. 10). Create safe educational environments that encourage fully support and encourage African American women to engage in authentic discussion about what it means to be both female and black.

3. "Provide informed support. Practitioners need to encourage African American women who are vigorously pursuing self-knowledge on all levels, regardless of the consequences" (p. 10).

4. "Learn about your reactions to the cultural experiences of African American women" (p. 10). As student affairs professionals support African American women, it is important for them to explore their own personal reactions, beliefs, and so on in an effort to become more multiculturally competent. Learn about the issues facing these women and begin to intentionally develop appropriate interventions that honor their experience.

5. "Recognize the value of spirituality as both a coping mechanism and a way to optimally resist. Spirituality development seems to be a central part of African American women's acquisition of self-knowledge. Understanding that this is an

important coping mechanism for African American women can expand the ways in which student affairs professionals can provide service to this college population" (p. 10).

In regard to the current study, these examples illustrate methods for working to integrate spiritual development across the higher educational institution as a whole. In particular, these examples allow for opportunity for open, authentic community where issues of spirituality can be discussed. They also point to methods for helping students and educators learn what it means to integrate their spirituality into their overall identity.

While definitely not exhaustive, these examples are meant to expose the reader to the different ways of integrating spiritual development into the programs and policies in their educational environment. The section began with basic, foundational principles that tend to guide these practices. The principles were followed by examples of what some institutions and practitioners are actively doing to address the issue. It is the hope of this researcher that these examples can begin or encourage the process of considering how spiritual development can be intentionally and effectively implemented in each educational setting.

<center>Implications for Practice</center>

Results from this study indicated that freshmen students are arriving on college and University campuses with a desire to develop spiritually. Responses of students indicate that 86% of public institution students and 94% of private institution students have an interest in spirituality to at least some extent. Approximately 85% of students from both public and private institutions are actively searching for meaning and purpose in life to at least some extent. Results from this study may be useful to strategic planners

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that are preparing and guiding their respective educational institutions in continuing to provide effective education to its constituents. Studying and forming policies and educational programming that increasingly addresses the spiritual developmental needs of students will be necessary to continue to meet the holistic educational needs of students both today and in the future.

The following implications are meant to facilitate future planning and development of effective educational programs and policies by appropriate personnel in higher education:

1. Foster an open, safe environment or culture on campus that allows and encourages discussions about spirituality. These environments should seek to integrate spirituality both in curricular and co-curricular settings. Effective partnerships between academic affairs and student affairs should be formed to facilitate a more holistic approach. Discuss spirituality often. Encourage students to explore their own spirituality and what it means to them. Such exploration can take place through a personal reflective time or in a group discussion setting.

2. Create opportunities for staff, faculty, and administrators to explore their identity, spiritual or otherwise, in safe, authentic environments. Participation should be encouraged but not mandated. These experiences will likely lead to greater satisfaction and retention rates among staff, faculty, and administrators and will also work to improve faculty to student relationships. These opportunities can be created within existing meetings by simply asking questions that encourage self-exploration. Periodically bringing in a speaker or hosting a workshop where

participants are guided through personality or strengths based assessment can create opportunities for personal engagement that encourages further exploration.

3. Provide opportunities for students to interact with members of the campus community as well as the off-campus community via service learning programs. These experiences allow students to gain insight and real-world exposure to issues outside of their normal day to day college life. This exposure will lead to increased students interest in education that assists them in developing a life philosophy that involves developing and becoming part of solutions and strategies that seek to improve the quality of life for others. Such opportunities could include leadership workshops where community business or spiritual leaders present what they do and why it is important to them. Another opportunity could be to create a mentoring program where community leaders are paired with a student and encouraged to meet on a regular basis to talk about what the student is learning in school and how that could apply to the given profession of the community leader.

4. Emphasize personal development as part of a balanced approach to higher education. This approach will create an educational culture on campus that enables and encourages the campus community to pursue education in such a way as that their efforts produce personal learning and change that can be applied effectively to their life after college. Emphasizing personal development can best be accomplished by educators seeking to be authentically vulnerable with their students. Educators have an opportunity to role-model what it means to make meaning out of life experiences or to be at peace with life. By providing a living

picture of what it looks like to focus on a balanced approach to holistic development, students are more likely to engage the process. They are more likely to engage because they sense that what the educator is presenting is real and that he or she wants to journey with the student rather than just telling the student what he or she needs to do.

Recommendations for Future Research

This study was intended to present concepts and provide insights to inform current practice as well as future research. Recommendations for future research are listed below:

1. Examine spiritual beliefs and values of students based on race and ethnicity. Determine if certain groups score higher or lower in terms of spirituality and implement educational policies and/or programming to address the needs of the students.

2. Examine curricular and co-curricular environments created by each institution and assess educational appropriateness or effectiveness.

3. Evaluate results from this study and compare to other institutions of higher education in Kentucky and surrounding states. Expand this study to include demographic data such as gender, age, commuter or residential student, major, and so on to gain greater insight into differences among students.

4. Evaluate the spiritual beliefs and values of faculty, staff, and administrators at institutions in Kentucky and surrounding states.

5. Conduct a longitudinal study that involves assessing spiritual development of freshmen and then follows up their senior year to assess development progress.

6. Determine what initiatives institutions of higher education have on-going with regard to spiritual/interior development and assess for effectiveness. Areas of effectiveness can be studied to determine what principles can be applied effectively to other areas of the institution.

