

## ABSTRACT

HECKMAN, BARBARA L. Co-Journeying: Fostering Student Faith Development in College. (Under the direction of Colleen Aalsburg Wiessner and Carol E. Kasworm.)

Within the United States, religious pluralism has given rise to a new era of spiritual renewal (Roof, 1993). In light of this renewal, many church-related colleges and student affairs professionals have raised the question regarding the purpose and mission of colleges to include spirituality as a component of college student development (Chickering, 2004; Love & Talbot, 1999, and Mahoney, Schmalzbauer, & Younis, 2001). The purpose of this study is to advance this discussion of fostering spirituality by exploring how two Protestant-affiliated colleges incorporated faith development activities into their overall program. Using a qualitative institutional case study approach, this research explored formal, informal, and non-formal organizational aspects of the colleges as well as individual activities and interactions of students within these organizational components. The conceptual framework for this study came from Argyris and Schön (1996, 1974) theories-of-action and use of organizational mapping. Through data synthesis of document and artifact analysis, organizational processes were mapped, revealing relationships and complexities for fostering student faith development. Participant interviews affirmed these relationships and complexities, further illuminating organizational strategies for fostering student faith development. A new conceptual model emerged, identifying co-journeying as the key institutional strategy for fostering student faith development. Elements of co-journeying include environment, opportunities, openness to growth, exposure, intention, engagement and exploration. These elements are interrelated, and when combined, afford students the richness of interactions and reflections necessary to foster faith development. Co-journeying is then shown within the organizational map as the key institutional strategy for fostering

faith development. Student faith development advances when foundational influences of denominational ties, mission, and the programmatic structures of the college commit to creating environment and opportunities for student exploration. This study lays the foundation for further research on student faith development by exploring the relationship of these elements of co-journeying with learning communities (Tinto, 1997, Zhao & Kuh, 2004), Astin's (1999) theory of involvement, Kuh and Hu's (2001) research on faculty engagement and Bryant and Astin's (2008) research on spiritual struggles of college students.

Co-Journeying: Fostering Student Faith Development in College

by  
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## DEDICATION

To the memory and honor of those who throughout my life chose to co-journey with me. Their gift of time, insight, imagination, good humor, support and encouragement remains invaluable.

## BIOGRAPHY

Born and raised in Mt. Lebanon, Pennsylvania, Barbara L. Heckman recognized at a very young age the importance of faith journeying. As early as age nine, Barbara impressed upon others the importance of belief and investing time with others. She was very active in church outreach programs, often encouraging her friends to join in the activities. Graduating from Mt. Lebanon High School in 1977, Barbara went to Westminster College majoring in Christian Education. During the summers of her junior and senior years, she worked at her home church, Sunset Hills United Presbyterian Church, inspiring the youth to participate in activities to further their faith development. By 1981, Barbara entered Union Theological Seminary, in Richmond Virginia. At the end of her second year, Barbara took a break from seminary studies to work with disadvantaged, troubled youth at St. Joseph's Villa in Richmond, Virginia. Fearing that seminary was leading her away from her true calling, Barbara completed her Masters in Christian Education at the Presbyterian School for Christian Education in 1985. For her, educating others and fostering individual growth and development held more importance. Barbara continued working with disadvantaged populations and by 1990 became the executive director for Bethlehem Community Center, a national mission agency of the United Methodist Church in Richmond, Virginia. Barbara often comments how her time at the center bridged the two worlds of church and social outreach, fostering individual development and improving conditions for disadvantaged families.

In 1997, Barbara began her graduate studies at North Carolina State University in Adult and Higher Education to broaden her educational experiences. In 1998, Barbara relocated to North Carolina and became the executive director for a small non-profit agency,

Volunteer Families for Children that specialized in short-term foster care for children. She began teaching Old and New Testament courses part-time at Louisburg College. Teaching these courses reaffirmed the importance of fostering faith development with young adults. In 2003, Barbara began teaching Old and New Testament to non-traditional students at Mount Olive College, Research Triangle Park. In 2004, Barbara stepped down as executive director, relocating to eastern North Carolina after accepting a position at Coastal Community Action in Head Start. This change enabled Barbara to embark on her own journey to discover what avenues are available to church-related colleges for fostering student faith development. This work, *Co-journeying: Fostering Student Faith Development in College*, begins Barbara's work towards enabling others to impact the lives of students through co-journeying.

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## CHAPTER I

### INTRODUCTION

Changes on college campuses in the 21st century challenge denominations and church-related colleges to rethink their understanding and practice of faith development processes with college students. Monocultural campuses are on the decline as the composition of the student body in our colleges and universities broadens to encompass students of diverse backgrounds (Talbot, 2003). Student exposure to others that have different value and belief systems from the ones in which they were raised is more likely to occur. Approaches to problem solving, life patterns, and student activities converge as students experience communal life on the college campus. Life style differences become apparent. Accommodation to this new reality for the students requires that the church-related college make changes to what once was seen as its faith-based programming (Cartwright, 1992).

Historically, curricula of early American colleges focused on instilling high moral values and discipline (Rudolph, 1990). Each college, initiated by a devoutly religious interest group, sought to raise young men to be leaders of true character for their growing communities. Christianity and learning were interwoven in such a manner that no distinctions between them existed. Students were learning to be proper Christian gentlemen and leaders. Gradually, the curriculum of the church-related college moved away from its primary emphasis of raising young Christian leaders to offering an array of specialized vocations needed to support the local community (Marsden, 1994; Soden & Migliazzo, 1997).

Each college has a different story and yet, for many, the reality is the same. Colleges experience paradigm shifts. Some colleges pulled away from their religious roots, severing

all church-related ties, while others drifted in ambiguity about the role and influence their church-relatedness carried (Cunninggim, 1994).

Today, religious pluralism has given rise to a new era of spiritual renewal (Roof, 1993). More people have begun “searching for meaning/vocation/values, as evidenced by: growing interest and increasing hunger for faith and spirituality” (United Methodist Church, General Board of Higher Education and Ministries, 2003, p. 5). Colleges are discussing what roles, if any, spirituality and faith development have on their campuses (Chickering, 2004). Developmental theorists are pointing out the legitimacy of including spiritual development in practice and research within student development (Love & Talbot, 1999). In light of this renewal, many church-related colleges are reviewing their stated mission and purpose, recognizing that realignment to their historical roots may have a legitimate place in their future mission (Mahoney, Schmalzbauer, & Younis, 2001).

#### Rationale for Research

In many of today’s Protestant-affiliated institutions, there is diminished religious programming in the curricular and co-curricular activities of the college. A number of studies (Jones, 1973; Monk, 1997; Overholt, 1970; Underwood, 1969) testify to the reduction of religious programming on campus during the 1960s and 1970s. This reduction was once thought to indicate that students were not afforded the necessary opportunities on campus to advance their faith development. The base assumption was that reduced religious programming naturally implied a reduction in student faith development. However, the research was only measuring programming, not measuring levels of student faith development. The paradox of wanting to foster religious development without prescribing particulars of belief was problematic for the church-related college. In the 1980s, questions

were raised about the consequences of the reduction in religious programming for a student's religious development. During this time, James Fowler (1981) posited his theory of faith development resulting from research with adults. This opened the door for critique and discussion of faith development processes. The traditional view that religious programming was synonymous with faith development was questioned. Parks (1986), building on Fowler's theory of faith development, brought the discussion to the college campus by looking at student faith development instead of the programming.

Recently, student affairs personnel are debating what activities are necessary to foster student development, including those activities necessary to promote faith development (Love, 2000). As a profession, student personnel services agree that central to its mission is the development of students as whole persons (Blimling, Whit, & Associates, 1999). Yet there appears to be little research related to the effects that exposure to different belief systems through peer encounters and environmental influences have had on student faith development. While the National Association of Student Personnel Administrators is beginning to articulate the importance of addressing student spirituality (Jablonski, 2001), there has yet to be research about what activities foster faith development. Furthermore, past studies do not include a student perspective on faith development activities.

#### Purpose of the Study

This study seeks to advance the discussion of faith development as it relates to college students attending Protestant-affiliated colleges. Through observation and discussion, this research explores how two colleges intentionally consider faith development theory when designing the curricular and co-curricular program. Discussion with key college

administrators, faculty, and active student leaders explore their views about how the college encourages faith development.

### Research Question

This study explores the following research question: how do Protestant-affiliated colleges foster student faith development? This question is broken down into four subset questions:

1. How does the college incorporate student faith development into its formal college structure?
2. How does the college integrate fostering student faith development into the informal college structure?
3. How are non-formal college activities contributing to the faith development of students?
4. In what individual activities do students engage to further their faith development while in college?

### Conceptual Framework

To answer these questions, a conceptual framework provides a qualitative research approach from which data can be collected, analyzed, and conclusions drawn. This study uses an organizational perspective as the reference point for exploring student faith development at two Protestant-affiliated colleges. Argyris and Schön (1974) constructed a model, originally created in an adult learning context, for increasing professional effectiveness based on two theories-of-action: espoused theories and theories-in-use. Espoused theories represent the ideals to which a person ascribes; the theory of intended action. Theories-in-use are those actions that actually occur. Governing variables or values

inform an individual's choice of actions. Likewise, within an organization, there are espoused theories to which its members can refer. This is the function of organizational maps (Argyris & Schön, 1996). One example of an organization's espoused theory is the college mission statement.

Many church-related schools have incorporated an emphasis on fostering student spirituality, faith development, or connectivity with the Judeo-Christian tradition into their mission statements. For example, one school presents this mission statement:

West Virginia Wesleyan College challenges its students to a lifelong commitment to develop their intellectual, ethical, spiritual, and leadership potential and to set and uphold standards of excellence. Firmly rooted in the liberal arts tradition and closely related to The United Methodist Church, the College is a community of learning based on fundamental principles formed at the intersection of Christian faith and liberal education: intellectual rigor, self-discovery, human dignity, mutual support, social justice, self-discipline, mental and physical wellness, the appreciation of diversity and the natural world, and the judicious use of resources. (West Virginia Wesleyan, Statement of Mission, 2005)

Espoused theories are those to which allegiance is given like the college mission statement. Various strategies are enacted by college personnel to advance student development along mental, physical, moral, and spiritual areas. These strategies are the organization's theories-in-use. This research will take into account only those theories-of-action pertaining to faith development.

### Mapping the Church-related College

Using theories-of-action as the conceptual framework for exploring the enactment of student faith development on campus includes examination of formal, informal, and non-formal operations, and student-initiated activities. Formal operations include the college curriculum and all core requirements for students to successfully graduate from the college. Informal aspects include college sponsored activities. Non-formal components are those which the college permits, such as para-church organizations that provide a religious forum for students to socialize with other students and ad-hoc groups. Through the use of conceptual maps such as the Balanced Scorecard, visualization of theoretical components provides a framework for inquiry.

### Assumptions of the Study

In recent years, religious communities desire to rekindle and nurture the faith development of college students (Mahoney, Schmalzbauer, & Younis, 2001). Denominations are taking more interest in their associated colleges and seeking to reopen dialogue that would consider integrating on their campuses a curricular and co-curricular emphasis for fostering faith development (United Methodist Church, General Board of Higher Education and Ministries, 2003). In light of this discussion, the base assumption for this research is to begin with a premise that fostering faith development is a critical aspect for colleges to incorporate into their processes. Assisting students to learn to think critically and altering the manner in which they make meaning is recognized as an essential process in student services (Love, 2001) and is closely aligned with fostering faith development. Through identification of faith development processes on campus, educators and college administrators will be able

to determine campus practices to accomplish organizational mission and goals that include faith development.

### The Researcher

The researcher, raised in the Protestant tradition and specifically trained for ministry within the Presbyterian Church of the United States of America, has the advantage of a strong theoretical and practical understanding of the religious practices, ideologies and theologies espoused by the Presbyterian Church of the United States of America.

Additionally, this researcher has three years of part-time teaching experience at one United Methodist Church related college and nearly seven years of direct work experience within a United Methodist Church mission agency. Educationally and practically, the researcher's background provides key insights into organizational priorities and operational paradigms of Protestant-affiliated institutions. By selecting colleges with either affiliation, this research begins with a core understanding of the traditions and practices of the sponsoring denominations and aids the researcher's inquiry for identifying faith development practices at church-related colleges.

### Contribution

This research adds to the body of knowledge pertaining to how Protestant-related colleges enact student faith development processes and strategies. In particular, this study explores formal, informal, non-formal and individual ways of incorporating student faith development into the program design. It further seeks to illuminate institutional intentions for enacting faith development processes through examination of its espoused faith development theories and theories-in-use.

## CHAPTER II

## REVIEW OF THE LITERATURE

Because this research explores student faith development at denominationally affiliated colleges, review of the literature includes discussion of the church-related college mission and purpose, the role of student affairs, student development theory and faith development theory. The framework for exploration begins by examining the historical context of the changing mission and purpose of the church-related college.

The Church-affiliated College: Mission and Purpose

In order to address effectively the research questions posed in chapter one, it is important to understand the historical context of church-related colleges and university, focusing primarily on mission and purpose.

*History of American Protestant Universities and Colleges*

Since colonial times, religious institutions have played an active role in higher education in America. “The English colonists established their nine colleges to satisfy local education needs which arose from pastoral and missionary demands within various Christian denominations” (Goodchild & Wechsler, 1997, p. xxvii). Establishment and governance of early American colleges were led by mainline Christian denominations and religious sects including Puritans, Baptists, Anglicans, and Presbyterians (Rudolph, 1990, Butler, 1963).

The initial nine colleges in colonial America (as they are named today) were Harvard, Yale, Princeton, Columbia, Brown, Rutgers, William and Mary, University of Pennsylvania, and Dartmouth (Dawsey, 1999). Each college had a primary mission to raise good Christian gentlemen who would become the future leaders of a growing American society. Unlike the other American colonial colleges, the University of Pennsylvania would prepare students “for

lives of business and public service” rather than for the ranks of the clergy (Friedman, 1996). The initial emphasis of the aforementioned eight colleges was to teach the classics and prepare students for religious leadership roles.

Because the Church was heavily involved in early American governance and so therefore it was also involved in the establishment of colleges. Religious ideologies were mirrored in the governmental structure, and collegiate establishments represented the interests of both the government and the church. For example, Rudolph (1990) coins the term “state-church colleges” (p. 13), describing the intertwined relationships of Harvard, Yale, and William & Mary to their colonial sponsors. Each college, initiated by a devoutly religious, overseas, interest group, sought to raise young men to be leaders of true character for their growing communities. As graduates took on secular positions in the local government, grants of money and land continued to support the colleges in hopes of enriching and broadening the school’s field of focus. For instance, the colony of Virginia in its initial stages mirrored the inter relatedness of the Anglican Church with the English Crown. William & Mary’s collegiate purpose sought to further the issues of both government and church by propagating its standards in the schooling of the young men who would attend the college. Its focus was to “provide a supply of clergymen (in this case, Anglican clergymen for a Crown colony), but it was also to ensure “that the youth... [were] piously educated in good letters and manners” (Godbold, in Rudolph, 1990, p. 7, parenthesis in original). All three schools were fully ensconced in both the requirements of their growing colonies and the needs of the churchmen who were their constituents.

As the colonial political agenda developed toward a fight for independence, local interest to distance the colonies from their governing sponsors led the colleges to hire colony-

based teachers (rather than their overseas counterparts). The ranks of the clergy became the natural pool for selecting the headmasters and “presidents” of the colleges. And likewise, the college trustees were members of the sponsoring church, clergy, and governing body. Given that the majority of trained leaders were religiously trained, college curriculum mirrored the religious values of raising young Christian gentlemen of good character (Marsden, 1994; Rudolph, 1990; Soden & Migliazzo, 1997). Christian institutional leaders raising future Christian leaders created a cyclical training and recruiting process, perpetuating Christian leadership of colleges and the community. This process solidly entrenched local leaders in their denominational roots, creating a unique relationship between church and colony for these early institutions of higher education.

As the colonies continued to grow, acceptance of religious diversity became an important matter. College enrollment was increasing, and students began to represent a mix of Protestant denominational associations. The cross section of religious ideologies brought about a new era: the Great Awakening in the mid 1700s. Religious zeal for promotion and advancement of church membership was one catalyst for the Great Awakening. Of particular concern was the number of the unchurched and the breakdown in moral standards (Carson, Luker, & Russell, 1992). “The colleges founded in the wake of revivalism broke a pattern of college, church, and state relationships that had characterized the earlier colleges, becoming secular and private institutions” (Columbia University, n. d.). By the time of the American Revolution, distinctions were made between “private and denominational colleges on the one hand and public colleges on the other” (Herbst, 1997, p. 53).

As America prospered, so did its churches. New colleges were commissioned by church denominations, especially during the 1800s with the rise of the home missionary

movement (Rudolph, 1990). Presbyterians, known for their emphasis on scholarship, were in the forefront in establishing new colleges. Methodists, being mostly engaged in promoting social change and addressing the needs of the unfortunate, were one of the last Protestant denominations to begin founding colleges. The need to do so arose because parishioners wanted to send their children to a college which taught according to their denomination's doctrinal practices. Having been criticized by other denominations for having a poorly educated clergy, the Methodist Church increased their efforts to expand college development. A number of wealthy Methodists sponsored the building of new institutions. Ambitious industrialists such as Asa Griggs Chandler, the founder of Coca Cola, and James Buchanan Duke, the tobacco tycoon, marched Methodism into the foreground of a new century (Longfield, 1997).

#### *Non-Protestant Development*

Not to be excluded from the expansion of colleges were those religious colleges founded by other than Protestant denominations: namely, Catholic or Jewish universities. The first Catholic university was Georgetown College in Washington, D.C., founded in 1789 by Fr. John Carroll (Georgetown, n. d.). "Appointed superior of the American Mission by the Pope in 1784, Father Carroll saw the need for the education of the young American Republic's Catholic citizens and began planning an academy" (Georgetown, n. d., ¶1). A century later, the first Jewish college, Hebrew Union College was founded in 1875 in Cincinnati by Rabbi Isaac Mayer Wise (Hebrew Union College, n. d.). The Jewish population in America had risen from 40,000 people in 1846 to 150,000 people in 1875. "At a time when Christian denominational colleges were springing up by the score, Wise was

certain that an institution of higher Jewish learning would guarantee Jewish survival in America” (Hebrew Union College, n. d., ¶3).

Religious institutions of all types have founded colleges and universities. Each governing entity has different ideologies, philosophies, and theological bases from which the culture and content of associated institutions of higher education operate. The spectrum is broad, and includes a myriad of organizations such as Catholic, most notably Jesuit, Jewish, Evangelical, and conservative Christians. While these colleges were developing alongside Protestant institutions, this research study is concerned only with colleges associated with mainline, Protestant churches.

#### *Specialization and the American University*

During this same time, larger universities were becoming popular and many argued that “the day of the small denominational college was over” (Rudolph, 2004, p. 34). University leadership contended that with the rise of science and specialization, the old-school curriculum no longer was needed. Specialization became the norm. No longer was it important for faculty to have a teaching degree. What mattered were professors’ training and research in a field of study.

This need for specialization had turned the American eye toward the German University. A number of Americans went to Germany to acquire skills and education in a particular specialization (Gruber, 1997). Henry Tappan, educational reformer and Chancellor at University of Michigan, and George Bancroft, a historian known for endorsing Tappan's reforms, were among the first Americans to receive training in Germany (Marsden, 1994). “Between 1815 and 1914 about nine to ten thousand Americans studied in Germany” (p.

104). Undergraduates attended colleges and universities in the United States, while advanced degrees were sought from German universities.

In the US, state universities proliferated and the demand for faculty scholars increased accordingly, but the principal degree awarded here was still the B.A., so Americans were studying abroad in large numbers for graduate degrees, particularly in Germany, where the Ph.D. degree could be earned. Thus, the faculties of many American Universities were staffed with faculty members holding an American B.A. and a German Ph.D. (Phaup, 1999, ¶15)

Once graduated, these Americans became the new faculty at the American universities.

It was in Germany that American scholars adopted the ideal of knowledge for knowledge's sake. They adopted the ideal of absolute intellectual freedom while leaving behind the "German's lofty evocation of underlying spiritual unity" (Gruber, 1997, p. 207). The American university came into its own – taking the "best" from the English and German traditions and adding its own brand of cultural independence. In America, academic freedom was seen as not only necessary but essential. Colleges and universities developed independently, reflective of their local communities. The American way was to promote civil liberty and so it was for its institutions. Land grant schools, research institutes and private colleges were the result of this independent development. Marsden (1994) notes the crucial years for the emerging modern university were between 1870 and 1914.

#### *The Private Church-Related College*

By 1915, denominational sponsorship of schools had disseminated throughout the nation. Indeed, there were so many new colleges that many were challenged to fill their schools with students (Rudolph, 2004). Christian faith and doctrine were being pushed out of

the circle of influence and each college began to shed, in one way or another, aspects of its Christian nature (Rudolph, 2004).

The great fear was that the growth and success of public institutions, with their focus on vocational preparation and specialized knowledge, would work to the detriment of liberal education. Leaders of church-related institutions worried about the place of faith in the academy amid the larger concern that education of character for citizenship and service was giving way to career preparation. (Fong, 2004, ¶1)

These changes are what led representatives from several church-related colleges to found the Association of American Colleges.

Perhaps the greatest change for church-related colleges came during the twentieth century when colleges began to make independent decisions (Cunninggim, 1994). As church-related colleges asserted their autonomy, denominations began to have less control over their institutions of higher education. Several factors influenced this changing relationship. One reason for this change was the creation of the Carnegie Foundation for the Advancement of Teaching, which developed a pension fund for professors in 1906 (Cunninggim, 1994). Fifteen religiously affiliated colleges severed their church ties because “Carnegie ruled that a college ‘under the control of a religious sect’ could not participate” (p. 34). Financial hardships were another reason for colleges to operate independently from their associated denominations. During the Depression, church resources were insufficient to sustain their related colleges. As colleges found other avenues of funding, the sphere of influence from the related denomination lessened.

The most common reason asserted for colleges distancing themselves from their denominations was the advancement of secularization. “But a collegiate fact of the first third

of our century is that such important activities as the study of religion and the provision of chaplaincies actually increased on the campuses of church-related colleges” (Cunninggim, 1994, p. 34). These seemingly contradictory facts only lend more credence to the observation that the environment of the private, church-related college was changing.

By the 1950s, the church-college relationship was evenly balanced in its partnership, one of mutual respect and association. Church leadership and collegial leadership reflected similar priorities. College trustees represented the local industry leaders, key lay leaders within the denomination, alumni, alumnae and church officials. Many church-related colleges continued to operate “in loco parentis.” The college took great care to raise the youth residing within its walls, seeking to teach various subjects from a Christian point of view, in a Christian atmosphere, and from a parenting perspective. Bishop McDowell (2004), in his address to concerned college presidents and officials, summed it up this way:

We must increase the faith of our students by the true values we bring to them. Faith ought to grow upon trust; faith ought to grow upon knowledge. The faith of the youth ought to be strengthened by the larger truths that the college brings to the youth. (p. 28)

By the mid 1950s the Methodist denomination soared into the forefront of Protestant-sponsored colleges. They were the wealthiest denomination with over fifteen million dollars in assets (Longfield, 1997).

In the 1960s, a shift towards secularism in church-related colleges began. Political activism and unrest that plagued the large, prestigious universities “gradually diffused to colleges and universities of all types” (Astin, Astin, Bayer, & Bisconti, 1997, p. 727). American youth began to vocalize their challenge to the prescriptions and absolutes of the

sectarian world by exploring the importance of their right to free expression. The key challenge was that church-related colleges were highly prescriptive of student behavior and involvement. Colleges were challenged by students to support free expression of differing ideas and values from established collegial practices. For example, students desired to eliminate mandatory chapel, to loosen dorm policies, and to change dress codes.

Cunninggim (1994) contends that on-campus challenges in and of themselves did not lead the college to dilute institutional ties with the church. Rather, churches themselves were facing internal problems relating to declining membership, racial integration, and changing demographics. Decline in Protestantism was so stark that the Lilly Endowment funded many projects to research this phenomenon in hopes of finding a way to revitalize Protestant churches (Lewis, 2004). Three major themes emerged in these research studies: membership decline was indeed serious with complex causes; mainline Protestantism was experiencing repeated cultural displacements; and denominational implications for internal decisions were resulting from these difficulties. Overall, churches and their denominational founders were more focused on internal affairs that left affiliated institutions without much of their attention. Perhaps this was because the church leadership entrusted the college leadership to oversee collegial affairs while the denomination looked within to address its own issues (Cunninggim, 1994).

Decline in religious expression on college campuses echoed the decline in the relationship between the church-related college and its sponsoring denomination. Denominational allegiance among church-goers was waning. To the lay church member, there seemed to be little denominational distinction noticeable among Protestant churches (Hoge, Johnson, & Luidens, 1994). Families selected their home-church based on personal

style preferences and convenience, rather than on allegiance to a particular doctrinal creed. Throughout its lifetime, a family could belong to several different denominations as church memberships changed due to relocation or disenchantment with current leadership within a particular church.

In religion as in everything else, ours is a mobile society. Individuals and families shift their allegiance from one Protestant denomination to another as casually as they switch brands of toothpaste. The traffic back and forth across denominational lines is so heavy that the lines are becoming blurred and indistinct. (Cassel, 1965, Chapter 5, ¶6)

Likewise, denominational affiliation of a college no longer seemed to matter when selecting a college. Even within church leadership, the mindset changed. The effort to encourage parishioners to attend an affiliated college for training and religious education to become a future church leader was absent in church leadership discussions.

#### *The Changing Picture: Redefinition of Purpose*

Beginning in the 1960s, a national debate arose over the integration of religious principles and practices within educational institutions (Jones, 1973, Monk, 1997). At first, the church-related college appeared insulated from this concern. Since it was considered a private institution, the church-related college was within its rights to foster a religious environment on campus. Then, the debate carried over into the private sector. At the heart of this debate was the interpretation of the first amendment of the U.S. Constitution.

#### *The First Amendment*

The first amendment indicates that all Americans have the right to their own religious expressions. “Congress shall make no law respecting an establishment of religion... nor

prohibiting the free exercise thereof” (U.S. Constitution). These two clauses have often been interpreted as contradictory in nature. The first implies that the federal government is not allowed to establish a national religion. One interpretation is that our early leaders never intended for the United States of America to be anything other than Christian (Guliuza, 2000). Law Professor Douglas Laycock suggests that “in 1791, almost no one thought that government support of Protestantism was inconsistent with religious liberty, because almost no one could imagine a more broadly pluralistic state” (as cited in Guliuza, 2000, p. 9). Congress was not to stipulate that one denomination took precedence over another. “No establishment” meant not endorsing a particular religious sect as the national religion. Each sect was to have the same liberties and freedoms as another.

What was at issue was freedom to worship God in the manner of personal choice, allowing freedom of expression for the various Christian sects. At the time, this was what was seen as religious diversity. For example, William Penn was known for his “‘holy experiment’ in the Pennsylvania colony (1682), the colony most noted for its hospitality to people of different cultures and religious backgrounds” (Cartwright, 1992, p. 199). What mattered to the colonist was that government not impede an individual’s right to free expression; hence, the second clause in the first amendment. Congress may not prohibit the free exercise of religion. This clearly states that individuals have the right to express their beliefs. The condition of this liberty is that such exercise must not violate a criminal or civil law.

In the age of modernization there came a decline in religious expression. Rational thought prevailed. Then, in the early 1960s, interpretations of these two clauses began to make a radical impact on religious expression at college campuses. The non-establishment

clause took on new meaning. No longer could state colleges and universities promote a particular religious ideology. It had become improper to promote religious thinking on campus. Nationwide, the separation of church and state became a paramount emphasis. Private colleges struggled to determine the implications this had for their mission. The non-establishment clause was interpreted to mean that state institutions could no longer discuss religion of any sort; consequently, the age of secularization began (Gulizza, 2000). College faculty expected dialogue to center on reason and scientific inquiry; a mindset seen first in public universities, carried over into the private, church-related college. “By the late 1960s and early 1970s, Presbyterian and other denominational colleges were faced with significant political and social pressures” (Soden & Migliazzo, pg. 175, 1997).

