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SPIRITUALITY IN THE LIVES OF NEW FACULTY IN TRANSITION

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STRIVING TO BREATHE AND BALANCE ON THE BRINK:
SPIRITUALITY IN THE LIVES OF NEW FACULTY IN TRANSITION

A DISSERTATION APPROVED FOR THE
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BY

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Dedication

Jai Guru Dev,

thank you Maharishi.

Thank you dear Lord

by whom and in whom all things are made.

Who for us men and for our salvation

Came down from heaven and

became incarnate and was made man.

Yeah though I walk through the valley

of the shadow of death,

I shall fear no evil

for thou art with me.

Thy rod and thy staff they comfort me.

Thy restoreth my soul.

And to the Great Spirits

and Guardian Angels,

I pray for health and healing,

help and happiness.

Please help me to do all such good works

as thou hast prepared for me to walk in.

In your name I pray.

Amen.

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Abstract

The purpose of this study was to increase an understanding of spirituality's place in the holistic adult adjustment of new faculty members during their transitional years at a public research university. Many have been concerned about the sense of fragmentation experienced in the academy and have called for cultural reforms of the conditions that encourage both faculty and students to act as if their personal spirituality is irrelevant. The academy has given little attention to the holistic development of faculty and their work/life integration, with even less of an acknowledgment to spirituality in adult development; such that, higher education has little information about how to holistically support new professoriate who are especially vulnerable. The research questions have explored the importance of spirituality during new faculty members' personal and professional adjustment, their experiences that inhibited and/or promoted their spiritual development, and the ways that the university might support their holistic development.

The theoretical framework of adult development, adult learning, and existential theories oriented and infused both the study design and qualitative methodology approach that set the stage for exploring the place of spirituality from the lived experience of these new faculty members during transition at a southwestern secular university. Data were collected from two reflective interviews with eighteen participants and a collective group, and then analyzed using guidelines from interpretivism for narrative thematic coding and immersion into the phenomenological data.

In striving for successful adjustment during transition, spirituality was found to be an essential element in new faculty members' efforts to achieve balance in their lives and findings were presented across three major themes, which, in turn, addressed the research questions. Based on their most frequent topics, the themes were: spirituality in reference to God, meaning

and purpose; spirituality through connection and community; and spirituality in the service of identity and self. Spirituality was found, as expressed through their metaphors, emotions, and relationships, to be a resource that served their identity and integrity, as well as, work/life integration. The culture and climate of the academic environment were also found to impact their spirituality development.

Implications and recommendations from this study suggest that incorporating spirituality into academic programs and practices may aid new faculty members in their functional adjustment and enhance their work/life integration; and in addition, specific ways for how to support the spiritual development of new faculty are offered. Regarding holistic development and the potential systemic impact of new faculty needs on the institution and the system of higher education overall, the aim of integrating spirituality could be nothing less than transformational for both new faculty members, who may be striving for successful adjustment but precariously balancing on the brink of transition, and for higher education, as new faculty attempt to breathe new life into the academy.

Chapter One: Introduction to the Problem and Plan

Some years ago, I had the occasion to interview a distinguished professor emeritus regarding his role in academic leadership. He had been a faculty member since the 1960s, during the heightened activities of the civil rights movement, and was credited with the creation and growth of two academic departments; receiving several high honors during his forty year tenure. As he talked with me that spring afternoon, reflecting on his career in academe, he spoke of deep lament for the current lack of personal connection on campus among his fellow faculty. With an undeniably depressed demeanor, he described the climate of his department and life on campus as disconnected; lacking in both a sense of community and collegial connection. In comparison, he notably brightened and his energy returned while retelling stories from earlier decades when he and faculty friends across the university campus had together been swept up with a sense of life purpose and meaningful commitments. As the hour ended, I felt gratitude but also concern for him and for the unseen faculty down the hall who, as he literally pointed out, worked in isolation behind closed doors. Unsettling questions arose. What was missing for the faculty of today? How does a disconnected community of scholars affect a university; a department; an individual professor; and inevitably, their students? Was this just a matter of forsaken collegiality efforts or did it signify a significant neglect of the human spirit at heart?

Fragmentation of Higher Education

It turns out many have been concerned about the sense of fragmentation experienced within higher education today (Astin, 1999; Chickering, 2006; Palmer, 1999). The problem of the secularized academy, as described by Palmer (1999), is that, “there is a distance, a coldness, a lack of community because we don’t have the connective tissue of the sacred to hold this apparent fragmentation and chaos together” (p.27). Overall, concerns have been expressed that

the academy gives little attention or acknowledgement to the holistic development of either students or faculty. In the fields of Business, Counseling Psychology, Health Sciences, and Social Work emerging literature on spirituality was found to effect academic preparation, curriculum development and professional training within areas of: corporate leadership (Blanchard, 2003; Bolman & Deal, 2001; Secretan, 2007; and Thompson, 2000); psychological development (Briggs & Rayle, 2005; Hodges, 2002; and Perrone, et al, 2006); medical research (Como, 2007; Graves, Shue & Arnold, 2002; Underwood & Teresi, 2002); and social work practice (Canda, 1998, 2008; Miller, 2001; Hodge, 2006), to note a few within these disciplines.

Some educational leaders have called for reforms to address the culture of fragmentation within academe. One such example, the *Uncovering the Heart of Higher Education* Conference was held in February 2007. Researchers and scholars gathered to ask questions about educating the whole human being – mind, heart and spirit – and about developing approaches to "make our colleges and universities places that awaken the deepest potential in students, faculty and staff" (2006). As presenters and prominent researchers in the area of spirituality in higher education, Astin and Astin (1999) believe that academia encourages fragmentation and inauthentic living, with both faculty and students being conditioned to act as if their personal spirituality is irrelevant. These scholars claim academic campuses are devoid of crucial discussions about meaning of life, purpose, authenticity and wholeness.

Chickering, Dalton and Stamm (2006) have called higher education to focus on the educational development of students through emphasizing authenticity and exploring their spirituality. Astin and Astin (1999) refer to these concerns as an actual reform movement:

> A movement is emerging in higher education in which many academics find themselves actively searching for meaning and trying to discover ways to make their lives and their

> institutions more whole. This quest reflects a growing concern with recovering spirituality and meaning in American society more generally. Because of the broad formative roles that colleges and universities play in our society, higher education represents a critical focal point for responding to this quest (p.1).

This topic has been addressed in other professional circles as well. Researchers at the American Educational Research Association (AERA) 2007 Conference presented a number of sessions concerning Spirituality in Education. These included such titles as: Spirituality in Teaching for Diversity and Equity in Secular Higher Education Settings; Social Constructions of Spirituality; Accessing the Wisdom of Spirit as Professional Development; Peace in Every Breath: College Students Surprise Themselves; and Spirituality in Higher Education: Opportunities for Curriculum and Instruction Scholars. With a focus on faculty development in higher education, the 2006 POD (Professional & Organizational Development) Network Conference held sessions that included sessions on: Teaching Mindfully, Without Judgment; Beyond What Excellent Teachers Do: How They Come to Be; and Fostering Holistic Approaches to Teaching and Learning. Both of these professional forums are reputable in their fields of focus in higher education circles.

Although student development is a paramount concern in higher education, it is the faculty who are on the front lines serving as the specialists for the professional bureaucracy that hosts an educational institution. Assuming that student learning and student development are directly influenced by teaching; neither incompetent nor unconscientious professors offer much toward the mission of a university, according to classic organizational theory (Mintzberg, 1979).

New members of the professional core have both short and long-term impact on students while they are being indoctrinated into the academy. These newly hired faculty members are

experiencing changes in their own development on a complex personal and professional level. Although empirical evidence exists about the stresses and concerns of new faculty, there is very limited knowledge about their holistic needs as developing adults. The academy has little understanding of how to support new faculty regarding the integration of their holistic adult developmental needs, especially during their initial transition; the period known to signify their failure or success.

Faculty Hearts in Teaching

The interdependent relationship between faculty and their students is evident within the dynamic of teaching and learning. Higher education faculty members of today are challenged to use more progressive and holistic strategies for sharing and learning. In *Teaching to Transgress,* hooks presented a call for renewal by encouraging faculty to open their hearts and minds:

> To educate as the practice of freedom is a way of teaching that anyone can learn. That learning process comes easiest to those of us who teach who also believe that there is an aspect of our vocation that is sacred: who believe that our work is not merely to share information but to share in the intellectual and spiritual growth of our students. To teach in a manner that respects and cares for the soul of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin (hooks, 1994, p.13).

While her "engaged pedagogy" emphasizes student spiritual development, she has acknowledged an empowering impact on the teachers too. "Professors who embrace the challenge of self-actualization will be better able to create pedagogical practices that engage students, providing them with ways of knowing that enhance their capacity to live fully and deeply" (p. 22). Astin and Astin (2006) concur, "….highly spiritual faculty, compared to their

less spiritual colleagues, are not only more likely to employ teaching methods that directly engage their students, but have also been better able to integrate their personal and professional lives" (p.2).

Through the Center for Courage & Renewal, the Courage to Teach (Palmer, 1998) programs offer retreats for teachers and administrators that utilize an approach of individual and collective reflection to reclaim one's identity and integrity within the education profession. In examining the results of this program, Intrator and Kunzman (2006) have pointed out their belief that teachers need specific opportunities to reflect on their own growth and to reintegrate their sense of purpose and calling:

For teachers to strengthen their vocational vitality, they need sustained opportunities to renew connections between their personal selves and their work, to ensure that their labors are an authentic outgrowth of who they are as people and what calls them to the profession of teaching (p.27).

These authors found little empirical research, however, linking transformative practices of professional development with student learning outcome variables. They claim, nevertheless, that renewal has its own merits and "linking it to measures, such as student achievement data, devalues the premise that a teacher's heart deserves caring, focused attention for its own sake" (p.25).

Spirituality in Academe

Spirituality, which comes from the Latin *spiritus* meaning 'breath of life', is a way of being and experiencing that comes through awareness of a transcendent dimension in self and others (Elkins, 1988). From my experience, and that of others, many professors at secular and public institutions have raised a questioning brow concerning the place of spirituality in their

classroom and with their students. Two undeniably important historical influences have been discussed by Scott (2002) that provides an appropriate basis for understanding this resistance. The first is based on the constitutional separation of church and state, which has been crucial in constructively supporting the academic freedom tenet of the American higher education system.

The second concerns the prevailing positivist view that has been held over from the Age of Enlightenment. According to Sommerville (2006), the modern university suffers from "naive acceptance of naturalism" (p. 10) that limits the sciences in explaining the natural world and in answering questions of meaning and purpose. While both of these discussions are relevant to culturally understanding the avoidance and reluctance of allowing spirituality through the doors, further exploration of these topics is too far afield from the focus of this project. Explaining what is meant by 'spirituality' in the context of the academy is certainly warranted, however.

Numerous scholars in the field of adult and higher education have addressed the issue of spirituality. In their book, *Learning in Adulthood,* Merriam and Caffarella (1999) have suggested that spirituality is the integrating factor in the life-span development of an adult. After conducting a review of the literature, Sinnott (1998) has pointed out that the concept of spirituality is consistently distinguished from religion and religiosity given spirituality's reflection of the individual inner experience rather than an observance of the outward dictates or customs that may be tied to one's particular faith tradition. Others have written about spirituality as it relates to teaching and learning from a variety of critical viewpoints (English & Gillen, 2000; Glazer, 1999; Kazanjian & Laurence, 2000; and Tisdell, 2000).

The Higher Education Research Institute (HERI) at the University of California, Los Angeles, has conducted substantial research on spirituality in higher education that has been aimed at understanding both student views and faculty views on the subject for over ten years

(2006). Their empirical work is of importance to this emergent topic and a review of their findings is presented later in Chapter Three. In general, the HERI survey defined "spiritual development" as a generic concept that involved the issue of making sense and meaning out of people's lives and that did not equate spirituality with religion specifically (Rainey, 2006). By way of explanation, the following definition was offered to the participants of their survey that discussed their approach to and conceptual understanding of spirituality:

> Spirituality points to our interiors, our subjective life, as contrasted to the objective domain of material events and objects. Our spirituality is reflected in the values and ideals that we hold most dear, our sense of who we are and where we come from, our beliefs about why we are here – the meaning and purpose we see in our lives – and our connectedness to each other and to the world around us.
>
> Spirituality also captures those aspects of our experience that are not easy to define or talk about, such as inspiration, creativity, the mysterious, the sacred, and the mystical. Within this very broad perspective, we believe spirituality is a universal impulse and reality.
>
> We acknowledge that each student or faculty will view his or her spirituality in a unique way. For some, traditional religious beliefs will significantly form the core of their spirituality; for others, such beliefs or traditions may play little or no part. What the research program aims to discern, however, is the level and intensity of spiritual experience among college student or faculty (Higher Education Research Institute, p. 1).

In summary, the construct of "spirituality" includes concepts of authenticity, meaning, and wholeness, among other broad terminology that refers to concepts of human flourishing. In an extensive review of both related and research literature, aspects of religious affiliation have

consistently been included when it has spiritual meaning for the individual. Some consider the existential questions of life and others the philosophical understanding of wisdom. Moreover, spirituality was considered to be an introspective dimension of an individual while religious involvement has referred to the interpersonal social dimension. Spirituality can be considered to be "the self's existential search for ultimate meaning through an individualized understanding of the sacred" (Wink & Dillon, 2002, p.79), which again, is subjectively either related to religious traditions or distinct from them. In the context of higher education, spirituality is emerging as a human dimension within a holistic approach to education that enhances personal development and self-renewal; aspects of evolving adulthood proposed to be vital to the quality of life.

The Problem: Holistic Support for New Faculty

The academy, unfortunately, gives little attention to the holistic development of their own faculty regarding the integration of their personal lives and professional roles, with even less of an acknowledgment on the place that spirituality has in their ongoing adult development. Given this problem, we have little information on how to holistically support the professoriate. New faculty members are particularly vulnerable to transitional difficulties and stress in adjusting to the demands involved. Whether professionals are new to academe, arrive with previous faculty experience, or are freshly minted PhDs, newly hired faculty seek to balance the complexities of identity integration regarding: the multiple professional roles and expectations of teaching, research, and service; new collegial relations; a new institutional system; personal family and life pressures; and the social aspects of establishment in a new community (Sorcinelli, 1994).

Successful transition of new faculty hires is important to the higher education institution not only regarding their initial costs of recruitment, but in terms of the ongoing investment in their retention—known as the "million dollar issue" (Fink, 5/1/07). Staff and existing faculty

extend considerable resources of time and energy in socializing new faculty members to the department and the institution. When this proves unsuccessful, not only is departmental morale affected, but the negative impact on student learning can amount to immeasurable costs when a professor, and the expertise they were contributing to the curriculum, is lost (Boice, 1992). As such, faculty who are newly hired and transitioning into an institution represent a particular segment of the higher education population worthy of support, not only because of the benefits gained by their retention, but ultimately, for the sake of their students.

Despite significant research about this academic population, the academy has little understanding of how to support new faculty regarding the holistic integration of their adult development needs. Boice (1992, 2000) is known for his work with new faculty. Sorcinelli (2006, 1992a, 1992b, 1994) has researched new faculty extensively, as well as others noted for their work in this area, such as, Fink (1984, 1992). Although English, Fenwick and Parsons (2003) claim spirituality intersects the professional and personal aspects of adult development, they do not explore new faculty needs. Extensive searching of the literature on faculty development and related fields revealed no reports of empirical studies that examined this phenomenon with this population. A gap in the literature existed regarding this emergent topic and inquiry appeared warranted.