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Appendix A

Dear Participant:

You are invited to participate in a research study by completing the attached survey. This study is a comparative study of freshmen college student beliefs and values between representative private and public institutions of higher education in Kentucky. There are no known risks for your participation in this research study. The information collected may not benefit you directly but the information learned in this study may be very helpful to others. The information you provide will help researchers and student affairs practitioners develop better ways to serve freshmen students better. Your participation in this study is completely voluntary. By completing this survey you agree to take part in it. You do not have to answer any questions that make you uncomfortable. You may choose not to take part at all. If you decide to be in this study you may stop taking part at any time. If you decide not to be in this study or if you stop taking part at any time, you will not have any negative consequences. We estimate it will take you approximately 10-15 to complete the survey.

Your participation in this survey is anonymous. No personally identifiable information is being collected. Results from this survey will be kept anonymous. Individuals from the Department of Educational & Counseling Psychology at the University of Louisville (UofL), the UofL Institutional Review Board (IRB), the UofL Human Subjects Protection Program Office (HSPPO), and other regulatory agencies may inspect these records. In all other respects, however, the data will be held in confidence to the extent permitted by law. If you have any questions, concerns, or complaints about the research study, please contact the research administrator, Brian Combs, at bscomb01@louisville.edu or 859.803.4120 or the principal investigator, Dr. Michael Cuyjet, at cuyjet@louisville.edu.

If you have any questions about your rights as a research subject, you may call the UofL Human Subjects Protection Program Office at (502) 852-5188 or Dr. Philip J. Moberg, Chair, NKU Institutional Review Board, 859-572-1913, mobergp1@nku.edu. You can discuss any questions about your rights as a research subject, in private, with a member of the Institutional Review Board (IRB). You may also call this number if you have other questions about the research, and you cannot reach the research staff, or want to talk to someone else. The IRB is an independent committee made up of people from the University community, staff of the institutions, as well as people from the community not connected with these institutions. The IRB has reviewed this research study.

If you have concerns or complaints about the research or research staff and you do not wish to give your name, you may call 1-877-852-1167. This is a 24 hour hot line answered by people who do not work at the University of Louisville.

Thank you again for your time! To participate in this study, please turn to the next page and begin.

Sincerely,

Brian Combs, Doctoral Candidate Associate

Michael J. Cuyjet,
Principal Investigator
You may keep this sheet for your records.

Dear Participant:

You are invited to participate in a research study by completing the attached survey. This study is a comparative study of freshmen college student beliefs and values between representative private and public institutions of higher education in Kentucky. There are no known risks for your participation in this research study. The information collected may not benefit you directly but the information learned in this study may be very helpful to others. The information you provide will help researchers and student affairs practitioners develop better ways to serve freshmen students better. Your participation in this study is completely voluntary. By completing this survey you agree to take part in it. You do not have to answer any questions that make you uncomfortable. You may choose not to take part at all. If you decide to be in this study you may stop taking part at any time. If you decide not to be in this study or if you stop taking part at any time, you will not have any negative consequences. We estimate it will take you approximately 10-15 to complete the survey.

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If you have any questions about your rights as a research subject, you may call the UofL Human Subjects Protection Program Office at (502) 852-5188 or the Associate Dean at Georgetown College, Dr. Glenn Rogers at (502) 863-7086). You can discuss any questions about your rights as a research subject, in private, with a member of the Institutional Review Board (IRB). You may also call this number if you have other questions about the research, and you cannot reach the research staff, or want to talk to someone else. The IRB is an independent committee made up of people from the University community, staff of the institutions, as well as people from the community not connected with these institutions. The IRB has reviewed this research study.

If you have concerns or complaints about the research or research staff and you do not wish to give your name, you may call 1-877-852-1167. This is a 24 hour hot line answered by people who do not work at the University of Louisville.

Thank you again for your time! To participate in this study, please turn to the next page and begin.

Sincerely,

Brian Combs, Doctoral Candidate
Michael J. Cuyjet, Principal Investigator

You may keep this sheet for your records.

Appendix B

COLLEGE STUDENTS' BELIEFS AND VALUES SURVEY

Dear Student,

Thank you for taking 10-15 minutes of your time to complete this survey. This study is a comparative study of freshmen college student beliefs and values between representative private and public institutions of higher education in Kentucky. The survey is designed to help us gain a better understanding of your personal beliefs and values. We recognize that not all questions may seem equally relevant to your personal experience. However, we appreciate diverse viewpoints and value all responses. Your responses are held in the strictest professional confidence.

MARKING INSTRUCTIONS

- *Please use a black or blue ink pen or a pencil.*   **INCORRECT MARKS**
- *Fill in the oval completely.*
- *Make no stray marks of any kind.*
- *Do not fold, tear, or mutilate this survey.*   **CORRECT MARKS**

Sincerely,

Brian Combs

Doctoral Candidate, University of Louisville
Research Administrator

---

1. **How many years of undergraduate education have you completed so far?**

   ○ 1   ○ 2   ○ 3   ○ 4 or more

2. **Please specify your undergraduate major:**

   _____

3. **Please specify your probable career/occupation:**

   _____

4. **Mark the one oval that best describes your undergraduate grade average so far.**

   ○ A (3.75 – 4.0)   ○ B-, C+ (2.25 – 2.74)
   ○ A-, B+ (3.25 – 3.74) ○ C (1.75 – 2.24)
   ○ B (2.75 – 3.24)   ○ C- or less (below 1.75)

5. **Please indicate the highest degree you plan to complete eventually at any institution. (Mark one)**