### *Shift in Emphasis*

The pendulum had reached its zenith and had swung in the opposite direction. Secularism became the national norm (Marsden 1994; Braskamp & Remich, 2003). The majority of church-related colleges ceased perpetuating a particular faith ideology or fostering denominational indoctrination. Religious practices on campus declined and church-related colleges’ missions and purposes were no longer clear.

During the last half of the 20th century, church-related colleges significantly changed their emphasis. In many cases, colleges acknowledged their historical relationship as church-related, but now saw themselves as independent institutions. Most recognized that there was still some level of interaction; however, often these were financially-based relationships where the jurisdictional body of the denomination continued to donate modest sums of money to affiliated colleges. College leadership perceived themselves as the dominant

partner, as the knowledge expert, and in many cases sought to steer the jurisdiction on philosophical, theological, and practical matters (Cunninggim, 1994).

Denominations had come to realize that their influence in college governance had waned. Some attempted to reassert their influence. Others sought to open dialogue with their college leadership. There seemed to be so much confusion about the level of relationship that one church leader posited the question as to whether affiliated institutions were church-related or if the Church was college-related (Hill, 1998). As church-college relationship changed, so, too, did the mission of many church-related colleges.

### Changes in Mission

In the early 1900s, church-related colleges, as stewards for denominations, were responsible for developing students on a multitude of fronts: academic, physical, social, and spiritual. The faculty were responsible for the academic training, coaches directed the physical well-being, housemothers oversaw social development, and chaplains provided for spiritual needs. “The expectation was that they were church youth preparing for life in a church world” (Steed, 1998, p.1). The dominant culture of that day prescribed what activities prepared a student to live in a “predictable” world.

Mead (1991) refers to this era as the Christendom Paradigm. Centuries old, this paradigm makes no distinction between church and state or the sacred and the secular. A strong consensus existed that the focus of the church lay in fostering a Christian community. Congregations were the center of community life and denominational institutions were raising the new leaders of the church. American denominations, while different in structure, were in accord on mission.

Unlike the old-time college of the English, Americans created their own ideal of higher education. True to form, Americans retained their belief in an independent system, supporting democratic values and community development as they developed their colleges and universities (Gruber, 1997). The English pattern of school clustering and supporting an elitist educational system did not fit well with the American pattern of development.

Industrialization and urbanization called for an educated citizenship with specific specialization. Rhetoric and classical literature, the curriculums of the colonial schools, were replaced with scientific studies and social studies, changing the college curriculum to an elective system supported by academic professionals who specialized in specific areas such as the sciences, economics, psychology, political science, history, etc. This change was seen as essential for the development of US cities in what was a newly established and rapidly-growing country. Given the different social structures of the countries, “the establishment” of English ideals and educational philosophies was not congruent with the quickly developing economy and country of the United States.

Dawsey (1999) reports that initially within the American colleges and universities, religious expression and Christian mores were well integrated within the institutions. Values of civic, social and intellectual well-being were dependent upon Christianity, and as such, the Protestant colleges sought to raise moral leaders. But by the beginning of the 20th century, scientific ideology had replaced the classical model in the American University (Marsden, 1994). A new mindset had appeared. Religious belief was viewed as a deterrent to scientific observation, thereby pushing Christian faith and doctrine out of the circle of influence. In fact, Dawsey points out that the scientific method had gone so far as to infiltrate the study of

religion. The historical critical perspective, exegesis and literary analysis replaced the spiritual and devotional study of theology. Studies in religion became studies of religion.

Another factor in diluting ties between the church and its colleges, and consequently the mission of the college, can be attributed to a theological shift in mission outreach within denominations (Cunninggim, 1994). Many church leaders recognized the importance of ecumenism and began to set aside denominational affiliation to focus on the broader concern of developing the Judeo-Christian community of believers. These leaders saw the wisdom of encouraging faith development no matter the affiliation and sought to embrace religious pluralism. The partnership of shared religious beliefs and lifestyles that had formed the faith community of the college was no longer shared or predictable (Steed, 1998). Within a few years, Church leaders no longer had a clear vision of their mission in a world whose boundaries were broadening.

As church-related colleges took more self-control and governance, curricular and mission changes occurred. Church-related colleges had begun to emphasize academic development and demote the significance of religious life development. In short, curricular emphasis changed from the sacred to the secular (Soden & Migliazzo, 1997; Marsden, 1994). As a result, a number of shifts occurred in the religious affairs on campus. Religious councils (representing denominational leadership) declined in number. Co-curricular religious programs declined. Many campus clergy were reduced from full-time to part-time status or eliminated entirely (Jones, 1973).

Cowley (1940) noted that shifting from a dominant religious environment to a dominant secular collegiate environment was one of three factors that led to the development of student personnel services (Nuss, 1996). Guidance previously provided by campus clergy

shifted to campus student affairs workers. This shift paralleled the curricular shift. Student development involved multiple aspects of student life. Expansion of this developmental emphasis resulted in less emphasis on student faith development along with the decline in religious life activity.

Pluralism in a post-modern world brought significant challenges to the church-related college. In particular, sensitivity to multiculturalism and diversity challenged the manner in which college ministries operated. Many church-related colleges became distanced from their denominational sponsors. Denominations became less involved with their institutions. Church leaders were less likely to encourage their parishioners to attend affiliated colleges (The United Methodist Church, General Board of Higher Education and Ministry, 2003). Many denominations experienced decline in church memberships, and the financial support to denominational colleges began to decline. Church-related colleges began to seek financial support elsewhere. Recruitment of prospective students reached beyond denominational lines, leading to smaller and smaller percentages of denomination-affiliated students at the institutions (Jacobsen, 1997). Tuition increases led many colleges to become dependent on accepting federal financial aid for students. Dependency on federal aid severed the last threads of perceived freedom for promoting religious expression on campus. As college ties to the federal government developed, public perceptions perceived an implied need to separate church from state.

With the rise of religious pluralism, the general populace sought opportunities to practice their individual religious traditions. Americans took a closer look at their religious freedoms, particularly whether its expression could or could not take place in schools. Prevailing American thought mandated a separation of church and state; yet, many

Americans began challenging the parameters of this separation. It was in effort to reestablish religious liberties that President Clinton signed the Religious Freedom Restoration Act into legislation in 1993. “The president affirmed students’ rights to hold religious discussions, to take classes about comparative religions, to pass out religious literature... to wear religious clothing, and to get release time for religious instruction” (Guliuzza, 2000, p.145). No longer was it anathema to say the word “God.” Once again, Americans were given permission to express their individual beliefs in a public arena, though the Religious Freedom Restoration Act was invalidated by the Supreme Court in 1997 (Corbett, 2000). A new era of spiritual renewal began. In light of this renewal, many colleges are discussing what role spirituality and faith development could or should have on their campuses.

Today, in the twenty-first century, dialogue between church denominations and their colleges is focusing on how to foster faith development in their students and redefining the relationship between the church and its colleges (Braskamp & Remich, 2003). No solutions to the disjointed church-college partnerships are readily apparent. Some discussions focus on what makes a college a Christian college, recognizing that having a church affiliation does not necessarily make the college a Christian college (The Lilly Endowment, 2000). Church-affiliated literature conveys a historical development of how the college-church partnership arrived at its current level of interaction and raises the question of what will occur next (Hill, 1998, Steed, 1998).

*An Illustration: The United Methodist Church*

To contextualize the diversification of college campuses within the Protestant community, the struggles within the United Methodist Church offer an example of the changing relationship between its institutions of higher education and the governing

denominational body. In the 1960's, the Methodists faced a theological challenge. Along with their peers, the shift to accommodate the national norm of deemphasizing religious indoctrination led churches and their colleges toward ecumenism. Ecumenism is the coming together of various denominations and religions that jointly recognize belief in God. In their zeal for supporting ecumenism, the students of the Methodist Student Movement voted to dissolve their own organization at a national conference in 1967 (Monk, 1997). Prompted by their involvement in the University Christian Movement, which started in 1966, the Methodists believed that if they were going to lead by example, then they must dissolve all association with their own organization. To be truly ecumenical meant that one set aside the confines of denominational affiliation. It was for the sake of mission and ministry that the students sought to embrace denominational pluralism. Three years later, the University Christian Movement folded and with it, the strength of the Methodist student religious activities.

Concurrently, the Methodists as a national body experienced a major change as well. In 1968, the Evangelical United Brethren and the Methodist Church merged, creating the United Methodist Church. This was at a time when church membership was spiraling downward (Sledge, 1997). Had the national leadership of the denomination realized the consequence of the students' decision, intervention would have been likely, for the reduction of student participation at the college level led to a later reduction in overall church membership. Declining membership mainly caused through attrition, starkly points to the absence of congregational participation by the young adults of that era: the generation that learned or unlearned to express its religious freedoms while in college (Monk, 1997).

The United Methodist Church has taken some steps to redefine the church-college relationship. In the spring of 2000, the Council of Bishops, The National Association of Schools, Colleges, and Universities of the United Methodist Church and the General Board of Higher Education and Ministry of the United Methodist Church signed an “Educational Covenant of Partnership.” This document reestablishes the church’s commitment of over 200 years to its educational institutions. In response to this covenant, the General Board of Higher Education and Ministry of the United Methodist Church has taken additional strategic steps to address mutual concerns of the church and college in its strategic plans (2006, 2003). These plans emphasize several core values, among them theological reflection and discourse, intellectual excellence, connectionalism, stewardship, accountability, inclusiveness, diversity, access, integrity and responsiveness. In June of 2004, institutional leadership met to develop strategies to strengthen “their connection to one another and more effectively fulfill the goal of uniting knowledge and vital piety... momentum is gaining to rekindle the connection between the church and its 123 related institutions to prepare leaders for the future—an occasion to work together to bring about leaders among the clergy and laity—for the church and society” (Green, 2004).

#### The Role of the Church in a Post-Christian Era

While church-related college trustees and boards labor to redefine the purpose and mission of their institutions, some churches are questioning their role and mission in light of the changing American culture (Hill, 1998). Hauerwas and Williamon (1989) are cited by Hunsberger (2003) as observing that the churches’ primary task had been to support American Democracy. Some believe that the church had confused the role of citizenship with the role of discipleship and that the “world of Christendom that guided our thinking about

ourselves for over 1500 years, is not coming back” (Hunsberger, 2003, p. 147). Enter a new era, Post Christendom, an age where culture is not determined by the church; rather, church must now engage with the culture that surrounds it. To accomplish this, the church must find ways to accept its marginalized role in a multicultural society, to work within the surrounding culture to foster religious belief, to engage with others, and interpret the gospel message within modern culture, recognizing its layers of diversity and building a viable community.

### Student Affairs

Building supportive and inclusive communities is one of seven principles of good practice in student affairs (See Table 1) (Blimling, Whitt, & Associates, 1999). According to this principle, student affair workers seek to build the kind of communities described by the Carnegie Foundation for the Advancement of Teaching in 1990 as purposeful, open, just, disciplined, caring and celebrative communities (Brazzell & Reisser, 1999). Smaller, private colleges are able to foster a sense of community more quickly than larger universities (Blimling, Whitt & Associates, 1999). Community is seen as an essential element for successful student learning.

Table 1

*Description of the Seven Principles for Student Affairs*

Principle	Description
Principle 1	Engages Students in Active Learning
Principle 2	Helps Students Develop Coherent Values and Ethical Standards
Principle 3	Sets and Communicates High Expectations for Learning
Principle 4	Uses Systematic Inquiry to Improve Student and Institutional Performance
Principle 5	Uses Resources Effectively to Achieve Institutional Missions and Goals
Principle 6	Forges Educational Partnerships that Advance Student Learning
Principle 7	Builds Supportive and Inclusive Communities

*Note:* Adapted from “Good Practice in Student Affairs; Principles to Foster Student Learning,” by Blimling, Whitt and Associates, 1999.

According to the Student Learning Imperative (American College Personnel Association, 1994), the purpose of student affairs divisions are to advance student learning and personal development. Engaging students in active learning is the first principle of good practice in student affairs. Student learning is described as inseparable from student development. “Student affairs is about structuring peer group environments in ways to support the achievement of valued educational goals... that is, to engage students in active learning” (Blimling & Whitt, 1999, p. 15). Student affairs assists students in reaching their full human potential, helping students develop coherent values and ethical standards. This too, is one of the principles of good practice. “Student affairs professionals attempt to make

'seamless' what are often perceived by students to be disjointed, unconnected experiences by bridging organizational boundaries and forging collaborative partnerships with faculty and others to enhance student learning” (American College Personnel Association, 1994, p.3)” Using resources effectively to achieve institutional missions and goals is another primary purpose of student affairs (American College Personnel Association, 1994; Nuss, 1996; Blimling, Whitt, & Associates, 1999).

Student affairs divisions augment the formal college curriculum with various co-curricular activities to further student development and support the strategic goals and missions of their institutions. As institutional mission and organizational goals are reviewed, any alterations made by the trustees necessitate the division of student affairs, likewise, to make adjustments to its program priorities (Reisser & Roper, 1999).

#### *Planning and Student Development*

Effective planning looks at the desired outcome in light of the end results. Boone (1985) defines planning as “a rational, continuing sequence of precise educational activities carried out by adult educators, operating from an organizational base, through which the organization establishes and maintains linkage with learners and their leaders in collaborative identification, assessment, and analysis of their educational needs” (p.82). Feedback is a vital process in planning quality programs and activities. When organizational adjustments are made to strategies, these responses are reflective of either single or double loop learning (Argyris and Schön, 1996). Single loop learning occurs when a disconnection happens between the espoused theory and theory-in-use. The solution to this disconnection is to alter strategies to achieve the desired outcome. Double loop learning occurs when the solution to this disconnection is to reconsider the governing variables.

Program planning is a central task for the student affairs worker. Several theoretical and practical models have been published delineating the necessary steps for program planning. Shared traits among these models include assessing needs, developing objectives, formulating content, choosing methods, managing the program and evaluating the program. Four main aspects of planning are purpose, content, method and evaluation (A. Wilson, personal communication, August 26, 1997). Fostering an environment for student development requires creating programs with a desired expected outcome of change. Environments that have an atmosphere “in which change is expected and managed will foster positive development” (Miller and Prince, 1976, p. 16). Caffarella (1994) identifies five primary purposes for educational programs, each with an expected outcome of change. The purposes are continuing growth and development of individuals; assisting people in being able to respond to problems prevalent in adult life; creating organizational change; preparing people for work; and examining societal issues. Each of these appears to have direct relevance for faith development programming on campuses.

#### *Planning for Student Faith Development*

A program that fosters faith development acknowledges that spirituality is connected to the search for meaning; that education in the classroom nurtures the soul; and that knowledge manifests through creative means (Tisdell, 1999). Programs designed to further faith development take into account the socio-cultural context of the learners and recognizes the importance of life-span education (Stokes, 1989, Bolen, 1994).

Fostering faith development implies a stake in helping students construct meaning. Assisting students in coping strategies and the ability to respond to problems aligns with critical thinking and meaning making skills. Borrowing from holistic education models, there

are a number of factors to consider for maximizing education (Rinke, 1985). Among these are varying strategies to meet learner needs. Furthermore, to reach students effectively, an environment of trust must be established (Bolen, 1994). Most entering freshmen are primed for transition. Changing environmental influences from daily involvement and a diverse campus community exposes students to similar and dissimilar ideologies and practices.

### *Diversity of Student Body*

Coming from a variety of cultures and beliefs systems, college students are exposed to new values and beliefs, especially when living on the college campus (El-Khawas, 2003; Lyons, 1992). “Some are religious and some not, and rarely do those who are religious practice their faith [belief] in similar ways” (Lyons, 1992, pp. 25-26). Students come from different backgrounds and have had different experiences. Some are from rural America, others from the inner city. Some come from transient experiences, having moved from area to area due to the career of a parent. Other students are international students having been raised abroad. Students come from a variety of economic backgrounds. Ethnicity also varies. Each student is distinct as these different aspects come together to frame a student’s character and worldview. According to Talbot (2003), we are at a point where “there can no longer be any doubt that our campuses will continue to host more and more diverse student populations (Murdock & Hosgue, 1999)” (p. 423). Today’s college students are not the stereotypical students conceptualized in traditional pop culture. The old view of white, upper middle to upper class males in their late teens is no longer the norm. Today’s college students come from varied racial and economic backgrounds. Nationally, these students span a wide age range, with over one third of all students being over 25 years of age (Baird, 2003).

The college campus brings these students of diverse backgrounds together. Exposures to racial, ethnic, geographic and religious differences then affect the developmental process of how students assimilate this exposure to a larger worldview (Corbett, 2000).

### Student Development

Student development encompasses a wide range of developmental areas: physical, social, emotional, cognitive and spiritual. Student development theory includes three theoretical perspectives of human development: psychosocial, cognitive and typological (Komives, Woodard & Associates, 2003). This research is primarily concerned with cognitive development, and within this genre, theories pertaining to faith development are presented. Dialogue of faith development research stems from Fowler's theory of faith development and includes presentations of findings from other primary studies which are to be considered in the overall research design of this study.

### *Cognitive Development Theories*

Faith development theory is considered among the cognitive development theories and is found within, but not limited to, student development theory. Cognitive development theorists include Piaget (1952), Kohlberg (1976), Kegan (1982), Gilligan (1982) and Rest, Narvaez, Bebeau, and Thomas (1999).

These theorists propose that there is a sequential order or stages of development. Age and rate of growth are variables, but all contend that development occurs sequentially. Stage development theories recognize that not all individuals move through all stages. Indeed, it seems as though a large percentage drop off from developmental advancement somewhere in the middle of the developmental continuums. Bruning and Stokes (1982) describe stage theories as a heuristic device. "Development is actually gradual and continuous, though

punctuated with spurts, setbacks, and plateaus” (p. 28). The impetus to advance or develop is often a result of conflict or trauma. Positive experiences may also create disjuncture.

Experiences that allow a person to see that previously held perspectives are no longer sufficient lead to changes and transitions in life.

These developmental theories perceive in common that self-understanding and awareness emerge as college student development progresses and the role of self as it relates to others expands, leading to greater differentiation and integration (Pascarella & Terenzini, 1991). Self evaluation, moral development and spiritual development are considered components of cognitive development. Educational theorists, Perry (1970/1998), King and Kitchener (1994), and Baxter Malgolda (1992) have contributed varied yet similar perspectives on how college students construct meaning and formulate their worldview. Belenky, Clinchy, Goldsberger and Tarule (1997/1986) focus specifically on women’s approaches to learning. Each of these cognitive development theorists supports a framework of development that avoids the rigidity of stage demarcations.

Belenky, Clinchy, Goldberger, and Tarule (1986) asserted that their epistemological perspectives were not stages. They were not fixed, exhaustive, or universal; the perspectives were abstract and, therefore, did not capture the actual complexity of individuals’ lives. (Love & Guthrie, 1999, p. 18)

Table 2 outlines the main theoretical components of the four cognitive development theories presented. It is important to note that the lines of demarcation are not exact, but rather generalities and do not necessarily align across all theories.

Table 2

*Cognitive Development Models At A Glance*

Perry (1981)	King & Kitchener (1994)	Baxter Magolda (1992)	Belenky, Clinchy, Goldsberger & Tarule (1986)
Scheme of Intellectual and Ethical Development	Reflective Judgment	Epistemological Reflection	Women's Ways of Knowing
Strict Dualism	Pre-reflective: knowledge gained through direct personal observation or through word of an authority	Absolute Knowing	Silence
Early Multiplicity		Transitional Knowing	Received Knowledge
Late Multiplicity	Quasi-reflective: less whimsical, but unable to resolve ambiguity	Independent Knowing	Subjective Knowledge
Contextual Relativism			Procedural Knowledge
Commitment In Relativism	Reflective: knowledge must be constructed and interpreted	Contextual Knowing	Constructed Knowledge

Perry (1981) posited that students make meaning of life from various position points relative to their worldview at any particular point in time. He identified nine positions, ranging from dualistic to pluralistic to relativistic. For college students in Dualism Modified, Positions 1-3, knowledge is absolute and professors are perceived as authoritative. Over time, a student may recognize that multiple views exist, but are seen as contrary (Pascarella & Terenzini, 1991). For a person in Relativism Discovered, Positions 4-6, critical thinking skills begin to develop. Perry identified most entering college sophomores as approaching life from Position 4, recognizing that one of two paths is generally followed. Position 4a, Multiplicity Correlate, is a double dualistic worldview. Students still recognize authority and its right/wrong world, but they also recognize that in ambiguous areas, everyone is entitled to a separate opinion (Love & Guthrie, 1999). In Position 4b, Relativism Subordinate, multiple

views are critiqued by the students. It is often a paradoxical position as students respond to the authority of professors who expect views to be supported by data and evidence; a position that suggest a right way of response, but where the answer may be varied. Commitment in Relativism, Positions 7-9, students create commitments based on self-identified and supported positions, ones that are changeable as new evidence comes into their worldview. Perry contended that 75% of senior college students reach either position 7 or 8 (Pascarella & Terenzini, 1991).

Later theorists (King & Kitchener, 1994 and Baxter Magolda, 1992) support the underlying pattern posited by Perry, but have divergent view points. King and Kitchener disputed Perry's determination that the final juncture of cognitive development is Commitment in Relativism (Love & Guthrie, 1999). Instead, King and Kitchener propose three general levels of development subdivided into a total of seven stages of reflective judgment. Their premise is that reflective thinking stems from focusing on ill-structured problems. Pre-reflective is the first level. Knowledge gained is through direct personal observation or through word of an authority. This level is similar to Perry's strict dualism or Dualism Modified. King and Kitchener identify Quasi-reflective as the second level. Knowledge is uncertain and ambiguous, similar to Perry's multiplicity stage or Relativism Discovered. King and Kitchener diverge from Perry's model at the next level:

In their view, Perry's last three positions ("commitment in relativism") describe personal commitments that indicate identity development and individual ethics or values, not the individual's continued cognitive development. (Love & Guthrie, 1999, p. 41)

In the third level, Reflective, knowledge is constructed based on individual conclusions through reason and inquiry.

Similarly, Baxter Magolda (1992) extended Perry's framework and blended aspects of Belenky, Clinchy, Goldsberger and Tarule's (1997/1986) theory of women's ways of knowing. Gender consideration is an important variable omitted from Perry's model. Perry's research sample included 112 Harvard men and 28 Radcliffe women where "gender differences were not observed and only the responses from males were used" (Hettich, 1997, p. 4.). Belenky, Clinchy, Goldsberger and Tarule's research focused specifically on ways in which women approach learning. Their research revealed five ways: silence, received knowledge, subjective knowledge, procedural knowledge - which includes separate and connected knowing, and constructed knowledge. Baxter Magolda's epistemic approach blends theories of Belenky et al. with Perry's and identifies four different types of knowing: absolute, transitional, independent and contextual, within which gender-specific tendencies were noted, but not exclusive (Bock, 1999). Baxter Magolda and Belenky et al. place significant emphasis on how these positions or approaches to knowledge inform educational practice within the classroom and co-curricular settings (Komives, et al., 2003).

### *Psychosocial Theories*

Psychosocial theories, a second domain for student development theory, include Erikson (1968, 1980), Marcia (1966), Josselson (1987, 1996), and Chickering and Reiser (1993). These theorists concur that development occurs as a result of a crisis or influence from the environment that challenges an individual to alter his or her behavior as a result of these influences.

Within Chickering and Reisser's vectors of developing integrity, the discussion of values in education and identity focus primarily around issues related to religion and church. Later, Chickering (2004 ) advances the discussion of spirituality and faith development and its role in higher education:

Our approach to strengthening authenticity and spirituality in higher education is rooted neither in a church or religious orientation, nor in the state or politics.... The most central tenet of our orientation... is that each and everyone of us must be as candid and open as we can about our own orientations, motives, prides and prejudices. (p.3)

Our approach comes from within, from the core of our experiences. Chickering urges us to expose our fictions, to be authentic. He calls for significant transformation in higher education, for more creative programming, leadership, innovation, but sees the gateway for structural changes as rooted in our authentic selves.

Love and Talbot (1999) notice the conspicuous absence of spiritual development in student affairs literature. Drawing attention to a void on campus in fostering spirituality, they caution student affairs professionals that if avenues for promoting spiritual development are not incorporated into student affairs work, then students will turn to alternatives. Many of these alternatives "work against values such as free inquiry, exploration, and questioning" (p.363). To substantiate that spiritual development should be incorporated into student affairs, psychosocial theory is cited to highlight current elements of spirituality already present. When delineating the hierarchy of needs, Maslow (1971) notes that, the spiritual life is part of the human identity and that environment plays a major role in meeting these needs. "Spiritual development, like student development, can either be fostered or inhibited by the

environmental context in which students live, grow, and develop” (Love & Talbot, 1999, p.369).

### Faith Development Theory

Faith development theory recognizes that there is an engagement process that determines how meaning is constructed. This theory builds on Kohlberg’s (1976) and Piaget’s (1952) theories of moral and cognitive development, bridging the psychological domain with the theological. Faith development theory is rooted in the rational and passionate, finding conceptual acceptance among Protestant denominations (Parks, 1991). The theory proposes that faith development is universal, applicable to human beings no matter what distinctive religious tradition informs their belief (Fowler, Nipkow, Schwieter, 1991).

According to faith development theory, faith development is not a process to advance a particular religious tradition. Religious traditions are historical, organized formal groups that espouse and practice a relationship with an Ultimate Being or Universe in association with other members of the group. Typically, either an eastern or a western philosophical mindset governs these religious traditions. Some of the better-known religious traditions are Hinduism, Buddhism, Islam, Judaism, Christianity, and native religions. Participation in one of these groups is said to make a person “religious.” Moreover, each group has associated rituals and practices, activities which are considered as “traditional.” Being religious is not the same as being spiritual.

Faith development is not about fostering doctrinal belief (Fowler, 1981; Parks, 1986; Love, 2000). Doctrinal beliefs are particular ideologies to which one espouses and is not as deep as faith. In each religious tradition, there are certain doctrinal beliefs that are affirmed. These typically have been called “Statements of Faith,” which ironically are not about faith,

but belief. For instance, a Christian has an “Affirmation of Faith.” This may be different depending on the denomination to which one belongs. One such statement is the Apostle’s Creed. It affirms particular beliefs that define Christians apart from other religious traditions by espousing certain claims about humanity’s relationship with God, Jesus and each other. It is important to understand this distinction because contemporary usage of the word “faith” is often used synonymously with “belief.” Typically, what a person believes aligns within a particular faith tradition.

Whether Buddhist, Jain, Hindu, Muslim, Jewish or Christian, faith development theory suggests that faith development is a generic universal process applicable to all. It further suggests those who actively embrace non-religious ideologies, such as those found in communism, materialism, or secular humanism, experience faith development as well.

This study, therefore, is not about what makes people religious. It is about exploring those aspects within church-related colleges that enable students to broaden and deepen their worldviews, to frame pathways to deeper understanding and purpose within their lives.

#### *Defining Faith Development and Spirituality*

There is strong association between faith development and spirituality. And, drawing the distinction between the two is a frequent discussion within the literature; a discussion that appears to have no consensus. For instance, Tisdell (1999) describes Fowler’s use of the term “faith” to be synonymous with how others use the term “spirituality,” a sentiment echoed by Braskamp and Remich (2003). This apparently implies that the terms can be used interchangeably. Elements describing faith development are also describing spirituality.

However, spirituality has been described as a broader, all encompassing aspect of existence; one that recognizes a life-force that is always present, an interconnectedness to life

that manifests through ritual and symbolism (Tolliver & Tisdell, 2000). 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” (Chickering, 2004, p. 2). Its basis is a “relationship with God, or whatever is held to be the Ultimate (for example, a set of sacred texts for Buddhists) that fosters a sense of meaning, purpose, and mission in life” (Hodge, 2001, p. 204). In this regard, spirituality is a complex concept, one component of which focuses on the process of meaning making, otherwise known as faith development. Love (2000) suggests that “spirituality is the dynamic process of faith development” (p.3). On the other hand, Hindman (2002) contends that “spirituality is one component of faith development” (p. 167), that spirituality is the dynamic expression of one’s true self.