The Purpose: Understanding Spirituality's Place

The purpose of this study was to increase an understanding of spirituality's place in the holistic adult adjustment of new faculty members during their transitional years at a public research university. In general, spirituality is considered by Wink & Dillon (2002) to be "the self's existential search for ultimate meaning through an individualized understanding of the sacred" (p.79), which is subjectively either related to religious traditions or distinct from them.

The following definition, as adapted by this researcher from the HERI (2006) survey, served the purpose of this study:

> *Spirituality points to our interiors and is subjectively reflected in personal values and beliefs related to the meaning and purpose we see in our lives and our connectedness to others, including aspects of the mysterious and sacred. Each of us has a unique view of our own spirituality; for some traditional religious beliefs*
>
> *may be essential and for others such beliefs may play little or no part.*

The Questions: Exploring Spirituality

Relevant to those new faculty members at this research I institution who identified with spirituality broadly defined, the research questions that guided this study were:

1. What importance does one's spirituality, or sense of meaning and purpose, have during the personal and professional adjustment of new faculty in their first three years?
2. What personal and/or professional experiences have they had that inhibited their spiritual development during this career transition?
3. What personal and/or professional experiences have they had that promoted their spiritual development during this career transition?
4. How might the university support a new faculty member's holistic development?

The Design: Studying the Phenomenon

This study proceeded from a humanist perspective and drew theoretical support from Adult Development, Adult Learning and Existential Psychology manifested in an interpretive paradigm that used qualitative phenomenology. According to the humanist perspective, personal development is essential to psychological well-being for individuals and for society. The adult developmental theories chosen to serve this foundational link refer to psychosocial identity and

faith development within the life structure. Adult learning theories were focused on the process of transformative learning related to times of transition and applicable to career growth. And essentially, existential psychology offered a crucial theoretical understanding of striving toward self-actualization, search for meaning, and consciousness related to adult spirituality.

In seeking information-rich sources from which to gather enough descriptive data for a thorough understanding of this phenomenon, a purposeful sample was recruited for the study from a southwestern public Research I institution. Volunteer participants were chosen from those new faculty members hired in 20042005 and 2005-2006, consequently in their third or fourth year at this university, who had attended the New Faculty Seminar orientation hosted by the campus faculty development program. Eighteen participants were selected from their responses to an eight-item online recruitment survey (Appendix A) that had been emailed to the members of each cohort group. Likert responses were tallied and compared to a range of scores reflecting strength of numerical relatedness to the concept of spirituality. Only those respondents who had indicated a significant relevance to the topic were invited to participate; in addition to consideration of specific criterion that were developed to ensure a balanced sample.

Significance: Practice and Theory Contributions

This study was situated within the field of faculty development. In serving as the campus resource for those who serve the educational mission of the institution, faculty development has been an ideal setting for this exploration. The Professional Organization & Development Network (known as the POD Network), a professional organization devoted to this field, has a mission statement professing its vision and values. Of related interest are those that reflect a commitment to the “personal, faculty, instructional, and organizational development” within “humane and collaborative organizations and administrations” through “identification and

collection of a strong and accessible body of research on development theories and practices" (2004, p. vi-vii). Their mission served to support the focus and context of this inquiry well.

Although the primary aim of most educational development programs has been to provide faculty with instructional skills and knowledge about teaching and learning (Eble & McKeachie, 1985; Gaff, 1976), comprehensive programming recommendations have called for holistic designs to include the instructional, organizational and even personal services for faculty and administrators (Watson & Grossman, 1994). While organizational programming efforts focus on climate issues, campus-wide events, or accessible web-based tools for teaching, the personal arena of faculty development services has often still been completely unaddressed.

Over twenty-five years ago, Baldwin and Blackburn (1981) urged higher education to "broaden their focus to include the professional, organizational, and personal development of faculty" (p.608). And, Schuster (1989) specifically suggested that assistance in the form of faculty career development was a much needed and appropriate personal dimension of services. Regarding higher education faculty's professional development, Caffarella and Zinn (1999) have stated, "The reality, however, is that personal issues have substantial effect on both our professional development and ultimate career success" (p.246). The personhood of the academic faculty member needs consideration. Some would say the time has come to explore an expansion of relevant personal services in the faculty development field.

According to the POD Network ethical guidelines for faculty developers, campus professionals are to "continually seek out knowledge, skills, and resources to undergird and expand our practice." They are told to "respect the rights of others to hold values, attitudes, and opinions different from our own" and to "work against harassment and discrimination of any kind, including religion" (p. xxv–xxvii). These ethical ideals position the higher education

faculty developer in a place that is perfectly suited to exploring the role of spirituality with their faculty: a subject that requires both personal and professional sensitivity and ethical boundaries.

Findings from this study contribute to an understanding of the contextual role of the faculty developer as an adult educator. In conducting this study through multiple theoretical lenses (Adult Development, Adult Learning and Existential Psychology), structure and guidance was provided in the theoretical framework established for this phenomenological study. These theoretical stances are rooted in the psychological growth of the individual, which provides a tripod of support for the faculty developer to engage as a professional adult educator with new faculty members; adult learners in work/life transition. The literature review explores related works from the Adult Development and Higher Education fields that further support this contextual role.

Recommendations from these findings serve to inform the faculty development field regarding the needs of new faculty spirituality. At a number of universities, new faculty member orientation programs are offered, which is considered noteworthy of good faculty development practice (Fink, 1992). However, these findings on spirituality suggest that much more can be offered to assist new faculty members while in transition to enable their ultimate success, productivity, and retention. Within faculty development literature, recommendations support the advancement of practices that provide personal services to academic faculty. This study was focused on the place of spirituality for new faculty and the literature clearly indicates that faculty members across all levels may desire to engage in such conversations and would respond to programs promoting the integration of their personal lives and professional work through meaning and purpose.

Recommendations further serve to inform the higher education field regarding how to support the holistic development of new faculty. These new faculty members were cynical but hopeful that higher education might consider transformative ways to humanize the system and its institutions with a focus on well-being to broadly encompass concepts of spirituality and meaning and purpose for these diversely spiritual individuals.

In summary, Tisdell (1999) has reminded adult educators that: (a) the search for meaning gives one's life coherence; (b) adult learners carry their spiritual development with them; (c) spirituality is about constructing knowledge; and (d) spiritual development and meaning cannot be separated from the sociocultural context of the learner. While the theoretical basis for faculty development has traditionally been focused on either the individual or the organization, findings from this study contribute to a more complex understanding of the personal place of spirituality for new faculty members within the context of their professional academic career development.

Limitations of the Study

This qualitative study employed a phenomenological methodology, which was deemed to be most appropriate to the exploration of these research questions in gaining an understanding of the meaning and experiences, beliefs and perceptions of participants. Creswell (2003) has defined phenomenological research as being concerned with the essence of lived experiences over a period of prolonged engagement. Regarding the generalizability of the findings, the unique experiences of these participants is applicable to other research only to the extent that similar interpretations are found in settings considered by other researchers to be comparable (Creswell, 1998). The purposeful sampling used to engender these new faculty participants narrowed the confines of this study; as did the appropriate specificity of the research questions.

Trustworthiness of the data provides the basis for credibility and reliability of findings in qualitative research. Setting aside personal researcher beliefs and assumptions in order to openly explore and accurately interpret the experiences of others is and was a conscious task. As is the nature of phenomenology, validity of interpretations depends upon the researcher's values and the degree of reflexivity, or self-awareness, rigorously applied, as well as, the "intersubjective validity" (Moustakas, 1994) established between interviewer and interviewee. Although the researcher role is challenging, understanding self in relation to others is an attainable and useful goal, according to Glesne (2006), in establishing rapport, monitoring subjectivity, and increasing awareness of the effects of intersubjectivity. Such efforts enhance meaningful discovery of the phenomenon, which makes the empirical contribution worthwhile.

While the interviewing tool used for this inquiry was notably an unconventional one, "clustering" has been successfully utilized in several studies to date (Karpiak, 1990, 1996; Robertson, 2004; Rhoden, 2007; and Kung, 2007) for reflective data gathering of subjective phenomenon with interpretive methodologies. Any limitations of the tool as an ineffective instrument have not yet been determined. In using clustering, data was limited to the experiences and perceptions participants recalled at the time of the interview. By following the initial interview with protocol questions, reflections that surfaced afterward were obtained. This tool was effective for this interpretive phenomenology inquiry.

Also, with such a sensitive and subjective topic, asking participants to cluster experiences and feelings may have encouraged an artificial compartmentalizing of their thoughts rather than allowed for total freedom of expression. Due to the open and unstructured process of clustering however, it seemed to support interviewing that allowed participants to lead the 'conversation' and appeared to have been a better tool than open-ended statements alone.

Sample limitations from this study must be noted as well. As new faculty hires, the participants for this study did not represent a heterogeneous sample of faculty overall. They were voluntary participants from among the cohorts of new faculty members hired during the 2004-2005 and 2005-2006 academic terms who were willing to share personal experiences and perceptions about their spirituality. These new faculty participants did come from varied disciplines, age groups, contract types and professional experiences, though. Consistent with the literature though, the term "new faculty" is generic in its application to new academic hires that also possess varied backgrounds and academic appointments as they enter new employment positions at higher education institutions.

Summary of Concerns

In summary, many are concerned about the fragmentation experienced by both faculty and their students in colleges and universities today. One aspect that has been given little attention in higher education institutions is that of spirituality; yet this is an emerging area of research and literature, especially with regard to such themes as life purpose, meaning, and authenticity and their role in the lives of both students and faculty. Although higher education plays a formative role in student development, the holistic adult development of faculty is often overlooked, especially the integral aspect of their spirituality. The construct of spirituality in academe is a broadly defined term that refers to a subjective personal experience involving meaning-making and individual views on the sacred. In keeping with an extensive search of related and empirical literature on the subject and accordingly reflected within the definition that was used for the purpose of this study, the term spirituality consistently included aspects of religious affiliation when and as it was related to the meaning of spirituality for the individual.

New higher education faculty members are particularly vulnerable during the first three years of their employment transition. The problem is that the academy has little understanding of how to support them regarding the holistic integration of their adult development needs, despite significant research about this academic population. The purpose of this study was to explore the place that spirituality had for new faculty during their transition at a public research university. Study findings inform the fields of faculty development and higher education in both practice and theory related to the integrated holistic needs of new faculty members. In conducting this study through the theoretical lenses of Adult Development, Adult Learning and Existential Psychology, findings also contribute to an enhanced understanding of the role of the professional faculty developer as an adult educator.

Organization of the Dissertation

Chapter Two presents the theoretical framework of the study, which was firmly based on a theoretical grounding from three fields of Adult Development, Adult Learning and Existential Theory. Supporting conceptualizations have been offered for each of these theoretical perspectives that created the scaffolding from which this inquiry has been operationalized and executed.

Chapter Three examines the literature base by first situating the study within the field of Faculty Development and reviewing the existing literature on the new faculty population. Then, throughout the remainder of the chapter, reviews of the existing literature on spirituality from the fields of Higher Education and Adult Education are presented through a metaphorical representation that serves to assist in conceptualizing the combined literature from these fields.

Chapter Four reviews the general methodology with an initial explanation of the researcher's positionality and role. Then, the specific methodological design of this study and the data analysis plans that were utilized are presented in detail.

Chapter Five then presents research findings on the complexity of spirituality through a presentation of three themes, which have been organized and based on the participants' most frequent topics of discussion.

Finally, Chapter Six presents an analysis of the relevance of spirituality for these new faculty members through a final culminating discussion, with responses to the research questions that include recommendations for both Faculty Development and Higher Education.

Chapter Two: Theoretical Applications and Tripod of Support

A basis of support was developed as this chapter explored the theoretical frameworks underlying this inquiry into the place of spirituality in the holistic adult adjustment of new faculty during their first three to four transitional years. Research questions concerning spirituality within their personal and professional adjustment, specific experiences that either inhibited or promoted their spiritual development, and on how the university could support their holistic integration were all grounded in theoretical stance. This chapter reviews the three-pronged overall theoretical framework that has informed this study.

Theoretical Framework

As an interrelated set of constructs, definitions and propositions, theory presents a view of phenomenon and provides a map offering an explanation of the way the world works. Miles and Huberman (1994) offer support for the critical role theory has to play. The social dynamics involved in phenomenology can be highly complex. Without a conceptual framework there could be no way to make reasonable decisions about the research. They have stated that the theoretical basis can be "rudimentary or elaborate" and may include grand theories, middle-range concepts, or preconceptions; but ultimately it is the conceptual framework that determines the main focus of the study and the "presumed relationships among them" (Anfar & Mertz, 2006, p.18).

Accordingly, the theoretical framework for this study has been grounded in the fields of Adult Development, Adult Learning and Existential Theory. English, Fenwick and Parsons (2003) support this application in concluding that "spirituality is gaining prominence as an integral part of adult development theory" (p.9). Ten years ago, Merriam and Heuer (1996) noted increased attention to the role of meaning-making in adulthood through learning and development. Existential Theory with its humanistic orientation has been included as a

supportive backdrop and as an informant that provided a foundation for this exploration of the holistic integration of personal adult life and professional academic work for new faculty.

Related to the above, the three theoretical lenses provided a strong basis for informing this qualitative study. Adult Development theories were drawn from classic perspectives on: Psychosocial Identity (Erikson, 1959, 1963, 1985); Life Structure Development (Levinson, 1978, 1980, 1986); and Faith Development (Fowler, 1981, 2004). Relevant Adult Learning theories are reflected in: Transformative Learning (Mezirow, 2000; and Dirkx, 1997, 1998), Transition theories (Brammer, 1991; Bridges, 1980; and Schlossberg, 1984, 1988, 1989); and Career Development (Super, 1980; and Hansen, 1997). Finally, Existential Theory offered a psychological foundation for understanding adult learning and development through evolving transcendence and meaning-making. These theories include: Hierarchy of Needs (Maslow, 1962, 1964, 1971); the Search for Meaning (Frankl, 1959, 1969); and Depth Psychology (Jung, 1933, 1983). Grounding this study in these theoretical, intersecting and supporting conceptualizations provided a solid footing for the construction, execution and contribution of this empirical effort.

In keeping with Anfara and Mertz (2006), who align with qualitative researchers in seeing the role of theory as explicitly more than simply implied within a study or just related to the methodology, this project relied on the theoretical support of scholars from these fields to conceptualize, operationalize, and inform this inquiry. On the next page, Table 2-1: T*heoretical Tripod Framework* displays the connective nature of these theoretical models and invites a holistic consideration of their relationship to one another. Metaphorically speaking, the theoretical complexities of Adult Development and Adult Learning might be imaginatively viewed as walking side-by-side, or even hand-in-hand, while the Existential Theorists have laid

the groundwork with multiple layers of support to create a path that promotes the progressive steps of the adult life journey.

Table 2-1:

Theoretical Tripod Framework

Adult Development Theories	Adult Learning Theories
1. Psychosocial Development—Erickson 2. Life Span Development—Levinson 3. Faith Development—Fowler	1. Transformative Learning—Mezirow 2. Transition Theories—Brammer 3. Career Development Theories—Hansen
Existential Theories	
1. Hierarchy of Needs—Maslow 2. Search for Meaning—Frankl 3. Depth Psychology—Jung	

Adult Development Theories

The first of these theoretically supporting views has come from the Adult Development field. As depicted above in the upper left of Table 2-1: *Theoretical Tripod Framework*, theories of Psychosocial Development (Erikson, 1959, 1963, 1985); Life Structure Development (Levinson, 1978, 1980, 1986); and Faith Development (Fowler, 1981, 2004) are discussed in relation to this project.