   ○ None
   ○ Vocational certificate
   ○ Associate (A.A. or equivalent)
   ○ Bachelor's degree (B.A., B.S., etc.)
   ○ Master's degree (M.A., M.S., etc.)
   ○ Ph.D. or Ed.D.
   ○ M.D., D.O., D.D.S., or D.V.M.
   ○ LL.B. or J.D. (Law)
   ○ B.D. or M. DIV. (Divinity)
   ○ Other

6. **Since entering college have you:**
   (Mark all that apply)

   ○ Joined a social fraternity or sorority
   ○ Had a part-time job on campus
   ○ Had a part-time job off campus
   ○ Worked full-time while attending school
   ○ Participated in student government
   ○ Discussed religion/spirituality with friends
   ○ Attended a racial/cultural awareness workshop
      Participated in:
      ○ intercollegiate football or basketball
      ○ other intercollegiate sport
   ○ Participated in leadership training
   ○ Discussed religion/spirituality in class
   ○ Joined a religious organization on campus
   ○ Converted to another religion

7. **During the past year, how much time did you spend during a typical week doing the following activities?**
   (Mark one for each item)

   Hours Per Week:

	None	Less than 1 hour	1-2	3-5	6-10	11-15	16-20	21-30	Over 30
Studying/homework									
Socializing with friends									
Talking with faculty outside of class									
Exercising/sports									
Partying									
Student clubs/groups									
Watching TV									
Reading for pleasure									
Using a personal computer									
Commuting									

8. **For the activities listed below, please indicate how often you engaged in each since entering college.**
   (Mark one for each item)

   Not At All / Occasionally / Frequently

Socialized with someone of another racial/ethnic group	
Felt depressed	
Felt overwhelmed by all I had to do	
Attended a religious service	
Drank beer	
Drank wine or liquor	
Discussed politics	
Sought personal counseling	
Took interdisciplinary courses	
Tutored another college student	
Maintained a healthy diet	
Missed school because of illness	

9. **Do you believe in God?**

   Yes   ○ Not sure   ○ No

DO NOT WRITE IN THIS AREA

10. Compared with when you first started college, how would you now describe your:
(Mark one for each item)

Much Weaker ─┐
Weaker ─┐
No Change ─┐
Stronger ─┐
Much Stronger ─┐
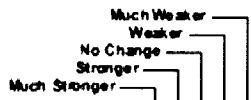
Ability to think critically	⑤ ④ ③ ② ①
Knowledge of people from different races/cultures	⑤ ④ ③ ② ①
Religious beliefs and convictions	⑤ ④ ③ ② ①
Leadership abilities	⑤ ④ ③ ② ①
Interpersonal skills	⑤ ④ ③ ② ①
Ability to get along with people of different races/cultures	⑤ ④ ③ ② ①
Understanding of the problems facing your community	⑤ ④ ③ ② ①
Understanding of social problems facing our nation	⑤ ④ ③ ② ①
Understanding of global issues	⑤ ④ ③ ② ①
Acceptance of people with different religious/spiritual views	⑤ ④ ③ ② ①
Spirituality	⑤ ④ ③ ② ①
Religiousness	⑤ ④ ③ ② ①

11. How often have professors at your current college provided you with:
(Mark one for each item)

Not At All ─┐
Occasionally ─┐
Frequently ─┐
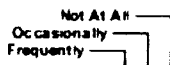
Advice and guidance about your educational program	⑦ ⑥ ⑤
Respect (treated you like a colleague/peer)	⑦ ⑥ ⑤
Emotional support and encouragement	⑦ ⑥ ⑤
Opportunities to discuss the purpose/meaning of life	⑦ ⑥ ⑤
Negative feedback about your academic work	⑦ ⑥ ⑤
Intellectual challenge or stimulation	⑦ ⑥ ⑤
Opportunities to discuss coursework outside of class	⑦ ⑥ ⑤
Help in achieving your professional goals	⑦ ⑥ ⑤
Encouragement to discuss religious/spiritual matters	⑦ ⑥ ⑤

12. Your current religious preference: (Mark one)

- ☐ Baptist
- ☐ Buddhist
- ☐ Eastern Orthodox
- ☐ Episcopalian
- ☐ Hindu
- ☐ Islamic
- ☐ Jewish
- ☐ LDS (Mormon)
- ☐ Lutheran
- ☐ Methodist
- ☐ Presbyterian
- ☐ Quaker
- ☐ Roman Catholic
- ☐ Seventh Day Adventist
- ☐ Unitarian/Universalist
- ☐ United Church of Christ

☐ Other Christian religion *(specify below)*

_____

☐ Other religion *(specify below)*

_____

☐ None

13. Do you consider yourself a Born-Again Christian?

- ☐ Yes
- ☐ No

14. Please indicate the importance to you personally of each of the following:
(Mark one for each item)

Not important ─┐
Somewhat important ─┐
Very important ─┐
Essential ─┐
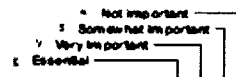
Becoming accomplished in one of the performing arts (acting, dancing, etc.)	⑤ ⑦ ⑤ ⑥
Becoming an authority in my field	⑤ ⑦ ⑤ ⑥
Influencing the political structure	⑤ ⑦ ⑤ ⑥
Influencing social values	⑤ ⑦ ⑤ ⑥
Raising a family	⑤ ⑦ ⑤ ⑥
Being very well off financially	⑤ ⑦ ⑤ ⑥
Helping others who are in difficulty	⑤ ⑦ ⑤ ⑥
Making a theoretical contribution to science	⑤ ⑦ ⑤ ⑥
Writing original works (poems, novels, short stories, etc.)	⑤ ⑦ ⑤ ⑥
Creating artistic works (painting, sculpture, decorating, etc.)	⑤ ⑦ ⑤ ⑥
Becoming successful in a business of my own	⑤ ⑦ ⑤ ⑥
Becoming involved in programs to clean up the environment	⑤ ⑦ ⑤ ⑥
Developing a meaningful philosophy of life	⑤ ⑦ ⑤ ⑥
Participating in a community action program	⑤ ⑦ ⑤ ⑥
Helping to promote racial understanding	⑤ ⑦ ⑤ ⑥
Becoming a community leader	⑤ ⑦ ⑤ ⑥
Integrating spirituality into my life	⑤ ⑦ ⑤ ⑥
Improving my understanding of other countries and cultures	⑤ ⑦ ⑤ ⑥