Chickering (2004) suggests that a person’s personal and professional background, such as whether one’s perspective is rooted in a religious tradition or not, and from either a religiously affiliated institution or public university, causes a person to resonate with one terminology over the other. He illustrates this by pointing out that the term “spiritual growth” tends to raise red flags for those in the humanist tradition, while discussing that which enables us to determine meaning in life does not appear to raise the same flags.

The dialogue on faith development and spirituality raises several views for which there does not appear to be agreement. Faith development and spirituality could be synonymous, or one could be a component of the other. Theory and discussion may use the term “spiritual development” or “faith development” and, as such, the review of the literature requires incorporating both terms into the discussion. There does appear to be consensus that the concept of faith development is focusing on a process.

Faith is seen as the dynamic element of the individual's total being which addresses issues of ultimate concern, such as the meaning of life and death, the nature of being, the existence and nature of Deity, and the like.... Faith development reflects the changing nature of one's faith perceptions and understanding through the developmental journey of his or her life. (Bruning & Stokes, 1982, p.39)

In short, it is a developmental process of a process. Faith is functioning as a verb, rather than a noun. Faith as a noun is describing belief. For instance, the statement "I have faith" focuses on a tangible. It represents having trust or belief. The concept of "faithing" or faith as a verb focuses on the process and action of development (Bolen, 1994; Bruning & Stokes, 1982; Fowler, 1981; Stokes, 1989). It is referring to the dynamic process of determining worldview.

#### *Fowler's Theory of Faith Development*

At its very basis, faith development is described as the process "to make meaning" (Fowler, 1981; Parks, 2000). This process of meaning making goes beyond a cognitive exercise, for it involves our emotions and "provides a legitimate role for religion" (Fowler, Nipkin & Schweitzer, 1991, p. 2). The components of faith development include the self, those individuals and groups with whom we actively engage, the community or world around us, and a center of power, a supreme being or a focus which we personally recognize as worthy of a lifetime commitment (Bruning & Stokes, 1982). Faith development 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" (Love, 2001, p.8).

Most discussion regarding faith development research stems from Fowler's (1981, 1982) theory of faith development, a spring board for critique and findings from other

primary studies. James Fowler related his research, in part, to the stage theories of Piaget (1952) and Kohlberg (1976). He integrated elements of Erikson's (1968, 1980) concept of life stages into his theory of faith development, recognizing that environmental characteristics influence faith development as well (Parks, 1986).

### *Stages of Faith Development*

Fowler, in his research, theorized that faith development involved the cognitive and affective domains.

Psychosocial theories of the life cycle appeal because they resonate with and extend our experiences and observations.... They give us a sense of overall direction and meaning, provide names for our experiences, and afford a sense of solidarity with others who have preceded us or who will follow us in the journey. (Fowler, 1982, p.183)

Theorists, such as Robert Kegan (1982), and an earlier work by William Perry (1970) contributed to this discussion and presented the process of meaning making as a constructive-development approach which parallels the findings of Fowler's faith development theory. Later theorists built their discussions and theories from those posited by both Kegan and Fowler.

Fowler's theory (1981) describes seven levels of faith development. Similar to Kohlberg's theory of moral development, a person may never reach the last stage of development. In fact, in Fowler's research, he interviewed very few people who had attained the highest level. Using a qualitative, interview-based research, Fowler identified seven developmental stages reflective of how an individual orders his or her life. These stages are based on the process a person uses to determine purpose and meaning in life. Natural

progression from one stage to the next stage results from external influences, and subsequent cognitive and affective changes lead the person to modify her or his worldview (refer to Table 3). These seven levels contain one level identified as a “pre-stage” known as Undifferentiated Faith. He previously referred to this pre-stage as “primal faith”. It is typified by the pre-lingual trust infants associate with their parents. Fowler frames the remaining six levels as progressive stages.

Table 3

*Stages of Faith Development*

Stage	Title	Description	Typical Age Range
Pre-stage	Primal Faith	Pre-lingual trust	Infants
Stage One	Intuitive-Projective Faith	Fluid and magical thinking	Ages two to six
Stage Two	Mythical-Literal Faith	Concrete thinking	Ages six to eleven
Stage Three	Synthetic-Conventional Faith	World view determined by group association	Adolescence and beyond
Stage Four	Individuative-Reflective Faith	Critical reflection	Young adult and beyond
Stage Five	Conjunctive Faith	Abstract concepts and dialectical worldview	Adult
Stage Six	Universalizing Faith	Transcendent worldview	Adult

*Note.* Adapted from “Stages of Faith: The Psychology of Human Development and the Quest for Meaning,” by James Fowler, 1981.

Stages one through stage three are typically associated with very young children through the onset of adolescence. Intuitive-Projective Faith is Stage One and is based in imagination and story, generally associated with young children age two to six. “Seen from the cognitive development perspective, the child’s thinking is fluid and magical” (Fowler, 1981, pg. 123). People are becoming self-aware and are dominated by long-lasting images and feelings. The Mythical-Literal Faith stage represents people moving from Stage One to Stage Two when they begin to develop concrete operational thinking. Emphasis in this stage of faith development is to sort out what is real from what is make-believe. Stories, narrative and symbolism are key elements to evolving thought. Ability to think logically enables the person to develop views parallel to the parental views. This stage is generally associated with older children, age six to ten or eleven. Synthetic-Conventional Faith, Stage Three, begins when a person starts to hear stories that clash or are in conflict. Capacity for reflection begins to develop, as well as the process of questioning literal understandings previously held. Emphasis is to reconcile or synthesize stories into a new understanding. People begin to order their understandings based on peer influences and group associations. Recognition of different worldviews exists, but individual worldviews are determined through group association. This stage is typically associated with adolescence and beyond.

The remaining three stages are associated with adults. Individuative-Reflective Faith, Stage Four, begins when a number of life-changing events contribute to an individual’s development of critical reflection. For instance, the process of leaving home to go to college or to live on one’s own helps to establish an individual view. Self now has primary role and formulates an identity beyond group identification. “Stage 4 typically translates symbols into conceptual meanings... [and] is a ‘demythologizing’ stage” (Fowler, 1981, p. 182). This

stage either may occur in a young adult or may emerge in the mid-thirties or forties.

Conjunctive faith, Stage Five, involves recognition of paradox and multiple interpretations leading an adult to comprehend abstract concepts and propel him or her into a dialectical life view. A renewed emphasis develops on myth and metaphor as a person in conjunctive faith seeks to unify perceived opposites with self. Universalizing Faith, Stage Six, is transcendent faith that goes beyond paradox and is extremely rare among people. For the few who reach it, they are often individuals who are persecuted for their convictions as they challenge others through their words and deeds to see a greater, universal truth.

Fowler's theory suggests that, based on cognitive and affective development, the typical college students' level of faith development would be classified within stage three (Synthetic-Conventional Faith) or stage four (Individuative-Reflective Faith). Traditional college students have strong peer identification and heavy reliance on group memberships, indicative of the social structure on college campuses. "Values, commitments, and relationships are seen as central to identity and worth, at a time when worth is heavily keyed to the approval and affirmation of significant others" (Fowler, in Dykstra & Parks, 1986, pg. 29). Particularly within smaller liberal arts institutions, student membership in college sponsored or endorsed activities such as fraternities, sororities, athletics, academic clubs or student government, is strongly emphasized, enmeshing the students in an environment "that gives positive feedback about their identity, history, and traditions" (Brazzell, 1996, p. 58).

This student focused environment not only affirms its student members, it assists in fostering their capacity to think critically about the world around them. College students are in an environment that encourages them to question their beliefs and understandings and to begin to formulate their own worldview. Diversity of the student body sets the stage for

differing perspectives to be aired, stimulating student thought to recognize the existence of a variety of worldviews. Educational theory suggests that there is “abundant evidence to suggest that students make statistically significant gains in their abilities to reason critically, flexibly and abstractly during college” (Pascarella & Terenzini, 1991, p. 358). In particular, the role of environment and opportunity becomes of major importance in student meaning making. From a conceptual framework, faith development theory suggests that exposure to a variety of worldviews combined with an environment that fosters critical thinking would naturally assist college students in their faith development.

For a college student, faith development is fostered through critical reflection (Fowler, 1981). “Knowledge by itself will not bring about growth; faith development tells us it takes peer support and the challenge of contradictory beliefs” (Bolen, 1994, p. 36). In other words, faith development is advanced through the exposure to a larger worldview. The typical college student’s level of faith development generally would align within Stage Three or Stage Four of Fowler’s theory of faith development (although a college student could be in an earlier stage as the stages are not age-related). Fowler describes Stage Three as the Synthetic-Conventional faith: a time when a person’s circle of influence becomes wider and more varied, extending beyond the literalism found in Stage Two. Going off to college is typically viewed as a time when the circle of influence is broadening for the entering freshman due to changing environmental influences and exposure to new people and ideas. Friends, school or work, family, media and peers influence the individual’s understanding of the order of life. A person has received tacitly held values that have not yet been explicitly examined against the outlook of another’s worldview. “The emergent capacity of this stage is the forming of a personal myth – the myth of one’s own becoming in identity and faith,

incorporating one's past and anticipated future in an image of the ultimate environment unified by characteristics of personality" (Fowler, 1981, p. 173).

People tend to find one or more groups of people with similar interests and ideals when forming new peer group alliances. College students may first seek out associations that mirror past peer group associations and activities. These informal group associations materialize as new friendships are formed, often with those who share a common ideology. Students become members of formal group alliances such as sport teams, fraternities or sororities, special interest groups, school newspaper, Para church organizations, music ensembles. For students in Stage Three, these group associations influence how events, interactions and knowledge are integrated into their lives. Stage Three students assimilate their worldview to resonate with their environment as perceived by the collective peer group. Conforming is normative. Critical reflection does not occur. "This person has a faith that is childlike and filled with trust only for those with whom he or she conforms, otherwise is very suspicious of those with differing viewpoints" (Bolen, 1994, p.28). Fowler contends that most adults in the United States never advance beyond this stage of faith development.

For a student to shift into the next phase, Individuative-Reflective Faith, the elements of critical thinking begin developing within the student and consequently students begin to reflect on their beliefs and values in light of a larger worldview. At this stage, students come to recognize an individual identity as set apart from the world beyond. On most campuses, students are exposed to views that are dissimilar from their own. Students come from a myriad of backgrounds and experiences. Classrooms, dormitories, school cafeterias and other gathering places bring these students with diverse backgrounds together. Academic probing from professors can foster critical thinking, stimulating an awareness of conflicting realities.

Continued reflection and exposure potentially leads the student to recognize that a newer reality may resonate more closely with her or his inner self and cause the individual to become disillusioned. “Stories, symbols, myths and paradoxes from one’s own or other traditions may insist on breaking in upon the neatness of the previous faith” (Fowler, 1981, p. 183). It is at this point that a person progresses into the fifth stage, Conjunctive Faith. Self-reflection formulates the recognition of a boundary of understanding where self emerges apart from the peer group identity.

#### *Critique of Fowler’s Theory of Faith Development*

Concern has been noted over the viability of stage development theory as it relates to faith development theory. Is faith development “developmental”? Is it dependent on a progression of steps that occur sequentially, or is it a more random shifting that occurs as a result of life changes? Development involves a systemic change, is progressive and enhances self, while changes are “alterations that occur over time in student’s internal cognitive or affective characteristics” (Pascarella & Terenzini, 1991, p. 16). While Fowler does recognize that his hierarchical theory of faith development is not age specific; he does insist that it follows a sequential and hierarchical pattern. There is some attempt in the literature to put forth that higher is not necessarily better; however, as with all development theories, growth from one stage to the next is the desired end. For Fowler, this means striving to reach stage six, Universalizing Faith.

Parks (1986) suggests that faith development for the young adult is a cognitive, affective and social set of experiences. Based on her observations of college students, Parks proposes that there is an undisclosed stage of faith development related to the young adult that she aptly names “the young adult stage.” Her experience with young adults and the

realities they faced led Parks to question assumptions “about human development, educational practice, and character of human faith” (1986, p. xiii). In particular, when reflecting upon the graduating college senior, Parks came to understand that certain assumptions seemed not to apply. Restlessness, indecision and abdicating responsibility were typical characteristics common to graduating seniors; characteristics that are not as common in adults. While students had advanced developmentally, they had not entirely advanced into the fifth stage of faith development. It is for this reason that Parks suggests an interim stage, young adult.

According to Parks, student faith development is affected by the surrounding campus culture. Nearing graduation with its pending change and uncertainty prevents the student from advancing into Conjunctive Faith. The move from adolescence to adulthood involves a physical maturation, but it is also a matter of environment. Broadly seen as a process in progressive thought, adulthood is indicative of one’s worldview expanding; to advance beyond the world of “I” and define reality from a perspective of “we.” For the graduating senior, the harsh reality of a forced change of environment prevents the senior from progressing smoothly into adulthood. This disruption of environment reinforces the importance of self and keeps many seniors focused on the world of “I.” The reality is that for any number of graduates, decisions pertaining to next steps prove problematic. Parents may find their recent graduate moving back home, full of indecision, while other graduates seek to perpetuate their current environment by continuing in school and enrolling in a graduate program. Others elect marriage, launch into their first “real” job or want to “see the world” and wander the countryside to discover the world around them. In short, transitional activities seem to keep young adults unstable, consequently blocking Conjunctive Faith development.

Parks (1991) in a later review of Fowler's theory identifies and summarizes five areas of concern related to Fowler's theory of faith development. The first two are noted by Parks as the dominate areas of debate in the literature. These two areas focus on the definition of faith and the criteria associated with stage six. The earlier discussion of the similarities and differences between faith development and spirituality addresses the first concern. The remaining four areas include discussion as to whether or not Fowler's theory adequately applies to particular religious beliefs; accounts for affect, the unconsciousness and imagination; and compares with critical socio-political analysis especially as it relates to gender.

Von Brachel and Oser (1984) pose a stage theory of religious judgment that parallels Fowler's faith development theory (Döbert, 1991). They interviewed 50 people of varying ages, genders and religious orientations, and found that it was not "the brief, critical life event that gives rise to a transition of consciousness; individuals rather reported phases of change in life (e.g. leaving homes, beginning of working life, marriage) as factors in abandoning former lines of thought and constructing new visions of world and God" (Oser, 1991, p. 45).

Critics of Fowler's theory have expressed concern regarding the delineation of stage six. Of those interviewed in Fowler's study, only one participant was identified as having advanced to the highest level of faith development, level six. For Courtenay (1994), this raises a huge question about the criteria and description for this last stage of faith development. Courtenay contends that the descriptions are vague and questionable, and suggests that there is not enough evidence to determine when a person might achieve this highest stage.

Fowler specifically mentions Mahatma Gandhi as illustrative of a person who attained stage six, universalizing faith. Majmudar (1996) found favorable comparisons between Fowler's faith development theory and Mahatma Gandhi's trajectory in truth. Majmudar suggests that "Gandhi's exposure to the western culture and education, to some of the more radical Christian thinkers and authors like Tolstoy, Ruskin, Thoreau and others" may have had something to do with the similarities (pp. 505-506). Given this positive correlation, Gandhi then could be illustrative of stage six. The question remains, though, as to whether there is enough evidence to identify the depth and breadth of a universalized faith. Further criticism of Fowler's delineation of stage six points to inconsistency in his methodology (Vanlue, 1996). Rather than determining the stage criteria from interviewed respondents, Fowler identifies specific persons whom he determines are illustrative of this stage. In addition to Gandhi, Martin Luther King, Jr., Malcolm X and Mother Theresa are categorized as stage six personalities. There is further criticism that the only woman referenced as stage six is Mother Theresa.

Other critiques of Fowler's work point toward problems with the generalizability of his theory. Fowler draws conclusions about the universality of his theory of faith development for all people, but he has not included a broad range of subjects in his sample. Tisdell (1999) finds problems with Fowler's sample group of 359 people, "97 percent of whom were not only white, but identified with the Judeo-Christian faith" (1999, p. 89). Given the white, middle-class Protestant orientation of Fowler's sample, issues regarding applicability to those of other religious traditions, cultures, class and even sexual orientation are raised.

Tisdell draws attention to the importance of the sociocultural context. She contends that Fowler is unclear on how power relations and systems of privilege and oppression are integrated into his theory. Majmudar (1996) and Lee (1999) test Fowler's theory to determine applicability to other cultures and religious traditions. Majmudar raises the question of whether Fowler's faith theory is adequate as a basis for study of people outside of the Judeo-Christian tradition such as Buddhist, Zen Masters, Hindus or Mystics. In particular, Majmudar expresses concern that Fowler may have omitted from his stage six parameters consideration of those persons were not martyred for their beliefs, such as people who are "gentler souls who are equally 'rare' spiritual seekers" (p. 506). Lee (1999) found that some of Fowler's religious concepts posited in his data collection questions lacked cultural relevance. For instance, Koreans value humbleness and seek to lower themselves in conversation. Questions that ask Koreans to rate themselves are therefore problematic. Vanlue (1996) echoes these concerns and suggests that Fowler's theory "favors persons who conceptualize, verbalize and personalize their faith experiences and does not adequately affirm those whose faith is more simplistic in those qualities of obedience and trust" (p.59).

Fowler has provided the springboard for debate and many have used his theory to explore its applications. While problems have been noted, Fowler does provide a basis from which further research has occurred. Love and Talbot (1999), however, call the question: it is time to study spiritual development among college students. Citing Collins et al. (1987), "Spirituality does not lend itself to scientific study alone," they call for both traditional and non-traditional methods of inquiry (p. 370). For them, the basis in the literature has not significantly advanced as it relates to student development and the work of the student affairs professional. In fact, one of the questions raised pertains to the similarities or distinctions that

spiritual development has from faith development, cognitive development, moral development and psychosocial development. Clearly, effort has been made to address this very question, as noted in this writing; however, given the divergent views of definitions, arriving at consensus on what faith development or spiritual development may be has certainly prohibited any decisive conclusions on interaction with other theories.

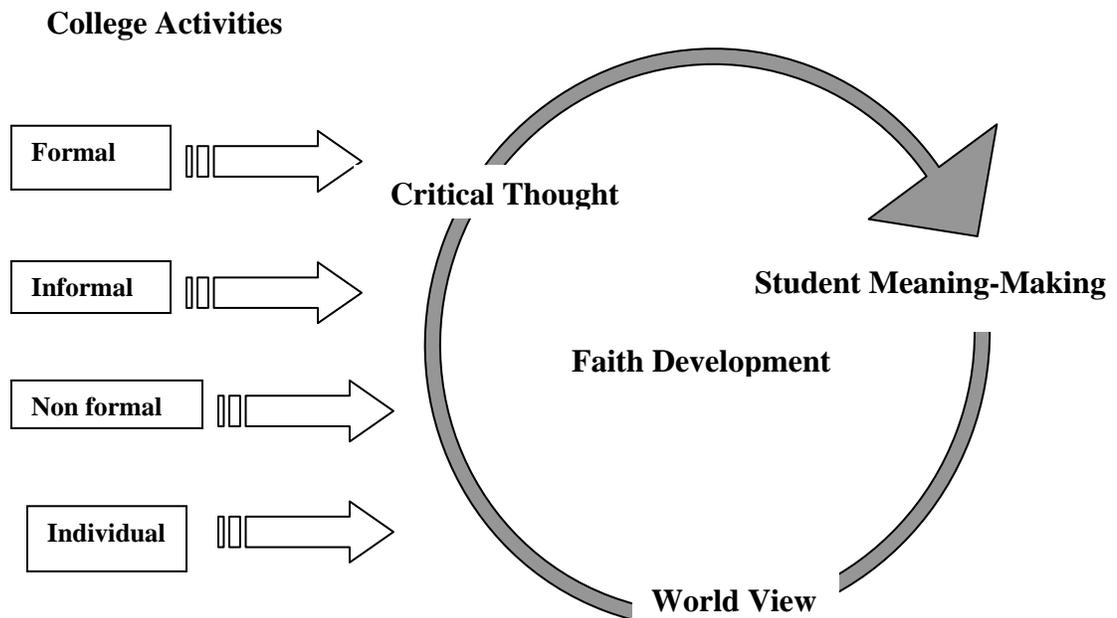
#### *Summation*

A number of critiques have been presented on Fowler's theory of faith development. There seems to be validity in questioning the universal application of his theory to people from diverse backgrounds of culture, socio-economic class, race and gender. The premise that there is a process by which people determine worldview appears to be generally supported in the literature. Whether or not the process is associated with a particular stage of growth is debated. Life events and transitory experiences prompt stage transition or create changes in perspective, all of which alters the formulation of worldview.

#### *Conceptualizing the Faith Development Process*

Faith development focuses on an inward journey of understanding and defining self as self relates to the world or community that surrounds it. Curricular emphasis of colleges to foster critical thinking in its students seems to have a vital link to student faith development. The process of fostering critical thinking enables students to frame how they make meaning. This in turn determines their worldview. Participation in and exposure to college activities impacts student meaning making. College students find themselves with new and different responsibilities with limited adult monitoring. Exposure to new ideas, new freedoms, and worldviews enhances critical thinking. This process of reflection, exposure and activity

stimulates student development. Therefore, faith development appears to be a cyclical process as illustrated in Figure 1.



*Figure 1.* Student Faith Development Process Conceptualized.

At the very basis of student faith development is the stimulus of interaction: participation with peer group, prompting by professors to consider a different point of view, discovering new experiences; all types of activities seem to be basic to student faith development. Whether the perception of worldview changes because of stage growth or because of particular life events, the common denominator is exposure to varied and different activities and experiences.

## CHAPTER III

### METHODOLOGY

This chapter describes the research design and methodology for exploring how church-related colleges foster faith development in their students. A brief discussion of the qualitative research methodology justifies case study as the research approach. Two research sites, Protestant-affiliated colleges, provided the contextual basis for the research. Data collection methodologies included formal interviews with selected individuals from each institution, collection and review of college documents and observations, interpretation and reiteration of the data. Data analysis includes a discussion of validity, reliability, and trustworthiness. Finally, the role of the researcher, disclosing research bias, and limitations of the study are discussed.

#### Research Approach

This case study sought to discover, in a non-intervening and empathic manner, how two Protestant-affiliated colleges incorporate programs and activities for fostering student faith development. This research used qualitative research inquiry because it offers the richness of relational and anecdotal evidence for inquiry into a system of belief and its implication for the student learning environment (Merriam, 1997). Review of college documents and artifacts, from an organization framework, offers a substantive body of evidence for identifying espoused theories and theories-in-use that may engender faith development. This analysis involved thick description, encoding transcriptions, and mapping organizational processes on the Balanced Scorecard. A systematic and detailed analysis of key student and college personnel perceptions as rendered through personal interviews and

observations provided insights into theories of action related to fostering student faith development.

### *Case Study*

By engaging in a case study, this examination seeks to answer the following research question: how do Protestant-affiliated colleges foster student faith development? This question is broken down into four subset questions:

1. How does the college incorporate student faith development into its formal college structure?
2. How does the college integrate fostering student faith development into the informal college structure?
3. How are non-formal college activities contributing to the faith development of students?
4. In what individual activities do students engage to further their faith development while in college?

A case study is a method of inquiry that seeks to explore a bounded system in a manner that involves multiple data collection methods (Creswell, 1998; Stake, 1995; Yin, 2003). Case study may involve either one or multiple sites and is bounded by time and activity. This study is bounded in time, completing on-campus observations and interviews over several weeks during a college semester. The boundary of this case study is the phenomenon of faith development at church-related colleges and involved two sites that typify Protestant-affiliated college campuses. A small number of upper level college students and key college personnel from each site were interviewed. Yin (2003) writes “the objective is to capture the circumstances and conditions of an everyday or common situation... as the

lessons learned from these cases (representative or typical case) are assumed to be informative about the average person or institution” (p.41). Faculty and students were selected based on position held or on recommendation by those participating in the study. Faculty and students selected were active participants or leaders in college activities. By selecting a small sample of students, along with key college personnel, all participants were in the best position to reflect on ways the college integrates faith development in the context of formal, informal, non-formal, and individual activities.

### The Research Sites

The target institutions are relatively small colleges with fewer than 1,700 students living on campus. Smaller colleges provide an environment where students and faculty are more familiar with one another. A small collegial environment where students and faculty know one another by name or by sight was another criterion. Pascarella, Wolniak, Cruce, and Blaich (2004) report that small college size has a “pronounced enabling influence on the frequency, quality, and impact of a student’s relationships with faculty” (p. 71).

Site selection involved completing initial site assessments, holding discussions with peers, and reviewing on-line college literature. Site assessments gauged the openness of college personnel to this study, availability of resources for completing research, and accessibility to the college. Sites were eliminated from consideration if any of these requirements were missing. Contacts with peers included current ministers and religion professors, individuals I met while in seminary. The seminary provided updated contact information for alumnae and alumni within a specifically defined geographic area. Identification of inside informants further winnowed potential sites. An inside informant was determined to be essential for establishing necessary connection to the college, gaining

access to certain documents and student participants. Lastly, selected sites had to have documented interest in fostering student faith development (espoused theories) and be actively engaged in processes to this end (theories-in-use). Colleges selected appeared exemplary in its intentions to foster student faith development. Desirable college mission statements and strategic plans needed to include references to Christian heritage or values, and interest in fostering student spirituality or faith. Because of my personal work and life experiences within the Presbyterian Church of the USA and within a United Methodist mission institute, selecting colleges with either affiliation was sought. Final college selection resulted in finding one college from each denominational affiliation.

Access to the two colleges occurred through different means. My network of former classmates from the Presbyterian School of Christian Education and Union Theological Seminary enabled me to quickly make connections with Presbyterian-affiliated colleges to secure the first research site. Telephone inquiries with college chaplains or deans of student services assisted in winnowing the list of potential schools for the second site. Reviewing on-line documents and college Web sites further narrowed the search. Securing the second site involved a number of calls and e-mails before finding a sponsor at the college who would help to gain access and permission for use of the college as a research site. In fact, research was well underway at the Presbyterian college before the second college site was secured.

Both colleges are located in southeastern United States, within a days drive from my home. Each college was visited a minimum of four days each to collect data through observations, interviews, and artifact collection. Observations included walking and driving through each campus; taking pictures; and recording notes of key buildings of interest, bulletin boards, plaques, statues, and signage. Interviews occurred face-to-face with the

exception of one interview that occurred over the phone. All interviews were recorded digitally. Faculty, staff, and students were interviewed in one-to-one settings. Phone calls and e-mails occurred before, during, and after campus visits primarily focused on coordinating interviews. Documents collected were either given to me directly, picked up from various campus locations, or downloaded from college Web sites. Web site searches and explorations occurred prior to initial campus visits, in between visits, as well as during final phases of document collection.

### The Research Participants

The Institutional Review Board approved all necessary forms related to consent and anonymity before research activities began. The Informed Consent Statement adequately summarized the purpose of the study and the parameters of the participants' involvement so that each person involved was able to make an informed decision regarding her/his participation (See appendix "A"). The form clearly defined risks, benefits, confidentiality, terms of compensation (in this study there were none), and basic contact information for reaching the researcher. All students participating in the study were at least 18 years of age; therefore, parental consent for participation was not required.

College personnel selected included the college presidents, student affairs administrators, campus ministry personnel, chair of religion department, dean of faculty, and other faculty identified through discussions as viable participants. Many more students than needed were initially identified as participants. This list was winnowed through natural selection determined by student availability to match interview times scheduled at each college. Students identified held active leadership roles, such as the presidents of Fellowship of Christian Athletes, Pan-Hellenic, student government, or para church groups such as

Intervarsity, Campus Crusade, or Christian Coalition, and were involved in a number of co-curricular activities. Given the demographics of the students holding these positions, the participant group was very homogeneous in its composition. Any attempts to factor in diversity were unilaterally squelched because campus diversity was not a factor incorporated into the research site selection. Although potential was higher to find students representing diverse backgrounds at campus B, race and ethnicity of participants still resulted in a homogeneous participant pool. All participants were Caucasian except one staff member from College A.