The concept of the development of an adult is new to this century and has been acknowledged as a process that continues well beyond the completion of adolescence. In theorizing about adult development, Clark and Caffarella (1999) reiterate that theories help to increase understanding about the life course and its unfolding dimensions. They support an

examination from multiple lenses as a way to "illuminate different aspects of that life course" (p.3) and to obtain the "richest insights" (p.4). In keeping with the expertise of this researcher concerning this inquiry, theoretical applications have been utilized that concern psychosocial development, and the following theoretical views focus on the personality development of the individual adult, which is offered from a humanistic perspective.

Psychosocial development. Erik Erikson (1959) was one of the first scholars to systematically explore identity development across the life span and include adulthood. His psychosocial identity development theory remains among the most influential with the greatest impact on the field of adult education (Reeves, 1999). His classic model of the eight stages of life (Infancy, Early Childhood, Play Age, School Age, Adolescence, Young Adulthood, Adulthood, and Old Age) offer a complex emphasis on the required resolution of each stage of one's ego development before successfully accomplishing the next. Erikson identified a contrasting set of dilemmas, or polarities, at each stage, which represent the major thrust of the psychological issues to be resolved.

Impacting the person's development are maturation and the acceptance of new social roles. They may move through the hierarchical stages consequent to cultural expectations that are related to their chronological age rather than their own readiness to deal with each successive challenge. Therefore, issues not resolved successfully at the normative age range for that task will continue to affect the individual's development in successive stages (Erikson, 1985).

For the purpose of this research, stages of childhood development are not included here but only those stages related to and effecting adult development. Adult Development researchers typically include the stage of adolescence because implications concern whether or not the applicable crisis of identity versus identity confusion was resolved. If not, this dilemma will

continue into the subsequent stages of adulthood to impact the individual's growth (Merriam & Caffarella, 1999); a developmental and sequential process Erikson termed "epigenetic." In addition to the psychosocial crisis at each stage, Erikson identified a corresponding human strength, or virtue; each of which is grounded in the previous stage and that builds on prior successful/unsuccessful resolution and integration. The following Table 2-2: *Psychosocial Adult Development* lists the four adult stages from this developmental theory:

Table 2-2:

Psychosocial Adult Development

Stage	Crisis	Virtue
Adolescence:	Identity vs. Identity Confusion	Fidelity
Young Adulthood: (age 20-40)	Intimacy vs. Isolation	Love
Adulthood: (age 40-65)	Generativity vs. Stagnation	Care
Old Age: (age 60+)	Integrity vs. Despair	Wisdom

The period, or stage, of adolescence and its corresponding crisis involving identity versus identity confusion concerns the virtue or strength of fidelity. This age, which mediates between childhood and adulthood, focuses not only on the renewed capacity to trust others and one self, but to be trustworthy in relationships and in one's commitments. It is crucial as a foundation for the ensuing epigenetic adulthood years to come. Adolescents who do not successfully acquire a sense of their own identity will be confused about their allegiances and may remain defiant.

Young adulthood primarily concerns the successful resolution of intimacy versus isolation and therefore carries the challenge of establishing significant relationships further in developing the capacity for loving. Loving at this stage involves increasing complexity that may call the individual to make significant sacrifices and compromises. The psychosocial opposite of

intimacy, however, is isolation; which results in a fear of remaining separate, unrecognized and disconnected from others—the core pathology of early adulthood. Successful resolution of this stage can be brought about when love and connection with others emerges through a mature mutuality in relationships that mends divided experiences.

It is within the stage of adulthood that individuals are confronted with the tensions between generativity and self-absorption, which Erikson also refers to as generativity or stagnation. Generativity encompasses creativity and productivity experiences, including a focus on self-generation (or self-renewal) that is concerned with furthering one's identity development. To be stagnate or self-absorbed at this stage refers to a lacking of the acquisition of focus on caring for others. Those who do enhance their reference of care during this stage of aduthood develop the essential virtue for cultivating strength in the next generation.

During old age, or late adulthood, older adults become more focused on the end of life and are challenged to resolve the issues of integrity versus despair. Erikson related integrity to the terms of coherence and wholeness and identifies it as the quality of being personally integrated both spiritually and intellectually; in soul and mind. The potential gift possible from the successful resolution of this psychosocial crisis is identified as wisdom. In this context, it has existential meaning and is described as, "a kind of informed and detached concern with life itself in the face of death itself" (Erikson, 1985, p.61). With this stage of the model Erikson points out the connection between despair, the condition of an unsuccessful resolution in old age, and the hope that is developed from a successful resolution of the origination stage of infancy. Just as wisdom is conveyed from the old to the young, so they can each assist the other in completing the cycle of life.

Erikson maintains that throughout the adult life cycle individuals may encounter, or revisit, earlier stages to deal with previously unresolved crisis or to resolve those conflicts again in different ways depending on the circumstances of their lives. He suggests, furthermore, that meaning gradually evolves throughout a person's lifetime and that insights are gained through resolution of each developmental dimension (1963).

Erikson's theoretical view is classic to adult development and is cited as a primary reference source for the theoretical perspectives of Daniel Levinson and James Fowler, in particular, as well as, many others in the field of Adult Development and Adult Learning. The next adult developmental theorist to be reviewed is Daniel Levinson, who recognizes the impact of engaging with the world through life events on the process of individual development.

Life structure development. Daniel Levinson (1978, 1980, 1986) has also had a great impact on the field of adult education, and like Erikson, he proposed stages of hierarchical adult development. In expanding Erikson's work, Levinson emphasized the boundary between self and society within life structure as the basis for conceptualizing adult development. Based on in-depth qualitative work (1980), the underlying pattern of a person's life alternates periods of stability with transition and involves the engagement of self in the world; both external groups of significance and internal individual aspects.

External aspects are concerned with supports, social systems and life roles with which the person is connected. Internal aspects are concerned with an individual's values, desires, conflicts and skills that are lived out through their relationships in life. Levinson explains, "Whereas development represents an unfolding from within, socialization reflects a molding from without" (p.270). In Life Structure theory, structure building stable periods are interwoven with periods of

transition that change the life structure. The basic component of life occurs through one's relationships with self and others at all levels, which give shape and substance to the life course.

The design of a person's life is a reflection of self and world, including their relationships to work, family, and leisure, with each like a strand in the life tapestry. Levinson's (1980) eras of adulthood have a transition period between each phase and during each phase. The early adult transition occurs from 17-25; the mid-life transition occurs from 40-45; and the late adult transition occurs from 60-65. Within early adulthood, a transition occurs at age 30, and within middle adulthood a transition occurs at age 50, as well. As life unfolds, the meaning given to each relationship will change depending on the phase of life. As the pattern alternates between periods of stability, each transition in between can "provide time to question and reappraise, to search for new possibilities in the self and the world" (Reeves, 1999, p.22).

Faith development. In James Fowler's seminal publication, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (1981), he examined the theoretical parallels between Erikson, Piaget and Kohlberg in relating faith to stages and the eras of psychosocial development. Fowler's colleague, Kohlberg, developed his Moral Development theory in the early 1970s and Fowler drew a connection to his adult faith development theory in the conventional and post-conventional levels of adulthood. Successful psychosocial development was considered dependent on cognitive and moral growth.

It has remained Fowler's claim (1981) that Erikson included the concept of faith in conceptualizing psychosocial identity development. He views the stage of infancy and corresponding crisis of trust vs. mistrust foundational to faith and the conditions of existence. Within adolescence, the emerging virtue of fidelity accompany idealism in finding a world image, which Fowler believes avails access to central aspects of faith. Throughout the stages of

adult development, ethical issues continue to emerge in terms of increasing circles of care with a more inclusive identity developing, which creates conditions for growing in faith and moral action. Fowler credits Erikson's work as part of the "interpretative mind-set" he brings to his research on faith development.

As Fowler taught and studied Levinson's Eras of the Life Cycle, he became profoundly aware of the implications of chronological time and ontological significance. Fowler's determination is simply stated in this comment, "Being and time are profoundly linked in our experiences of self and others and in our ways of responding to our world" (p.110). The impact on an individual's way of being in the world, resulting from the transitional development occurring between eras, is inevitable. For example, between early adulthood and middle adulthood the transition experience parallels what occurred during the transition between being a child and a new adult; full of renewed uncertainties and stress. The evolving changes that occur during this transition between early and middle adulthood may similarly leave a mid-life adult feeling like a novice needing to reexamine their ways of being in the world.

It is Fowler's proposition that at each of these major era transitions, a new life structure is enhanced by experiences that bring about enriched ways of being in faith to an individual's occurring psychosocial growth. He also acknowledges, however, that many adults do not grow in faith development as smoothly as the model may imply. The intensity of any transition across the lifespan will be determined by an individual's own developmental and subjective experience. So, for some, making a shift or advance in their faith development during a transitional period may be quite difficult; while for others, there may be no change in their faith development at all.

In light of the theoretical development that evolved from Erikson, to Levinson, to Fowler, it is useful to present a comparison of these theories. The stages of Fowler's Faith Development

model (as depicted in the table on page 28) are displayed in conjunction with Erikson's childhood stages, as well as, Levinson's eras of adulthood. Since Fowler's terms are unique to his Faith Development model, this presentation is helpful to understanding and conceptualizing the ages and eras that are associated with these other theorists and their implied correlation at each of his stages. Those stages of Fowler's relating to adult faith development are particularly relevant to this discussion. Further review of each of these stages follows the theoretical stages that are contrasted and depicted in Table 2-3: *Stages of Faith Development Compared* on the next page:

Table 2-3:

Stages of Faith Development Compared

Fowler's Faith Stages	Stages & Eras Contrasted
Undifferentiated Faith 1. Intuitive-Projective Faith 2. Mythic-Literal Faith 3. Synthetic-Conventional Faith Adult Faith Stages 1. Individuative-Reflective Faith 2. Conjunctive Faith 3. Universalizing Faith	Erikson: Infancy: 0-2 Early Childhood: 2-3 & 3-6 School Years: 6-12 Adolescence:13-20 Levinson: First Adult Era: 17/22-40 Middle Adult Era: 40/45-60 Late Adult Era: 60/65-beyond

Fowler's research suggests two interesting points about faith development in adulthood. One, that many young adults do *not* (original emphasis) enter into a faith stage transition when they initially move from adolescence into the first adult era. Usually they bring their Synthetic-Conventional faith with them as a guide in the creation of their first adult life structure. It is only as they encounter the predictable and unpredictable events of adult life that belated shifts in faith

development may occur. Second, if the transition to Individuative-Reflective faith does not occur before or during the mid-life transition, its chances of occurring at all decrease markedly.

Faith stages of adulthood start with the emergence of Stage 4: Individuative-Reflective. Movement from Stage 3 to Stage 4 is critical for it is in this transition that the now young adult begins to confront personal responsibility for their beliefs and attitudes. Unavoidable tensions occur concerning self and others, such as: individuality versus group membership; unexamined feelings versus objectivity; actualization of self versus service to others; and struggling with absolute truth. For many, this shift in faith may not emerge until the mid-thirties or forties and coincides with the dual development of identity (self) and world view (ideology) along with a strengthened capacity for critical reflection. The self-identity is now no longer defined by social roles. Sustaining this new identity are meanings created from increasing consciousness of one's inner connections and an awareness of self as the new world view.

The Conjunctive Faith of Stage 5 begins during the forties and extends until about sixty. During this stage, the unconscious is brought into awareness with axiomatic acceptance that truth is multidimensional. Regarding religious faith, encounters with traditions other than one's own may bring reciprocal sharing to interfaith conversations. In this stage, one may exhibit radical openness to the truth of the other through confidence in personal experience within their individual faith commitments. This growth process requires reclaiming and reworking one's past and being receptive to one's inner guide, which involves recognition of increased social consciousness. Those in Stage 5 appreciate symbols and the "depth of reality to which they refer (p.198)" but they remain divided between a world that has not yet transformed and their vision of such transformation. In a few cases, this division propels them into radical actualization of their faith.

Stage 6 are those aged sixty and beyond who have reached a calling for great caring in the world. Fowler refers to Gandhi, Martin Luther King, Jr., Mother Teresa of Calcutta and Thomas Merton among others. Embodiment of the quality of this stage does not mean that they were perfect or even self-actualized in the same sense that Maslow or Carl Rogers have used the term. At this stage, leadership and actions occur from radical identification with the oppressed through what Fowler has termed, "Universalizing faith" (p.203). In each of these lived examples, the individuals had an accumulation of life experiences that increasingly exposed them to a faith tradition, principles of nonviolence, or a healing orientation that laid the foundation for their advanced faith development. In universalizing their faith, they do not possess particular religious doctrines but experience absoluteness as a quality of the transcendent that *is not exclusivistic* (original emphasis).

Fowler admittedly differs on this point with other religious scholars who appear to be loyal and definitively supportive of their particular religious orientation. Most importantly, he says, faith development theory "underscores the fact we human beings seem to have a generic vocation – a universal calling – to be related to the Ground of Being in a relationship of trust and loyalty. That vocation calls us into covenantal relationship with the transcendent and with the neighbor – when the neighbor is understood radically to be all being" (p.303). Studies in faith development suggest that all human beings are gifted at birth with a readiness to develop in faith; through whatever cultural tradition or belief orientations may evolve throughout one's lifetime.

As part one of the three theoretical supports for this study, the Adult Development theories that have been examined are Erikson's Psychosocial Model (1959, 1963, 1985), Levinson's Life Structure Theory (1978, 1980, 1986), and Fowler's Faith Development Theory (1981, 2004). The integration of these is apparent in the theoretical scholar's acknowledgement

of those that came before: Levinson acknowledges Erikson, and then Fowler acknowledges both Erikson and Levinson. All three offer important foundational understanding on the nature of adult development in relation to this inquiry. From Adult Development the literature review now shifts to an Adult Learning lens. Dividing the two served this scholarly purpose, but it is their interdependency that supported this project.

Adult Learning Theories

Considering new faculty and the opportunity for learning that exists during their transition, Schon (1983) has said that professionals are engaged in learning and reflecting at all levels. On this point, Jarvis (1992) observed that the work itself acts as a stimulus for their professional growth, which at times, may also be synonymous with their personal development.

According to Weibust and Thomas (1994), personal development depends on an openness and awareness to the paradoxical dimensions of life. They claim the paradox of learning in the spiritual arena is that it is related to age readiness, although advancement does not always occur, and only after middle age. Adult Learning theories informing this study, as depicted in Table 2-1 on page 22 are: Transformative Learning (Mezirow, 2000; and Dirkx, 1997, 1998), Transition (Brammer, 1991; Bridges, 1980; and Schlossberg, 1984, 1988, 1989) theories; and Career Development (Super, 1980; and Hansen, 1997).

Transformative Learning theory offers important insights as a basis for this investigation and serves the purpose of holistic development and exploration with of spirituality of new faculty members as adult learners within this study. Since 1990, Mezirow has been a major contributor to this expanding theoretical field within adult learning and additional relevant contributions by Dirkx (1997, 1998) are included.

Transformative learning. Transformational learning, which can occur suddenly and powerfully, or gradually over time, changes the way people see themselves and their world. Kegan (2000) explained that while much of the learning accomplished in adulthood is adding to *what* is already known, there is another type of learning – transformational learning – that "changes…*how* we know" (p.49). Transformational learning has emerged, much like the butterfly from the cocoon, and has taken off in a flurry just since the 1990s. Dirkx (1998) organized a review of the current approaches through four philosophical lenses: (a) Emancipatory Social-Justice; (b) Cognitive-Rational Perspective; (c) Developmental Mentoring; and (d) Spirituality Dimension (Baumgartner, 2001). Both the Perspective and Spiritual views of focusing on Transformational Learning have been deemed as relevant to this theoretical discussion in offering support for this research inquiry.