15. Please indicate your agreement with each of the following statements.
(Mark one for each item)
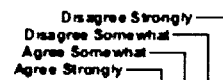
Disagree Strongly ─┐
Disagree Somewhat ─┐
Agree Somewhat ─┐
Agree Strongly ─┐

Love is at the root of all the great religions	④ ③ ② ①
All life is interconnected	④ ③ ② ①
Believing in supernatural phenomena is foolish	④ ③ ② ①
We are all spiritual beings	④ ③ ② ①
It is futile to try to discover the purpose of existence	④ ③ ② ①
People can reach a higher spiritual plane of consciousness through meditation or prayer	④ ③ ② ①
The evil in this world seems to outweigh the good	④ ③ ② ①
Some religious traditions convey more truth than others	④ ③ ② ①
Most people can grow spiritually without being religious	④ ③ ② ①
People who don't believe in God will be punished	④ ③ ② ①
Non-religious people can lead lives that are just as moral as those of religious believers	④ ③ ② ①
The universe arose by chance	④ ③ ② ①
In the future, science will be able to explain everything	④ ③ ② ①
While science can provide important information about the physical world, only religion can truly explain existence	④ ③ ② ①

16. The relationship between science and religion is one of:
(Mark one)

- ☐ Conflict; I consider myself to be on the side of religion.
- ☐ Conflict; I consider myself to be on the side of science.
- ☐ Independence; they refer to different aspects of reality.
- ☐ Collaboration; each can be used to help validate the other.

17. Do you pray?

☐ Yes ☐ No *(Skip to #18)*

18. If yes, why do you pray?
(Mark one for each item)

Not At All
Occasionally
Frequently

For help in solving problems	(F) (O) (N)
To be in communion with God	(F) (O) (N)
To express gratitude	(F) (O) (N)
For emotional strength	(F) (O) (N)
For forgiveness	(F) (O) (N)
To relieve the suffering of others	(F) (O) (N)
Other _____	(F) (O) (N)

19. How often do you engage in the following activities?
(Mark one for each item)

Daily — Several Times/week — Once/week — Monthly — Less Than Monthly — Not At All

Self-reflection	(D) (S) (O) (M) (L) (N)
Prayer	(D) (S) (O) (M) (L) (N)
Meditation	(D) (S) (O) (M) (L) (N)
Yoga, Tai Chi, or similar practice	(D) (S) (O) (M) (L) (N)
Religious singing/chanting	(D) (S) (O) (M) (L) (N)
Reading sacred texts	(D) (S) (O) (M) (L) (N)
Other reading on religion/spirituality	(D) (S) (O) (M) (L) (N)

20. Please indicate the extent to which each of the following describes you.
(Mark one for each item)

Not At All
To Some Extent
To A Great Extent

Having an interest in spirituality	(G) (S) (N)
Believing in the sacredness of life	(G) (S) (N)
Feeling unsettled about spiritual and religious matters	(G) (S) (N)
Believing only what I can see or can be explained	(G) (S) (N)
Feeling good about the direction in which my life is headed	(G) (S) (N)
Feeling a sense of connection with God/Higher Power that transcends my personal self	(G) (S) (N)
Feeling a strong connection to all humanity	(G) (S) (N)
Feeling disillusioned with my religious upbringing	(G) (S) (N)
Having an interest in different religious traditions	(G) (S) (N)
Being committed to introducing people to my faith	(G) (S) (N)
Believing in the goodness of all people	(G) (S) (N)
Being thankful for all that has happened to me	(G) (S) (N)
Seeing each day, good or bad, as a gift	(G) (S) (N)
Seeking to follow religious teachings in my everyday life	(G) (S) (N)
Believing in life after death	(G) (S) (N)

21. Which of the following best characterizes your conception of or experience with God?
(Mark one)

- ☐ Universal spirit
- ☐ Higher Power
- ☐ Love
- ☐ Source of all existence
- ☐ Divine mystery
- ☐ Supreme Being
- ☐ None of the above
- ☐ Other _____

22. How do you view God or other Higher Power in relation to yourself?
(Mark all that apply)

- ☐ Father-figure
- ☐ Mother-figure
- ☐ Friend
- ☐ Teacher
- ☐ Part of me
- ☐ Beloved
- ☐ Master
- ☐ Protector
- ☐ None of the above
- ☐ Other _____

23. Please indicate the importance to you personally of each of the following:
(Mark one for each item)

Not Important
Somewhat Important
Very Important
Essential

Seeking out opportunities to help me grow spiritually	(E) (V) (S) (N)
Reducing pain and suffering in the world	(E) (V) (S) (N)
Attaining inner harmony	(E) (V) (S) (N)
Attaining wisdom	(E) (V) (S) (N)
Seeking beauty in my life	(E) (V) (S) (N)
Finding answers to the mysteries of life	(E) (V) (S) (N)
Becoming a more loving person	(E) (V) (S) (N)
Following faithfully the Laws and Rules taught by my religion	(E) (V) (S) (N)
Improving the human condition	(E) (V) (S) (N)