Table 4 outlines basic demographics of the participants from each school, highlighting gender and position. Overall, 25 people participated in interviews.

Table 4

<i>Interview Participants</i>				
Description	College A	College B	Combined	
Students				
Female	3	4	7	
Male	2	1	3	
Total Students	5	5	10	
Faculty				
Female	1	2	3	
Male	3	1	4	
Total Faculty	4	3	7	
Staff				
Female	1	0	1	
Male	3	4	7	
Total Staff	4	4	8	
Total Gender				
Female	5	6	11	
Male	8	6	14	
Total Interviewed	13	12	25	

Students interviewed were traditional-age, predominately female students. All students were juniors or seniors except for one sophomore at College B who held an important student leadership role in the student ministries' office. Staff members interviewed consisted of dean of students or equivalent position, the chaplain or campus minister, and the college president. Faculty interviewed included at a minimum, one religion department professor and at least one other instructor or professor. Among those interviewed were a biology professor, a history professor, and an outdoor leadership instructor (who is listed as staff). At least two individuals interviewed with full professorships held administrative positions. The list above includes the key contacts for both colleges. Ages of faculty and staff typically range from late 20s to mid 60s with the majority being over age 40.

#### Data Collection

Incorporated into this case study are four primary methods for data collection: observation, artifact analysis, documentation review, and personal interviews. The use of multiple sources of data collection at each site, along with the selection of two case study sites, provides for rich data collection.

#### *Observation*

Every activity related to the case study became part of the information integrated into the data collection process. Throughout the data collection process, observations were made by the researcher through various methodologies. Beginning with on-line observations, Web sites provided the first visual connection with each college. Phone calls and e-mails to key contacts were the second means of gathering information about the colleges. Campus visits, the third means of observing research sites, provided additional information about campus composition, campus layout, student body, and activities. Informal conversations, a fourth

means of observation and data collection, took place during campus visits. Conversations occurred before and after interviews, while walking around campus, or sitting in common areas observing campus activities. All conversations and surrounding sights and sounds informed researcher impressions. Formal observations occurred through document reviews, artifact analysis, and personal interviews. Insights related to college processes and commitments were found through reviewing on-line materials and printed documents, engaging in personal interviews, and analyzing artifacts.

#### *Artifact Analysis*

Observation of campus artifacts took place during each campus visit. I walked around campus, taking digital pictures of buildings, campus plazas, signage, bulletin boards, paintings, and statuary. “Photographs will help to convey important case characteristics to outside observers” (Yin, 2003, p. 93). Over fifty pictures were taken at each campus. These photographs were reviewed for any prevailing themes associated with student faith development and assisted in establishing a basis of understanding. Digital pictures of key aspects of the campus were taken to aid in contextualizing campus specifics.

#### *Document Review*

All types of written materials published by each campus provide another source of information. Of particular interest were documents containing college mission and vision statements, strategic plans, organizational charts, budgets or financial statements, and any relevant planning committee meeting minutes. These were carefully examined to find espoused theories for integrating faith development activities into the college structure. College literature collected came from college administrators, faculty, staff, and on-line web sites. Items collected included promotional materials, school newspapers, activity flyers, and

from one college, an organizational chart and commission reports. All of these materials were reviewed for any content that related to processes and activities of fostering student faith development.

### *Personal Interviews*

Formal interviews provide a systematic approach to data collection. With more in-depth interviews, richer data was collected (Brickman & Rog, 1989). Interviews were conducted at each campus with students, administrators, and faculty. Thirteen interviews were conducted at College A and twelve interviews at College B. Five students were interviewed at each school.

At College A, the main conduit for arranging interviews occurred through a key contact, a former graduate school classmate who was a professor within the department of religion. Communication between us initially was by phone with follow-up correspondence occurring by e-mail. Interview participants were selected and scheduled by the key contact. Dates and time frames were given to the key contact who in turn contacted the participants to determine availability. The primary resource for scheduling occurred through e-mail. The list of interviewees with times and dates for interviews were e-mailed to the researcher prior to arrival on campus.

At College B, access was granted through the chair of the Religion Department after several attempts to make connections to the college through the campus minister were ineffective. The department chair held separate discussion with members of the religion department and the campus ministries' office gleaning a list of potential interview candidates. The list of potential participants was sent to the researcher by e-mail prior to

arrival on campus. Introductory e-mails were sent to potential interview candidates (Appendix B), with follow-up phone calls and/or e-mails used for scheduling interviews.

At College A, the key contact setup all interview times and places. At College B on the evening before arriving on campus, I sent follow-up e-mails in an attempt to secure interview times and places. E-mail was the only source of initial contact for reaching students. Several students shared their contact information with me in their e-mail responses. Once I started to meet with students, student names and cell phone numbers were given to me so I had a better means to confirm interview times with future participants. Failed attempts to schedule interviews at College B included one female student, one male student, and a female faculty member.

Because the presidents were out-of-town each time I visited the campuses, interviews with them did not take place during the same visits that other interviews with students, faculty, and other college administrators were held. At College B, the interview with the president took place over the phone as available times for campus visits did not coincide to dates when the president was available. At College A, a separate trip to campus for conducting the interview occurred several months later.

Upon arrival at both campuses, the researcher spent time becoming familiar with the campus surroundings before meeting with the key contact or beginning interviews. At College A, meeting with the key contact helped orient the researcher to the campus as well as provide opportunity to finalize any last minute details. Student interviews at College A took place either outside of the student center or in a conference room across from the key contact's office. All student interviews at College B took place at the student center in or

near the student ministries offices. Faculty and staff interviews took place in private offices at both campuses.

Adaptability, flexibility, and listening are important skills for the researcher whose approach is case study (Yin, 2003). As the on-site experience progressed, I discovered that these skills were indeed very necessary for successful data collection. I met with participants in locations that were comfortable for them rather than in places that would have been ideal for interviewing. I modified the interview schedule to accommodate participant schedules. I changed the order of questions during the interview so that the flow of the conversation better fit with the flow of participants answers.

Many of the questions and answers seemed to lead from one to the other during the interview process, although this flow may not have followed the order of the interview guide. At times, answers to questions were given before asking the question. I found this to be particularly true when interviewing faculty and administrators. Adhering to the interview guide became difficult and I found myself in later interviews modifying the order of the questions whenever the interviewee opened an opportunity to discuss a later question in the guide. For instance, when asking question number nine (“What initiatives, if any, do you believe are present on campus that promotes student faith development?”) many times participant answers would immediately include a description of types of activities (the focus and intent of question number ten, “Please describe the type of activities and college experiences you believe promote student faith development.”). Or answers would incorporate a discussion of the curricular and co-curricular, topics planned to be addressed in question eleven (“In what ways are faith development needs of students integrated into the curricular and co-curricular program of the college?”) In earlier interviews, I stuck to the script and

found that the interviewee seemed put-off by the appearance of redundancy in the questions. Interviewees referenced their earlier answers, indicated by statements like “as I previously said” or “I believe I have already addressed this.” Based on these signals, I began to modify the order of questions, or the actual question in later faculty and staff interviews, avoiding what seemed to be ineffective questioning. Other than adjusting the order of questions, at times I included a reference to the interviewee’s earlier statement and asked for further clarification or if they wanted to add anything else. Adjusting the order of questions did at times result in skipping a question entirely.

These questions were crafted ahead of time (see Appendix C) and designed to be descriptive so as not to pressure people or make them feel uncomfortable. Jorgensen (1989) suggests five types of descriptive questions: grand-tour, mini-tour, example, experience, and native-language questions. The questions asked included various descriptive questions covering the range from broad to specific examples. Discussion was related to activities and experiences on campus that participants perceive fosters student faith development. Any additional questions asked as part of the interview process sought to clarify responses or sought additional information relevant to the study. Yin (2003) affirms this adaptive questioning as necessary for a case study investigator.

All interviews were recorded on a digital recorder. Marshall and Rossman (1999) highlight a case where preserving the data on tape combined with the preliminary analysis of the transcription “greatly increased the efficiency of data analysis” (p. 149). A transcriber created a manuscript of all recorded sessions for coding by the researcher. I listened to the recordings while reading the transcriptions to ensure data integrity.

These proposed methods for collecting data (observation, artifact analysis, document review, and personal interviews taken from two colleges) triangulate the data, providing a rich source of data for identifying a theoretical matrix of the relationship between theory and practice. The interviews offer a contextual point-of-view to counter balance the researcher driven observation, artifact analysis, and document review.

#### Analysis of the Data

Reviewing campus literature for prevailing themes and values combined with notes from the researcher's initial observations of the college campus facilitated adaptation of questions for interviews. Digital pictures taken during campus visits enabled the researcher to have a visual aid for further reflection and analysis. Observations and transcribed interviews were coded for relevant themes such as peer group interactions, key events, specific activities, expressed religious values, character traits, and so forth.

Coding identified responses as pertaining to formal, informal, non-formal, or individual activities and processes relating to student faith development. A matrix of key elements pooled the data from each interviewee. Comparisons and contrasts were noted within each data set, at each campus, and then cross-compared between campuses and collection methodologies.

Coding requires a key: a tool that defines each code. "Coded data usually will require early identification of relevant variables and situations in which the variables are observable" (Stake, 1995, p. 29). Data analysis software NVivo7 was utilized for collating the data. Data was coded according to nodes. Nodes come in two formats: free nodes which are researcher identified themes and tree nodes which are software identified queries based on assigned heading formats. All collected material was coded accordingly. Through the use of additional

queries, various reports were run. All data pooled, according to its subsets, was analyzed and then pooled into one core for analysis again.

Analysis of interview questions utilized structural and thematic frameworks, enabling comparisons of the four content areas of the research question as well as identification of key concepts and terminology.

### *Structural Analysis*

Analysis began by associating interview answers with content type, associating answers to the four research question categories: formal, informal, non-formal and individual. Formal college structure includes items such as institutional mission, church-college relations, resources, curriculum, and future plans including administrative initiatives. Informal structure focuses on co-curricular activities such as student-lead activities or staff-directed activities. Among these are fraternities, sororities, residential services, student government, student clubs, student service activities or other activities associated with chaplain's office. Non-formal activities are extra-curricular activities like para-church organizations, general campus life or ad-hoc groups initiated by students, faculty or staff. The individual category focuses on items of self-interest such as college selection, position (student, faculty or staff), personal understanding of faith development (definition, theories, awareness, and processes), individual journey and worldview.

One problem identified early on in the research relates to fluidity between categories. Some answers misaligned with the structured intent of the question. For example, when asking a question about college initiatives, respondents' answers might include formal, informal or non-formal college activities. The intent of this question sought identification of formal initiatives occurring on campus; however, many times these initiatives were coming

out of the chaplain's office and therefore require classification as part of informal college structure. Similarly when asking about college life, answers could reflect informal or non-formal activities. To appropriately compare answers, categorization occurred by answer-type rather than categorizing by question-type. For instance, when asking the question "What initiatives do you believe are present on campus that promote student faith development," if the respondents answer focuses on organizations and clubs only, then that answer aligns with informal category. If the answer describes a broad spectrum of the college's programs, such as curriculum, chaplain programs, and student clubs, that answer requires identification with both formal and informal operations. Overlap in content areas occurs as well. For instance, answers relating to student leadership may tie back into informal, non-formal or individual areas. In this study, the primary association assigns student leadership within the co-curricular activities of the college (informal).

Each of the four structural categories contains subcategories for an overall total of 22 content areas. Table 5 summarizes the structural categories that fall under formal, informal, non-formal and individual content areas.

Table 5

*Key Content Areas of Interviews*

Structure	College		Gender		Position		
	College A	College B	female	male	faculty	student	staff
Formal	13	12	11	14	7	10	8
Church/College Relation	12	12	11	13	7	9	8
Initiatives	11	10	11	10	6	9	6

Table 5. (continued)

Structure	College		Gender		Position		
	College A	College B	female	male	faculty	student	staff
Curricular	13	11	10	14	7	9	9
Resources	8	6	4	10	7	0	7
Future Plans (15)	7	8	5	10	7	1	7
Informal	13	12	11	14	7	10	8
Co-curricular	12	4	8	8	4	8	4
Types of activities	9	7	10	5	3	9	4
Student Leadership	12	12	11	13	6	10	8
Non-formal	13	12	11	14	7	10	8
College Life	12	12	11	13	7	10	7
Individual	13	12	11	14	7	10	8
College Selection	13	11	11	13	7	10	7
Position (15)	8	7	4	11	7	0	8
Faith Development	13	12	11	14	7	10	8
Definition	13	12	11	14	7	10	8
Process	13	10	10	13	7	9	7
Theories	13	9	10	12	7	9	6
Awareness (15)	8	7	4	11	7	0	8
Individual Journey	12	12	11	13	7	10	7
World View (10)	5	5	7	3	0	10	0

In most content areas, the maximum number of respondents equals 25. Student questions vary from faculty or staff questions therefore not all subcategories apply to all respondents. Numbers in parenthesis next to the content area title notes the maximum number of respondents for that particular area. See Appendix C interview questions for students, and faculty or staff. Additionally, attributes assigned to each respondent allow for deeper analysis. Attributes identify college affiliation (College A or B), gender (male or female) and position of respondent (student, faculty or staff).

### *Thematic Analysis*

After grouping responses, commonalities and differences became noticeable. Patterns emerged revealing additional themes. By using keyword queries, five thematic concepts appear across all 25 interviews. These include having an environment that supports opportunity for discussions and questions, the factor of time, and the importance of community, diversity, and servant leadership. Respondents mutually identify that having time and opportunity for students to discuss various topics, to talk with peers or mentors, and to raise questions in a variety of settings with various people and groups, all promote faith development. Interviewees named many specific campus activities that combine those factors, but among them, mission or service-related activities quickly rose to the forefront as having the biggest influence on student faith development.

Other themes appear numerous times but were not represented in all 25 interviews. These include expressing Gifts of the Spirit, recognizing a sense of Call, creating an environment that is safe and secure, having an active student leadership role, or having access to a mentor. Drinking alcohol, as well as being over extended and too busy, are two areas identified by participants as possibly impeding faith development.

### Data Display

Stake (1995) suggests a process for presenting the case study report. It includes seven sections: an entry vignette, issue identifications, extensive narrative, issue development, descriptive detail, assertions, and a closing vignette (p. 123). Using Stake's suggestion as a basis, data display begins by describing the institutional settings, highlighting both commonalities and differences. The interview process itself becomes part of the data collected and is illustrated by describing one participant interview in detail. Further discussion of evidence highlights key concepts and themes, tying the discussion into the research question framework of formal, informal, non-formal and individual structures. A detailed report of findings includes mapping the faith development activities.

### *Mapping*

All collected information was synthesized and "mapped" related to the research questions. Mapping is a process by which a visual diagram is created of key elements and activities of the organization. "Charts or maps are not neutral documents" (Boshier, 1999). Certain aspects are included or overlooked due to the bias and interests of the cartographer. Nonetheless, a map is a useful tool for negotiating passageways, a tool designed to outline parameters to see where an institution is, has been, or wishes to go.

### *Adapting the Balanced Scorecard*

Strategy maps frame the processes by which an organization seeks to meet its objectives. In 1992, Harvard Business Review presented the Balanced Scorecard, a strategic planning process designed by Robert Kaplan and David Norton (Andersen, Cobbold, & Lawrie, 2001). The Balanced Scorecard takes into account key organizational perspectives to include "an identification of the organization's mission and vision for the future, a focus on

desired results, and a balancing of efforts among stakeholders' concerns, financial management, internal processes, and organizational capacity" (Grayson, 2004).

A number of industries have used the Balanced Scorecard as a tool, including the for-profit Fortune 500 companies, moderate sized businesses, government agencies, nonprofit agencies, and academic institutions. Research indicates the success of using the Balanced Scorecard as a management tool, a strategic planning device, a matrix for evaluation, or a conceptual framework for research (Doerfel & Ruben, 2002; Storey, 2002; Wisan, 2002). To meet the needs of the not-for-profit sector, Niven (2003) modified the scorecard (Figure 2).

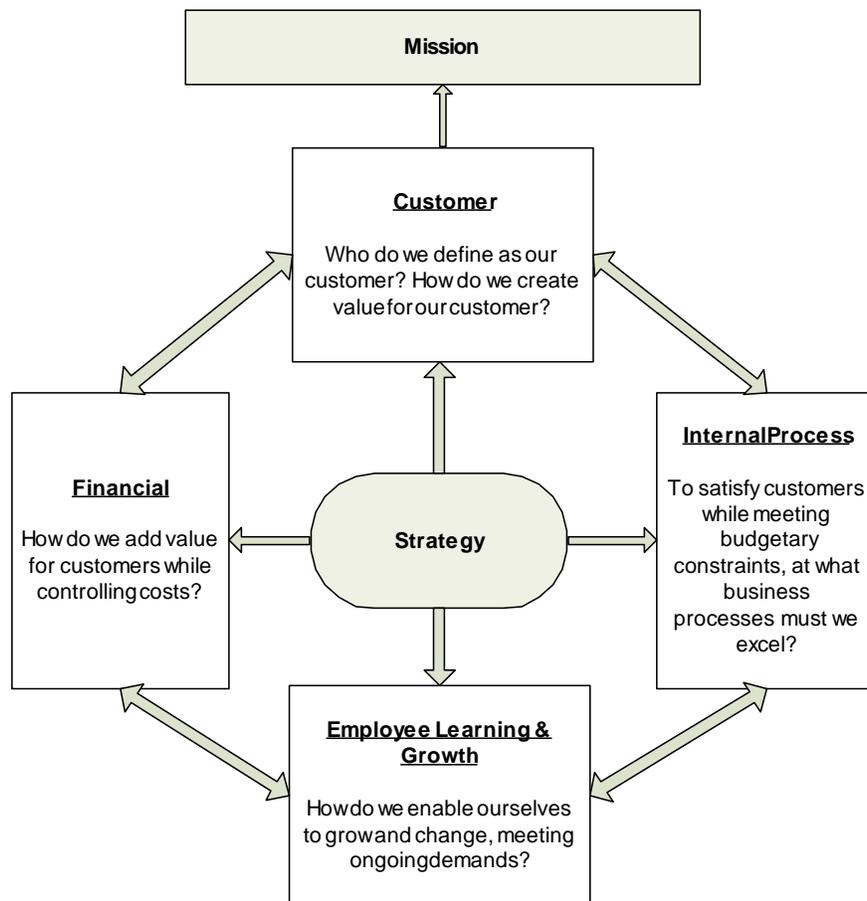


Figure 2. The Balanced Scorecard Adapted for Public and Nonprofit Sector (Niven, 2003).

In this modifications, emphasis of improving bottom line performance shifts towards meeting organizational mission. “Improving shareholder value is the end game for profit seeking enterprises and they are accountable to their financial stakeholders to do just that. Not so in either the public or nonprofit organization” (Niven, 2003). For non-profits or government agencies, mission is the “bottom line” and the strategy to meet that vision is central to guiding and informing organizational processes. The four process areas: financial, customer, internal business processes, and learning and growth inform what strategies are used to meet the mission of the organization.

By further adapting the Balanced Scorecard framework, an organizational map showing organizational theories-of-action related to fostering student faith development at church-related colleges can be created. This new mapping tool takes into account formal, informal, and non-formal college structures within organizational processes and resources, and considers individual interests within organizational capacity and target publics.

#### The Role of the Researcher

Because this is a qualitative study, the researcher was the primary instrument (Marshall & Rossman, 1999). All observations occurred through the researcher’s interpretative lens. While anticipating a non-participatory role, the researcher engaged in discussions with college leadership that could possibly have been an influencing factor for determining future activities of that institution. Additionally, some students interviewed asked probing questions regarding this research. Interview discourse may have added to their critical reflections of their own faith activities and development. Any interaction with individuals or groups on campus was seen as an opportunity to add to the data pool. Tenacity to turn situations to a research advantage is a necessary attribute for the case study

researcher. According to Yin (2003), five skill sets are necessary for case study researchers: ability to ask good questions, ability to be a good listener, adaptability and flexibility when encountering situations, knowledge of the issues studied, and sensitivity to contradictory evidence (p. 59).

### Research Integrity

Maintaining research integrity throughout the case study was achieved by following appropriate measures pertaining to validity, reliability, and trustworthiness.

#### *Validity*

Internal validity was established through succinct data keeping methods. The strict record keeping protocol provided each interviewee with a profile ID that was used to identify each participant on the digitally recorded interview. The digital files were labeled with the campus ID assigned and participant ID. A master roster identified the participants name, date, location, position held, and time of interview. The assigned ID was used in data display, maintaining confidentiality for each interviewee and ability to cross reference data collected. The transcripts were printed and batched according to institutional requirements in a three-ring binder. Pictures and materials collected from each college were likewise identified and stored. All coding sheets cross reference assigned attributes. For example, the campuses are labeled for College A and College B as P1 and P2. Interviewees were labeled by campus ID, identification of status (either “F” for Faculty or Administrator or “S” for student) followed by a numeric value; “P1S1”, “P1S2”, “P1F1”, “P2S1”, and so forth.

#### *Reliability*

Bogdan & Bilken (1998) define reliability as the “fit between what [the researchers] record as data and what actually occurs in the setting under study” (p. 36). With this in mind,

the entire data collection and analysis process was designed for a case study. Data, in a qualitative setting, is interpretation of an object that requires human interaction. “The association of people is necessarily in the form of a process in which they are making indications to one another and interpreting each other’s indications” (Blumer, 1969, p.50).

This study uses the researcher’s interpretation of prevailing symbols and themes related to faith development, allowing for an exchange of views between the interviewees and the researcher during the interview process, and culminating in a final review by the researcher. “People are prepared to act toward their objects on the basis of the meaning these objects have for them” (Blumer, 1969, p. 49). Therefore it is imperative that this research uncover more than only the single view of the researcher. For example, the exchange of data and the self-identification of the student’s interpretation of his or her own campus interactions are what bring reliability and credibility to this study.

#### *Trustworthiness*

Creswell summarizes eight verification procedures available to qualitative researchers and recommends that “qualitative researchers engage in at least two of them in any given study” (Creswell, 1998, p. 203). In addition to triangulation and clarifying researcher bias, a third verification procedure increases the study’s trustworthiness. This study involves rich, thick description of formal, informal, non-formal, and individual activities and processes identified through document reviews, artifact analyses, observations, and personal interviews of faith development activities. Detailed descriptions enable readers to find relevant information and characteristics to determine whether or not findings can be transferred to other settings (Creswell, 1998).

The collection methods for the data were designed to insure the highest level of responses. The information was recorded digitally by the researcher, enabling clarification of any misconceptions rendered. After all data was recorded, the researcher drew comparisons between student responses of what activities, roles, and artifacts have relevance for those students who participated in the study juxtaposed to what activities college personnel believed vital for fostering student faith development.

### *Research Bias*

Given that the researcher is the fundamental instrument in data collection, it is important to delineate research biases. As a qualitative researcher, personal subjectivity is always a part of the research (Glesne, 1999). In this regard, recognizing bias becomes a crucial aspect of legitimizing the data collected. One central view held by the researcher presupposes that each person has a spiritual self that requires nurture and development. This spiritual self is beyond our comprehension, for it defies all rationale bounded systems of measurement and interpretation. Our spiritual self, however, is an integral aspect of our being. As such, finding ways to nurture and develop this aspect is a necessary task to undertake.

As a researcher, my theoretical perspective draws upon the forging of two major disciplines: the study of religion and education, with a peripheral study related to sociology. This blending of disciplines results in high level affinity for faith development theory. This theory, posited by Fowler offers a natural bridge between religion and education.

My background consists of attending a college affiliated with the church to study Christian Education and afterward attending a Presbyterian seminary. I had expected matters of belief and faith development to be an integral aspect of seminary life. What I found was a

small campus intent on raising educationally-sound ministers. Biblical exegesis, hermeneutics, church history, Christian ethics, pastoral care, and theological doctrine consumed the life of the seminarian. Personal growth, prayer, the community of faith, or things of the spirit seemed up to the individual to cultivate. Ironically, the sister school across the street, whose primary emphasis was Christian Education, intently focused on community and faith development. The juxtaposition of two seemingly counter experiences raised questions for me about the role institutions of higher education play concerning faith development of the student body.

It was not until I completed course work related to higher education administration that I came to appreciate and understand the role of the learner. As young adults or adults, we have an obligation to take responsibility for our own personal development. In fact, faith development theory implies that to construct meaning, the action of moving from young adulthood to adulthood requires the learner to recognize an array of choices in life.

#### Limitations of this Study

Four areas of limitation apply to this study. The first relates to the United States' hesitancy to mix religion and education. Individuals may be reluctant to discuss matters which appear religious, especially as these relate to education, for many have come to see or believe the two entities must be separate. This study does not seek to discuss the diverse understandings of the relationship between religion and education; rather, it begins with a premise that education for faith development has a legitimate place in our academic institutions.

A second limitation relates to the small number of participants (25). This small representation will only identify faith development activities and processes identified by

participants at their respective colleges. A boundary of understanding between participants and researcher limits the interpretations of campus-based activity as seen by those people selected. Data integrity requires students and adults to consider carefully their reflections on what holds meaning for them. Likewise, study limitations reflect the researcher's capacity to reiterate the views of those interviewed. Any conclusions drawn from this sample create a basis for further study to see if the trends noted in this inquiry are representative across campus and across Protestant-affiliated institutions of higher education.

Thirdly, this research does not address faith development of college personnel. Faculty and administrators are only included insofar as they have information to contribute about student faith development and any intentions the colleges may espouse along these lines. No inquiry was made regarding the faith development of non-student participants.

Lastly, the geographic location of the two research sites is the rural, southeastern United States. Historically known for having a high concentration of devoutly Christian-oriented people, these two colleges may have higher levels of affinity for college student faith development given the location of the colleges.

### Summary

Data collection involves observation, document and artifact analysis, and interviews as the primary methodology for exploring formal, informal, and non-formal structures and individual activities for fostering student faith development. The next chapter presents findings from the data collected. Observations from both research sites are shared, mapping organizational processes of faith development on a Balanced Scorecard. Disclosure of findings from the interviews corroborates findings from document analysis that college espoused intentions for fostering student faith development are incorporated throughout

various levels of the college programming. Emerging from these theories-in-action is a new conceptualization about student faith development and the elements necessary for fostering student faith development.

## CHAPTER IV

### FINDINGS

This qualitative case study explored student, faculty and administrator views of college activities as well as individual understandings of faith development processes in hopes of discovering how Protestant-affiliated colleges foster student faith development. Two colleges, hereafter referred to as College A and College B, provide the focal point for this research. Exploration of formal and informal college structures, as well as non-formal and individual activities of interest occurred.

Beginning with general campus observations, campus layouts and compositions are described. Review of organizational documents show commonalities and differences found within formal, informal and non-formal college systems. Little information pertaining to individual activities associated with student faith development were found in college documents. Mapping synthesized data illustrates organizational processes and commitment to fostering student faith development. Disclosure of data collected from the interviews begins with a vignette, illustrating one participant's interpretation of faith development activities and associated processes. Structural and thematic analysis of the interviews reveal components for fostering faith development include student exploration; student participation in opportunities offered through the curriculum, co-curriculum, ad-hoc or para-church groups; students capitalizing on individual opportunities; and intentional organizational commitment of institutions to integrate faith development initiatives and opportunities. Possible impediments to fostering faith development include insufficient student support, lack of resources, isolation, and student behaviors such as abuse of alcohol or becoming overly involved in campus activities. The confluence and intersection of the key elements emerges

into a strategic model for fostering student faith development, a process labeled as co-journeying. Organizational mapping is updated to include this new organizational strategy.

### Institutional Portraits

Through reading college literature and making on-campus observations, similarities between colleges became apparent. Brass signs on walls and under pictures date the early origins of the colleges back towards the turn of the 20<sup>th</sup> century. Each college resides in a very rural area, although one is in a more rural area than the other. Sounds of train whistles can be heard across campus, attesting that active railways are close by. In fact, one railway has more than 30 trains cross the main thoroughfare of the small town each day. Beautifully kept grounds with large grassy areas and very old hardwood trees are common to both campuses. Grounds and maintenance crews were seen working on the well-manicured lawns during campus visits.