Transformational Learning, identified with Mezirow (1991, 2000), explicitly links meaning-making and adult learning through the process of critical reflection with a resultant change in perspective. Merriam and Heurer (1996) echo Mezirow's central point in claiming that "making sense of our experiences is what learning in adulthood is all about" (p.247). In addition, adult development is linked to learning and meaning-making through perspective transformation. The premise is that as an adult develops, their capacity for reflecting on their frames of reference is increased and new learning is enhanced. A change in perspective may occur if new meaning is found to be significantly different from a previously held meaning perspective. The result of a transformed perspective is one that is more inclusive, discriminating, permeable, and integrative, with enhanced emotional ability for change. Superior perspectives are chosen by adults when they are motivated to better understand the meaning of their experiences (Mezirow, 1990).

From this view, learning is understood as the cognitive process of using a prior interpretation to construct a new interpretation of the meaning of one's experience to guide their future action. Learning is said to occur in four ways: by elaborating existing frames of reference, by obtaining new frames of reference, by transforming points of view, or by transforming habits of mind (Mezirow, 2000). Each of these constructs is defined in the following paragraphs.

A *frame of reference* is a "meaning perspective" through which impressions are filtered involving cognitive, affective and conative (a mental process involving will, impulse, desire or resolve) dimensions. This provides the context for how an individual makes meaning. Values and a sense of self are grounded in an individual's frame of reference, providing a sense of stability, community and identity. As a consequence, these frames of reference are emotionally tied to one's understanding of who they are and may be strongly defended. Opposing views may be disorienting to the individual or even considered to be maliciously intended towards them.

Two dimensions exist within an individual's frame of reference – habits of mind and points of view. A *habit of mind* is a set of assumptions that are general orienting predispositions that act as a filter for interpreting the meaning of life experiences. Habits of mind are expressed as a *point of view*; clusters of expectations, beliefs, feelings, attitudes, and judgments that determine cognitive reactions. As meaning schemes, these typically operate outside of awareness unless brought into critical reflection. In becoming critically reflective of assumptions, one may examine the content, their process, or the underlying premise within their meaning perspective.

Six basic stages, or steps, are identified as crucial to this transformational learning process, according to Mezirow. First is the *disorienting dilemma* experience. It is only when one's prior perspectives do not fit well with existing experience that a new meaning perspective needs to be accommodated into a frame of reference. Second, as a necessary step in the

preparation of any possibility for a change in perspective is *self-examination.* Thirdly, the central behavior of transformative learning possibilities involves engaging in a *critical assessment of one's assumptions,* which is crucial to beginning to create new or revised meaning perspectives.

The remaining steps within the process serve to reinforce this critical reflection. Fourth, *recognizing that others have gone through a similar process* helps the individual to take steps toward actively altering their habits of mind and points of view in their ways of thinking. Fifth, *exploring options and formulating a plan of action* is a necessary step toward actually changing one's understanding and ways of thinking. And lastly, *reintegration back into one's life* is the final step of transformation of one's perspective. In an analysis of the research literature in this field, this process was found to be recursive, evolving, and spiraling in nature and indicative of learning that is continually repeated by reassessing one's disorienting dilemma and ensuing life experience (Taylor, 2000).

The transformational learning view that considers spiritual and emotive aspects of the adult to be as vital as cognitive aspects, defines learning from a psychological depth perspective. According to Dirkx, "Learning is understood as a process that takes place within the dynamic and paradoxical relationship of self and other" (1997, p.83). From the outlook of the soul, transformative learning results in a transcendent understanding by "descending" into the subjective awareness of one's experiences. This paradoxically helps to see one's self within the broader context of relationships with others. Education should be concerned with guiding the soul into the world, and as Sardello (1992) argues, is the primary focus of adult education.

Dirkx suggests that adult educators keep the nurturance of soul in adult learning in mind; not that they "teach" soul or "facilitate" soulwork (2001a). He explains what he means:

> To nurture soul is to recognize what is already inherent within our relationships and experiences, to acknowledge its presence within the teaching and learning environment, to respect its sacred message, to give it space and consideration, and to provide it a voice through which to be heard. When we nurture soul in adult learning, we assume that the unconscious represents the primary source of creativity, vitality, and wisdom within our lives – is the source of life itself (1997, p.83).

Dirkx recognizes the challenge of awakening soul in teaching and learning, both inside ourselves and in our educational environments. He claims an attitude of caring for the soul needs to be cultivated to counter the devaluing culture that dominates in learning settings. When the needs of the soul are tended to, the developmental growth of students is supported as well. To authentically enter with heart is to promote learning through transformation of heart, character and wisdom. Nurturing soul in learning means valuing and honoring those aspects of the learning experience typically denied within the traditional focus on the intellectual (Dirkx, 1997).

While transformational learning theories explain the adult learners' growth possibilities, transition theories focus on the new faculty member through their situational state. Transition theories encompass both the personal and professional effects that challenge an adult in the flux of life and provide conceptual assistance to help them through the process more constructively. This section begins with Brammer (1991), the essentials from Bridges (1980), and finally the framework for being a helper of those in transition as offered by Schlossberg (1984, 1988, 1989).

Transition theories. Brammer (1991) discusses the importance of learning to cope with change and the search for personal meaning in life transitions. He says people need time and space to reflect and heal as they let go of the past and take hold of the new possibilities ahead. According to Brammer, "We need to reflect on what the transition means to us, to let the pain or

discomfort subside, and to prepare for new experiences" (p.35).

For those used to being productive at work, however, taking time off to let their souls catch up and experience the changes while renewing their energies can be unfamiliar. In learning to cope comfortably and effectively with both ordinary and extraordinary transitional changes, the goal is to prevent negative reactions such as depression and self-doubt.

Brammer (1991) acknowledges that many people drift through their transition without much awareness and may deny that there are problems. They may tell themselves everything will turn out alright only to find out later they are stuck and feel emotionally unable to move on. Focusing on resolving the transition can be accomplished through self-help efforts, seeking empowering advice, and consulting professional help. While qualified human service providers are advocated, recognition is given to the powerful healing force of those who have strong beliefs in "less mainstream" (p.104) sources such as astrologers, faith healers and mystics.

Being in a state of prolonged or extended change can cause personal vulnerability that Brammer calls "transition shock" (p.108). Moving is identified as traumatic and Schlossberg's research (1984) found that families do tend to suffer many adjustment problems. Although moving household goods and reestablishing a home is a chore, for example, dealing with the adjustment of children and teens, who may be resistant to relocating from their friends and schools, can require additional complex coping challenges.

Whether a transition has transpired due to an unplanned crisis or a struggle through a more predictable life event, ultimately all transitions are opportunities for positive change toward growth and development. Brammer says, "… as we learn to cope more effectively with our own personal change we will be in a better position to assist others to manage their transitions with more satisfaction and effectiveness" (p.117). Brammer lists five types of basic support needed

for coping with life transitions: cognitive guidance, emotional support, socializing, tangible assistance, and having a confidant. Those people who are in the midst of a transition are encouraged to assess their support network and take action to obtain the support that may be missing in their lives.

Life transitions can be confusing and painful. According to Hansen (1997), coping successfully requires the courage to take risks and the ability to cope with fear of the unknown. The specific coping steps that have been identified are: (a) assessing personal reactions to the transition situation, (b) surveying coping resources, and (c) planning and expecting renewal and greater personal growth. In a successful transition, one's confidence in their ability to manage life will increase and a new life image will emerge. Also, increased self-awareness will deepen one's personal knowledge of how the transitional experience affected their life and strengthened their future coping capacity. In Hansen's view, Brammer's (1991) levels of responding are considered to be a unique contribution to Transition theory and to the possible changes that life opportunities present (1997). These are depicted in the following Table 2-4: *Brammer's Levels of Responding to Change*.

Table 2-4: *Brammer's Levels of Responding to Change*

TRANSCENDENCE Experiencing ultimate meaning ↑
TRANSFORMATION Experiencing paradigm shift and rebirth ↑
RENEWAL Setting goals, clarifying values, committing to action ↑
ADAPTATION Coping and adjusting ↑

In journeying through life's transitions, situations may be approached from different response levels and will vary depending upon the personal impact. At the lowest level, an individual adapts to a situation when it is either not important or thought to be impossible to alter, and they simply learn to cope. The next level involves renewal and change in a creative and personal direction by taking risks, setting goals and committing to follow-through. The transformational level represents a shift in one's essential frame of reference, such that tragedies are viewed as opportunities for growth. The transcendent response is at the highest level where the ultimate meanings of life are experienced. Transcendence, in Brammer's view (1991), is about a culmination of the search for meaning from an awareness of understanding the meaning of a particular transition within a holistic and spiritual integration of one's whole life.

Bridges (1980) is well-known for his contribution to transition theory and emphasized the first phase as being about dealing with the endings in life and letting go of previous roles and responsibilities that had helped define an individual in the world. The second phase represents the emptiness stage typically encountered before the development of new life patterns.

It is in the third phase, then, that the beginning of those new roles will contribute to an evolving sense of identity. Transitions are the natural processes experienced in adapting to life's changes. The neutral zone of the second phase represents the very core of the transition process. This is a heightened time of confusion and potential distress but also when adapting to changes and establishing new habits will most likely begin to take place. The third stage of new beginnings can only occur after a period in the neutral zone and is the time when innovation is most possible. Bridges says it is important to tune into the inner signals of new perceptions and ideas as people move out of the transition and begin revitalized in life once again.

A review of Transition theories would not be complete without including the work of Nancy Schlossberg. From her research, Schlossberg (1984) defines transition as a construct that encompasses other terms such as, crisis, transformation and change. It is broadly defined as, "…any event or nonevent that results in change in relationships, routines, assumptions, and/or roles within the settings of self, work, family, health and/or economics" (p.43). In constructing the definition, the author rejects the term crisis overall because of the negative connotation and points out the importance of considering life events that bring gains as well as losses. She prefers the work of Levinson (1974) and his use of development in referring to "turning points between stable periods" (p.49) as transitions but offers an important reminder to recognize the existence of a transition only if it is so defined by the person who is experiencing it as such.

Schlossberg (1984, 1989) offers a framework for those in the role of counseling adults in transition. Three basic adult development assumptions are identified as appropriate to consider. In summary, these are that: (a) Adults in personal or job related transition, even desirable ones, may be confused and need help in processing "the issue more fully, understanding its underlying meaning, and developing a plan" (1984, p.42) in order to cope more effectively; (b) Friends and colleagues are in a unique position to help the adult to explore their transition and resolve it creatively; and (c) Helpers need more knowledge of positive approaches, counseling skills and adult development.

In applying the framework to working with adult learners, the adult educator needs to consider whether the adult is *moving into* a new situation, *moving through* it, or *moving on* from it (Schlossberg, Lynch & Chickering, 1989). Common issues are involved during the *moving in* stage of any life transition, such as knowing the rules and expectations of the new situation. In terms of socialization within an organization, Louis (1980) is referenced in addressing the issue

of employee turnover. To minimize this problem, a more systematic approach to assisting new recruits is suggested since turnover occurs because of unrealistic or unmet expectations that are not addressed at the beginning of a transition.

The stage of *moving through* the transition has begun once adult learners know the ropes (for new faculty that involves confronting and adapting to the delicate balance of academic demands and personal life issues) while finding support for the journey. Adults often need help sustaining their energy and commitment to this new involvement and may question the track where they find themselves. The drive for competence is life-long, according to Sargent and Schlossberg (1988), and while they are in transition, people may be preoccupied with feelings of inadequacy. They emphasized, "At some point, perhaps during a transition, all adults need networking assistance or renewal from burnout" (p.60). In the *moving on* stage of the transition, these authors claim an adult learner may be experiencing the end of one situation and the beginning of another. The only thing certain about the transition process is that people will change their reactions over time, either for better or for worse. Also, the more pervasive the transition into a person's daily life, the more adjustment will be required.

The four S's framework provides a way to examine the transitional situation of an adult and help them assess their ability to change through: *Situation, Self, Supports* and *Strategies*. *Situation* refers to the kind of transition it is; whether it is viewed positively or negatively, "on time" or "off time", and voluntary or imposed. *Self* asks what strengths and weaknesses the person brings to the situation—optimistic and flexible or reluctant and resistant. *Support* examines the person's interactions with family, or co-workers and asks if they are assisted or hindered in the transition. The fourth, *strategies*, proposes creating a plan for boosting the

individual's ability to cope with the transition. Overall, can they creatively change their situation; the meaning of the situation; and manage their reactions to stress (Sargent & Schlossberg, 1988)?

In a coauthored article, Chickering's vectors of development for traditional aged students are applied to adult learners as well (Schlossberg, Lynch & Chickering, 1989). Developing purpose and establishing integrity are relevant vectors to the aim of this study. In particular, an adult learner is different from a young adult student due to their "Greater need to cope with transitions and with existential issues of competence, emotions, autonomy, identity, relationships, purpose, and integrity" (p. 21).

The discussion on transition theories has been placed within the conceptual umbrella of Adult Learning under the assumption that a new faculty member is in a situation of transitional learning. Brammer (1991) claims life transitions present opportunities for learning to cope and for advancing the search for meaning. His specific coping steps are applicable to the approach of this study and his conceptual levels of response may aid in the interpretation of the data. Bridges (1980) addresses the confusion so typical of an adult in transition and of the role that letting go has to play in successful adjustment. And finally, Schlossberg (1984, 1989) offers a definition for transition and a framework to consider when helping an adult through this time in their life.

In recognizing the new faculty member as an adult learner in the midst of an important life transition, and in view of the role of the faculty developer to be of assistance to these academic employees, the theoretical field of career development is now examined. The classic view on career development of Super (1980) is offered as a foundation and compliment to the current contemporary and integrative model for career development offered by Hansen (1997).

Career development. Super is recognized as the most prominent theorist in the area of career (Lips-Wiersma, 2002) and his concern with career patterns over a person's lifetime has

had a powerful impact on theory and practice in career counseling and human resource development (Hansen, 1997). In suggesting individuals experience developmental stages and varying roles throughout the span of their life, his definition of career is much broader than most. With the inclusion of self-concept, self-satisfaction and a benefit to society transpiring through a sequence of life roles (occupation being only one), Super's theory is actually a synthesis of several models and theories based on adult development, including Levinson's lifespan and Schlossberg's transitions.

Super's Life Career Rainbow (1980) presents a complex model that spans the years of one through over eighty-five and associates developmental tasks with approximate ages. Tasks in childhood are concerned with growth, from ages 1-9, and exploration, from ages 10-20 years. Early adulthood begins with the task of establishment, from ages 21-35, and then mid-life is concerned with maintenance, from ages 36-55. In later adulthood years is disengagement, from ages 56-85 and beyond. Situations of historical and socioeconomic impact are identified as being relevant on the career life of the individual, as well as, personally determining factors from the individual. Various life/career roles are addressed as the child, the student, the leisurite, the citizen, the worker, and the homemaker, while acknowledging the overlapping of adult roles.

The culmination of Super's work, the Work Importance Study, was conducted cross-nationally in ten countries over an eight year period. This comprehensive international study (Super & Sverko, 1995) produced results that, according to Hansen (1997), support the "universality of the fulfillment of personal potential as a life goal that transcends boundaries of status, gender, and culture" (p.25).

Growing interest in the role that spirituality plays in mental health and wellness has taken those researchers who have investigated spirituality into the area of careers (Duffy, 2006).