24. Have you ever had a "spiritual" experience while:
(Mark one for each item)

Not Applicable
Not At All
Occasionally
Frequently

In a house of worship	(F) (O) (N) (NA)
Listening to beautiful music	(F) (O) (N) (NA)
Viewing a great work of art	(F) (O) (N) (NA)
Participating in a musical or artistic performance	(F) (O) (N) (NA)
Engaging in athletics	(F) (O) (N) (NA)
Witnessing the beauty and harmony of nature	(F) (O) (N) (NA)
Making love	(F) (O) (N) (NA)
Meditating	(F) (O) (N) (NA)
Other _____	(F) (O) (N) (NA)

25. Since entering college, please indicate how often you have:
(Mark one for each item)

Not At All
Occasionally
Frequently

Participated in community food or clothing drives	(F) (O) (N)
Felt distant from God	(F) (O) (N)
Disagreed with family about religious matters	(F) (O) (N)
Helped friends with personal problems	(F) (O) (N)
Donated money to charity	(F) (O) (N)
Felt angry with God	(F) (O) (N)
Felt loved by God	(F) (O) (N)
Struggled to understand evil, suffering, and death	(F) (O) (N)
Questioned your religious/spiritual beliefs	(F) (O) (N)
Spent time with people who share your religious views	(F) (O) (N)
Felt that your life is filled with stress and anxiety	(F) (O) (N)
Been able to find meaning in times of hardship	(F) (O) (N)
Expressed gratitude to others	(F) (O) (N)
Felt at peace/centered	(F) (O) (N)
Explored religion online	(F) (O) (N)
Found new meaning in the rituals and practices of my religion	(F) (O) (N)
Attended a class/workshop or retreat on matters related to religion/spirituality	(F) (O) (N)
Discussed religion/spirituality	
In class	(F) (O) (N)
With friends	(F) (O) (N)
With family	(F) (O) (N)

26. The ultimate spiritual quest for me is:
(Mark one)

- ☐ To discover who I really am
- ☐ To know what God requires of me
- ☐ To become a better person
- ☐ To know my purpose in life
- ☐ To make the world a better place
- ☐ Other _____
- ☐ I do not consider myself to be on a spiritual quest

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18. If yes, why do you pray?
(Mark one for each item)

Not At All ⌐
Occasionally ⌐
Frequently ⌐

	F	O	N
For help in solving problems	Ⓕ	Ⓞ	Ⓝ
To be in communion with God	Ⓕ	Ⓞ	Ⓝ
To express gratitude	Ⓕ	Ⓞ	Ⓝ
For emotional strength	Ⓕ	Ⓞ	Ⓝ
For forgiveness	Ⓕ	Ⓞ	Ⓝ
To relieve the suffering of others	Ⓕ	Ⓞ	Ⓝ

Other _____

19. How often do you engage in the following activities?
(Mark one for each item)

Columns: Daily | Several Times/week | Once/week | Monthly | Less Than Monthly | Not At All

	D	S	O	M	L	N
Self-reflection	Ⓓ	Ⓢ	Ⓞ	Ⓜ	Ⓛ	Ⓝ
Prayer	Ⓓ	Ⓢ	Ⓞ	Ⓜ	Ⓛ	Ⓝ
Meditation	Ⓓ	Ⓢ	Ⓞ	Ⓜ	Ⓛ	Ⓝ
Yoga, Tai Chi, or similar practice	Ⓓ	Ⓢ	Ⓞ	Ⓜ	Ⓛ	Ⓝ
Religious singing/chanting	Ⓓ	Ⓢ	Ⓞ	Ⓜ	Ⓛ	Ⓝ
Reading sacred texts	Ⓓ	Ⓢ	Ⓞ	Ⓜ	Ⓛ	Ⓝ
Other reading on religion/spirituality	Ⓓ	Ⓢ	Ⓞ	Ⓜ	Ⓛ	Ⓝ

20. Please indicate the extent to which each of the following describes you.
(Mark one for each item)

Not At All ⌐
To Some Extent ⌐
To A Great Extent ⌐

	G	S	N
Having an interest in spirituality	Ⓖ	Ⓢ	Ⓝ
Believing in the sacredness of life	Ⓖ	Ⓢ	Ⓝ
Feeling unsettled about spiritual and religious matters	Ⓖ	Ⓢ	Ⓝ
Believing only what I can see or can be explained	Ⓖ	Ⓢ	Ⓝ
Feeling good about the direction in which my life is headed	Ⓖ	Ⓢ	Ⓝ
Feeling a sense of connection with God/ Higher Power that transcends my personal self	Ⓖ	Ⓢ	Ⓝ
Feeling a strong connection to all humanity	Ⓖ	Ⓢ	Ⓝ
Feeling disillusioned with my religious upbringing	Ⓖ	Ⓢ	Ⓝ
Having an interest in different religious traditions	Ⓖ	Ⓢ	Ⓝ
Being committed to introducing people to my faith	Ⓖ	Ⓢ	Ⓝ
Believing in the goodness of all people	Ⓖ	Ⓢ	Ⓝ
Being thankful for all that has happened to me	Ⓖ	Ⓢ	Ⓝ
Seeing each day, good or bad, as a gift	Ⓖ	Ⓢ	Ⓝ
Seeking to follow religious teachings in my everyday life	Ⓖ	Ⓢ	Ⓝ
Believing in life after death	Ⓖ	Ⓢ	Ⓝ