### *Campus Description of College A*

The first site (College A) has a consortium of buildings of various ages sprawling across 240 acres. The campus includes 28 major buildings. “Buildings feature Jeffersonian-style Georgian architecture and blend new structures with those listed in the National Register of Historic Places” (College A, Strategic Plan). The campus design includes a series of plazas, and several street blocks of older houses and small academic buildings as well as large grassy areas, a small lake and newer buildings. The main academic and administration buildings are nearer one end of campus, whereas athletic facilities encompass much of the opposite end. Several smaller buildings adjacent to administration were residential houses formerly, but now contain college services such as the Office of Church Relations, counseling services or the school newspaper. Plazas, separated by sidewalks and buildings,

contain dorms and classroom buildings. Colorful banners on lampposts, heralding the college name, hang in abundance throughout the campus.

At campus center, the oldest building dates back to very early 1900s. Formerly the administration building, this domed historic building and visual landmark acts as a hub with sidewalks leading to dorms, the student center and the main plaza. This hall houses the liberal arts majors of English, history, philosophy, foreign languages and religion. A water fountain outlined with beautiful hedges and sidewalks lies behind the domed hall. Prominent buildings such as the library, science center and student center surround the fountain plaza. Statuary artwork stands at either end of the plaza in what seems like random places. A wooden bell tower stands on the ground next to the domed hall. Across the street a glass gazebo heralds itself as an information center, but recently, it became a meditation center.

Off to the side of this plaza, the visual arts building hosts a student art gallery. Beside the art gallery is a small lake surrounded by trees and a newly constructed outdoor chapel for vespers. Recently an art professor crafted a concrete Celtic cross for the outdoor chapel. What is not noticeable on campus is a traditional chapel. The primary chapel is not the signature building on campus as chapels are for many church-related colleges (Rudolph, 1962, 1990). Rather, the chapel is a small building across the street from the administration building and serves as a multipurpose building. This small building contains an auditorium and several smaller rooms that provide space for dramatic and musical arts.

#### *Campus Description of College B*

The second site for the case study (College B) is a 370-acre college campus that is divided by a two-lane state highway and a railway. The historic three-story brick administration building rests just off center in the main campus plaza, east of the highway.

Several large rectangular three-story brick buildings line three sides of the plaza. Dorms stand on the north end, bordering a large meeting hall adjacent to the administration building. Perpendicular to the administration building, an academic hall houses liberal arts classes such as religion, philosophy, education, Christian education, and English. The Dean of the School of Religion and several faculty members have offices in this building. At the end of the three-sided plaza, facing the highway, the college chapel steeple towers high into the trees as a prominent marker, a landmark noticeable from afar. A labyrinth constructed of pea gravel, inlaid bricks and grass lays adjacent to the chapel in the yard. A signpost contains informational sheets about the labyrinth, explaining its purpose as a meditative instrument rooted in Christian practice dating back to the 13<sup>th</sup> century.

Directly behind the plaza, a small classroom building contains the office for the Dean of the Faculty. The fitness center and music center are to the sides of classroom building. Behind these buildings is the athletic complex. Directly across the main plaza, highway and railroad tracks, a row of three-story buildings faces the open-ended plaza: the library on the north end, then the stately student center with its four-column edifice, then a classroom building with the science center behind it. More dorms stand on the southern end of campus across from the chapel.

#### *Campus Observations*

Noticeable on campus are students hanging out in small groups, sitting and talking or busily walking either to or from classes. The occasional student darted across the plaza, hurriedly heading towards a building. Students were seen talking with professors in their offices or seen waiting for a turn to have a one-on-one conversation with a professor who was already busy talking with another student. The campuses did not appear racially diverse.

Students were predominately Caucasian. Virtually all faculty and administrative staff seen were Caucasian. A few African American students were seen attending a musical rendition at College B; a program offered as part of the cultural education requirements. Other activities observed included a capstone class and a senior honor symposium at College A. I walked through the art shows and galleries, alone, never seeing anyone else reflecting upon student-displayed art. I saw several students interact with college campus ministry staff, many of whom I later learned were religion majors, small group leaders or peer chaplains. Students were young, in their late teens and early twenties. College personnel appeared to be middle-aged. Overall, the atmospheres of the colleges were quiet, friendly and engaging places where faculty, staff and students appeared to know one another by name.

Campus growth was evident at College A. Early visits foretold of a new science hall to be built, heralding the success of the capital campaign. When I returned six months later to interview the college president, construction of the new science facility was underway. As I walked through hallways and observed bulletin boards, it was easy to tell when I was outside various departments such as education, history, sociology, political science, business or religion. I did not walk through all buildings, so I missed some of the curriculum areas.

Throughout campus, bulletin boards announced upcoming mission projects, study abroad opportunities and mission trips for spring or fall break. In fact, I overheard several snippets of conversations between students and faculty that referenced trips taken in the past.

### *Mapping Organizational Structure*

Beyond describing campus observations of the research sites, document reviews provide additional insights into commonalities and differences within the formal, informal, and non-formal structures of each organization for student faith development. Documents

provided very few insights on identifying what individual activities foster student faith development. Mapping student faith development activities summarizes processes found during document review.

### *Formal Structure*

The formal structure of the college refers to administrative operations, including *mission, church-relatedness, enrollment data, curriculum, staffing, and financial resources*. This information is available through college Web sites, course catalogues, brochures, and published reports.

*Mission.* Both colleges in this study emphasize the importance of their Christian heritage. References to developing Christian values are found either in their mission statements or institutional goals. The following statement is the mission of College A:

The compelling purpose of [College A], as a church-related college, is to develop within the framework of Christian faith the mental, physical, moral, and spiritual capacities of each student in preparation for a lifetime of personal and vocational fulfillment and responsible contribution to our democratic society and the world community.

The college has eight goals to guide its actions. The first relates to academic achievements, another to health and fitness, two focus on appreciation - one for the arts and the other for environment - one goal emphasizes critical thinking and judgment, another on helping students “develop moral and ethical commitments, including service to others,” one emphasizes diversity and instilling values of self worth and dignity, and one goal seeks to “acquaint students with the teachings and values of the Christian faith” (College A, Handbook, 2006).

In 1999, constituents of College B redefined its mission and core values, embarking on a broader extension of its services across the state and declaring its intention to become the model church-related college. Within its vision of being a multiple campus university system, programs emphasize the importance of service learning and Christian values.

College B is a comprehensive United Methodist-related university, with multiple campuses and delivery systems, committed to educational excellence, service, and scholarship. Within nurturing communities of learners, we value diversity and promote the attainment of full academic and personal potential through accessible undergraduate and graduate programs. It is the vision of the university that our students embrace the Christian values of human dignity, integrity, and service as they become servant leaders and lifelong learners.

Both colleges emphasize service and Christian values in their goals and mission.

*Church-relatedness.* College A is related to the Synod of the South Atlantic and as such maintains active ties with the local Presbyteries and individual churches, including the local Presbyterian church in town. A formal document defines the nature and scope of this covenant. This agreement highlights 13 areas that the college commits to offer. Among these are providing educational services to the church, targeting local congregations for recruitment of students, providing leaders for the church, emphasizing church vocations in its curriculum, offering opportunities for worship and involvement with social concerns, fostering a community that upholds honor and respect, seeking to balance commitment and freedom by inviting faculty to engage in “fellowship of faith and learning,” expressing personal concern for students, promoting academic study of religion, being an intellectual resource and stimulus to the church, participating in youth leadership within the churches,

maintaining an elected and at-large trustee membership comprised chiefly of representatives within the ten local presbyteries, supporting a missionary-in-residence program to inspire students to enter into the missionary vocation and reporting annually to the church through written and financial reports (College A, Brochure). The Synod agrees to take seriously its responsibility to support the college, providing strong trustee relationships, giving financial support regularly, gifting to capital campaigns, identifying individual donors, recruiting students from within the congregations and utilizing the resources of the college to enhance local congregations.

College B is one of 15 home schools originally begun in North and South Carolina by Emily Prudden during the late 1800s to early 1900s (College B, Website). Compelled to offer education to white and black children in and around the Appalachians, Prudden purchased land to start schools and, once started, turned the operations of the schools over to missionary churches. The Woman's Mission Society of the former Methodist Episcopal Church took over operations of College B in 1934 (Hughes, 2006). Today, the college is one of only a handful of institutions of higher education supported by the General Board of Global Ministries and the General Board of Higher Education within the United Methodist Church.

A booklet published by the university minister identifies College B as aligning with one of three typologies of church-related colleges, i.e. as a Free Christian College (as described in the 1996 Report of the Danforth Commission). These colleges operate based on a commitment to the values and mission of the church, have an active religious life and a curriculum that includes religion. However, "students and faculty are not told what to think or believe, but all are expected to wrestle with basic religious and philosophical questions and be able to articulate their perspectives and positions" (Hughes, 2006). College B

demonstrates its relationship with the denomination by retaining a United Methodist president who actively engages in the Church; having trustees who are fully committed to the institution becoming the model church-related college; offering servant leadership activities; supporting a curricular and co-curricular program that embraces religion, church vocations and student ministries; actively engaging with the jurisdictional church; and appointing a United Methodist Elder as minister to the university.

*Student Enrollment Data.* Average student enrollment is 1,190 students. Even though the campus acreage of College A is smaller than College B, more students enroll in College A and live on campus. White non-Hispanic students comprise the largest demographic group of enrolled students at College A (91.4%). College B has a larger population of black students (21.6% compared to 4.9%) and a higher percentage of females enrolled (59% compared to 53%). Table 6 highlights key demographics of the two colleges as compiled from each college Web site.

Table 6

*Comparison of College Demographic Profiles*

Description	College A	College B
College Type and Affiliation	Private Liberal Arts, Presbyterian Church USA	Private Liberal Arts, United Methodist Church
Campus Size	240 Acres	370 Acres
Location	Rural – Small Town	Rural – Rural Community
Undergraduate Enrollment	1,224	1,157
Percent of Students Living on Campus	99 % first year students 95% of all undergraduates	72% first year students 63% of all undergraduates
Percent of In-state Students	62%	74%
Student Demographics		

Table 6. (continued)

Description	College A	College B
Gender Female/Male	53% women / 47% men	59% women / 41% men
White Non-Hispanic	91.4%	69.3 %
Black Non-Hispanic	4.9%	21.6 %
Hispanic	1%	2.3%
Others	2.7%	6.8%

*Curriculum.* The two colleges share similarities in curriculum offerings, such as business, education, social sciences and religion. Additionally, College A emphasizes science, history, psychology and performing arts, while College B offers security, protective services, and parks and recreation majors (See Table 7). Business and marketing curriculums encompass the largest percentage of students, with College A reporting 19% student selection. College B reports a larger representation at 36%. Both colleges have departments of religion.

Table 7

*Comparison of Academic Majors*

Description: Most Popular Majors	College A	College B
Business/Marketing	19%	36%
Education	12%	13%
Religious Studies/Philosophy	11%	5%
Social Sciences (Public Administration)	11%	5%
Biology	11%	
History	10%	
Psychology	7%	
Visual & Performing Arts	5%	
Security & Protective Services		8%
Parks % Recreation		7%

College B recently added new concentrations within the religion department majors; however, College A's religion department represents a larger percentage of student majors (11% compared to 5%). Table 8 outlines a comparison of religion department majors.

Table 8

*Comparison of Religion Majors*

Description	College A	College B
Religion Majors Include	Religion or Religious Studies	Religion or Religious Studies
	Theological Studies and Religious Vocations	Theological Studies and Religious Vocations
	Religious Education	Religious Education
	Philosophy	Missionary Studies
	Philosophy & Religion	Religious/Sacred Music Youth Ministry

Documents at College A showed discussions within the last four years debating the role of religious education classes, specifically the issue of Bible content courses continuing as part of the general education requirements. Consensus of the faculty, apart from the religion department faculty, initially sought to change the requirement. When religion department faculty learned about this decision, their uproar reopened the discussion and the resulting decision was not to alter the requirement. Faculty and staff interviewed often referenced this recent dialogue. Interestingly, not all those interviewed had the same understanding of the final decision. Concurrent to this debate was one related to whether or not faculty and staff were required to sign an affirmation of faith before employment. Both debates brought forward a renewed focus on what aspects of formal college operations were essential to providing an environment conducive to fostering student faith development.

*Staffing.* College A has 83 full time faculty members, with 94 percent holding a doctorate. The faculty to student ratio is one professor for every thirteen students. An article in the student newspaper mentions how great it is for students. “We aren’t just a ‘number’ here in the classroom we are an actual name, which is so nice” (Whitely, 2005b). Within the department of religion, College A has one professor, two associate professors, three assistant professors and one adjunct instructor. The chaplain, executive vice president of external relations, executive vice president of finance and administration, vice president of student life, provost, athletic director and dean of information technology all report directly to the college president. There is a director for cultural enrichment programs who, along with the academic chairs, reports to the provost. The director of church relations reports to the vice president of college relations under the leadership of the executive vice president for external relations. The organizational chart shows no direct reports under the college chaplain. The work force of the chaplain’s office consists of student interns (see description of the chaplain’s office under co-curricular later in this chapter).

College B reports on its Web site that it has around 90 faculty members, many of whom have earned honors and distinctions in their respective fields. Faculty to student ratio is slightly higher at one student to fourteen faculty. Individual profiles of faculty members are available on the college Web site. If other campus literature describes relevant staffing structures, it was not noticeable or easily accessible by the researcher. The department of religion has two professors, two associate professors, one assistant professor and three directors. Each director oversees aspects of the church vocational programs.

Both colleges had faculty openings within the religion department. The position at College A was to fill a recent vacancy in Philosophy and the vacancy within College B was a new position for a professor of Bible.

*Resources.* The overall financial resources are much stronger at College A than College B. Table 9 shows a comparison of revenue and expenses as filed on the 2004 tax form 990. Disclosed in this tax filing is a list of the most highly compensated employees and the highest paid administrators. On the College B listing, the university minister is listed among the key employees whereas the college chaplain at College A is not listed.

Table 9

*Financial Statements*

Description	College A (FY 2004-2005)	College B (FY 2004-2005)
Total Contributions	\$ 10,140,658	\$ 3,749,334
Program Service Fees	\$ 32,067,755	\$ 23,309,292
Interest & Dividends	\$ 2,104,025	\$ 391,592
Net Rental Income/Other Revenue	\$ 67,408	
Sale of Assets	\$ 535,708	\$ 650,615
Total Revenue	\$ 44,915,554	\$ 28,100,833
Program Services	\$ 37,221,534	\$ 22,408,179
Administration	\$ 4,066,836	\$ 2,829,367
Fundraising	\$ 1,072,496	\$ 759,642
Total Expenses	\$ 42,360,866	\$ 25,997,188
Excess for Year	\$ 2,554,688	\$ 2,103,645
Net Assets EOY	\$ 124,798,256	\$ 23,748,028

The net assets of College A are much higher than College B, reporting more than 100 million dollars difference. College A has been in the midst of a capital campaign, seeking to raise \$160 million dollars by the year 2010. Beginning in 1998, the college has raised over

\$96 million to fund a variety of initiatives such as a new science building, endowed chairs (Christian education and chaplain, among others), student scholarships, faculty research, and athletics. There did not appear to be an active capital campaign at College B. Literature promoted ways of giving to the college such as through planned giving (gifts of stock, endowments, real estate) as well as promoting targeted levels of giving (membership levels such as ten thousand dollar donors).

### *Informal Structure*

The informal structure includes an array of non-curricular activities, primarily stemming from the offices of student life, the center for service learning, cultural enrichment program activities or the chaplains' offices. Fraternities and sororities, student government, varsity and intramural sports, a peer chaplain mentoring program, mission outreach services, cultural awareness activities and worship opportunities appear to be similarly offered at both campuses. A variety of flyers hung on bulletin boards located either in the student center, near stairwells in academic buildings or beside the chaplains' offices covering topics such as campus ministry activities, service opportunities, mission trips, social justice concerns and career choices. Printed materials such as weekly flyers, handouts and college newspapers announce various activities and events. Messages, written in chalk, appear on sidewalks promoting campus activities. Besides printed material, each campus uses a local intranet for students, faculty and staff as a primary information source. The intranet allows common access to campus calendars, electronic documents, e-mail, and a whole array of college-related materials.

Many of the promoted activities count as part of the cultural enrichment opportunities required for college graduation. Both colleges require student participation in culturally

diverse opportunities, such as speakers, movies or films, concerts, and plays. The cultural enrichment program at College A requires that each student attend a minimum of ten events during each academic year. Five events must be performance events and five events lecture events. A total of 40 events are required for a student to graduate. College B requirements are divided by content areas rather than format type. Table 10 outlines the requirement at College B. Each student must have 60 units distributed across the three areas to graduate.

Table 10

*Cultural Distribution Requirements*

Area	Component	Examples of Activities
Area I	Fine Arts (15 units minimum)	Concerts, recitals, drama productions, art exhibits, lectures, or fine films
Area II	Humanities (15 units minimum)	Poetry readings, book discussions, TV programs, lectures, fine films, and other programs in literature, religion and philosophy, or history.
Area III	Social and Natural Sciences (15 units minimum)	Lectures, films, convocations, presenting topics related to business, education, and the natural and social sciences.

Further information is provided on co-curricular activities later in this chapter.

*Non-formal Structure*

Para-church activities, such as Campus Crusade for Christ, Campus Outreach, and Fellowship for Christian Athletes (FCA) actively hold student gatherings on the campuses.

While the college does not sponsor these organizations as part of the co-curriculum, non-

formal group activities become a part of the campus life environment. Student-initiated activities such as Bible studies as well as faculty or staff-initiated exchanges, such as taking a student to church or inviting students over for dinner, are typical occurrences. Local church interactions such as holding special dinners for college students or providing goodie boxes during exam week are other ways that non-formal activities interweave with student college life.

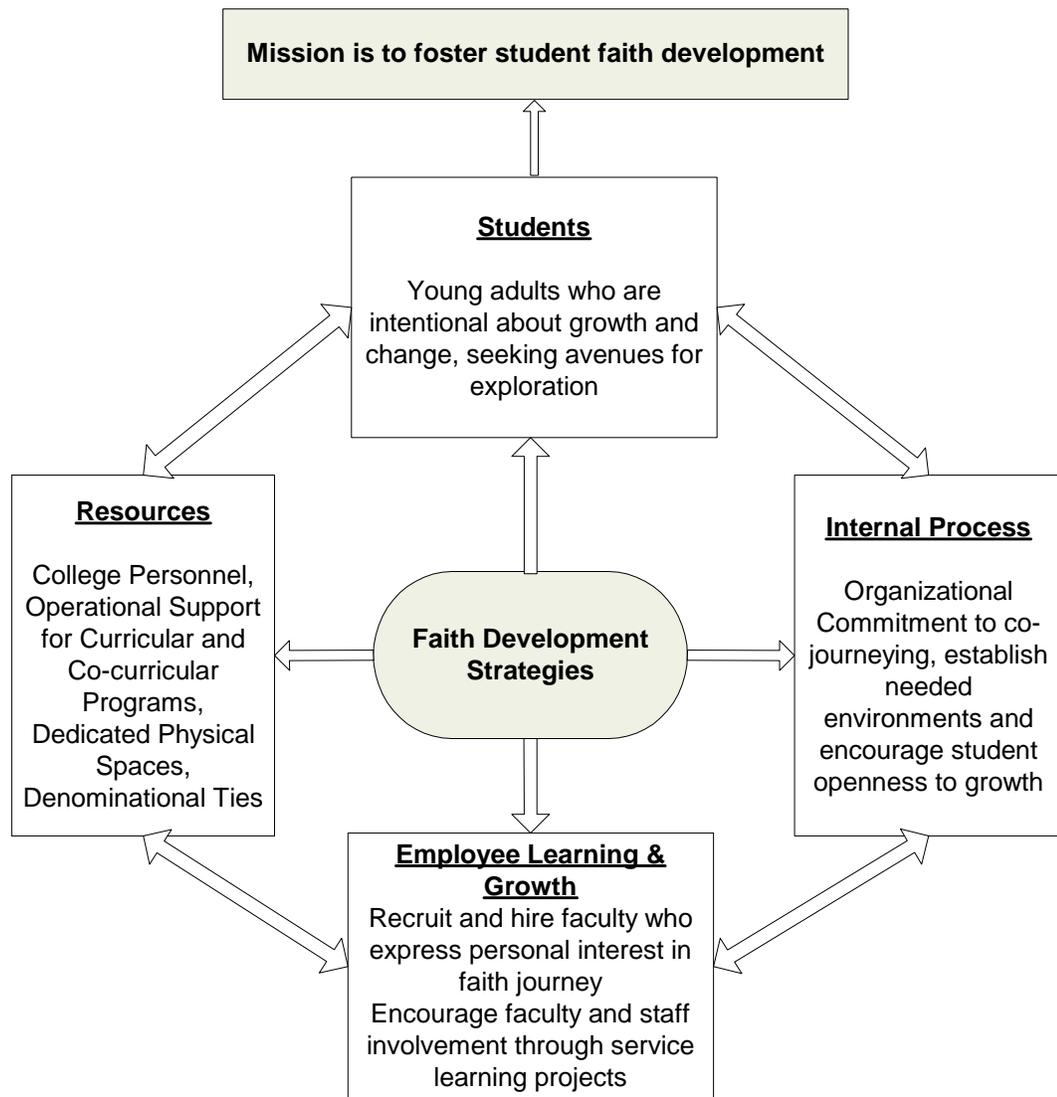
### *Individual Activities*

Posted flyers on bulletin boards and articles in the student newspaper were reviewed to identify individual student activities for fostering student faith development. There was not much information related to what individual activities influence faith development. Activities mentioned in print resources included such things as watching movies, writing poetry, attending concerts, surfing the Internet, playing an instrument, writing articles for the school newspaper, attending a sporting event, dating, studying, holding fundraisers for special interest groups, watching TV, or working. There was not any evidence as to whether or not any of these activities fostered faith development.

The only relevant pieces of information relating to student activities that could be tied to student faith development were two editorial pieces found in the school newspaper at College A. Whitely (2005a) expressed frustration that there were too many activities hosted by the college and that it made it very difficult for students to pursue individual interests. Byers (2005) expressed that while the college expected student involvement, students were overextended, making it very difficult for them to juggle the demands placed on them in their student leadership roles.

*Organizational Mapping*

By gleaning information from collected documents, mapping reveals a conceptualization of the student faith development process. Figure 3 illustrates an organizational framework for fostering student faith development relevant to both colleges.



*Figure 3.* Organizational Map for Fostering Student Faith Development.

At the top of the diagrams is the organizational mission. Both colleges reference an aspect related to fostering faith development. Student demographics are similar. Financial

commitments vary, and organizational resources take divergent approaches; yet, key aspects of the curriculum and co-curriculum share a number of similarities. The level of intentionality of the staff, faculty and students to create and capitalize on faith development opportunities determines the organizational capacity for learning and growth. Internal processes relate to creating an environment that encourages student exploration and openness to growth.

Further investigation of institutional strategies for fostering student faith development occurred through personal interviews. The following case study portrait presents institutional activities in light of one participant's viewpoint.

#### A Participant Portrait

While all the interviews were exceptionally helpful in discovering student faith development activities and processes, one interview stood out because of the unique opportunity to ask questions regarding both colleges. "Jerry", a pseudonym for a staff member at College B, did his undergraduate studies at College A. More than this, Jerry's insights and thoughtful reflections provided rich sources of data on student faith development.

#### *Jerry's Insights on Faith Development*

During the second campus visit to College B, I met Jerry in front of the administrative building. We walked around to the back of the building and entered a smaller building located directly behind it. His office was small and crowded with books and old furniture.

Jerry is a Caucasian man, near age thirty, and a new dad who described himself as having been agnostic up until the time he attended graduate school. He has been teaching at College B for nearly five years. He did not intentionally seek out this college; it was one of

many places to which he applied for a position after completing graduate school. His recollection emphasized the importance of living his life by “signs” and that he had seen quite a few signs when he came to the campus for his interview. It was very important to him to work at a place where he could speak on his faith.

I asked Jerry to describe the church-college relationship. In his understanding, much of it is in the process of being newly defined. He shared that he had been very close with the previous campus chaplain, describing the campus as a Methodist-related school that stressed the importance of religious inclusivity. “It was the sort of thing that was existent here, but it was never forced upon you.” There were no faculty or student requirements to sign a statement of faith. Opportunities and experiences were provided “that if on your own initiative and desire wanted to build that up, you would have those opportunities and experiences.” He sees that same push present now; however, he noted that there is an added emphasis of incorporating a full-charge church on campus. A full charge church is wholly connected to the denomination whereas a chapel is not. Personally, Jerry is very comfortable worshipping separately from the campus community. He sees the addition of a church on campus as the “same impetus of providing experiences for people and giving them a place to worship and to come to understand God better.”

Jerry completed his undergraduate degree at College A majoring in psychology with a minor in philosophy. He chose that college because it was in a small town where people waved at you as you drove by in your car. He did not participate in college-endorsed activities and referred to that period of his life as “dark challenging times.” He went off campus most weekends. He does not keep in touch with any friends from that period of his life. He described those friendships he had as “not who I really was and I don’t keep in touch

with any of those people.” He mentioned becoming very close with religion department faculty and voices accolades to them as being the “most incredible teachers” he ever experienced. He recounted a particular turning point experience when he was in a philosophy class.

We were talking about Jesus, and my professor at the time said, “You know, Jesus held his penis when he went to the bathroom.” And I was like shocked. I mean absolutely SHOCKED. And, it’s like, “you can’t say that. What are you saying?” But his whole point was He was a guy just like - He was a guy and that’s what He did. That’s what you did. And all of a sudden it made me confront a lot of the misconceptions I had... more about the people that worshiped, than Him. And, really began sort of a turning point that eased my heart and opened stuff up.

When asked what causes a person’s faith to change or grow, he indicated significant life circumstances, like death or falling in love. He saw big life experiences as having the highest potential for causing a person’s faith to change or grow. But he also thought that having opportunities and experiences to be in a community and fellowship with others gave a person a safe secure place to ask questions and seek answers. One of his favorite things about being at the college is to have students come into his office and “just talk and ask.” He doesn’t think faith develops only through experiences. He sees a time and place for classes, for sermons and for being taught. He describes it as “a marriage between the two, that you have maybe a new concept that you never thought about that’s presented to you and you have to figure out how to inclusively weave that into your own perceptions and make it work for you.”

He laughingly claims ignorance to any awareness of faith development theories although he is very aware of developmental theories in general. He describes one of the coolest things he does in class is expose students to other people's theories, educational theories, philosophical theories, and others. He likes that because it makes a person realize how one's own internal theory is something that someone else has probably already thought before, so he concludes that he is falling into someone's theory, but unaware of whose that might be or what phase or vector it is.

When asked what initiatives are present on campus to promote student faith development he described intentional programs like chapel, clubs, organizations, and FCA. He talked about mission trips sponsored and created by the school. He referenced particular majors, like Christian Education. But he also emphasized

There are other opportunities that are more subconscious and sub-service that really gives students opportunities like – I don't promote when you go paddling down the river with me that this is going to be a faith experience. You don't necessarily even debrief it; front-load it; frame it in any kind of such a way.... It is full of God and God experiences and profound experiences that have become defining moments in the student's life.

He shared a story about a particular female college student who had a big life changing experience: she fell seventy feet while working a high ropes course during summer camp. She had shattered her pelvis, broken wrists, and sustained other injuries. After an extensive recovery, the next spring she went on a 70 mile hiking trip to Damascus, Virginia.