Within the field of career development, a contemporary conceptualization is offered by Hansen (1997) who places her approach in the interdisciplinary theoretical context of Adult & Career Development, Gender and Multicultural theories, and Spirituality Development. She credits Jung, Maslow, Frankl, Erikson, and Brammer with most visibly addressing spiritual issues of meaning and purpose. The spirituality aspect of the model is seen as a crucial holistically integrating component.

Integrative Life Planning (ILP) is a comprehensive model that "focuses on the multiple aspects of human development" and calls "career professionals to become genuine agents of change to improve the human condition" (Hansen, 1997, p.49). With the movement toward wholeness becoming more prominent in counseling and career development circles within the last two decades, the concepts of this approach are appropriate for adult educators and human resource managers in helping learners with a practice process that is holistic in nature.

This model presents six critical tasks that are seen as central to the task of career development in today's modern context. The general sequence appears to be organized by beginning with a broadly viewed perspective to a more individual perspective that includes and offers practical implications for each. The six critical tasks emphasize the global context, the personal, and also the interpersonal career development tasks that are needed:

Critical Task 1: Finding work that needs doing in changing global contexts.

Critical Task 2: Weaving our lives into a meaningful whole.

Critical Task 3: Connecting family and work.

Critical Task 4: Valuing pluralism and inclusivity.

Critical Task 5: Exploring spirituality and life purpose.

Critical Task 6: Managing personal transitions and organizational change.

The first critical task of Hansen's model (1997) refers to the conceptual global village of work and inhabitation today. Decisions that affect choices about work also concern community. Current issues affecting this task are: use of technology, the environment, workplace changes, family changes, reducing violence, advocating for human rights, changing gender roles, valuing human diversity, exploring spirituality and purpose and discovering new ways of knowing.

The second critical task is concerned with holistic human development in which there is a growing recognition for balancing "work within a life" (p. 20), in other words, both the personal and professional aspects. One's life is not actually compartmentalized, as stereotypical society presents, because what happens in one part affects the others. Identity dimensions, domains of development, life roles and life contexts are all included in the holistic development deemed to be necessary for healthy adult integration.

The third critical task addresses both the personal and work-related dimensions of life and the associated adult relationship roles. Challenges across changing work and family patterns in western cultures are acknowledged. High expectations for success are typical in both career and family domains with communication and a redefining of roles being needed more than ever. Diverse family types are more commonplace with competing gender roles and dual-income families, such that achieving work-family balance is indeed presented as a delicate dynamic.

The fourth critical task of Hansen's model (1997) from the list on the previous page responds to the awareness of difference. Diversity training found in most organizations focuses on reducing discrimination. Accepting and finding constructive ways of dealing with others are broad goals of Integrative Life Planning that promote necessary interpersonal skills for cultural competence. Critical reflection is useful in counseling clients to assess their own awareness of prejudice and bias.

According to Hansen (1997), the fifth critical task has been neglected from most career development literature but continues to be central to the lives of adults. Spirituality is said to be linked with meaning, purpose, the search for self-actualization, personal values, wholeness, the sense of being in community with others, and a yearning for a higher power. People need to be able to connect their daily lives through a spirituality of work that creates vocations and callings rather than emphasizing money and materialism. Exploration of spirituality in career through the use of story is suggested as a strategy to relate to the universal search for meaning.

The sixth critical task is identified as one of the most important for career development counselors in helping people integrate identities and negotiate transitions within the context of work situation at different life stages. An emphasis on empowering individuals to be change agents in their own lives, their relationships, and in their own institutions in order to bring change to their communities is considered to be especially important.

Seen as consonant with adult learning, the theories of Transformational Learning, Transition and Career Development address key concerns about the holistic learning processes of new faculty, in the midst of their personal and professional life transition, within the learning context. According to Merriam (2001), new developments in the field of adult learning are expanding an understanding of the learner, the learning process, and the context of learning. These theoretical underpinnings have provided a comprehensive view for this inquiry into the holistic development needs of new faculty members. Next, Existential Theory offers an important complement to this comprehensive picture of adulthood development.

Existential Theories

The final of these three theoretical positions to be reviewed is from an area of psychology known as, Existential Theory, depicted previously in Table 2-1 on page 21. This third support

emphasizes a foundation for understanding adult development and learning through the evolving sense of being and meaning making. The theme of striving for personal meaning holds a significant place in these theories as life is recognized as more than simply survival and it acknowledges the role of motivation in propelling and drawing humans toward the higher goal of self-actualization. Theories chosen for application include: Self-Actualization (Maslow, 1968, 1970, 1971); the Search for Meaning (Frankl, 1959, 1969, 1975); and Depth Psychology (Jung, 1954, 1966, 1969). Each is discussed in light of this project within this segment of the chapter.

Existential theory was derived from Humanistic psychology and arose in 1950 as a branch that varied in perspective and approach from the previously dominant ideologies of behaviorism and psychoanalysis (Yalom, 1980). The founding academic psychologists were concerned that aspects of important human qualities were being excluded from essential focus: for example, those of "choice, values, love, creativity, self-awareness, and human potential" (p.18).

Existential theory specifically values the principle of meaning in life and assumes motivation to be about the construction of meaning. The survival instincts of behaviorism and the pleasure principle of psychoanalysis do not adequately explain humans who, from an existential view, are spiritual beings who need a higher purpose to lend significance to their lives. Two types of meanings are noted: (a) making sense of life events, which is a reactive search for understanding; and (b) searching for higher purpose in life, which is a proactive quest for significance. It is this second questing for meaning and authenticity that sets humans apart from other animals and provides a close link to spirituality (Wong, 1998).

The following is a review of the classic theoretical perspectives known to this branch of Humanistic Psychology called Existential theory that have been important informants for this

research. These theorists, Abraham Maslow, Victor Frankl, and Carl Jung, spent the majority of their lives pursuing deeper knowledge of human motivation toward self-actualization, one's existential search for meaning, and the role of the unconscious in adapting to life's changes. Each is examined in turn.

Hierarchy of needs. According to Abraham Maslow (1968), the ultimate goal of personal development is self-actualization: the fulfillment of one's potential. The fully actualized person has a firm sense of self who sincerely cares and dictates themselves to the transcendent goal of helping others. His classic motivational theory on the Hierarchy of Needs presents the necessity for basic survival need satisfaction before actualization needs. An important assertion is that striving toward self-actualization is a basic human tendency; consequently, the higher one moves up the hierarchy the more meaningful their lives become. Essentially, as basic needs are met the person turns toward satisfaction of higher levels and eventually reaches toward needs that are self-actualizing. These consist of qualities in personal development that are cognitive (such as knowledge, insight and wisdom) and esthetic (such as congruence, integration, beauty, creativity and harmony). Table 2-5: *Maslow's Hierarchy of Needs* displays the overall schema:

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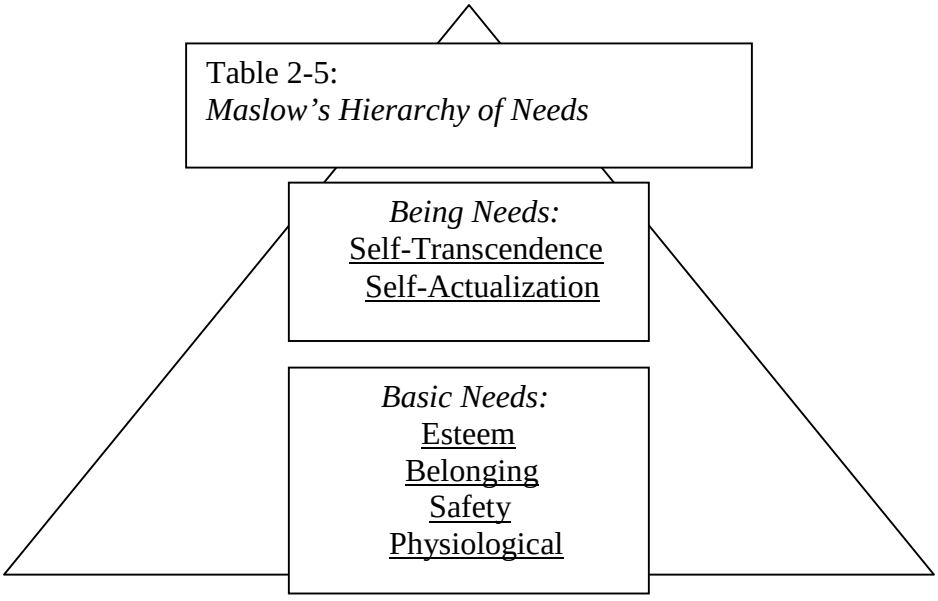

Self-actualization connects to personal meaning through dedication to one's inner potential. The term is taken from an ancient concept and relates to the aim of each human being coming to fruition and realization. It holds particular significance for Maslow, and is classically associated with his theoretical perspective. The proposition holds that one has within them the proclivity toward growth, stemming from a personality with inherent patterning characteristics outwardly exhibited. Actualization, according to Maslow, is an organic process that will occur without the aid of social structure. Society may, in fact, obstruct development through expectations and roles ill-fitting to the individual's unique construction (Yalom, 1980).

Not impressed by most organized religion, Maslow was concerned with genuine spiritual values, which he considered mankind's responsibility. He was committed to spirituality as a human phenomenon more basic to human nature than religiosity. Not to say traditional religion does not have a role in fostering spiritual expression; it can and often does. But, from the existential viewpoint spirituality belongs to humanity, it is not the exclusive domain of organized religion or of strictly religious people (Elkins, 1988).

Maslow referred to self-transcendence as the area of such spiritual needs. While actualization is concerned with self, transcendence reflects the yearning to rise above one's own interests and strive beyond. Peak experiences should be cultivated as a pathway to personal growth. Integration and fulfillment with peak religious/spiritual experiences can then be ego-transcending and bring with them a sense of purpose. Those most likely to have peak experiences are mature, self-actualized, and healthy, although all are capable of such an occurrence (Maslow, 1964).

Another existential theorist, Frankl, expressed concern about the exclusive focus on the individual self within the concept of self-actualization. He believes a person returns to a stage of

self-preoccupation when they have missed out on understanding the meaning within their life. "Self-actualization is not a possible aim at all, for the simple reason that the more a man would strive for it, the more he would miss it… In other words, self-actualization cannot be attained if it is made an end in itself, but only as a side effect of self-transcendence" (p.175).

The search for meaning. Over two million copies of Victor Frankl's book (1984), *Man's Search for Meaning,* have been sold in over three printings to date; which tell the tale of his personal survival in a Nazi concentration camp during World War II. As a professor of psychology in Germany, Frankl had begun constructing his theory of human motivation prior to his imprisonment. As he explains his experience, he claims it was the vision of his future that called him to survive the brutality and meaninglessness of concentration camp horrors. After his liberation, he reconstructed his manuscript and presented logotherapy (therapy through meaning) to the world. His own life story is a testament to the motivational power of striving toward the fulfillment of individual destiny. Frankl's theoretical approach is based on three therapeutic tenets formulated in the early 1930s, which are presented in the following:

1) That life has meaning under all circumstances, even the most hopeless ones;
2) That people's innate "will to meaning" is the strongest motivation for living;
3) That freedom to find meaning exists in bad situations.

An implied fourth tenet said to be equally important (Fabry, 1998) has been included.

4) Life challenges individuals and they respond if they are to lead a fulfilled life.

Fabry (1998) explains his interpretation of Frankl's fourth tenet by pointing out the universal validity of dealing with the tension and demands of life in bringing out potential. He quotes Frankl as saying, "He needs the call and the challenge to actualize his meaning" (p.296).

Frankl considered self-transcendence to be the principal feature of the human quest for meaning and the act of striving to find meaning in one's life as the primary motivational force in (hu) mankind, which he called the "will to meaning" (1969). Frankl hypothesized meaning to be a necessary condition for mental health and personal growth, as well as, serving an important function for effective coping and resisting stress. Frankl also recognized love as the key to this transcendence, and believed that one finds meaning in their individuality only in relationships with others and through their roles in the community (Wong, 1998).

In other words, healthy relationships are not possible through a self-centered focus. Each person in the relationship must reach outside of themselves to actively care about the being of the other. In general, he considered personal meaning and values as separate aspects from the psychological dimension of an individual and rather as belonging to the noological, or spiritual, dimension. He further believed that spiritual distress was at the root of many of the therapeutic clinical pathologies of human experience.

Carl Jung, another important existential psychologist within the humanist tradition, also recognized this crucial issue. He is said to have stated that he was only able to cure adult patients in midlife who had recovered their spiritual orientation to life (Elkins, 1988). Delving further into the realm of existential issues, this theorist developed an area known as depth psychology.

Depth psychology. Within the branch of existentialism, Carl Jung's work (1933), known as the transpersonal level of psychology, attends to identity processes occurring in the individual that concern transcendence beyond their immediate conscious being. Levinson (1980) credits Jung with being the founder the study of adult development. As Freud's protégé, Jung extended his mentor's conception of personality development to include adults and the depth perspective. Regarding the stages of life, although childhood is of critical importance, Jung believed the child

to have no real problems of their own. “It is only when a human being has grown up that he can have doubts about himself and be at variance with himself” (Jung, 1933, p.100).

Of particular importance to adult development is the midlife period that concerns individuation at about age forty, when the “spiritual body” emerges, and continues on to the end of life. Jung reflected metaphorically on this period of adulthood as our noon, followed by our afternoon, and then the evening phase of life. According to Karpiak (1990), Jung’s intention was not to define a theory of adult development, but more specifically to aid adults in their adaptation to life’s challenges. Jung believed that most adults are unprepared for the second half of life. Using the sun as a simile for the stages of life, he described human development across the lifespan in the following:

> The one hundred and eighty degrees of the arc of life are divisible into four parts. The first quarter, lying to the east, is childhood – that state in which we are a problem for others, but are not yet conscious of any problems of our own. Conscious problems fill out the second and third quarters; while in the last – in extreme old age- we descend again into that condition where, unworried by our state of consciousness, we again become something of a problem for others (1933, p.113).

The adult years constitute the majority of the human life span and problems are inherent to these mid-life years. Although the growth of consciousness is to thank for the existence of problems, Jung says, it is paradoxically the need for a higher consciousness that provides the certainty and clarity to successfully resolve them. In resolving this confusion, Jung claims the powers of enlightenment must be summoned in order to penetrate the darkness (1933).

The concept of individuation is central to Jung's theory. He describes the process of individuation as phases that spiral over and over again to resolve the levels of coming to selfhood, then self-realization, and finally self-actualization. The opposition principle plays a significant role during adulthood when tensions arise from both conscious and unconscious awareness and from the internal and environmental forces that provide the momentum for further development in the second half of life (Jacobi, 1967).

Jung speaks of transcendence by explaining that the two factors of the conscious and the unconscious together make up the transcendent function. It is only when this happens that a shift from one attitude to another is organically possible. This dynamic and emergent process occurs in adulthood when the reflective awareness and instinctual side meet, which leads to changes in attitudes of mind (Skar, 2004); thus providing the psychological basis for transformative learning and the process behind perspectives that transform.

Jung is also known for his ideas on the collective unconscious, primordial images and, what he called, the archetypes. Archetypes are underlying themes that when manifest, or felt, can be profoundly and spiritually significant. Jung believed God, as a guiding principle of ultimate unity, exists within the depths of the individual psyche. He came to think of archetypes as unconscious organizers for collective images responsible for meaningful coincidences in life. This principle, which he termed synchronicity, is based on a universal order of meaning that is complementary to causality. These patterns are what are recognized as meaning (Storr, 1983).

To summarize these Existential Theories, they offer a foundation for increased understanding of adult development and learning through an evolving sense of being and meaning-making. The theme of striving for personal meaning holds a significant place across these theories as one's life is recognized as being more about thriving than simply surviving.