21. Which of the following best characterizes your conception of or experience with God?
(Mark one)

- ☐ Universal spirit
- ☐ Higher Power
- ☐ Love
- ☐ Source of all existence
- ☐ Divine mystery
- ☐ Supreme Being
- ☐ None of the above
- ☐ Other _____

22. How do you view God or other Higher Power in relation to yourself?
(Mark all that apply)

- ☐ Father-figure
- ☐ Mother-figure
- ☐ Friend
- ☐ Teacher
- ☐ Part of me
- ☐ Beloved
- ☐ Master
- ☐ Protector
- ☐ None of the above
- ☐ Other _____

23. Please indicate the importance to you personally of each of the following:
(Mark one for each item)

Not Important ⌐
Somewhat Important ⌐
Very Important ⌐
Essential ⌐

	E	V	S	N
Seeking out opportunities to help me grow spiritually	Ⓔ	Ⓥ	Ⓢ	Ⓝ
Reducing pain and suffering in the world	Ⓔ	Ⓥ	Ⓢ	Ⓝ
Attaining inner harmony	Ⓔ	Ⓥ	Ⓢ	Ⓝ
Attaining wisdom	Ⓔ	Ⓥ	Ⓢ	Ⓝ
Seeking beauty in my life	Ⓔ	Ⓥ	Ⓢ	Ⓝ
Finding answers to the mysteries of life	Ⓔ	Ⓥ	Ⓢ	Ⓝ
Becoming a more loving person	Ⓔ	Ⓥ	Ⓢ	Ⓝ
Following faithfully the Laws and Rules taught by my religion	Ⓔ	Ⓥ	Ⓢ	Ⓝ
Improving the human condition	Ⓔ	Ⓥ	Ⓢ	Ⓝ

24. Have you ever had a "spiritual" experience while:
(Mark one for each item)

Not Applicable ⌐
Not At All ⌐
Occasionally ⌐
Frequently ⌐

	F	O	N	NA
In a house of worship	Ⓕ	Ⓞ	Ⓝ	☐
Listening to beautiful music	Ⓕ	Ⓞ	Ⓝ	☐
Viewing a great work of art	Ⓕ	Ⓞ	Ⓝ	☐
Participating in a musical or artistic performance	Ⓕ	Ⓞ	Ⓝ	☐
Engaging in athletics	Ⓕ	Ⓞ	Ⓝ	☐
Witnessing the beauty and harmony of nature	Ⓕ	Ⓞ	Ⓝ	☐
Making love	Ⓕ	Ⓞ	Ⓝ	☐
Meditating	Ⓕ	Ⓞ	Ⓝ	☐

Other _____

25. Since entering college, please indicate how often you have:
(Mark one for each item)

Not At All ⌐
Occasionally ⌐
Frequently ⌐

	F	O	N
Participated in community food or clothing drives	Ⓕ	Ⓞ	Ⓝ
Felt distant from God	Ⓕ	Ⓞ	Ⓝ
Disagreed with family about religious matters	Ⓕ	Ⓞ	Ⓝ
Helped friends with personal problems	Ⓕ	Ⓞ	Ⓝ
Donated money to charity	Ⓕ	Ⓞ	Ⓝ
Felt angry with God	Ⓕ	Ⓞ	Ⓝ
Felt loved by God	Ⓕ	Ⓞ	Ⓝ
Struggled to understand evil, suffering, and death	Ⓕ	Ⓞ	Ⓝ
Questioned your religious/spiritual beliefs	Ⓕ	Ⓞ	Ⓝ
Spent time with people who share your religious views	Ⓕ	Ⓞ	Ⓝ
Felt that your life is filled with stress and anxiety	Ⓕ	Ⓞ	Ⓝ
Been able to find meaning in times of hardship	Ⓕ	Ⓞ	Ⓝ
Expressed gratitude to others	Ⓕ	Ⓞ	Ⓝ
Felt at peace/centered	Ⓕ	Ⓞ	Ⓝ
Explored religion online	Ⓕ	Ⓞ	Ⓝ
Found new meaning in the rituals and practices of my religion	Ⓕ	Ⓞ	Ⓝ
Attended a class/workshop or retreat on matters related to religion/spirituality	Ⓕ	Ⓞ	Ⓝ
Discussed religion/spirituality			
In class	Ⓕ	Ⓞ	Ⓝ
With friends	Ⓕ	Ⓞ	Ⓝ
With family	Ⓕ	Ⓞ	Ⓝ

26. The ultimate spiritual quest for me is:
(Mark one)

- ☐ To discover who I really am
- ☐ To know what God requires of me
- ☐ To become a better person
- ☐ To know my purpose in life
- ☐ To make the world a better place
- ☐ Other _____
- ☐ I do not consider myself to be on a spiritual quest

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Appendix C

Constructs from CSBV 2004.

Following is a list of survey items grouped according to the appropriate research questions to which they apply as determined by HERI (Astin, 2005).

1. How does each selected freshman student population in Kentucky differ with regard to spirituality as defined by HERI (Astin, 2005)?

Indicators of students' spirituality:
Believe in the sacredness of life
Have an interest in spirituality
Search for meaning/purpose in life
Have discussions about the meaning of life with friends
Seek out opportunities to help me grow spiritually

2. How does each selected freshman student population in Kentucky differ with regard to three measures of spirituality (Spirituality, Spiritual Quest, and Equanimity) as defined by HERI (Astin, 2005)?