On the second day, she was really struggling and didn't think she could make it. We got up to the top of this hill. (I had led a mission trip the year before, my wife and I

here. We had gone down to Belize and I had been introduced to a passage in Genesis: Jacob falls asleep and dreams of angels. The quote is: ‘How Awesome is this Place?’ I thought it was awesome because the Bible had the word ‘awesome’ in it. I was just like, ‘how great is that, its got ‘awesome’ in it.’). So, when she got up to the top she was up there and she was reflecting and got her Bible out. I just told her to look up the passage.... And so again, I think that there are opportunities here that are not necessarily intentional religious opportunities in that because of the people that are here and the students. The students choose to explore. You have people there that once again co-journey with them and help them and sort of give insights. The most freeing thing is that at one point I felt like that was my passage and then all of a sudden it wasn’t. It was her passage.

He saw opportunities arise for faith development in unexpected ways but in moments where the environment proved fruitful for discussion.

Specifically related to integrating faith development needs of students into the curriculum, Jerry offered a number of illustrations of courses where components of faith and religion had been interwoven. He cited the typical religion classes and others he described as “designated ones” where “that’s all they focus on”, but also referenced English literature classes where aspects of faith are inherently interwoven. “It’s cool because its more subvert or covert or under-the-radar as opposed to just what’s really in you. So you’re able to figure it out on your own. Some people choose to and some people don’t and there’s freedom to do both.”

Jerry describes the commitment of institutional resources to faith development to include the campus church, the college retreat center, and identifies that these things are a

priority for the president and administration. He was unsure of resources related to conferences or professional development. Current changes to the college program also include the peer chaplaincy program. Each residential hall has a peer chaplain, along with the traditional resident assistant and resident director. The program was initiated in the prior year and focuses on developing student-to-student relationships to promote spiritual growth and offer support. Jerry believes there is strong institutional commitment from upper administration to this priority and that it will stay a priority.

For Jerry, there are two different sets of answers students will say hinders their faith development. One set comes from those students who actively profess faith while the other set of answers are from those students who are non-communicative about their faith. Aspects related to alcohol and partying can really challenge students, especially when those who are involved in such activities are the students who are professing strong faith; for example, the peer chaplains.

[Those who] assert their faith are very much viewed underneath the microscope and hypocrisy is looked at. So, if they say one thing and do something else, such as condemn drinking and then they are out drunk, or condemn judging, and then are out judging...that becomes huge for those that are sort of maybe trying to figure it out on their own or walk into it.

Another area that may hinder faith development involves those students with belief systems other than Christian or denominations other than United Methodism or for those who are Catholic or those who prefer traditional approaches to Christian worship. Contemporary services of faith expression could also be viewed as a hindrance.

I asked Jerry if there is anything within student-led groups that he believes assists in fostering faith development. He replied that if a student-led group is truly student-led, then “excitement and passion around what they are doing immediately just bleeds out to those that are around them.” That excitement is what assists in fostering faith development. He cited an example that was entirely student-led and specifically mentioned that it was successful because no faculty or staff had been involved. Jerry stressed the uniqueness of the campus and its students.

Most of our students here, a lot of them are first generation college students: they’re local; they’re small town; they’re rural town people. Just good people and when they get excited about something it really comes out. It’s very relational when they get other people excited.

Jerry sees the enthusiasm of students coming together as an energizing experience that perpetuates its own interest.

When asked to recount a story of a student who had grown in his or her faith and what activity most influenced that student, he went back to the student who had fallen on the ropes course. He shared that Kelly was a Christian Education major; inferring that falling off the challenge course was not what had brought her to faith. She spent the summer recovering in an assisted living home with elder adults. He describes their conversations as very dark times. Kelly was resilient and she recovered. After the hike to Damascus that next spring, Kelly thought she was going to go into retreat ministries. A year later she knocked on Jerry’s door, obviously upset. Apparently Kelly no longer felt called to go into retreat ministries; rather she was being called to go to seminary. She feared disappointing Jerry by her change in vocation. Jerry saw this as an opportunity.

It facilitated an awesome conversation in which I think it was understood and communicated to her that, you know, that was the point of all the programs and experiences that she had done. It wasn't that she needed to do these for the rest of her life. I don't believe it either. I don't believe that by you participating in camping trips that you need to go around camping programs, but I do believe if you are quiet enough and if you listen enough, and if you notice enough, there are probably things that have been told to you through those experiences that can help guide you.

Jerry recounted several personal conversations between them, sharing the integration of experiences with reflection. He used shared experiences and reflections of the past as a framework for dialogue on current ponderings and questions.

I asked Jerry what awareness he believes faculty and staff have regarding fostering student faith development. He sees the faculty as a "mixed bag," many from the old school fail to see an emphasis on faith development and then those who have come aboard since the new president came in seeing it as important. He identifies the difference as one of intentionality. Those who are intentional are actively participating in activities like service learning projects or inviting students to lunch or church. Jerry describes a whole range of involvement from the one extreme to the other. Jerry sees himself as being in the middle. He hopes that he offers opportunities to students to see within themselves, to come to new understandings. He loves being with the students and helping them to figure things out. Students often go to his home and one student in particular loves to come to his home to work with wood. For Jerry, the lathe is the same as the potter's wheel; it is about creating and finding peace. He describes his work with students as "very qualitative" and "secret" rather

than something that is quantifiable. For Jerry, the answers lie within each student and he sees his role as helping them discover what is inside.

Before suggesting others as research participants, Jerry's concluding remarks focus on the gifts of the Spirit. He, along with two peers, recently concluded a discipleship Bible study focusing on the gifts of the Spirit. An aspect of their discussions had been on the role of ego and pride, illustrated by the mindset of "I have this gift so I am better than you". Reflecting on the list of gifts, Jerry sees those essential things such as love, joy, patience, kindness, and generosity as the basis for providing faith development. If a person can really provide those things to someone, they can really foster faith development. His role is to help students do it on their own.

You have to use patience. You have to be happy co-journeying with them – that's joy and love. You provide them space and time, opportunities... and experiences of generosity... the ultimate thing is the belief in the individual -- more so than that, it's really the belief of God in the individual.

It is "being with" the student, supporting them, seizing the opportunity when presented and allowing God to be God.

### Interview Insights

#### *Defining Faith Development*

Early interview questions focus on the individuals' selection of either attending or working at their particular college. The majority of respondents identify that the college's affiliation with the church is an important factor in determining their selection of schools. Most believe that the church-college relationship holds influence in the type of programs

offered by the college. When asked about their understanding of faith development, the majority of students had trouble articulating what this meant.

At college A, most students had never thought about the concept of faith development prior to the interviews. One student remarked that he began wondering about the definition of faith development after receiving the e-mail inviting him to be involved in this study, “I was actually wondering that when I got the e-mail. ‘Faith development’, I guess that is development of faith. But, I am not really sure what that means.”

At college B, most students had awareness of the concept because the college offers a course on faith development; yet students were apologetic when they were unable to adequately define what faith development is. One student laughed because she felt awkward; it was as though she feared I would run and tell her professor that she could not immediately rattle off a definition. Faculty and staff appear to have greater awareness about the concept of faith development; however, faculty members not associated with the religion department typically are not aware of any particular theory of faith development. The college presidents and administrative student services staff from both colleges are aware of faith development theories.

Definitions for faith development fell within three ranges of responses: personal, relational or reasoned faith. Some believe that faith development is God-given, divinely inspired, and a personal matter. Some believe faith development occurs through co-journeying or interactive relationship with others, involving community, self and belief in a Divine Ultimate. Others see faith developing through thinking, learning and growing processes, namely, reasoned faith. Table 11 displays the relationship of answers to

respondents when defining faith development. Many times a respondent's answer blended components from more than one area.

There is a tension between faith that is a gift or faith that develops for me. I think faith is both. I think for me everything in life comes from God, and I think faith comes from God... faith comes as a gift from God. I think faith development is how that faith grows within the life of a person, but also connecting that person to God and to the rest of the world. So for me, faith development isn't just something that happens inside an individual: it's in the individual; it's between the individual and God; and it is between the individual and the world. And all those things are not only growing, but working continually together, in greater harmony with greater understanding.

Table 11

*Matrix of Respondent Attributes on Definition of Faith Development*

	Females	Males	Students	Faculty	Staff	College A	College B
Definition of Faith	11	14	10	7	8	13	12
Development							
Personal	3	7	3	3	4	5	5
Relational	5	7	7	2	3	6	6
Reasoned	7	5	4	5	3	8	4

Eight of thirteen participants from College A believe that faith development involves reason, whereas only four participants from College B mention reasoned faith. At both colleges, twelve participants believe faith development involves relationships with self, God

or others either communally or personally. Ten participants believe faith development is personal. Three participants from College B and seven participants from College A blended elements when defining faith development.

### *Faith Development Activities*

A number of interrelated aspects emerged during the research as to what activities on campus foster student faith development. Among these are opportunities to explore; to articulate questions and dialogue with faculty and staff; to talk with other students either in class, in a small group or in the dorms; and to have a sense of security and support, that is to be in an environment that offers a safety net to students as they risk asking questions and seek new understandings. Some students believe they help foster faith development through their example. Others perceive dialogue and interaction fosters faith development.

### *Exploration*

An underlying theme that emerged during the interviews pertains to the dynamic of students having opportunity to explore beliefs and values. Whether it is a chance conversation in a dorm, purposeful dialogue in the classroom or intentional outreach to people and communities in need, these occasions are opportunities for students to reflect on what holds importance for them. The college environment is rich with opportunities for students to grow through exposure to new ideas. One faculty member sums it up this way, “faith development, particularly in the four years of college, is really a chance for students to explore what they believe and why they believe it and how they own it.” Exploration requires students to be *open to growth* and for the *environment* to be supportive, encouraging and safe. When students are open to growth and feel supported by their environment, opportunities are present within the formal (curricular), informal (co-curricular), non-formal

(ad-hoc and para-church) and individualized structures within the college to foster faith development.

*Openness to Growth.* Student openness to growth is an element of exploration, although opinions vary on whether or not openness is necessary for faith development to occur. Some participants believe that even when a student seems to outright reject consideration of new ideas, growth occurs. At the root of this idea is a belief that college experiences afford students the propensity to change, even when a student is resistant to change.

We try to do that [foster faith development] in a way that remains true to what we say we are... But, we also try to do it in a way that challenges students to grow and not revert, if you will, or turn so windward that they are scared to grow. We certainly don't want to chase students away. That's not what we are about.

It is a blending of challenge and support, offering an environment that sustains student growth and encourages open inquiry. This type of challenge or confrontation is a methodology that chips away at student resolve to keep on holding to old ideologies. One staff member describes challenging students by "hitting them [students] from all directions, for them to make their own decisions." Creating opportunities for faith development requires balance between challenging students and supporting them.

It's the basic crux of challenging support.... We certainly believe we are not in a place for students if we are challenging them in a way that they are not ready to be challenged. Or, we are not challenging them enough that we believe that we have to help find somebody in the right place. That is what I mean by providing support

services as they grow. If we provide too much support then they don't grow. If we provide too little challenge, they don't grow. It's that interesting mixture.

For others, it is seen as individual choice. Students choose whether or not they want to change. One staff member is adamant that if students choose to leave the institution with the same set of values as those they came in with, there is no way that the college will change that. But, if a student is intentional about wanting to grow and change, then the opportunities at college to change are legion. Students open to growth are sponge-like, absorbing information, ideas, and experiences so that they can formulate new understandings. For them, exploration is a journey to discovering new ideas. The amount of growth that occurs is dependent on the level of receptiveness each student has to assimilating divergent views, beliefs, or values into his or her own worldview. "The more you explore, the more your faith develops." One staff member places importance on the role of passion in exploration.

A good teacher's passion wants people to see something, that understands something and open their eyes. I think something that we do well is that we open eyes, but don't just leave people wide-eyed and having no idea where to go. But, helping them begin to make commitments and begin to put things together in a way – we talk a lot about the term sustaining faith, or reasoned faith.

Student self-interest and motivation to change and grow, in other words their intentionality to be open to growth, is seen as paramount for faith development. For students who are not intentional about their growth, so long as exposure to new ideas keeps on pinging at those students, they will find their resolve to adhere unquestioningly to current beliefs weakened. Before long, they too will begin to think critically about their worldview.

*Environment.* A key facet interrelated to student exploration and openness to growth culminates in environmental influences of these church-related colleges. As noted within the interviews, safety, security, support, encouragement, and acceptance are all elements of environment that play a critical role in fostering faith development. Also noted is the role of community and the relationships within, to one another and with God, or through God ties into how students are supported. When the environment is accepting and supportive of students, students feel free to engage in critical inquiry and meaning making. One faculty member shares how her classroom environment plays a critical role in fostering faith development.

For me that's faith development because I'm getting them to think in their own lives: 'I'm environmentally sensitive or insensitive and how do I think,' and to me, that's connected to faith because our relationship to God is not just direct, but through other people and through the environment as well.

Having time to explore the meaning of and connection with various people associated with the campus exposes students to divergent views. One administrator sees church-related college environments emphasizing relationships that include discussion of faith. "Staff are drawn to this type of environment where we can feel comfortable when it's appropriate to talk to students about our faith, with their faith, things of that nature."

Another staff member sees the church-related college environment as offering students a total package of experiences all of which contributes to fostering student faith development.

I think it is really a pattern of experience and several different aspects of college life that can potentially make the big difference. So, I don't think it is just what they do in

the classroom; it's not just what they hear at chapel, or even just what they did on the service trip. Put it all together, then, you can have something that is pretty special as an experience.

By creating an open environment and establishing opportunities that engage students, students feel safe to explore divergent ideas.

If its not there, they're not even going to darken your door.... I think first of all you have to set up the opportunities for students to investigate and to engage in their faith.... They are either going to foreclose or and say "this is what I am," or they are going to get started to getting exposed to other thoughts and people that manifest their faith in different ways.

Having an open environment promotes exploration and encourages students to be receptive to thinking critically about differing views. "In any faith community there are real high highs, high moments of great emotional connectivity; there's the reality that there is a safety net there when you hit your lows and need God to help you get through the rough patches of life." According to several participants, having that safety net is an essential element of the environment.

Being associated with a group, team or in a community that allows for faith inquiry appears as a necessary component for fostering faith development. One staff member describes the importance of peers and mentors.

I think it helps to have others who are articulating their own sense of their own faith development and to have mentors certainly as well as companions and peers, but mentors who maybe are in a different place along that journey of faith development

who can point out, be a sound post and provide language; not in a way that is exclusive or paternalistic.

Mentors contribute to fostering that environment where students feeling supported.

Perhaps the activity most often mentioned during the interviews for fostering faith development is participating in conversations. Discussions, no matter the time, location or people involved, offer students a chance to articulate views. Verbalization helps students work through their thoughts, beliefs and feelings. Students express how they like bouncing ideas off of friends, mentors, professors, and other classmates.

It is just personal conversations. I think that is the most effective, always; the personal touch in this increasing technological society. The face-to-face interaction, the theater, the live theater bouncing energy off of each other and talking about issues is still the most powerful and will be evermore.

Exposure to different ideas stimulates students to work through new paradigms, to grow in belief and understanding, and become critical thinkers. However, these same exposures may also impede faith development.

### *Impediments to Faith Development*

During interviews, participants identified activities that may hinder faith development. Possible impediments include isolation, over involvement, lack of resources or continued exposure to unresolved conceptual conflicts such as underage drinking and alcohol abuse by those students professing to be Christian. Participants often commented that many aspects seen as promoting faith development for some may actually impede it for others.

*Isolation.* There are students who are unsure of their surroundings and find it difficult to trust their peers. Others may become isolated when pressure mounts. Students may become confused by exposure to so many new beliefs and values.

It's a double-edge sword. All that conflict and all that interaction and all that exposure is definitely a positive thing...it fosters development. It can also, especially if you are not prepared for it, or if you don't have the community at the time to deal with it, it can cost you a lot of loneliness and depression.

Students may disengage with others when matters are too difficult to absorb.

It's an old story with college and the idea of exposure and different things to lead you into different directions. And you can get caught up in different things and become stagnate if you are not prepared or you don't have the community that can help prepare you for that exposure.

For students who disengage from the community, isolation could lead to depression and impede faith development.

*Over involvement.* Imbalance in community interactions can also swing to the other extreme of over involvement. Student involvement and leadership demands can over burden college students who feel an obligation to meet those demands. A faculty member notices. "They're all involved in everything. They're exhausted all the time.... I think a lot of folks feel kind of broken down." Students and faculty both expressed how college life can impede faith development. One student commented, "I think the busyness of college life hinders faith development a lot and we become consumed in our home work and ourselves."

*Lack of resources.* A few participants commented that a lack of resources could be a hindrance to fostering student faith development. Insufficient programming space and a

perceived lack of financial resources for programs impact meeting community needs for students. One student observes that

One of the challenges of being in a small school is financial support. The resources are somewhat limited but they still make it work. They pull money from wherever we can, from grants and things like that. Having the resources for stuff sometimes is challenging. Having different places to do things is sometimes challenging too, which is why I think a lot goes on in the residence halls.

Lack of resources and planned activities for students during the weekends seemed problematic for students who stayed on campus. The loose structure of weekends appears to create difficulties for students to choose appropriate activities. Many resort to acting out behaviors such as abuse of alcohol.

*Unresolved conceptual conflicts*, Alcohol commonly was mentioned as a hindrance to faith development. It was especially difficult for students to reconcile the apparent hypocrisy of alcohol usage by those students active in ministry roles. One student put it this way,

I see people partying all day long, drinking, and carrying on. And then, I go to chapel Wednesday morning and they are the ones that are participating in the service. Every weekend, they are the drunks on campus. I think that is the thing that blocks faith development at the school, seeing the Christian Ed majors and the people that are really religious out there leading parties and not practicing what they preach.

Exposure to inconsistencies and opposing values may impede faith development if students are unable to conceptually resolve discrepancies.

Coincidentally, expressions of faith may be a hindrance for students who are of differing beliefs systems or who choose to express those beliefs in drastically different ways.

Students with rigid belief systems may find their resolve hardened when confronted by other students regarding these beliefs.

#### Elements of Student Faith Development

Conceptually, fostering student faith development appears to involve three core elements: environment, student openness to growth and opportunities (Figure 4.). The union and intersection of these three elements come together, resulting in seven elements necessary for fostering student faith development: *exposure* to a safe, supportive *environment*, rich with *opportunities* for students who are *open to growth* and who with *intention*, actively seek out and *engage* in *exploration*.

The college campus exposes students to an array of opportunities. Students engage in any number of events, some by choice, others by chance or requirement. For students who want to capitalize on experiences and are intentional about changing and growing, environment plays a critical role in supporting those students.

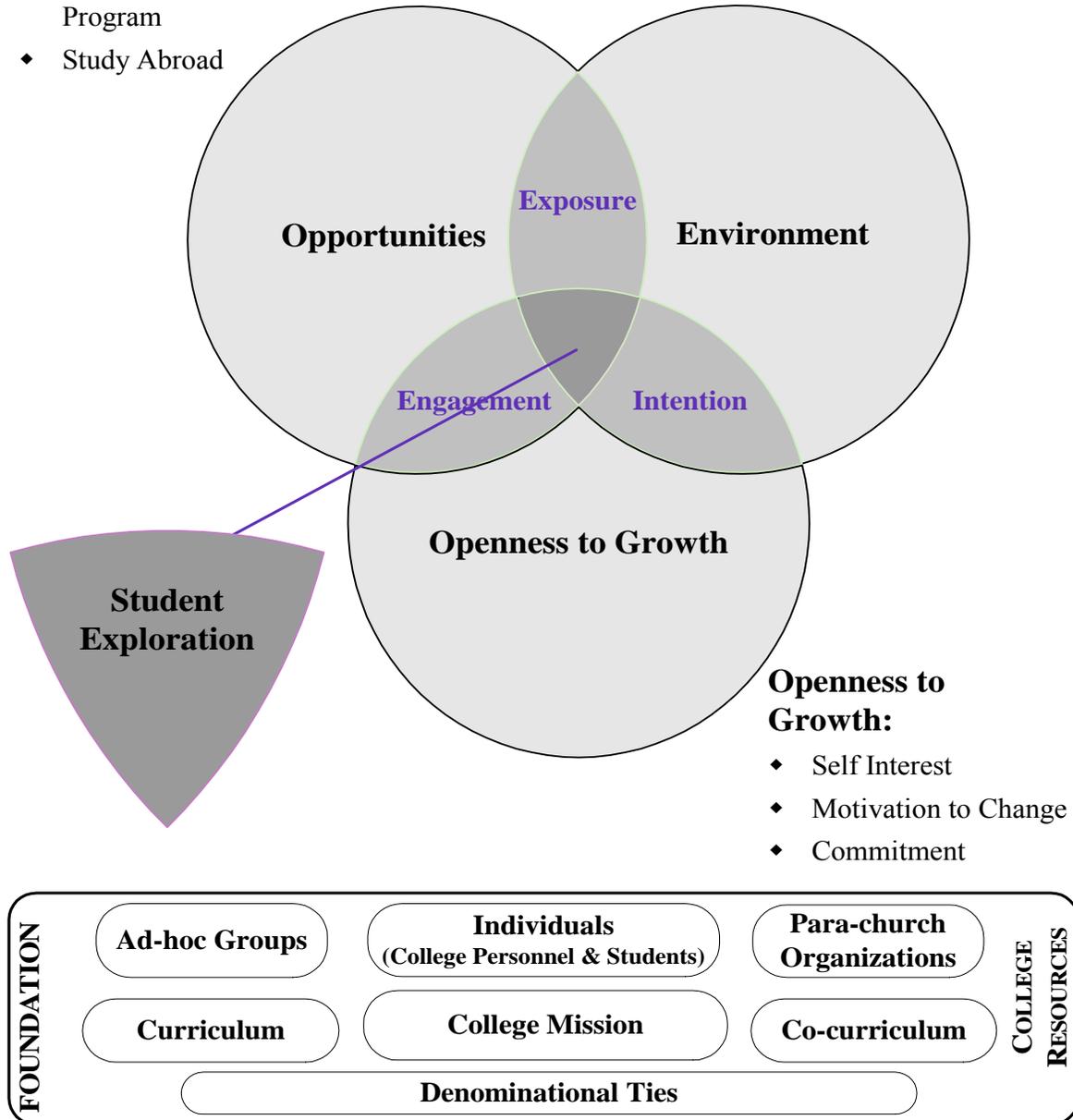
### CO-JOURNEYING

**Opportunities:**

- ◆ Conversation & Discussion
- ◆ Crisis or Change
- ◆ Mentors
- ◆ Service Learning
- ◆ Cultural Enrichment Program
- ◆ Study Abroad

**Environment:**

- ◆ Accepts and supports
- ◆ Encourages exploration
- ◆ Emphasizes relationships, with others, community and God
- ◆ Includes dedicated physical spaces



**Openness to Growth:**

- ◆ Self Interest
- ◆ Motivation to Change
- ◆ Commitment

Figure 4. Fostering Student Faith Development through Co-journeying

*Foundation for College Student Faith Development*

Beginning with denominational ties, the structure of the church-related college provides the framework from which the core elements of environment, opportunities and openness to growth emanate.

*Denominational Ties*

Historically, both colleges hold active relationships with their associated denominations as attested in literature and documents, college artifacts, groups and activities. The depth and breadth of the affiliation includes financial supports to the colleges from various levels of the church organization, recruitment efforts for student enrollment from denominational church affiliates either by the college or by the church on behalf of the college, student-focused activities offered by local churches, and college curriculums including church vocational majors and tracts.

These active denominational ties explicitly and implicitly permeate throughout each campus establishing a foundational expectation among college personnel and students for the legitimacy of faith development on the college campus, in the curriculum, in the co-curriculum and in everyday campus life. This research does not take into account what impact the absence of denominational affiliation might have on fostering student faith development. Denominational affiliation at these two colleges is quite noticeable, even with the absence of the traditional chapel building at College A. College personnel, artifacts, literature and several students attest to the denominational heritage of the colleges thereby establishing these affiliations as an essential aspect of the environmental composition. Historical denomination affiliation of the college to the church influences the mission of the college, giving credence and foundational support for fostering student faith development.

*Mission*

As presented earlier, both institutions support a mission that encompasses student faith development. Mission infuses the organization, providing direction and the springboard from which organizational activities develop. Mission informs leadership. Mission guides the use of resources. Mission is part of the foundational basis for fostering student faith development. Mission articulates intention.

*Intention.* Organizationally, both colleges express intention for fostering student faith development. Their mission, vision, or values express a commitment to fostering faith development. Intentionality stems from whether or not the faculty and staff create opportunities for fostering faith development or in creating opportunities whose consequences are such that faith develops.

There are varying views expressed about institutional intentionality. One professor acknowledges the college's intentionality as being integrated into the curricular experience. For her, it is about how students learn and the importance of establishing opportunities within class for passionate dialogue. Another professor does not believe faculty members are intentional about fostering faith development, apart from those faculty members who are within the religion department. One instructor seems to find the middle ground, stating that it is not about creating intentional opportunities; rather it is capitalizing on those opportunities when they avail themselves.

*Opportunities for Faith Development within the College Structure*

Offering opportunities for growth and exploration within a safe, supportive environment occur in many ways within the curriculum, co-curriculum, and non-formal

structures within the college. One college president emphasizes this integration of opportunities for faith development within the college campus community.

In the curricular, living out of calling, whether it be whatever vocation you are entering into... faith development in regards to strengthening the tools, skills, abilities, knowledge that God has equipped you with to use... More particularly that co-curricular opportunity for development extends in all kinds of ways in regards to Christian missions, discipleship, small groups, peer-to-peer evangelism, any number of ways that you can take that relationship with God and use it to help build community, to strengthen your own spiritual life... But the cumulative effect of being within that community I put under the general aegis of faith development.

Community provides the framework within which faith development occurs. And both institutions are committed to offering a community that supports fostering faith development.

### *Curriculum*

When it comes to curricular involvement, the lion's share of the burden does seem to fall within the religion department. This was especially prevalent at one college where a number of comments focus on the commitment of the faculty in the religion department. Specific individuals within one religion department are known by others for the depth and breadth of their student interactions. Faculty members seek to challenge students to think critically, to push students to think outside of the box. "Well, obviously Testament Studies as it is done here scares a good portion of students initially. And since it's required of all students it is essential that we have very good teachers there.... These are people who help open eyes but don't leave people terrified and help them move forward."

Apart from curricular offerings of the religion department, elements of fostering faith development are seen as inherent within other course offerings, although faculty involvement in capitalizing on faith development opportunities for students varies. One faculty stated that he sees Old and New Testament courses as a prime opportunity to "shake them loose" and sees the requirement for all students to take Old Testament and New Testament courses as a college initiative to foster faith development. He acknowledges his own interest in looking for teachable moments, whether it is in evolution or in looking at the complexity of life, to bring in dialogue about belief and God. Another faculty member describes his emphasis on faith development as it relates to fostering critical thinking.

I do tell my students, the one thing I want you to get out of this class, is just the ability or the encouragement, you have the ability, but the encouragement and the confidence to think critically about the world, and of course that will center on faith as well (although I don't necessarily say that as such.) In that regard, the examples of participating in these things, the willingness to participate, but also in the classroom this constant mantra I throw at them to ask questions, think critically, don't just accept and adopt somebody else's way of thinking unless you yourself process it and that may be the one thing I contribute.

Teachable moments transcend across the liberal arts curriculum. English, History, Education, Psychology, and Sociology all foster critical thinking and break with previously held student conceptions. Fine Arts challenge assumptions, too.

Our theater chooses plays that go along with the larger campus themes, but often times they will produce things that raise questions about faith. The same occurs with

our Art Department. They don't illustrate art, but often times the art that they bring... what some of them produce challenges assumptions, makes statements of faith. Several students interviewed recognized these opportunities across the curriculum. For some, it ties into the cultural opportunities.

One of the English professors is Buddhist and his ideas will leak into Medieval Christian Literature and its fun to see how he will dialogue with that. Then like the African American lit professor, she talks about all the different kinds of things we studied in modern hip-hop music and its relationship to African American spirituals. And, that's different viewpoints. I think they are trying to engage, at least in broadening one's horizons on things.

Faith development opportunities prevail across the curriculum and requirements of the college.