They acknowledge the role of motivation in propelling and drawing humans toward the higher goal of self-actualization, the existential search for life's meaning, and the transcendent function of the conscious and the unconscious in adult adaptation.

Theoretical Summary

This chapter has discussed the theoretical framework that served as the guiding wisdom for the construction and execution of this qualitative study. In support of the application and use of theory, Anfara and Mertz (2006) reviewed the literature and explained that Merriam (1998) suggested qualitative researchers would not even know how to begin without the structure of theory, derived from the literature base and disciplinary orientations, in situating their study. Theory was said to affect every aspect of a study, including purpose and problem, methodology chosen, and data analysis interpretations. By grounding this study in these three theoretical, intersecting and supporting conceptualizations, this empirical effort has had a solid footing from which to step forward as a scholarly contribution.

Adult Development theories aid in understanding the complexity of an evolving adult. Three perspectives have been reviewed that consider an individual's psychosocial development, life structure development, and faith development. Erikson (1959, 1963, 1985) offered the classic psychosocial view of recognizing the impact of identity development as concurrent with age and social interaction. The stages of adulthood that focus on generativity vs. self-absorption and integrity vs. despair are well-known to most. Levinson (1978, 1980, 1986) offered his work with life structure development from his classic study of men, and later with women, in which life is seen to flow between periods of stability and periods of transition. Fowler (1981, 2004) uniquely examined human development by focusing on the aspect of faith. He claimed that human beings

have a universal calling and suggested that everyone is gifted at birth with a readiness to develop in faith, spirituality, and/or religious orientation.

Adult Learning theories promote an understanding of how, when, and in what context learning occurs for an adult. Transformational learning examines how an adult learns. Mezirow (2000) explained habits of mind and perspective transformation, while Dirkx (1997, 1998) encouraged consideration of soul in learning within educational settings. Transition theories present life-learning opportunities for an adult. Theories on this topic included Brammer's (1991) levels of response toward transcendence, Bridges' (1980) understanding of letting go, and Schlossberg's (1984, 1988, 1989) focus on providing assistance to adults in transition. Career development theories are applicable to the professional life of faculty from a faculty development perspective. Super's (1980) classic career development model was offered, as well as, Hansen's (1997) integrated approach that included holistic considerations to career planning.

Existential Theory, from Humanistic Psychology, laid the foundation for inquiring about spirituality, and meaning and purpose with adults who are in the process of developing and learning. Maslow (1962, 1964, 1971) provided the classic theoretical view of human motivation and the innate thrust toward self-actualization. Frankl (1959, 1969) focused on the issue of searching for meaning and striving in being called toward higher transcendence throughout an adult's lives. Jung (1933, 1983) provided the classic transpersonal view of depth psychology and emphasized an integration of both the conscious and the unconscious in promoting one's awareness of self in the world.

Chapter Three presents a review of the literature, which covers empirical and related literature from Faculty Development, Higher Education and Adult Development. As a backdrop and setting for this research, a contextual history is offered on Faculty Development. Then, a

metaphorical stage curtain is used to display Higher Education literature on one side and Adult Development literature on the other as the literature gap is unveiled. Chapter Four presents the methodology, Chapter Five the research findings, and Chapter Six a final discussion, research question responses, and recommendations.

Chapter Three: Literature Review Creation and Unveiling

The purpose of this study was to increase an understanding of spirituality's place in the holistic adjustment of new faculty during their first three transitional years at a public Research I university. The conceptual definition of spirituality has been previously presented. Because the study was situated within faculty development, this chapter presents an overview of the field, its history, current profession, future projections and theoretical applications. Literature on new faculty, which is germane to this project, is presented prior to a review of the literature on spirituality within the predominant fields of Higher Education and Adult Education. Sub-topic areas within each of these major fields are specified for ease of review.

Faculty Development Profession

Overview of the Field

As a professional development aspect of higher education, faculty development was defined, three decades ago by Crow as "the total development of the faculty member—as a person, as a professional and as a member of an academic community" (Sorcinelli, et al, 2006, p.1). The commonly understood program definition comes from Gaff (1976) who stated that the faculty development process "enhances the talents, expands the interests, improves competence and otherwise facilitates the professional and personal growth of faculty members" (p.14). Both of these broadly inclusive conceptual definitions helped set the stage for growth of the field and exemplify the challenges that remain common to the profession today. There are several terms used synonymously in reference to this professional field. As an overall term related to function, p*rofessional development* is often used to refer to any or all aspects of programming. Specific to

enhancing the needs of academic professionals, the term *faculty development* is more widely used than the newer terms; *academic* or *educational development* (Sorcinelli, et al, 2006).

Many faculty development programs exist in colleges and universities around the world today and are known under a variety of program titles, such as: The Center for Excellence in Teaching; The Faculty Development Center; Instructional Development Program; Professional, Staff & Organizational Development; The Teaching & Learning Center; University Teaching Services; and others (Wright, 2002). Related terms common to the typical programming aspects of faculty development include the general areas of: Instructional (or professional) development; Organizational development; and Personal (or faculty) development.

Although overlap exists in the use of these terms, the following categories are consistent with most sources (Diamond, 2002; Lindquist, 1981; POD Network; Wheeler & Schuster, 1990). *Instructional development* refers to a range of programs and services focused on enhancement of the skills of teaching and learning; such as, course and curriculum design and evaluation feedback. *Organizational development* focuses on maximizing institutional effectiveness with programs constructed to cross disciplinary lines or that serve to enhance collaboration and campus climate within colleges; such as service learning, writing across the curriculum initiatives, and programs for deans and department chairs. *Personal development* refers to programming opportunities for faculty that offer services to enhance the personal support needs of faculty renewal and vitality in order to optimize their holistic professional functioning within the academic setting; such as career counseling, learning communities and weekend retreats. In addition, all faculty development programs tend to serve the common theme of “improving the quality of education by working with faculty” (Wright, 2002, p.24).

Attempts to define and describe faculty development programs are elusive because many of the designs are subject to the idiosyncratic nature of varying academic institutions. Numerous factors that are contextually dependent may affect the type of faculty development programs offered. These realities may include but are not limited to: institutional type and mission; leadership support; available funds; needs and receptivity of those being served; campus climate for faculty development; program age and its historical evolution; as well as, the skills and competencies of the professionals directing the faculty development operation (Wheeler & Schuster, 1990; Wright, 2002). Early pioneers in the field, such as Gaff (1976), Bergquist and Phillips (1975), and Lindquist (1981), helped established the appropriate guiding principle which supports the practice of individualizing programs to their institution (Wright, 2002).

Traditional programming across the various institutional settings (community colleges, public and private four-year colleges, and major research universities) appear to foremost address services of instructional development; then to an extent organizational development; and less often the personal development (POD Network; Sorcinelli, et al, 2006) of faculty. Wheeler and Schuster (1990), however, have long advocated for a comprehensive model of effective programming that integrates each of these aspects; although they have acknowledged the evolving nature of faculty development efforts and recognize the necessity of advancing toward the expansion of programs over time.

Although many of the services offered can be differentially categorized depending on how they are delivered and targeted, program activities typical of an instructional development focus include: awarding exemplary teaching; curriculum and course design assistance; evaluation and feedback; topical faculty workshops such as active learning, designing rubrics, and dealing with difficult students; teaching portfolios; individual faculty consultations and instructor

observations. Also, such aspects focused on improving instruction through: newsletters and materials that highlight teaching and learning; teacher assistant (T.A.) training programs; testing and assessment; and travel and/or course development grant funds that support teaching innovation.

Program activities typical of an organizational development focus may include faculty, educational leadership, administrators, and staff in services such as: department ambassador committees; campus-wide initiatives on service learning, civic engagement, or writing across the curriculum; teaching colloquiums; new faculty orientation seminars; faculty mentoring programs; and training to promote the integration of technology. With the current widespread application of technology in course delivery and instruction, higher education settings may provide Instructional Technology through the faculty development service or through a separate unit on campus with its own programming agenda for this purpose.

When personal development activities are offered they may include options that depend on the campus culture and institutional mission, such as: career development assistance; faculty learning communities on becoming critically reflective (Brookfield, 1995) or authenticity in teaching (Cranton, 2001); programs on supporting faculty, wellness services, counseling, or topical discussions; lunches to learn Spanish or the best retirement options; and renewal retreats that support teachers and teaching through such organizations as the Center for Courage and Renewal or the Wakonse programs.

History of Faculty Development

The oldest form of faculty development began at Harvard University in 1810 with the sabbatical leave (Sorcinelli, et al, 2006), which focused on developing disciplinary expertise. This has continued through the traditional extended leave and release time practices typically

offered for faculty research (Bowen & Schuster, 1986). Although these remained the dominant mode of support for faculty until the 1970s, the field has since expanded in breadth and depth.

In a comprehensive review of the history of faculty development over the past fifty years (Sorcinelli, Austin, Eddy & Beach, 2006), each decade is distinctly identified with a particular focus that has contributed to the growth of faculty development as a professional field. To begin with The Age of the Scholar (1950s to mid-1960s), the same earlier faculty development efforts continued which were predominately aimed at increasing scholarly research competence. They offered the original sabbatical as a time to pursue these duties and few formal faculty development programs even existed.

During The Age of the Teacher (mid-1960s to late-1970s), students demanded quality from their undergraduate experience and increased accountability for teaching. This demand, coupled with an economic decline of the times, promoted interest in instructional improvement through faculty development services. A seminal monograph was published in 1974: *Faculty Development in a Time of Retrenchment* that set the stage.

Throughout The Age of the Developer (the 1980s), the profession was solidified and faculty development programs in higher education saw an expansion. Concerned about faculty vitality, several major foundations invested in faculty development programming. Two national reports were produced, Boyer (1987) and the National Commission on Excellence in Education (1983), urging attention to undergraduate education and helping to popularize faculty evaluation. In addition, research began that was focused on outcome measures of development activities.

In shifting to The Age of the Learner (the 1990s), teachers became facilitators of student learning from a learner-centered approach. Higher education saw the greatest increase in student diversity enrollments in history. Use of technology exploded in classrooms. Faculty roles also

changed dramatically with increased responsibility for research funding. Consequently, interest in supporting faculty development rose. Adult Learning principles surfaced to support the field during this time, which enhances the view of faculty as adults who are also learners.

In this current Age of the Network (the 2000s), universities impose even higher expectations for research collaboration. The faculty are experiencing expanding roles, increasing appointments and continuing pressures. Institutional environments are changing constantly with funding issues and accountability remaining forefront. Faculty development professionals are increasing, as well, with a focus on practical research in the field and the profession. In conjunction with this era of exploding knowledge and technology, faculty development is essential in addressing the needs of professional program faculty in schools of medicine, nursing and engineering. Ever-increasing demands push for the preparation of 21st century self-directed learners that engage in lifelong practices to stay informed and associated programming efforts for faculty to help them accomplish these learner-centered instructional feats (Skeff, et al., 1997; Brent & Felder, 2003).

Professionalism of the Field

Faculty development became more defined as a profession with the advent of organizations that were dedicated to practice issues. An increased number of these specialists contributed to this growth, along with foundational support for programming initiatives. The Theodore M. Hesburgh Award, instituted in 1993, recognizes exceptional programs and brought national visibility to deserving faculty development centers at a range of institutions. Progresses in the field such as these serve to strengthen faculty development as a key to educational excellence by encouraging programs to prove their success.

Globally, several organizations are currently impacting the field through the inclusion of faculty development within their professional missions. Leading associations from the United States are offered in alphabetical order, starting with the AAC&U. The Association of American Colleges and Universities is well-known for its focus on the liberal arts curriculum. Aimed at improving student learning, faculty effectiveness and institutional leadership, their major initiatives focus on general education with conferences, publications and resources available.

The American Association of Community Colleges (AACC) is the advocacy organization for community colleges that represents more than 1,100 associate degree-granting institutions and 10 million students. Professional development programs through this association focus primarily on administrative leadership practices. Their affiliate organization, the National Council for Staff, Program and Organizational Development (NCSPOD), serves faculty and staff within the community college focusing on institutional vitality through professional growth.

The Professional and Organizational Development Network in Higher Education, the POD Network, boasts of being the premier faculty development organization in the United States, although they now have global members from an additional twenty-four countries. They offer an annual conference, peer-reviewed publication, networking, and grants for innovative programming.

On the international scene, two notable organizations have emerged. The International Consortium of Educational Development (ICED) was established in Oxford, England in 1993 to promote academic/faculty development in the world-wide context of higher education. With an interest in the academic developer themselves and their evolving roles in their institutions and organizations, this council sponsors biennial international conferences and a journal publication.

The other international organization worthy of highlighting is The Society for Teaching and Learning in Higher Education (STLHE), which originated in Canada. It was founded specifically to improve teaching and learning in Canadian higher education settings. They now invite a broader membership from other international parties, however, and host an annual conference with networking opportunities.

Future Faculty Development

Sorcinelli et al (2006) asked: How can faculty development best grow and change to meet the needs of faculty and their institutions? Faculty developers from all institutions highlighted the key issues of active, student-centered learning and integrating technology as future emphases. Those at research intensive universities viewed the issue of organizational development as an area of importance, including more respect and credibility for faculty development. Those at community colleges were concerned about addressing the needs of part-time faculty and offering online faculty development information. Other developers expressed an interest in more holistic needs through personalized faculty development services. Current trends that are making the most significant impact include the demand for incorporating technology and the ongoing challenge of funding faculty development programs (King & Lawler, 2003).

Funding issues, specific to accountability and rising tuition costs in higher education, are impacting the infrastructure of many faculty development centers. With the expansion of higher education teaching and learning centers around the world, challenges exist to provide state of the art services in a slow-to-change environment with limited available support. Sustenance for U.S. higher education faculty development programs is on the horizon with the recent creation of new standards over the last few years regarding institutional accreditation. Standards from the six major regional accrediting associations in the United States, now call for evidence that: (a)

students are learning and (b) faculty are learning about teaching. Regarding faculty development centers: institutional support is being required; demonstration of a focus on professional growth in teaching; faculty workloads to accommodate development activities; and encouragement for institutions to allow for faculty renewal.

Larger strides are occurring internationally, however. Compulsory training programs for new faculty members that occur over a number of years is becoming a norm. Initiated by the Association for University Teachers, the United Kingdom is currently debating concerns about professionalizing university teaching through certification and the establishment of national standards that include requirements for formal training. Concurrently at issue in the U.K. is a concern for the professionalization of faculty developers themselves. Groundbreaking efforts at developing and implementing a national certification program for faculty/educational developers have been accomplished by the Staff and Educational Development Association (SEDA) in Great Britain. At the other end of program implementation, Taiwan and Thailand for example, are just beginning to address the need for faculty development programs in their higher education institutions. Although the United States appears to be a long way from certifying its faculty developers, or instigating nationwide mandatory training for its college instructors, such active international initiatives may provide an impetus for further professionalization of the field here.

Theoretical Applications

With human resources and professional development as underpinnings, theoretical applications in faculty development come from two arenas. Although one focuses a lens at the individual and the other at the organization, both serve the purpose of developing the academic within the higher education setting and are concerned with processes of learning and change. The first involves adult education, developmental theory and learning theory, which focus on the

individual. Related research has promoted adult development and learning theories as early as Lindquist (1981) and Baldwin and Blackburn (1981), and more recently, Lawler & King (2000, 2003), Mezirow (2000) and Cranton (2001) as a basis for theory in practice.

Organizational and systemic theories are foundational to the study of higher education and professional education, and as such, are applicable to the field of faculty development. As early as Argyris (1964), scholars wrote about organizational theory in the practice of professional effectiveness (Wheeler & Schuster, 1990). Applying learning organization principles (Senge, 1990) is relevant as well as analyzing the role of power in using discussion groups (Brookfield, 1984).