Spirituality
Personal goal: Integrating spirituality into my life
Personal goal: Seeking out opportunities to help me grow spiritually
Self-description: Having an interest in spirituality
Self-description: Believing in the sacredness of life
Self-rating: Spirituality
On a spiritual quest
Belief: People can reach a higher spiritual plane of consciousness through meditation or prayer
Spiritual experience while: Listening to beautiful music
Spiritual experience while: Viewing a great work of art
Spiritual experience while: Participating in a musical or artistic performance
Spiritual experience while: Engaging in athletics
Spiritual experience while: Witnessing the beauty and harmony of nature
Spiritual experience while: Meditating

Spiritual Quest
Engaged in: Searching for meaning/purpose in life
Engaged in: Having discussions about the meaning of life with my friends
Close friends: Are searching for meaning/purpose in life

Personal goal: Finding answers to the mysteries of life
Personal goal: Attaining inner harmony
Personal goal: Attaining wisdom
Personal goal: Seeking beauty in my life
Personal goal: Developing a meaningful philosophy of life
Personal goal: Becoming a more loving person

Equanimity
Experience: Been able to find meaning in times of hardship
Experience: Felt at peace/centered
Self-description: Feeling good about the direction in which my life is headed
Self-description: Being thankful for all that has happened to me
Self-description: Seeing each day, good or bad, as a gift

3. How does each selected freshman student population in Kentucky differ with regard

   to charitable involvement, compassionate self-concept, ethic of caring, ecumenical

   worldview, and global citizenship as defined by HERI (Astin, 2005)?

Charitable Involvement
Hours per week: Volunteer work
Experience: Performed volunteer work
Experience: Donated money to charity
Experience: Performed community service as part of a class
Experience: Helped friends with personal problems
Personal goal: Participating in a community action program

Ethic of Caring
Engaged in: Trying to change things that are unfair in the world
Personal goal: Helping others who are in difficulty
Personal goal: Reducing pain and suffering in the world
Personal goal: Helping to promote racial understanding
Personal goal: Becoming involved in programs to clean up the environment
Personal goal: Becoming a community leader
Personal goal: Influencing social values
Personal goal: Influencing the political structure

Ecumenical Worldview
Self-description: Having an interest in different religious traditions
Self-description: Believing in the goodness of all people
Self-description: Feeling a strong connection to all humanity
Self-rating: Understanding of others
Engaged in: Accepting others as they are
Personal goal: Improving my understanding of other countries and cultures
Personal goal: Improving the human condition

Belief: All life is interconnected
Belief: Love is at the root of all the great religions
Belief: Non-religious people can lead lives that are just as moral as those of religious believers
Belief: We are all spiritual beings
Belief: Most people can grow spiritually without being religious

Compassionate Self-Concept
Self-rating: Kindness
Self-rating: Compassion
Self-rating: Forgiveness
Self-rating: Generosity

Global Citizenship
Engaged in: Trying to change things that are unfair in the world
Personal goal: Reducing pain and suffering in the world
Self-description: Feeling a strong connection to all humanity
Personal goal: Improving my understanding of other countries and cultures
Personal goal: Improving the human condition
Personal goal: Helping others who are in difficulty
Note : Items from this factor are also used in Ecumenical Worldview and Ethic of Caring

4. How does each selected freshman college student population in Kentucky differ in

   terms of social/political views as defined by HERI (Astin, 2005)?

Social/Political Views of Students
Abortion should be legal
Sex is okay if people really like each other
It is important to have laws prohibiting homosexual relationships
Marijuana should be legalized
Realistically, an individual can do little to bring about change in society
Colleges should prohibit racist/sexist speech on campus
Wealthy people should pay a larger share of taxes than they do now
The death penalty should be abolished
There is too much concern in the courts for the rights of criminals
The activities of married women are best confined to the home/family
Racial discrimination is no longer a major problem in America
Affirmative action in college admissions should be abolished
The federal government should do more to control the sale of handguns

5. How does each selected freshman college student population in Kentucky differ in

   terms of psychological well-being as defined by HERI (Astin, 2005)?

Psychological Well-Being
Positive psychological (emotional) health
"No chance" student will seek personal counseling during college
"Frequently" able to find meaning in times of hardship
"Frequently" felt at peace/centered

6. How does each selected freshman college student population in Kentucky differ in

terms of physical well-being as defined by HERI (Astin, 2005)?

Physical Well-Being
Never drank beer
Never drank wine or liquor
Never smoked cigarettes
"Frequently" maintained a healthy diet
"Above average" self-rated physical health

Appendix D

Correlations

		Indicators of students' spirituality	Spirituality	Spiritual Quest	Equanimity	Charitable Involvement	Ethic of Caring	Ecumenical Worldview	Compassionate Self-Concept	Ethical Citizenship	Views of Students	Psychological Well-Being	Physical Well-Being
Indicators of students' spirituality	Pearson Correlation	1	.614**	.616**	.619**	.633**	.473**	.536**	.273**	.607**	-.011	.234**	.138**
	Sig. (2-tailed)		.000	.000	.000	.000	.000	.000	.000	.000	.818	.000	.005
	N	408	408	406	405	406	406	406	405	406	406	406	406
Spirituality	Pearson Correlation	.614**	1	.505**	.476**	.494**	.481**	.496**	.275**	.624**	.058	.206**	.126*
	Sig. (2-tailed)	.000		.000	.000	.003	.000	.000	.000	.000	.247	.000	.012
	N	408	407	407	405	407	406	407	406	406	406	407	407
Spiritual Quest	Pearson Correlation	.616**	.505**	1	.334**	.402**	.383**	.494**	.288**	.702**	.063	.192**	.002
	Sig. (2-tailed)	.000	.000		.000	.000	.000	.000	.000	.000	.282	.000	.973
	N	403	406	407	405	407	406	407	406	406	406	407	407
Equanimity	Pearson Correlation	.619**	.476**	.595**	1	.390**	.383**	.512**	.270**	.407**	-.093	.483**	.140**
	Sig. (2-tailed)	.000	.000	.000		.000	.000	.000	.000	.000	.204	.000	.003
	N	406	406	405	405	406	405	405	404	404	405	406	405
Charitable Involvement	Pearson Correlation	.633**	.454**	.442**	.390**	1	.494**	.376**	.315**	.449**	.063	.102*	.061
	Sig. (2-tailed)	.000	.000	.000	.000		.000	.000	.000	.000	.206	.040	.229
	N	406	407	407	405	407	406	407	406	406	406	407	407