Cross cultural experiences are embedded in the core requirements of the curriculum; each student must participate in cultural activities in order to graduate. These activities are often co-curricular opportunities such as participating in chapel, attending poetry readings or art shows, watching foreign films or movies, listening to guest lecturers or musicians, or attending theater performances. Interview participants frequently mentioned cultural exposure as a means for furthering faith development. Refer to the section on co-curricular activities later in this chapter.

One faculty member describes that all students are to "have an inter-cultural experience or an internship, or a study abroad in some way." The college makes it a priority for students and faculty set aside time to interact with each other, exploring together community and culture.

*Study Abroad.* For one college, students, faculty and staff consistently identified study abroad as a significant means for fostering student faith development. One student said, “A lot of people I know that go on study abroad experiences, it seems like they all come back with some kind of difference in their faith.” Students report that going abroad gave them a different perspective. One student realizes that before his experience studying in New Zealand, he was more reactionary. Now, he finds himself trying to take action, being proactive as he continues to identify his philosophies, ideals and daily life activities.

Another student talks about how her experience studying in Italy enabled her to “step outside” by being on her own. She shares how hard being on her own was for her and believes that this really helped her faith develop. In her words, “God was all I really had, so that strengthened my faith development.” She sees her experience as broadening her worldview and enabling her to think through decisions. In her words,

I think I have a much wider view of other people and of life in general. I have much better judgment. I can see both sides of an argument now. I have been exposed to so much more.... I think I am much more levelheaded and rational now and mature. I think my judgment in general has really developed. I just know so much more. I feel I have a much larger view of the world.

Another student describes the importance to go beyond the “abroad experiences”. He specifically wants to go to a Third World country. Having participated in the college choir and traveling to different areas and conferences, his desire is to take music to a higher level. “I want to go abroad to a Third World country and hear the movements of the people and bring them back here and help transform the United States because we have power to sort of transform the world.”

*Co-Curriculum*

Four co-curricular areas were referenced during the interviews: athletics, student affairs, service learning and student ministries. Generally, comments pertaining to student athletics were limited and primarily related to student appeal for selecting the college. One student spoke about athletics at length, commenting on her disappointment in her team coach and her subsequent withdrawal from the team. This incident had a profound impact on her and caused her to re-evaluate her priorities and values.

*Student Affairs.* Student affairs personnel from both colleges recognize the importance of fostering student faith development. One administrator at College B perceived two primary areas within student affairs essential to student faith development: creating community and offering opportunities.

You have to create environments.... If its not there, they're not even going to darken your door, so to speak in terms of being involved. I think first of all you have to set up the opportunities for students to investigate and to engage in their faith.

Recent collaboration between student ministries peer chaplains and resident hall advisors were touted for their work with students in fostering faith development. Peer chaplains are available to students within their hall for dialogue and interaction. Discussion with peers was repeatedly mentioned during the interviews as a means for fostering faith development.

At College A, the student affairs administrators understood the value of incorporating activities for fostering faith development within the work of student affairs. Driven by the vision of the college president and goals of the college, the student affairs staff has begun dialoguing about how their division will meet these priorities. Numerous opportunities were recognized across campus and departments. "It just feels like the more exposure, the more

you explore... I think, the more you are able to develop your faith.” The question for student affairs is what effect, if any, will there be on their programs when they become intentional about fostering student faith development.

*Service Learning.* The college presidents at both institutions place a high priority on creating an environment conducive to faith inquiry. Fostering faith development is embedded in the core values and initiatives of the institutions. At the root of this commitment is community service.

At the Presbyterian college, the motto “Dum Vivimus Servimus (While we live, We Serve)” plays an active, driving force in motivating students to engage in activities whereby the very nature of participating in that activity fosters faith development. Faculty and staff sponsor service-related activities, promulgating an open environment for inquiry and exploration. The president articulates his commitment to faith development, identifying it as one of six core values of the college. For him, this commitment to faith development is “free of dogma, free of requirement - vigor, athleticism and community.”

In the Wesleyan tradition, the United Methodist affiliated college affirms servant leadership, too.

One of the means by which we are so strongly committed to servant leadership here in the foundational sense, the closest way we can get in humankind that we can actually model Christ’s self as servanthood is to put ourselves in the position of serving others which again is a strongly Wesleyan context. It’s not service for service sake or works for works sake. It is the means by which you try to emulate Christ’s work in this world. By doing that, then hopefully you gain a stronger sense of connection and meaning in your own life and purpose.

Through service, the college community comes together with faculty and staff accompanying students on mission trips. Both institutions are intentional about fostering faith development through service.

Cultivating opportunities for student expression often takes the form of service learning. This is a chance for students to learn and reflect about their values, beliefs and views while providing a service to others.

I think there is a little more emphasis on trying to get students to do faith through action, to explore their works and kind of let them see some of the effects of certain beliefs or actions on others or on themselves. So, I think people change most by acting and doing as well as reflecting. And, I think we've had lots of opportunities for students to do those kinds of things through mission trips, and just conversation sometimes with other students who have had experiences that kind of opened them up.

Both colleges have dedicated staff in independent offices apart from student services or the chaplain's office to coordinate service opportunities, although there appear to be strong ties particularly with the chaplain's office or religion departments when arranging events. At the time of the interviews, College A was in the process of moving student volunteer services under the auspices of the chaplain. Activities include local outreach such as working with a neighboring group home for troubled teens, distributing food to low-income families, assisting with Special Olympics, helping build houses through Habitat for Humanity, or coordinating fundraisers for local charities. Mission trips to various locales within the Americas, such as Louisiana, Mexico, or Honduras, are likewise arranged. In the words of one student,

You really get a chance to look at things from different perspectives that I might not have thought of really. Just going on the mission trips here -- I have been to Puerto Rico. I went to Honduras last spring break.... It just gives you a chance to look at the world from another view.

Given college student demographics, mission opportunities are the primary source for students' exposure to diverse cultures.

*Student Ministries.* Both colleges offer student ministries with similar types of activities, although differences in approach and theological tenets are apparent. One college has a chaplain, the other, a campus minister. Both have a core of student peer chaplains that work with other students in informal ways. Both programs include worship and activities surrounding worship. Both chaplains have involvement with small group activities. Both colleges have active para-church organizations on campus.

Each college also offers intensive programs for inquiry and discussion. For one college, it is the Campus Week of Dialogue and the other, Winter Conference. Faculty, staff and students come together for dialogue and activities centered on a specific thematic topic. One student describes Campus Week of Dialogue.

Every year it is different. They show different films. Last year they had five different people from five different religions sitting on the panel talking about their views of war and terrorism and different things like that. We had talked about genocide. We talked about global warming. We talked about hunger. We talked about all different kind of things.

Similar topics occur at each campus. One faculty participant was asked three years in a row to serve on the panel for Winter Conference. Past conference themes included "Jesus and Ja

Rule," "Waging Peace," "How Christian America Approached the Third World," and most recently focused on questions of intimacy within relationships.

Both colleges are committed to creating a cohesive community where faith development occurs through invitational ministry and opportunities for student exploration of gifts of the spirit, and to discover the depth and breadth of these gifts through expression.

I think one of the biggest things is whether it's Lake Junaluska or here in the faith development of young adults, as leaders in faith development, is to say you have gifts and skills, and Call, and the only way you are going to exercise those...is to put them into play, put them into practice. So, that's one of the biggest things you know.

Beyond recognizing each student's sense of Call and inviting them to discover their individual gifts is creating opportunities for expression. "I think in my role specifically as chaplain, I think part of my responsibility in Call is to help people discover that gift if they haven't already and put language to it; and then, finding ways of really living into that gift." Integration of gifts of expression finds a place within student ministries. One student describes a huge emphasis on art.

There's a group that loves to combine art with worship, so in chapel a lot of times there will be painting or drawing, dance. There's a Silent Voices group that does sign language dance to music during Chapel. A whole variety of stuff: the choirs; gospel choir, concert choir, and chapel choir; the praise band; and a ton of stuff which you don't realize, I think, if you are not looking for it.

These expressions of belief and gift are identified as faith development activities.

It is at this juncture that subtle differences in approach become noticeable between the two colleges. One college has a large group of students that is organized as the student

ministries corps. These students work under the direction of the chaplain, are hired on an annual basis and are assigned particular tasks and areas of responsibilities.

A sub-group within the chaplain's ministry team known as Blue Fish functions as campus ministers or peer chaplains. "They live in dorms and serve as pastoral resources – providing worship leadership, compassionate support and stimulating programming through the wider community" (Office of the Chaplain Brochure). The chaplain seems to provide the framework within which the student ministries team works to coordinate events. Each year, a committee of students, faculty and staff interview and select the new members of Blue Fish. Job responsibilities align with each member's particular gifts. For example, two student athletes serve as peer chaplains to work with other athletes. Another student who is in the theatre arts oversees dramatic expression within worship. Last year, over 35 students became members of the student ministry team. This team is the driving force of implementing activities hosted by the chaplain's office.

The mission of the chaplain's office at College A "seeks to guide and nurture the religious and spiritual life of the [college] community while creating and supporting opportunities for worship, fellowship, study, pastoral care and service" (campus brochure). The chaplain is an ordained pastor of the Presbyterian Church and as such offers pastoral counseling and worship opportunities as part of his work. Worship opportunities include a monthly worship service for the entire community, weekly Sunday evening vespers and an ecumenical group known as "Moveable Feast" that seeks to foster dialogue among diverse faith groups within the community. Table 12 provides an alphabetical listing with brief description of campus ministry activities and fellowships.

Table 12

*Campus Ministries at College A*

Activity	Description
Alpha/Omega	Co-ed Bible study for students in Fraternities and Sororities
At the Well: Women in Ministry	Dinner Bible Study for women going into ministry.
Buechner Society	Supports dialogue on vocational calling.
Campus Outreach	Evangelical para-church ministry
Canterbury Club	Episcopal Church Fellowship
Common Grounds	Twice-weekly informal gathering for coffee and conversation
Fellowship of Christian Athletes	Interdenominational ministry to athletes and other students
Front Porch Fellowship	Fellowship for bridging local town people with college campus people.
Hobbies Bean Bag Bible Study	A weekly Bible study offered by the chair of the religion department
Moveable Feast	A study and fellowship among the different campus ministry groups
Newman Club	Catholic Church Fellowship
PC 1	A week long ecumenical celebration uniting different campus religious groups to experience one another's religious practices
PC Navigators	Mentor program for minority students

Table 12. (continued)

Activity	Description
Reel Faith	Movie club
Student Volunteer Services	Local volunteerism projects for students
SoulFeast	Dinner and discussion at the chaplain's home
Waves of Mercy	Global outreach
Westminster Fellowship	Presbyterian Church USA fellowship
Wesley Foundation	United Methodist Church fellowship
Winter Conference	Annual mountain weekend retreat for students and college personnel to discuss ethical concerns

At College B, the student ministries corps is voluntary with a student president providing leadership. Activities are student-driven and student determined. The chaplain's office provides guidance as necessary. The chaplain's office does hire a very small group of students to provide peer support through mentoring. These students are placed in various dorms or are on athletic teams. Their primary objective is to be available to other students for dialogue regarding faith formation. Philosophically, College B adopted an "AA" (Alcoholics Anonymous) approach: every day somewhere on campus, something is happening to promote faith development. Table 13 summarizes many of these activities.

The image in my mind was the "AA" kind of meeting, that if you needed a support group, there would be one meeting. And I think we are finally to that point or just about there. We've got enough of those small group opportunities, so that you can

have your faith enriched, supported, as well as challenged and pushed forward, with that.

Like AA, it isn't just about meetings being available when needed; it is about the groups being self-led. Students start and maintain groups whenever the need arises. In the words of one respondent, "in the co-curriculum, we have more religious groups than we know what to do with." This remark includes para-church organizations, such as Campus Crusade.

At College B, the campus minister assigns students to work within the dorms or athletic teams as mentors or advisors. Like College A, they also are selected by committee, but whether because the program is in its infancy or because the numbers are small, the assignments do not appear to come with specifically named expectations related to "this is your gift so go and use it." However, if a peer chaplain wanted to initiate a particular activity, the campus minister is more than supportive.

If you get to the point of coming into my office, or see me in the hallway and say, "I really feel like we need to do this, can we do it?" I'm going to say to you, "I don't know, can ya do it? If you're asking my permission, you have that. You always have that. If it's a matter of figuring it out, I will help you figure it out," but one thing I have asked them to do is don't ask for permission. Ask for help.

Any student motivated to begin an outreach or a group activity has the opportunity to get it started so long as the expression is authentic. The campus minister encourages students to follow through with their ideas of outreach and service. "The other thing would be your expression is authentic and it's not up to me to tell you. In my role it's only up to me to open up some doors." It is at this point that Spirit and expression of Gifts of the Spirit intersect with support student opportunities.

If anybody has ever told you that drawing, or painting, or dancing, or singing, or journaling, or building with your hands, or writing editorials in a newspaper, or for having an eye for what's behind the picture - you look through a camera lens and your heart goes pitter-pat you know - if anybody has ever told you any of that is not a way for you to express your faith, then they are wrong...you have these gifts and they are valuable and they are yours and they are authentic.

Table 13

*Campus Ministries at College B*

Activity	Description
CAP	Catholic Church Fellowship
Campus Week of Dialogue	Co-sponsored with Servant Leadership Center, an annual, week-long fall event focusing on a social justice issue
Crazy Faith	Weekly gathering of faculty and students to discuss faith
Faith and the Arts Week	Showcase of art in worship
Fellowship of Christian Athletes	Peer-led fellowship for students
PC 3	Campus Crusade for Christ - outreach to students
Prayer Shawl Ministry	Bible Study
Silent Voices	Interpretive dance worship group
Socrates Café	Weekly gathering of students and faculty to engage in dialogue
Student Ministries	Peer-organized small group ministry and outreach activities

*Para-church Activities*

Para-church groups such as Campus Crusade for Christ, Christian Outreach and Fellowship of Christian Athletes are active on the campuses. These groups provide a forum for students to socialize with other students in a setting designed to discuss and promote belief. Students who participate in these groups often adopt the mindset of the group. While mostly non-denominational, para-church groups are often prescriptive in their religious beliefs. Because of their prescriptive natures, some participants expressed concern that these groups could be counterproductive to establishing a campus culture that promotes open inquiry; however, consensus of those interviewed recognized that these groups had a legitimate place on the campus.

*Individuals*

Unique to the campus experience are the individuals that comprise the campus community. Students have left their homes and communities for the first time. They are faced with meeting other students with differing ideas. Their roommates may come from different religious background, economic status, or values system. “You may for the first time be in a context where the roommate is Muslim, that the leader across the hall is Catholic and you are Southern Baptist.” Conversations transpire between students at night. “Some of the most important influential faith discussions I have had are sitting in the dorm with just a buddy down the hall.” This student goes on to say, “The Waffle House is a spiritual Mecca... because people go there and have incredibly intense and in-depth discussions and conversations that do really affect people.”

Not only is conversations between students outside of organized activities and classes, it is also about conversations with faculty and administrators outside of classes and

offices. Causal interactions with faculty provide students with a real opportunity to share. One administrator's vision of the community is this: "We just need really interesting people for whom faith is a journey and who are willing to share some of their own struggles, and their own observations."

### Institutional Strategy

Earlier (Figure 3), organizational mapping conceptualized student faith development from an institutional perspective. The diagram shows four key areas influenced by the organizational strategy: students, internal processes, resources, and employee learning and growth. Institutional strategy previously remained unidentified. By incorporating the findings from the interviews, Figure 5 identifies co-journeying as the key institutional strategy for fostering student faith development. The diagram includes detailed summarization of formal, informal, non-formal and individual functions within the four structural components. This diagram illustrates the interrelatedness of institutional structure and strategy. Key elements and activities of the organizations show significant blending of institutional commitment for fostering student faith development throughout the organizations.

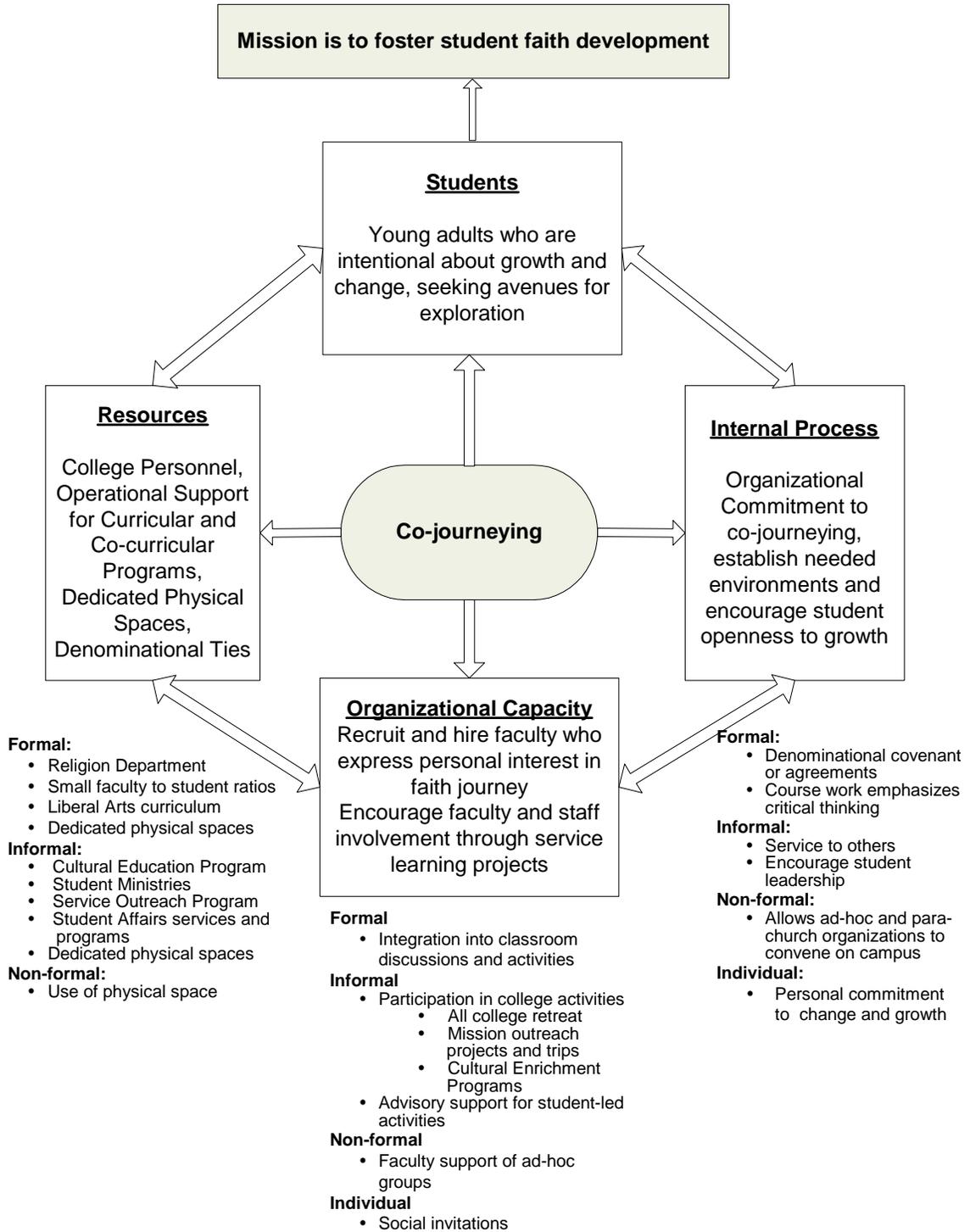


Figure 5. Mapping Institutional Strategy

### Conclusion

For colleges with an expressed interest in fostering student faith development, creating conditions for student exploration becomes a necessary part of the college's priorities.

Recognizing that this research took place at two Protestant-church related colleges, a number of criteria undergird the student faith development process. Foundationally, planning for student faith development begins with denominational ties and college mission informing and supporting the college curriculum and co-curriculum. Inclusion of para-church organizations and ad-hoc groups further supports an environment of open inquiry, broadening the range of opportunities offered to students. Individuals come together as part of the community, as co-journeys for faith development.

## CHAPTER V

## DISCUSSION AND CONCLUSIONS

## Discussion

This research sought to discover how two Protestant-affiliated colleges foster student faith development. By exploring formal, informal, non-formal and individual activities within two church-related colleges, this research identifies co-journeying as the most encompassing activity for fostering student faith development.

*Integrating Student Faith Development into the Formal College Structure*

Formally, renewed covenants and newly defined relationships with affiliated denominations attest to deep levels of college commitment towards fostering student faith development. College mission statements and goals emphasize Christian heritage and values, seeking to enhance student spiritual or personal development. Financial commitments include adding new structures and increasing levels of spending for additional personnel and curriculum enhancements within religion departments, student ministries and service learning programs. Within classrooms, many professors reportedly make it a priority to capitalize on student-inspired discussions related to belief or worldview. These same professors will integrate worldview and meaning making discussions into their capstone classes. Capstone classes bring together senior students within departments for discussion, integrating experiences and lessons learned as students prepare to enter the workforce or graduate school. The combination of a small campus, low student to faculty ratios, on-campus housing and capstone experiences establish an on campus learning environment that exposes students to myriad opportunities for faith development.

Commitment to faith development embeds the formal structure, with resounding intention echoing throughout the college environment. For these two colleges, at the heart of fostering student faith development are implicit and explicit intentions within the beliefs and actions of the college community to co-journey with students as they explore what holds meaning for them in their lives.

#### *Organizational Commitment to Co-journey*

Harris (1986) posits that “all institutions teach three curricula: the *explicit*, *implicit* and the *null*” (p. 123). Explicitly, the co-journey begins with organizational commitment. By acknowledging denominational heritages and educational priorities, articulating intention in mission statements and planning strategies, integrating opportunities into the curricular and co-curricular programs, supporting student-led and initiated activities; espoused theories at each college attest to organizational commitment for fostering student faith development.

Implicitly, college environments and informal systems support co-journeying. Faculty, college personnel and other students openly engage in discussions with students whenever and wherever discussion bubbles up. College community expectations are that college personnel will go beyond classroom or office doors to interact with students. These interactions include opportunities such as sponsoring or participating in student mission trips and outreach projects, inviting students out to dinner or inviting students into their homes for fellowship and conversation.

Faculty members that attend student functions or administrators that welcome unexpected students into their offices exemplify the type of personal investment co-journeers make in students. Perhaps the most profound experiences of co-journeying occur when faculty and administrators go with students on mission trips during semester breaks. The gift

of time and experience, of open discussions and shared reflections, of outreach and helping others; faculty and students traveling together to other communities and cultures have profound implications for student meaning making.

Null curriculum, the areas and processes omitted, influences co-journeying also. For example, when faculty reside miles away from the college, a counter message might be exhibited from those expressed in the explicit and implicit curriculum. Physical distance can create barriers for co-journeying. While faculty members express interest and availability to students, physical distance makes it difficult to cultivate the necessary environment for co-journeying. Students more than likely will not drop by unannounced and spontaneous interactions between college personnel and students are unlikely when physical distances exist between residences and campus. Physical distance can also lead to inactive participation within the college community, a stark contrast to the explicit and implicit expectations mentioned previously.

Inactive participation may also occur electronically. College personnel who are too busy to respond to student e-mail messages communicate a lack of investment in students. Recently I attended a faculty meeting at another church-related college where the dean of the faculty spoke to adjunct faculty members about showing respect for students. She admonished faculty for not responding to student e-mails. According to her, failure to respond to e-mail meant faculty members were being disrespectful and gave the message that the college was not invested in its students. Likewise, not maintaining office hours also shows a lack of investments in students. Ineffective communications through any method, phone, e-mail or physical availability are all examples of ways faculty members distance

themselves from students. It is not just what faculty and staff *do* that affects faith development, it is also affected by what they *do not* do.

*Integrating Student Faith Development within Informal College Structure*

Numerous program opportunities qualify as informal college activities. Within these activities, three programmatic areas strongly align with co-journeying as a means for furthering student faith development. Student affairs, student ministries and service learning mutually stress the importance of personal interactions, cultural awareness and community building.

*Co-Journeying and Student Affairs*

When colleges desire faith development outcomes, student affairs clearly has a legitimate role in advancing student faith development by its own mandate to use resources effectively in support of the mission of the college (NASPA, 1997). By fostering rich interpersonal relationships and creating safe, supportive communities, the work of student affairs greatly contributes to student exploration.

*Building Community.* Student affairs seek to use college resources to advance the mission of the college while building supportive communities and partnerships to advance student learning and growth. Offering supportive communities to students is an essential component necessary for encouraging student exploration. Without supportive communities, students are unlikely to risk disclosure of emerging opinions, values and beliefs. “Building community is an essential element in building the support network for students’ success and achievement” (Blimling & Whitt, 1999. p. 19). Building supportive communities requires openness and sensitivity to other cultures and beliefs.

*Diversity.* Diverse communities include people representing various characteristics such as gender, age, race, ability, ethnicity, sexual orientation and religion (Talbot, 2003). Student affairs offer opportunities to celebrate and support distinctive student sub-populations such as gay, lesbian, bi-sexual and transgender students, athletes, or international students. Exposure to people with diverse interests and characteristics promotes student growth. Likewise, creating multicultural communities challenges students to be open to growth. Multicultural communities commit to the process of learning about different cultures, communicate effectively with people from other cultures and feel comfortable in a variety of situations (Talbot, 2003).

While student demographics at either campus indicate minimal diversity in campus enrollment, both colleges give language to fostering cultural competence. Cultural competence involves developing an awareness of one's own cultural worldview while gaining knowledge about other cultures and developing skills to interact effectively across cultures. To this end, students are required to attend cultural education programs and participate in service learning opportunities.

#### *Co-Journeying and Service Learning*

Establishing service learning programs on campus has become very popular since the mid 1980s, in large part due to the Campus Compact (Stanton, Giles, Jr., & Cruz, 1999). However, for these two colleges, the drive to promote community service is embedded in the historical denominational affiliations and mission of the colleges. Opportunities for community service are entrenched throughout the campus communities. Student clubs and organizations voluntarily engage in community service projects. Community service projects

are much more than an opportunity to give back to their communities. Community service is the common ground that brings people together to connect in meaningful ways.

“Service-learning is a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities” (Learn & Serve, n.d.). Many professors require students to be involved in service learning projects as part of their course work. Capstone experiences promote service learning. Service learning helps students to connect with one another as they work together to improve conditions for others in the community, country or even across the world.

When the act of community service is embedded in a learning community environment, reciprocity between servers and served occurs (Stanton, Giles, Jr., & Cruz, 1999). This mutual exchange of learning and growth embodies the essential elements of co-journeying. Service learning has profound impact on those involved in the project. Faculty, staff or administrators who work with students in a service learning environment engage in meaning making activities along with students. Service learning may well be the most tangible and visible illustration of co-journeying.

#### *Co-Journeying and Student Ministries*

Perhaps student ministries, more than any other area, embodies the essence of co-journeying. Yet, there seems to be the least amount of researched-based discussion in journals or elsewhere pertaining to student campus ministries. However, by testament of interview participants and college documents, a driving force for fostering student faith development is campus ministries.

One campus minister highlights the importance of having mentors as co-journeys. “I think it helps to have others who are articulating their own sense of their own faith development and to have mentors certainly as well as companions and peers who may be in a different place along that journey of faith development.” The root comes back to conversation, a concept supported by both campus ministers. Making connections through language begins the co-journey experience. Both ministers speak about creation out of chaos. Students are in the process of breaking apart formerly held beliefs, seeking greater truths and understanding. Co-journeys help give voice to tacitly held beliefs, and through conversation and companionship, co-journeys support students as they find meaning and expand worldview.

Student Ministries offers more than conversation as a means to connect with students. Student ministry venues encourage student expression of belief through a wide variety of mediums. Students may participate in traditional expressions of belief by attending worship. Or, students may find liturgical dance, choir, dramatic arts or even solitude a way to give voice to thoughts, feelings and beliefs. The campus ministry connection offers significant opportunities for student engagement. Intentionally obvious, student ministries promote its availability to students while facilitating environments conducive for student exploration.