Levinson (1980) recognizes the interaction of the individual within their environment. He explains that the pattern of a person's life involves the engagement of self in the world; with both the external groups of significance and the internal aspects of the individual. For a new faculty member on a new campus, their work world is different. Within the culture of each unique setting, they must adjust to fitting in both externally and internally. Success will depend on their sense of belonging with the campus culture and their psychological well-being.

Literature on New Faculty

In a classic study by Baldwin and Blackburn (1981), findings were presented that are relevant to the new faculty of today twenty years later. New professors were identified as those who in their first three years of full-time college teaching. Through personal interviews in conjunction with a survey of 106 male college faculty members from twelve liberal arts colleges, academic careers were examined from a developmental perspective focusing on values and goals, strengths and weaknesses, critical events and problem-solving behavior, along with vocational satisfaction, career reassessment, and change. Atypical statistical analysis compared

responses on each topic for five career stage groups. In the new faculty subgroup, findings reveal new professors to be: Idealistic (and Unrealistic), Enthusiastic, in Adjustment, Concerned about Teaching, Eager for Scholarship, Unfamiliar with Higher Education System Operations, and Open to Mentoring. Findings suggest institutional practice improvements with faculty at all career stages are needed.

These researchers plead with institutions to extend greater attention to the characteristics and concerns of faculty at each phase of their career. They recommend services be particularly available to faculty at difficult career stages, such as the entry level, in addition to individual attention within a climate that is conducive to meaningful career growth. They say even more than a philosophical change is required; plans need to be implemented. Universities must begin to take risks and invest in programming that stimulates genuine professional development. And finally, Higher Education Instructional Development Programs are urged to "broaden their focus to include the professional, organizational, and personal development of faculty" (p.608).

New faculty members have multiple professional roles to adjust to and usually personal ones as well. According to Sorcinelli (1994), new faculty must begin to understand the complex issues that exist in departmental structure and organization, performance and projected tenure expectations, and the culture of the campus by way of history and tradition. In addition to the challenge of learning to balance roles and responsibilities, these may at times conflict. Sorcinelli agrees that the success of new faculty in the early career years is critical to satisfaction with their academic future. Luce and Murray (1998) found that new faculty members were feeling overwhelmed and unclear about the requirements for tenure. They urged institutions to be more supportive of new professoriate.

The professional roles of a faculty member are sometimes deferentially referred to as 'the holy trinity' in terms of the teaching, research and service duties they are expected to perform. Regarding the teaching role, studies report "newcomers to the professoriate arrive unprepared and uncertain" (Boyle & Boice, 1998, p. 157). Even if they previously had teaching assistant training, they bring uncertainties to that first academic position about curriculum, students, and other areas of the work (Svinicki, 1994). With little experience or knowledge of student learning, it is typical of new faculty to cover too much too fast with a graduate seminar style of teaching (Boice, 2000).

Regarding their research and scholarship role, Blackburn and Lawrence (1995) addressed criticisms of faculty with a large-scale study focused on research productivity. They examined the interaction of the individual and the environment with cognition as the mediator. External social knowledge (feedback) is crucial with regard to having specific expectations from deans and department chairs early in faculty appointments. Of equal importance is the internal self-knowledge that motivates professors to seek autonomy in completing research and publishing (Sonnert, 1996).

Concerning their role of service, on campus with colleagues and in professional contexts, studies indicate that new faculty members are in agreement. As much as they value autonomy and academic freedom, they reportedly rely on colleagues for support as competent teachers, effective researchers and as "contented professionals" (Boice, 1992, p.19). In addition, the most important challenges to help new faculty members deal with during their first few years are loneliness and under-stimulation.

In a comprehensive study done by Fink (1984), over twenty years ago on this very same higher education campus, findings confirm the experience of new faculty members in dealing

with heavy workloads and in being desirous of more support and feedback from their colleagues. Data also suggests that a certain amount of collegial congeniality was considered to be an important characteristic in the successful recruiting and hiring of new faculty for the academy.

In addition to the complex tasks of teaching, research and service, the impact on personal roles needs addressing. Family obligations are a fact of life for most adults in their thirties and forties. According to typical adult developmental timelines (Sheehy, 1995), these are the decades of both professional preoccupation and family expansion, which create new life roles. In a critique by Sonnert (1996) of the Blackburn and Lawrence study, family responsibility should be included more systematically as a significant factor affecting faculty productivity.

Sorcinelli (1994) overviewed much of the research to date on new faculty and in addition to the multifaceted academic issues previously addressed, found that among the most stressful concerns reported were a lack of balance between their work and personal life. From this comprehensive study junior faculty were found, more than those faculty members at the associate or full level, to have reported a "negative spillover" (p.476) in perceiving that their professional life demands crossed over and negatively impacted their personal lives.

Literature on Spirituality

Spirituality, as a topic, is novel among faculty development professionals and the few currently available are focused on students. In conducting a search for existing empirical and related literature, materials were acquired from the two primary realms of Higher Education and Adult Education. Rationale for this approach to the literature was based on the view of the faculty developer's role as akin to that of an adult educator whose clients are adult learners who work on a college or university campus (Lawler & King, 2000). Holistic faculty development involves a humanistic approach with the individual and includes the development of their career.

In refining the search within Higher Education to similar populations and settings for the purpose of this research, literature was restricted to those primarily focused on college faculty (not students) and to primarily public, secular institutions (not private or religiously affiliated ones) that addressed spirituality. Scholarly publications from Adult Education were compiled that explored conceptualizations of spirituality in adult development, among adult educators, from a career development perspective and in the context of adult learning.

Searches were conducted using the keywords: adult education, adult educators, adult learning, authenticity, career development, college faculty, faculty, faculty development, higher education, holistic, identity, meaning, sense of self, spirituality, transformative learning and workplace. And multiple databases were accessed, such as: Academic Search Elite, Article First, Business Elite, EBSCO Host, ERIC, JSTOR, Professional Development Collection, Psych Info and Soc Index. Bibliography references proved to be invaluable in providing a literature trail to follow, in addition to professional websites that were investigated such as, the American Education Research Association (AERA), Adult Education Research Conference (AERC), the Fetzer Institute, and the John Templeton Foundation.

Like a seamstress producing a quilted curtain made from fabrics of multiple colors and rich textures, the task of reviewing and synthesizing the literature is a complex yet creative one. With synthesis being much more than a summary of each individual study, the task can be problematic, especially when both qualitative and quantitative designs are included. Such is typically the case with educational research. Andrews and Harlen (2006) suggest using various data to identify theoretical or empirical gaps.

In conducting this literature review with a ‘hands on approach’ to becoming familiar with the existing knowledge on the topic, this inquiry effort was beholden to the scholars that came

before to intellectually craft a cloth that tied their methodological approaches together with findings of only the best of academic fabrics available. In an article on the centrality of the literature review as a preparation for research, Boote and Beile (2005) refer to Bruce's (1994) study of researchers' metaphorical relationships to their literature reviews. Bruce found that metaphors which related to the process as a type of vehicle or avenue for reporting the data suggested a more sophisticated and integrated approach to the task.

Throughout this literature review, it is as if a multi-woven stage curtain has been crafted and displayed with intellectual care. The need for this study is revealed as the colorful curtain becomes metaphorically completed and an important gap in the existing literature is identified. Then in its unveiling, the findings from this study present a worthy contribution to the patterns within faculty development from the intersecting knowledge base of spirituality within higher education and adult education.

Higher Education Literature

Representing one side of the stage curtain, this literature examines Institutional Studies, Faculty Studies, and Related Literature on the connection between spirituality and Higher Education. Some overlap among these scholarly publications may occur.

Institutional studies. From the higher education empirical literature, three major studies have been found to date that explore this topic at multiple institutional sites. Perhaps most central to this complex fabric of rich texture and design are the HERI studies, the first qualitative and the second quantitative, supported by the John Templeton Foundation. Another study, with support from the Fetzer Institute, followed a survey with interviews in a mixed methodology. All three offer a wealth of findings concerning faculty beliefs and practices on spirituality in higher education.

The Higher Education Research Institute (HERI), at the University of California Los Angeles, has been researching student and faculty spirituality since 1997. Their first exploration into this area was qualitative and provided the background for their more recent institution-wide research, which began with the Fetzer Institute's facilitation of dialogues in 1996 on "spirituality, authenticity, meaning, wholeness, and self-renewal in higher education" (Astin & Astin, 1999, p.1). HERI was asked to follow these with an in-depth study of college faculty. The final report, *Meaning and Spirituality in the Lives of College Faculty: A Study of Values, Authenticity and Stress* (1999), presented narrative excerpts from interviews with over 70 faculty members related to: achieving a sense of community and experiencing fragmentation in their work and personal lives.

Also discussed were obstacles to spiritual development, such as: value conflicts, stress, coping, and renewal sources. Astin and Astin (1999) revealed that faculty *wanted* (original emphasis) to talk about these issues, even though personal, and that they "virtually never" (p.33) had such conversations with colleagues at their institutions. Most welcomed the opportunity. While findings affirmed concerns about the professoriate broadly, the sample was not focused on institutional type or faculty level and these factors may affect an understanding of the impact of spirituality.

As a forerunner to this curtain crusade, HERI proceeded to explore these issues further. The John Templeton Foundation has supported a multi-year project of both students and faculty using a web-based survey to examine how institutions can better facilitate college students' spiritual development. Only the most prevalent findings from the student surveys are noted here because of their relevant implications for faculty and institutions. The most recent student study (2006) found that half of the 112, 000 college freshman who were surveyed expected some

assistance with their emotional and spiritual development. In surveying 3,700 college juniors, however, such discussions were reportedly rare and that only minimal opportunities to ever discuss the meaning or purpose of life had occurred during their college careers.

In 2004-2005 a survey was administered to 40,670 faculty members at 421 colleges and universities that focused on uncovering their views around the spirituality and higher education intersection and on how their perspectives affected undergraduate student spiritual development. The report, *Spirituality and the Professoriate: A National Study of Faculty Beliefs, Attitudes, and Behaviors* (HERI, 2006), summarized their findings and conclusions. The question of whether or not colleges should facilitate the spiritual development of their students predictably found higher levels of agreement among faculty at religious colleges (62-68%) and lower levels of agreement in public universities (18%) and public colleges (23%).

On the personal side, however, over three-fourths of the 40,670 faculty members surveyed considered themselves to be spiritual persons (81%); who sought opportunities for their own spiritual development (69%); and/or embraced a philosophy of meaningfulness in life as essential (70%). Of the majority who were inclined to describe themselves as spiritual, religion was identified as an important factor in their lives (64%). About three in five (61%) pray or meditate while another third (37%) reported not being religious at all.

Highly spiritual professors were found to hold a more positive work attitude and to employ student-centered approaches to teaching, which included: cooperative learning, community service, and reflective writing. Results suggest faculty who have a more personally developed sense of their spirituality are better able to integrate their lives with their profession and to effect a better alignment between academic work and personal values. Specifically, for both men and women, having a stronger sense of spirituality contributed to a higher valuation of

moral and spiritual development in students, helping others, and congruence between personal and institutional values. Those less spiritual reportedly valued materialism and recognition more.

That being said, one unexpected finding that was consistent for both genders was that spiritual faculty reported higher levels of personal stress. It was suggested that those experiencing intense stress may have sought relief through enrichment of their spiritual beliefs. These researchers found the faculty of today are actively engaged in this realm of "inwardness" and do consider the quality of this process a critical determinant for their personal development and resilience (Lindholm & Astin, 2006).

It is important to acknowledge though that faculty overall were divided regarding the role of personal spirituality in the academy. While a reported majority (57%) believe their spirituality does have an appropriate place, the other half (43%) believe a faculty members' spiritual life does not. Faculty responses across the academic fields reflect this teetering view. Those most in favor of supporting faculty spirituality are from health sciences (67%), education (65%) and business (60%), with half from each of the social sciences (51%), physical sciences (50%), and the biological sciences (49%) being supportive (news, 02/28/06). These figures represent a large number of faculty members throughout different disciplines who believe this personal dimension of the individual faculty member should be supported within and by the academy.

In keeping with these flush findings; Lindholm and Astin (2006) suggest that institutions consider ways to prioritize their faculty members' personal and spiritual development. Recall the earlier HERI investigation of the professoriate (Astin, 1999). This noteworthy recommendation was supported by data, which indicated that very few of the faculty related to factors from within the academy that were enabling of their spiritual development. Alexander Astin states,

> The fact that the institution was almost never mentioned in the context of facilitating or enhancing spiritual development raises important policy questions that should be explored in much greater depth. These findings strongly suggest that academic institutions provide few, if any, structures or opportunities for faculty to discuss or otherwise reflect on this very critical aspect of their personal and professional lives (p.12).

Some college faculty felt that the cultural and structural constraints created an impediment to freely discussing such matters at work and also within their professions. Weathersby (2000) refers to the "rational academic paradigm" that produces these constraints and Stockton (2000) to the resultant "curiosity tempered with caution" experience of both faculty and administrators.

With increasing public expectations for higher education and for undergraduate education regarding personal development of student's spiritually, integrated faculty members take a holistic view equating student development with academic development. In addition, they are more likely to engage in civic affairs and public service, which reinforces the academy's community connection. In Lindholm and Astin's assessment, how faculty members integrate their personal and professional lives "inescapably" (p.83) impacts students and colleagues through who they are and the beliefs they hold. The academic faculty of this generation is expected to be more inclusive and responsive than ever before (Lindholm & Astin, 2006).

A third intriguing study offers empirical findings to enrich this intellectual material. The *Report on the Survey of Transformative and Spiritual Dimensions of Higher Education* attempted to document academic programs in North American universities and colleges that are or have incorporated transformative and spiritual elements of learning. With Fetzer Institute funding, a

mixed methodology was used with an online questionnaire (n=150 academics) and individual interviews (n=22 faculty). The final report serves as a basis for furthering strategic discussions concerning the potential expansion of transformative, spiritual and contemplative practices in higher education (Zajonc, Duerr, & Dana, 2003).

With Transformative Learning clearly identified as the foundation, this study provides a more defined theoretical conceptualization than those of the HERI investigations (1999, 2006). Beginning with perspective transformation, as identified by Mezirow, adding the stages of adult learners, as demarcated by Kegan, and then reflecting on Wilber's transpersonal development, these researchers place transformation as central to all spiritual traditions. Their operational definition of transformation is included in the study description as follows:

> We are particularly interested in ways that transformative learning can move beyond individuation to further the ethical and spiritual development of the learner. We are interested in the methodologies that facilitate such development, including reflective learning, experiential and participatory pedagogy, intuitive and imaginative processes, and contemplative practices. These methodologies, in the context of higher education, work toward the objectives of developing ethical and moral sensibility, cultivating a recognition of interdependence and a re-connection with the natural and social world, and an emergent sense of social responsibility (Zajonc, Duerr, & Dana, 2003, p.7).

Results from the survey are recognized as a beginning effort at assimilating programs and initiatives, while the other goal of the project was to discover details about actual classroom practices that are occurring by individual faculty across the country. The majority of respondents were professors or instructors, with a few deans, chaplains, directors and students from 33 states and three other countries. The geographic distribution of respondents was widely represented

across the U.S.: the West (27%), primarily California, the Midwest (26%), New England (24%), primarily Massachusetts, the South (10%), the Mid-Atlantic (7%), and the Southwest (6%).