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		Indicators of students' spirituality	Spirituality	Spiritual Quest	Equanimity	Charitable Involvement	Ethic of Caring	Ecumenical Worldview	Compassionate Self-Concept	Global Citizenship	Social/Political Views of Students	Psychological Well-Being	Physical Well-Being
Ethic of Caring	Pearson Correlation	478**	452**	653**	333**	535**	1	599**	324**	829**	057	180**	-.006
	Sig. (2-tailed)	.000	.000	.000	.000	.000		.000	.000	.000	253	.000	905
	N	405	406	406	405	406	406	406	404	406	406	406	406
Ecumenical Worldview	Pearson Correlation	535**	498**	594**	512**	320**	599**	1	409**	732**	-.003	279**	054
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000		.000	.000	948	.000	275
	N	406	407	407	405	407	406	407	405	406	406	407	407
Compassionate Self-Concept	Pearson Correlation	278**	275**	288**	276**	233**	324**	409**	1	349**	-.017	234**	121*
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000		.000	731	.000	015
	N	405	405	405	404	405	404	405	405	404	404	405	405
Global Citizenship	Pearson Correlation	607**	524**	.702**	487**	449**	829**	.732**	349**	1	-.011	225**	057
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000		830	.000	250
	N	405	406	406	405	406	406	406	404	406	406	406	406
Social/Political Views of Students	Pearson Correlation	-.011	.058	053	-.063	052	057	-.003	-.017	-.011	1	-.031	-.114*
	Sig. (2-tailed)	818	247	282	204	299	253	948	731	830		534	022
	N	405	406	406	405	406	406	406	404	406	406	406	406
Psychological Well-Being	Pearson Correlation	254**	200**	.192**	453**	102*	180**	279**	234**	225**	-.031	1	228**
	Sig. (2-tailed)	.000	.000	.000	.000	040	.000	.000	.000	.000	534		.000
	N	406	407	407	405	407	406	407	405	406	406	407	407

		Indicators of students' spirituality	Spirituality	Spiritual Quest	Equanimity	Charitable Involvement	Ethic of Caring	Ecumenical Worldview	Compassionate Self-Concept	Global Citizenship	Social/Political Views of Students	Psychological Well-Being	Physical Well-Being
Physical Well-Being	Pearson Correlation	138**	125*	002	146**	061	-.006	054	121*	057	- 114*	228**	1
	Sig (2-tailed)	005	012	973	003	223	.905	275	.015	250	.022	000	
	N	406	407	407	405	407	406	407	405	406	406	407	407

** Correlation is significant at the 0 01 level (2-tailed)

* Correlation is significant at the 0 05 level (2-tailed)

CURRICULUM VITAE

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CURRENT POSITION

CAMPUS MINISTER, Collegiate/Young-Adult Ministry Department, Kentucky Baptist Convention, 2000 to present

EDUCATIONAL BACKGROUND

2000 – 2009   **University of Louisville**   **Louisville, KY**
- Ph.D. in College Student Personnel

1998 – 2000   Southern Baptist Theological Seminary   Louisville, KY
- Master of Divinity in Christian Education with emphasis in Campus Ministry

1992–1997   **University of Kentucky**   **Lexington, KY**
- BA in Kinesiology and Health Promotion

ACADEMIC EXPERIENCE

University Committees:

New Student/Parent Orientation Planning Committee, 2004-2006
Welcome Week Planning Committee, 2004 to present
Interfaith Council, 2003 to present

PRESENTATIONS

"Leading from your strengths," Student orientation leader seminar, Northern Kentucky University, May 2004.

"The Coaching Leader," Student organization leadership training seminar, Northern Kentucky University, May 2005.

"The Coaching Leader," Kentucky Baptist Convention state training seminar, Erlanger, KY, January, 2006.

"Empowering Lay Leadership through Coaching," Church training workshop, Highland Heights, KY, January, 2008.

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PRESENTATIONS (cont'd)

"The Coaching Leader," Church training workshop, Highland Heights, KY, January 2008.

"The Balanced Leader," Leadership University, Northern Kentucky University, Highland Heights, KY 41099, September 2009.

"The Power of the Right Fit: Leading From Your Strengths," Leadership University, Northern Kentucky University, Highland Heights, KY 41099, November 2009.

PROFESSIONAL AFFILIATIONS

American College Personnel Association (ACPA)

National Association of Student Personnel Administrators (NASPA)

Next Level Leadership

Gallup Coaching Leader

CERTIFICIATIONS

Gallup Strengths Performance Coach, Level I

Next Level Leader, Coaching Leader

Next Level Leader, Mastering the Art of Communication

Next Level Leader, Building Powerful Ministry Teams

DISC Personality Assessment Facilitator

Prepare/Enrich Pre/Marital Assessment Facilitator