#### *Non Formal College Activities Contribute to Student Faith Development*

Campus life offers students a place to connect with other students. Ad-hoc groups develop as students with similar interest find each other. For example, students may rally around a particular political cause. This common interest forms an ad-hoc group in hopes of impacting the greater community. Ad-hoc groups offer its members mutual support for opinions and beliefs held in common. Many times, as groups formulate, students reach out to

faculty or program staff for guidance on next steps or validation of activities taken. As ad-hoc groups form, elements converge for student exploration to be supported by co-journeying.

Para church groups, like ad-hoc groups, focus on a special interest. In these cases, mutual interest involves levels of religious belief and associated methods of religious expression. Most para-church groups are led by a young adult not much older than the students who are attending the college. Often charismatic, these young leaders energize students to join. The para-church experience does not entirely match with co-journeying experiences as boundaries of acceptance generally promote a restricted worldview and minimize student openness to growth.

*Students Engage In Individual Activities to Further Their Faith Development*

Students select from myriad opportunities those activities in which they wish to be involved. When students are open to growth and engage in opportunities made available to them; whether or not students intentionally seek out co-journeying relationships, the supportive college environment leads to co-journeying. Interactions and discussions offer students reflective feedback to help formulate new understandings. Co-journeying relationships involve self, community and an ultimate entity by which individual beliefs are formulated.

Not all students are outspoken about their beliefs and desire more discrete interactions. For some, faith develops from outward actions as testimony for inward belief. A few students interviewed express the importance of leading other students by example. Role modeling is a powerful way of conveying values and beliefs (Dalton, 1999). For some, living

one's own belief is their way of answering the call to foster awareness of faith development in others.

### *Co-journeying and Developmental Theory*

Many of the elements identified within the student faith development model presented earlier in chapter four (Figure 4) relate to student developmental theory, faith development theory or theories related to student affairs. Those connections are addressed in the following three sections.

#### *Co-journey and Student Developmental Theory*

Co-journeying finds basis in cognitive and psychosocial developmental theories. As noted by Pascarella and Terenzini (1991), a number of commonalities exist across student developmental theories. Previously presented in Chapter Two, these commonalities show a general progression of development moving from simplistic to more complex worldviews. Beginning with classic development theories such as those posited by Perry (1981) and Kegan (1982), development occurs through exposure and interactions with others in a new environment. Students begin to recognize possibilities and discover that feelings and behaviors may differ from previously held standards and perspectives. Co-journeying affords students the opportunity for exposure to new standards and perspectives. As students strive first to seek independence, and later interdependence, they come to understand the role others have in their life (Kegan, 1982). Faith development by its own definition involves the individual and community Co-journeying supports students to make individual worldview determinations in light of growing recognition of the importance of valuing differences. Students seek out forms of expression, to engage in conversations and other venues, as a means for processing boundaries and self understanding. King and Kitchener (1994) place

developmental significance on the act of reflection, noting that reflective thinking stems from focusing on ill-structured problems. Co-journeying offers students a sounding board to express beliefs in a safe, supportive environment. Students who are testing lines of authority, who are experiencing new found freedom to make and execute independent decisions have access to other adults who are available to provide feedback as they wrestle with decision making. Parks (2000) confirms that the college years are an optimal time for mentors to help anchor young adults vision of self while they explore boundaries of their emerging selves. Co-journeers, as mentors, offer security while students risk breaking apart previously held beliefs.

*Crisis and Disjuncture.* Psychosocial theory focuses on changes occurring within interpersonal aspects of students' lives as a result of conflict or disjuncture (Erikson, 1968/1980, Marcia 1966, Josselson 1987/1996, and Chickering & Reiser, 1993). Changes may either be sudden or gradual. If changes are sudden, students might grow in their understanding as the crisis is resolved or abated, or crisis could hamper growth. If students are unable to resolve the conflict satisfactorily or have no support in doing so, crisis could inhibit student faith development. Likewise, students who are challenged to think critically about a belief or value may not be open to dialogue or unable to adequately reframe the belief. Inability to cope with changes in belief may propel students into crisis. Parks (2000) refers to these moments metaphorically as "shipwrecks." Bryant and Astin (2008) corroborate these "shipwreck" moments as spiritual struggles, naming experiences such as "converting to another religion, being on a spiritual quest, and discussing religion/spirituality with friends" (p. 22). Even in times when student dispositions are receptive to new ideas, students may not be able to integrate these ideas into currently held views. It is at this

juncture that having an environment that promotes open inquiry and emotionally supports students during this process of exposure and reflection becomes critical for fostering faith development. Parks (2000) uses the metaphor of the “hearth,” a warm inviting place for conversation and reflection that offers solace to the soul. Bryant and Astin (2008) affirm the importance of offering environments that are supportive and provide opportunity for conversation and reflection.

### *Co-journey and Faith Developmental Theory*

Faith development involves reflection, looking within to discover self. This reflection requires participation within a community. Faith development is rooted in the rational and passionate (Parks, 1991). In Chapter Four and earlier in Chapter Two, definitions of faith development fell within three types: personal, relational or reasoned faith (rational). Faith development involves self, others, and an Ultimate (Bruning & Stokes, 1982).

Conversation is a method that helps students discover what holds meaning for them and provides further information for determining self in relation to others and the community. Co-journeying with students for faith development helps students meet these needs for interaction and reflection through dialogue and conversations.

Participation in class is another means by which students engage with meaning making activities. Presentation of new material, either through classroom activities or individual study, exposes students to different ideologies. Class discussions, like informal conversations, help students determine what holds meaning for them, personally. Interaction with others and exposure to new ideas challenges students to assimilate new perspectives and information into their worldview.

Early conceptualization of the faith development process (Figure 1) recognized student exposure to a variety of experiences as a key facet in fostering student faith development. Findings from the interviews, document analysis and observations give credibility to this concept of exposure. Mapping suggests that exposure results from the blending of two key elements: environment and opportunities. Again, in Chapter Two discloses the relevance of opportunities and environment in the faith development process. “It is the student's interpersonal environment (for example, the frequency and nature of his or her interactions with peers and faculty) that has the greatest impact on value, attitudinal and psychosocial change during college” (Pascarella, et.al., parenthesis in original, 1996, p. 175). Two key elements of co-journeying, environment and opportunities, directly tie to student faith development theory.

Parks (1986) recognizes the effects that the prevailing campus culture has on student faith development. Students motivated to change and grow engage in meaning making activities when environments are perceived as accepting and supportive. Kuh and Gonyea (2006) likewise affirm the importance of environment in that “students’ perceptions of the campus environment are associated with their engagement in educationally purposeful activities and many desirable outcomes of college” (p. 44). When one of those desired outcomes includes faith development, students are intentional about purposefully engaging in activities towards that end. Parks emphasizes that faith is “the activity of seeking and discovering meaning in the most comprehensive dimension of our experience” (2000, p. 7). Engagement and intention are two elements within student openness to growth, the third key element, for fostering student faith development by co-journeying.

### Co-journeying: Implications for Practice

For those practitioners and administrators who are involved with church-related colleges, who are likewise compelled to promote student faith development, this research has found that espoused beliefs and actions infuse three essential elements, environment, opportunity and openness to growth, that are necessary for co-journeying. Student faith development advances when foundational influences of denominational ties, mission, and the programmatic structures of the college commit to creating environment and opportunities for student exploration. Institutional commitment is the first step for infusing student faith development into the operational model of the college.

The next steps are to put to action institutional intention by providing opportunities, creating environments for student exploration and encouraging student openness towards growth. Opportunities within college structures are myriad. Each college has different offerings; even to the level in which students participate in creating these opportunities. The common denominator seems to be one of change. It is the process of creating and implementing opportunities; meeting the changing and varying needs of students that lifts up the message that the community is there for the students.

Miller and Prince (1976) discuss the importance of environment meeting basic developmental needs of students, identifying safety and security among those needs. But, providing security goes beyond ensuring a safe physical environment. Students must feel safe intellectually and emotionally to risk engagement. One way to encourage student openness is by creating an environment where students feel safe to explore values and beliefs. When community norms value inquiry and open discussion, students will be more inclined to risk articulating thoughts and feelings. Students need to know that they are valued and not suffer

reprisals for daring to ask questions. Institutional intention includes being intentional about offering a safe environment for inquiry.

When students know that it is safe to articulate needs and ideas, students will risk developing new ways of exploring. One methodology for motivating students is by supporting their ideas and endorsing student-led activities. With faculty and staff support, student-initiated activities are rich with opportunities for co-journeying. “The greater the student’s involvement in college, the greater will be the amount of student learning and personal development” (Astin, 1999, p. 529). By supporting student ideas and committing college resources towards this goal, student motivation for involvement increases.

Fostering an environment for open inquiry requires building an environment of trust. It is not enough to challenge students solely for the sake of challenge, or expose them to new and different ideas, cultures or beliefs simply for the sake of exposure. “In-class and out-of-class interactions with faculty and, staff members, as well as with student peers, contribute to or detract from learning” (Winston, 2003, p.8). Take responsibility for “opening eyes.” We teach students how to be critical thinkers. We challenge students to scrutinize currently held beliefs. In so doing, we must take responsibility for breaking apart their perceptions and support students as they work through the meaning making process. As a co-journer, we must emotionally support students and help them to find their own voice as students siphon through the barrage of those things new and different. Students who are open to growth entrust that the end result of exploration will be ultimately beneficial.

#### *Characteristics of a Co-journer*

Co-journers are not simply those who talk with students or someone who motivates students to become critical thinkers. Nor does co-journeying imply that one person must be

in a position of authority. Characteristics of co-journeers are people who are willing to actively engage with others for the sake of exploration and faith development. Co-journeers actively work at developing a trusting relationship. Co-journeers make time for other co-journeers. Co-journeers are committed to the process of exploration, recognizing that there is no destination other than growth in faith. This commitment involves participation, being available for discussion and companionship. Co-journeers value conversations. Co-journeers may be mentors. Co-journeers may be peers. Co-journeers look for those moments of grace where truth resonates with our inner being and the profound impact of belief compels us onward.

Within the college community, an ethos of co-journeying imbues the environment, compelling students and college personnel to engage in meaning making moments. Given distinctive personalities and interests of people, offering a wide variety of opportunities for engagement is necessary for a successful co-journeying community. Opportunities should be diverse, varied and numerous.

#### *Creating Opportunities for Co-journeying*

College resources are needed to make these opportunities meaningful. Faculty and staff, as resources, need time for student involvement. By way of example, College B offers six days of paid leave for faculty and staff to participate in service-learning opportunities. The college president has also set aside one hour each week, reserved for individual and community expressions of faith. In this example, time and compensation for participating in service learning is one way of encouraging faculty and staff involvement in co-journeying.

College leadership should consider the level of faculty and staff involvement in co-journeying. The intrinsic value for faculty member's or staff's voluntary participation in co-

journeying may not hold enough incentive for electing to engage in co-journeying. Benefit analysis determining whether or not to compensate employees for participating in co-journeying may need to occur. Possible compensation could include paying faculty travel expenses to promote service learning involvement. Departmental budgets could also include financial resources for defraying food costs for faculty hosting students at home, holding small get-togethers or taking students out for a meal or movie. For example, the religion department at College B holds a special dinner twice a year for students majoring in religion.

Likewise, recruiting faculty predisposed to becoming involved in co-journeying warrants consideration. College A president had this to say regarding faculty considerations.

It really matters whose here in terms of faculty and staff. I interview every faculty candidate and we always have some conversation about what it means to be a church-related institution.... And, usually it starts them thinking that there is going to be some litmus test, or there's some party line on that, and I don't want that. We just need really interesting people for whom faith is a journey and who are willing to share some of their own struggles, and their own observations. That's what's powerful for young people.

College A only hires faculty who will sign a statement of faith, attesting to ongoing religious observations such as church membership. Compensation and faculty tenure processes are two areas that may require review if a college is going to expect faculty and staff to participate in co-journeying.

Be mindful that faculty might need training on how incorporate faith development into their classrooms. One methodology that seems likely to resonate with co-journeying is

for faculty to create learning environments within their classrooms that encourages dialogue and activities designed to stimulate broadening student worldview.

Be cautious of over extending resources and people. As we seek to foster leaders and encourage student engagement, students may feel compelled to over commit. Student leaders at College A felt this compulsion to be involved in “everything.” Busyness was deemed as a possible hindrance to faith development. At College B, there were insufficient weekend opportunities which led to acting out behaviors. Our imperative is to accurately gauge the number of opportunities compared to the number of students who express interest in those activities. Activities offered must not lose their educational purpose. Be mindful of the possibilities for growth in all that is offered to students.

#### Recommendations for Future Research

A strategic model of how to foster student faith development emerged from the findings of this case study. Likewise, conceptualization of co-journeying as a methodology emerged. Given that the strategic map and conceptual model emerged from a limited sample of two church-related colleges, my first recommendation is to discover whether this approach and model is applicable to other church-related colleges. Secondly, does intentionality translate over to the public sector from the private church-related college? Thirdly, co-journeying has specific implications for practice and therefore its elements require further exploration.

Up until now, research on college student faith development primarily has focused on defining elements of the theory rather than on processes and activities that promote faith development. In other words, faith development research has been on theory rather than praxis. I specifically chose two colleges that had a vested interest in promoting student faith

development because I wanted to learn how fostering faith development was done. Do other church-related colleges bring together the necessary elements for co-journeying? Will we find that the strategic organizational structures hold true at other church-related colleges? What happens when those colleges are less intentional about implementing student faith development activities? The time is at hand for research to break away from pursuits of theoretical understandings of faith development and find practical applications for implementing student faith development activities.

In conversations with administrators from the two colleges, I discovered tacitly held views regarding the practice of fostering student faith development. Campus ministry administrators and college presidents expressed interest in my research because they wanted to know what works best. Planning and implementing faith development activities was being done by through trial and error, and educated guesses on what might make a difference. This research suggests that co-journeying is a practical method for fostering student faith development. We need practical methods for helping students develop spiritually. There appears to be some parallels to learning communities and co-journeying. “Most learning communities incorporate active and collaborative learning activities and promote involvement in complementary academic and social activities that extend beyond the classroom” (Zhao & Kuh, 2004, 116). Further exploration of learning communities (Tinto, 1997, Zhao & Kuh, 2004) and co-journeying may offer additional suggestions for planning and implementing student faith development activities.

For years, public universities felt obligated to keep religion out of the university. Today, there is general recognition that fostering faith development has a legitimate place

within the co-curricular activities of public universities. Bryant and Astin (2008) stress the importance of higher education taking seriously the spiritual needs of students.

Indeed, there are critical implications of struggling spiritually that are intimately tied to students' sense of well-being and adjustment to the adult world. Failure to recognize the seriousness of these facets of students' lives is to leave them quite alone on their quest to understand central issues of meaning. (p.23).

There seems to be a void on how to integrate faith development activities. Student affairs professionals have focused on fostering inclusive communities or on religious expression but really lack research-driven direction on planning effectively for student faith development. This research suggests co-journeying as a method for fostering student faith development. Is this replicable at the public university? Future research on methods and applicability to the public university are warranted.

Lastly, elements within the student faith development model require additional research. Several theories seem to have tangential connections with specific elements. For instance, relating to student openness to growth, Tinto's (1993/1982) theory of student departure appears to intersperse aspects of student intention and disposition. Similarly, Astin's (1999) theory of involvement interweaves elements of environment with interaction. Kuh and Hu's (2001) research on faculty engagement appears to support co-journeying as well. "The nature and frequency of student-faculty interaction affect the amount of effort students devote to other educationally purposeful activities, while the combination of student-faculty interaction and other educational efforts positively affects gains and satisfaction (Kuh & Hu, 2001, 314). Within faculty engagement, however, work-life balance

and boundaries of engagement within co-journeying warrants further discussion and exploration.

### Conclusions

The overall goal of this research was to discover how two Protestant-affiliated colleges foster student faith development. By exploring formal, informal, non-formal and individual aspects within two church-related colleges, this research explored activities and processes that enable students to broaden and deepen their worldviews, to frame pathways to deeper understanding and purpose within their lives. Time and again, the primary concept that arose from data collection and synthesis was the concept of co-journeying.

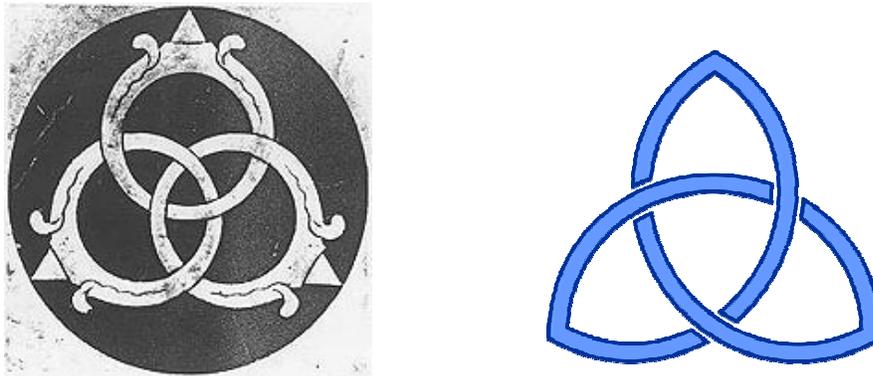
Colleges and individuals have the capability of creating environments for fostering student faith development. When colleges espouse commitments to developing students spiritually, strategic plans can include specific elements for integrating faith development processes and activities into the college curricular and co-curricular programs. It is possible to create environments that expose students to opportunities and encourage student intention.

Student faith development is not about whether or not programming is offered through campus ministries or student affairs. Student faith development is about whether or not our programs and people within the college have *intention* to foster student faith development.

We really can foster faith development intentionally and we can create environments to respond to what happens spontaneously, or create the potential for spontaneous experiences. Even when we, as adults, are not mindful about creating opportunities for discussion and reflection with students, opportunities for student exploration will arise. When those times occur, our responsibility is to be receptive to the experiences as co-journer.

Faith development involves self, community and an Ultimate (Bruning & Stokes, 1982). The Ultimate is God, or whatever is held in highest esteem that gives a person meaning or purpose in life. This research has focused on self and community. Theologically, the Ultimate as part of this triad, has influence and a legitimate place in co-journeying.

As I reflect on this research experience, those Ultimate moments became part of this research. For instance, the creation of the student faith development model (Figure 4) has its own profound implications. It was during later reflection on the model that I came across a story with remarkable implications. Originally, the intersecting circles were part of a medieval family crest for the Borromeo family (Figure 5). These rings were so intertwined that removing any one caused the entire structure to fall apart (Darling, 2008) The rings are said to represent the union and strength of three families who came together to fight in defense of Milan (The Borromeo Rings, 2007). Since this time, the rings are commonly used to represent unity and strength.



*Figure 6.* The Borromeo Rings and the Triquetra.

The portion of the diagram where the circles overlap (Figure 5) is an age-old symbol representing fish, which is known for representing the Triune God, Creator, Son and Spirit

("Triquetra," 2008). In the faith development model, these sections represent *Intention, Engagement, Exposure and Exploration*.

I do not believe it coincidence that the structure of the student faith development model has a historical basis with theological connotations. Centuries old, the unifying elements of the Borromean Rings and the Triquetra offers the possibility for deeper understandings of fostering student faith development.

For it is in reflection and through discussions that greater understandings are revealed.

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APPENDICES

APPENDIX A

IRB FORM

North Carolina State University  
INFORMED CONSENT FORM for RESEARCH

Title of Study ENACTING STUDENT FAITH DEVELOPMENT AT PROTESTANT AFFILIATED COLLEGES

Principal Investigator Barbara L. Heckman  
Faculty Sponsor (if applicable) Dr. Colleen Aalsburg Wiessner

**We are asking you to participate in a research study. The purpose of this study is to** explore activities and processes that assist students in faith development. This research seeks to discover how two Protestant-related colleges enact programs and activities that influence student faith development. Through observation and discussion, this research explores how some colleges intentionally consider faith development theory when designing the curricular and co-curricular program. Discussion with key college personnel, faculty, and active student leaders will explore their beliefs about how the college encourages faith development.

**INFORMATION**

**If you agree to participate in this study, you will be asked to** participate in an one-to one, audio-taped interview, designed not to last longer than 75 minutes. Follow-up conversations may occur to clarify responses.

**RISKS**

There are no known risk for participating in this research study.

**BENEFITS**

Participation in the interview may heighten awareness of faith development processes.

**CONFIDENTIALITY**

**The information in the study records will be kept strictly confidential. Data will be stored securely in locked file cabinets. Tapes will be kept for three years after doctoral degree is awarded in a locked file, and then erased. Transcripts will be kept separate from the coding key, in my personal study and will not be destroyed. Transcripts will be printed and batched according to institution in a spiral binder. Pictures and materials collected from each college will be kept by the researcher in a three ring binder, assigned an ID, and dated. No reference will be made in oral or written reports which could link you to the study.**

**COMPENSATION** (if applicable)

N/A

**EMERGENCY MEDICAL TREATMENT** (if applicable)

N/A

**CONTACT**

**If you have questions at any time about the study or the procedures, you may contact the researcher, Barbara L. Heckman, at 102 Hickory Nut Court, Newport, NC 28570, or 252-393-3313. If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Matthew Zingraff, Chair of the NCSU IRB for the Use of Human Subjects in Research Committee, Box 7514, NCSU Campus (919/513-1834) or Mr. Matthew Ronning, Assistant Vice Chancellor, Research Administration, Box 7514, NCSU Campus (919/513-2148)**

**PARTICIPATION**

Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study before data collection is completed your data will be returned to you or destroyed at your request.

**CONSENT**

“I have read and understand the above information. I have received a copy of this form. I agree to participate in this study with the understanding that I may withdraw at any time.”

Subject's signature \_\_\_\_\_ Date \_\_\_\_\_

Investigator's signature \_\_\_\_\_ Date \_\_\_\_\_

APPENDIX B  
SUPPORT LETTERS

Date:

Dear [Colleagues name]:

Barbara Heckman, a graduate student from North Carolina State University, will be visiting our campus on (dates) to collect data relevant to identifying activities on campus that further student faith development. To this end, Ms. Heckman will be observing our campus, reviewing documents and holding interviews with 11 faculty, staff, administrators and students.

In our discussions, you were identified as a potential interview participant. We believe that your insights, reflections and experiences will greatly contribute to the research. Participation in the interview is voluntary, and you can choose not to participate without penalty. Interview lengths will vary from 50 minutes to 75 minutes.

I am very excited about this project and hope you will be able to make time in your very busy schedule.

Either Ms. Heckman or I will be contacting you to determine your availability and set a time for the interview.

Thank you in advance for your consideration,

Sincerely,

Key Contact  
Title

Date:

Dear [Student Name]:

I am writing to ask you for your help. Barbara Heckman, a graduate student from North Carolina State University, will be visiting our campus on (dates) to meet with five students to discuss student faith development.

She will be conducting individual interviews at (place) and we hope that you could come at (time). Participation in the interview is voluntary, and you can choose not to participate without penalty. Interview lengths will vary from 50 minutes to 75 minutes.

We believe that your insight, reflections and experiences will greatly contribute to the research.

Please let me know by [date] if you are interested in participating and whether or not the above date/time is convenient for you.

Sincerely,

Key Contact

Initial calls to students will be placed by me one week to ten days after either the letter of support is received by the student, or the key contact has held a face-to-face discussion with the student regarding participation and purpose of research.

Script:

Hi, I am Barbara Heckman, and [name of key contact] recently sent you a letter [or spoke with you] regarding my upcoming visit to your campus.

I will be there on [date] and wanted to confirm your participation in my research project on student faith development. Are you interested in being interviewed? Participation in the interview is voluntary, and you can choose not to participate without penalty. [if yes, then]

Interviews will last between 50 and 75 minutes.

I have down that we will be meeting at [place] at [time].

Does this work for you?

[If confirmed] Great, see you then. I look forward to meeting you.

[if not confirmed] Is there a better time that day that suites you? [or] I have these times/dates available if one of those suites you better.

[if not a match] Thanks for your interest. I'm sorry we didn't have a date that worked out. If anything changes, I'll try to reach you about setting up another time or you do the same, okay? I can be reached at {Phone number}.

Thanks.

Good bye.

APPENDIX C  
INTERVIEW QUESTIONS

For key college personnel:

Thank you for taking time to meet with me to discuss student faith development. I will be taping the interview for transcription purposes. Please review and sign this consent form. Do you have any questions or concerns regarding this interview?

1. Please tell me about your position here at the college. (I)
2. How long have you been in this position? (I)
3. What interests you most about being involved with this particular college? (I)
4. Please describe for me the church-college relationship as it applies to this institution. (I)
5. Tell me what you think faith development is? (I)
6. What causes a person's faith to change and grow? (I)
7. What awareness do you have of a theory pertaining to the process of faith development? (I,A)
8. From your perspective, what is involved in fostering student faith development? (A)
9. What initiatives, if any, do you believe are present on campus that promotes student faith development? (A, B)
10. Please describe the type of activities and college experiences you believe promote student faith development.(A,B,C&D)
11. In what ways are faith development needs of students integrated into the curricular and co-curricular program of the college? (A, B)
12. What resources does the college commit to fostering student faith development? (A)
13. Are there any future plans to incorporate changes to the college program in order to foster student faith development? If so, what are they. (A)

14. What aspects of college life do you think students would say either hinders or helps their faith development? (C, D)
15. Is there anything specifically within student-led groups that you believe assists in furthering student faith development? (C)
16. Please take a moment to think of a student who know who has grown in his or her faith during the time you have known him or her. Tell me their story and describe what activity most influenced the student's development. (D, A,B,& C)
17. What awareness do you feel [other] faculty and staff have regarding fostering student faith development? (A&B)
18. What if anything do you think you have done to foster student faith development? (A & B)
19. Can you provide examples of particular activities that are faculty or staff initiated that further student faith development? (A&B)
20. Is there anything else related to student faith development activities on or off campus that you think I should know? (A,B, C &D)
21. I have a number of interviews scheduled, but I wonder if there is anyone else on campus that you feel is important for me to talk to? (I)

CODES: I = Introductory; A = Formal; B= Informal C= Non-formal; D= Individual

For Students:

Thank you for taking time to meet with me to discuss your college experience. I will be asking a series of questions, designed to aid our discussion. I will also be taping the interview for transcription purposes. Please review and sign this consent form. Do you have any questions or concerns regarding this interview?

1. Tell me how you chose this college? (I)
2. Did the college's affiliation with the church have any bearing in your selection of colleges to attend? If so, what about it mattered? (I)
3. Does the relationship of the college to the church have any bearing in what programs the college offers? (I)
4. What do you think faith development is? (I, D)
5. What causes a person's faith to change and grow? (I, D)
6. What awareness do you have of a theory pertaining to the process of faith development? (I,A)
7. Does the college ever do anything to promote faith development? (A)  
If so, how?
8. What initiatives, if any, does this college take to promote student faith development? (A,B,C)
9. Please describe the type of activities that foster student faith development. (B, A, C, D)
10. In what ways are faith development needs of students integrated into the curriculum? (A) Into campus activities and groups? (B,C)
11. Is there anything about college life that either hinders or helps your faith development? (D,A,B,C)
12. Is there anything specifically that occurs within the group you lead that helps your faith develop or helps develop the faith of other students? (D)

Alternate question: Does your individual faith journey affect those around you?

13. Describe your own story, highlighting what activities have affected you most?  
(D,A,B,C)
14. Take a moment to think of another student who has grown in his or her faith. Tell me their story, and describe what activity most influenced the student's faith development. (D,A,B,C)
15. Has participating in college caused you to alter, in any way, the way in which you view things? (D,A,B,C) How so?
16. Can you think of a specific activity while in college that influenced you in how you make decisions?(D)
17. Can you provide examples of particular activities that are faculty or staff initiated that further student faith development? (A & B)
18. What student led activities foster student faith development? (B & C)
19. Is there anything else related to student activities, either on or off campus, that influences faith development that I should know about? (B,C,D)
20. Is there anyone else on campus I should talk with regarding student faith development?

CODES: I = Introductory; A = Formal; B= Informal C= Non-formal; D= Individual