Out of 150 respondents to the survey, the majority (65.2%) were incorporating transformative and spiritual elements within their individual classes while a third (34.8%) reported the existence of these principles through the entire department or program. Interestingly, seven programs are supported by a Lilly Grant for vocational awareness courses that include reflection on values and incorporate spiritual practices within the curriculum. Out of 102 reported courses overall, the most common teaching methodologies were experiential and collaborative approaches, closely followed by contemplative practices and reflective journaling.

As an additional study outcome, participants were asked what strategies and interventions they thought might most effectively support the "growth of this movement" (p.22). Most interviewees (83%) specified the need for further research and support for course design in adding legitimacy. Secondly, nearly as many interviewees (76%) reported the need for faculty renewal, retreats and cross-disciplinary opportunities, and the necessity for increased administrative understanding Ancillary programs were considered a "back door approach" (p.26) to initiating institutional change with some of the existing programs identified: a Teacher Formation group; a Contemplative Community of Law School faculty; a Center for Spirituality offering meditation and workshops; a Leadership Program; and a faculty seminar on New Ways of Knowing and Contemplation with meditation retreats. Although most were aware of educator networks (AERA – Spirituality and Education SIG, The Center for Teacher Formation, The Fetzer Institute and others) many conveyed a sense of isolation concerning this type of teaching and felt they had limited support for it.

Excerpts of faculty narratives offer personal perspectives from professors at public/secular institutions who were aware of ingrained barriers to the incorporation of holistic academic practices. From West Georgia, one faculty member spoke of the original purpose of American public education as marketplace preparation, which contrasts with libertarian goals. From Claremont, California, another noted the positivist reign in the academy, which prohibits the transpersonal dimensions of knowing. From Sonoma, California, higher education was described as a dinosaur undermining student self-esteem rather than promoting the love of learning. Finally, although a private institution, one professor from Swarthmore College summarized the biggest barrier in the academy as the disagreement regarding a value-free education that is disconnected from life or a heart-centered approach that is ethically and educationally aware.

Faculty studies. Having quilted together the first important pieces of rich texture and design, various faculty-focused empirical approaches now call to be included in this metaphorical curtain. The next group of studies addresses the question of what faculty development programs are and should be doing in the area of spirituality. Scholar, Patricia Cranton, Adult Education professor, leader in the field of Transformational Learning and Faculty Development researcher, used the term "authenticity" in her approach to this conceptualization about teaching (2001).

In a three year study using a grounded theory approach, teacher authenticity development and enhancement was explored with 22 faculty members from three Canadian university campuses; seven of these faculty members were new and fifteen were experienced (Carusetta & Cranton, 2005). For the first two years, interviews were conducted with each participant once a semester and one classroom observation held per year. In year three, focus groups were

conducted using guiding questions from preliminary data analysis. Developmental trends were examined over the three year data with a comparison and contrasting of differences between new and experienced faculty.

Results from the study found five interrelated facets of authenticity: self, other, relationships, context, and critical reflection. In referring to the self aspect, faculty spoke of personal and professional awareness, their values, passions, conflicts and the calling to teach. The comparison of new faculty to experienced faculty evidenced the conclusion that, "Development of self-awareness involves movement from fragmented, authority-based perceptions to more integrated, constructive understandings of oneself" (p. 80). Further, findings indicated that mature authenticity involves deep questioning of oneself as a person and a teacher.

Authenticity includes the recognition of others, in particular, students and colleagues. Mature authenticity is complex and enables the ability to conjointly accept individual diversity while also being aware of human commonalities. The most frequently discussed aspect involved a caring relationship with students. New faculty (or teachers in the beginning phases of authenticity) maintained the importance of boundaries and separating their roles, though they had limited awareness of power issues. Those in the advanced stages of authenticity demonstrated concern for students' personal development through their teaching relationship.

The teaching context was found to play a key role in both a professor's perception of self and in their perception of their students. In the early authenticity stages, for example, course issues were seen as unchangeable; whereas, in the later stages faculty members were aware of the imposed restraints in course issues and willingly deviated when it served to benefit students. Critical reflection, as a theme, was threaded throughout the interviews. As teacher authenticity progressed, critical reflection expanded. New teachers initially reflected on skills and solutions,

then to wondering about improving their teaching, and finally, to questioning their underlying assumptions about themselves, their students, and their work environment.

All six aspects of the enhancement process of authenticity in teaching have implications for faculty development practice in higher education. Faculty can benefit from knowing themselves, from gaining awareness of the student perspective, from improved relationships within teaching, from an exploration of their contextual positioning, and from engaging in dialogue with one another about who they are within the work they do.

How can these recommendations be regularly implemented and supported in a university setting though, especially in a secular institution that emphasizes intellectual activities and, at best, ignores the holistic aspects of a developing faculty member? Miriam Rosalyn Diamond (2005), faculty developer at Northeastern University in Boston, described a faculty book club that was successful on her campus for four years. Through selected related readings (such as Palmer, 1998, Glazer, 1999, and Kazanjian & Laurence, 2002), deep questions and discussions ensued twice a month. With a diversity of participating faculty, conversations about teaching, connecting, healing, compassion, emotions, challenges, spirituality, boundaries, values, society, and culture, all contributed to reports of a "deeper appreciation for the role of spirituality in their work and increased professional confidence." Also, faculty reportedly gained awareness of student concerns and the "courage to address spiritual matters" in their classes as they journeyed together (p. 48).

In an article that disclosed her personal experience of reaching a teaching impasse, a long time professor admitted to the resulting change in perspective after her encounter with similar readings from a class on spirituality and teaching. She said, "We read books such as Parker Palmer's *The Courage to Teach* and talked seriously to one another about our teaching, as if it

really mattered. I understood how out of touch with myself as a teacher I had become" (Kilgore, 2004, p.68).

Following these findings on authenticity and spirituality through faculty development, an examination of several studies exploring the specific intersection of spirituality and teaching are due. Although of seemingly similar fabrics, each of the following studies varies visibly with uniquely different hues.

In a dissertation study of a small college engineering faculty (Buske-Zainal, 1995), the entire department of thirteen professors and two academic chairs were involved in hermeneutically exploring the question: "What is it like to be in teaching together?" (p.1) Outcomes encouraged ways of being open within the teaching life that maximized one's full potential as a human being. These included diverse ways of knowing, such as: spiritual, literary, logical, and artistic domains.

Another inquiry focused on how some faculty develop a spirit that supports learning and personal student development in the classroom as an antidote to commonly distorted motivations for learning, such as alienation and fear. Through a case study of three college teachers (two at a community college and one at a university) using data from observations and student interviews, three qualities were found to contribute to such extraordinary classroom environments: caring, community and transcendence (Smith, 1999).

In the last of this set, a more recent study by Rogers and Love (2007) explored faculty perspectives about the role of spirituality in pedagogically preparing student affairs professionals to address future students' soul searching. Twelve faculty members from three different student personnel programs were interviewed regarding their use of questions on meaning, purpose, and identity with their students. Although central to their mission, such curricular activities were not

explicitly linked by faculty to the spiritual dimension. While authenticity in the classroom was important, faculty were confused about personal disclosure and their role in discussing these matters with students.

Regarding the impact of integrating spirituality and learning into higher education, Rogers and Love presume the incorporation of soul into the professor's role would require nothing less than a transformation of faculty identity. They recommend conversations among faculty to openly legitimize the topic and the language. After all, they offered, "How can faculty help their students achieve a sense of meaning and purpose in their personal and professional lives if faculty themselves do not grapple with these ultimate questions" (p.103)?

The focus on studies of faculty as individuals shifts to several other empirical examinations that were found to complement this literary collage. Studies that emphasize faculty within a particular academic career phase, those reflecting complex feelings of faculty, and those faculty with cultural identities that impact their spiritual development.

Through a qualitative study of twenty associate professors, all in mid-career and mid-life (41-50 years of age), four attitudes characteristic of professors at this stage were found: meaning, malaise, marginality, and mattering (Karpiak, 1996, 1997). Spirituality was not identified specifically, but the schema displayed their predicament concerning two dynamically related factors: interest *in* their work and feeling cared about *by* their work. As a central concept in exploring existential issues, caring for others and being cared about by others adds meaning to people's lives. While the terms meaning and malaise refer to the high/low level of involvement in work activities, mattering and marginality refer to the high/low level that these faculty members felt cared about by their administration. One outstanding feature of this study was an absence of data reflecting that these faculty members felt they mattered to their institution. The

other finding of primary interest described those who were high in the meaning category, who viewed teaching as a vocation, and who found a sense of meaning in their work regardless of not feeling that they mattered. Faculty development professionals were encouraged to humanize the institution by supporting faculty individually and collectively to reduce their isolation and increase their sense of mattering.

To continue with this thread of logic, caring and community were related concepts of concern that sparked the initial questions that led to this inquiry. English (2000) supports the connection to spirituality by identifying three aspects of authentic spiritual development that can be gained from informal learning: a strong sense of self; care and concern for others; and the continuous construction of meaning. While caring was a core aspect in the Karpiak study above (1996, 1997), other studies emphasize the importance of cultural community and related spirituality through the career experiences of Black and Mestizo women faculty.

A dissertation study was conducted (Hendricks, 1997) investigating the impact of ethnicity on 103 Black women faculty at Research I Institutions through a comprehensive questionnaire at 41 universities. Ten critical career categories were found to be important to these women, including their spirituality. In a self-study by three Black faculty women at a predominantly White institution (Butner, Burley & Marbley, 2000), the importance of their cultural heritage and related spirituality was more directly expressed. Three fundamental strategies were found equally necessary to their successful navigation at the academic institution: collaboration, collegiality and community. These faculty women of color describe community connectedness as being centered on their African American spirituality, along with, Black community efforts and Black professional organizations. One author visited a Black church during her job interview and the continued affiliation with members provided her with strong

spiritual and cultural support. For African American faculty, a support system was found to be essential to ensuring their academic career success.

The intertwining spiritual and cultural threads of professional identity are braided together in the self-study of a New Mexican Mestizo (an intergenerational blend of Spanish and Native American heritage) female faculty member. She wrote, “My spiritual ways of being originate in these cultures and form the foundation of my professional sense of self” (Chavez, 2001, p.69). As dean of students at a major university, and a student affairs faculty member, her work was viewed as both a vocation that was fulfilling her purpose and as a sacred choice. Chavez’s experience in higher education echoes those of others in that little spiritual grounding was shaped by educational environments. She credits her religiosity to her Catholic background and broader spirituality influences to her Native American family precepts. Her spiritual journey developed, over the years, primarily through reading and reflecting on the intuitive principles that guided her life as she worked to bring an empowering holistic approach to her university setting.

Related literature. The same patterns of concerns about higher education were repeated in the related literature much like a border surrounding the scholarly studies in this literary fabric thus far. Alexander Astin has emphasized the place of spirituality in Liberal Education (2004) and claimed the attention that higher education gives to the exterior and interior aspects of life is out of balance. He highlighted the imbalance that exists within faculty development programming specifically, and noted that by focusing on the external matters of teaching, research and service, little attention was left for the internal aspects of personal development. Things such as: faculty values, beliefs, hopes, fears, and frustrations. This dynamic is seen as a reflection of today’s society with its focus on things of material acquisition rather than on things of meaning.

In seeking answers to the question of why spirituality is marginalized in the academy, one author provided support for accusing neocolonialism of objectification, which separates the knower from the known (Shahjahan, 2005). Wherein the faculty member must live a life divided, even from themselves in order to be a "proper intellectual" (p. 694). According to Shahjahan, through the view of the colonial, secular, and materialist academy an academic's understanding is fragmented and narrowed; thereby limiting acceptance of invisible and intuitive ways of knowing that require self-reflection. This author identified their own Muslim heritage as central to their spiritual grounding and relates his personal struggle to reclaim a culturally solid sense of self.

Both the imbalance Astin (2004) speaks of and the epistemology that Shahjahan (2005) refers to were addressed by Arthur Zajonc in his presentation at the American Association of Colleges and Universities' (AAC&U) conference on Spirituality and Learning: Reframing Meaning, Value, and Inclusion in Higher Education (April 2002). Acknowledging the controversy in higher education over this issue, Zajonc (2003) clarifies the word 'spiritual' in reference to those "immaterial dimensions of life that give it meaning and purpose" (p.50). He boldly advocates for including the contemplative and spiritual within academic disciplines and for reconciling spirituality with the educational objectives of liberal higher education. In public education, formal barriers are not a problem as long as a specific faith is not being promoted. The informal though, such as peer pressure, powerfully inhibits the open exploration of these important issues, especially for junior faculty. Even more crucial, however, are the conceptual barriers that place spirituality in a non-empirical domain. A cognitive spirituality is needed, according to Zajonc, to enhance both teaching and research practices within a comprehensive

search for truth in every field. From this view, education is seen to be transformative, with transformation of self the highest learning of all.

Numerous publications of merit accentuate the importance of spirituality in higher education with each being woven into this literature review from a slightly different angle. Cranton (2001) encouraged higher education to focus on authenticity through a step-by-step process which could easily be adopted by a faculty development professional. In Chickering's recent work with others, authenticity and spirituality in higher education are promoted (Chickering, Dalton & Stamm, 2006). Specifically, Dalton affirms the decline of community in the academy and says secular institutions need to embrace spirituality inclusively rather than religiously. He explains, "The spiritual dimension provides an inner core of meaning that gives shared experiences on campus their sense of psychological depth and emotional grounding" (p.168).

The connection between a transformative emphasis in higher education and spirituality is further supported and repeated in two final sources. In Kazanjian and Laurence (2006), noted educators Diana Chapman Walsh and Parker Palmer offer enlightening perspectives while espousing religious pluralism and spirituality principles as goals for a new higher education vision. Walsh contended that focusing on human development and spiritual growth will maximize the effectiveness of higher education. She believes, "Great teaching comes from spirit, not from technique" (p.6). Palmer wrote of the personal balance that is essential in the search for truth, which is so inherent to the academy, and advocated for contemplative practices within higher education. This appears to extend spirituality but also compliments his classic *Courage to Teach* (1998).

While cultural influences on spirituality have been previously recognized in the studies on Black and Mestizo faculty, Adult and Higher Education scholar, Tisdell, emphasizes the inescapable impact of sociocultural relevance to meaning-making. Her work discusses the importance of being sensitive to spiritually grounded and culturally relevant teaching practices that assist higher education learners in feeling safe and open to possible transformations in both meaning and faith (Tisdell, 2003; Tolliver & Tisdell, 2006).

This review of the Higher Education literature on spirituality completes the first side of the metaphorical stage curtain. Within this field of study, literary fabrics were explored and presented by connecting threads of spirituality from Institutional Studies, Faculty Studies, and Related Literature. Highlights from this woven review have included major institutional studies of impact (Astin & Astin, 1999; HERI, 2006; Zajonc, Duerr, & Dana, 2003), faculty studies on authenticity (Carusetta & Cranton, 2005), and related studies that expressed concern about the need for spirituality in higher education (Chickering, Dalton & Stamm, 2006).

Adult Education Literature

The Adult Education literature presents an array of equally prolific empirical and scholarly efforts on the subject of spirituality. Envisioning a new meaning-making paradigm on the horizon, Lauzon (1998) implored the field to prepare for the future by grounding adult education practice in a "psychology of the soul." This literature will be organized into: Adult Development, Training and Development, and adult learning focused on Transformative Learning (that has not already been included). As this literary cloth expands with materials perfect for the other side of the curtain, support for this study has been sewn together and is further reinforced in this review.

Through scholarly writings, Tisdell (2003) defines the essence of spirituality as the search for wholeness and the interconnectedness of all things. She claims the role of sociocultural context has been missed by developmental theorists (1999) and has explored this angle to spirituality in adult learning (2003). Supporting her emphasis is the call for more integrative perspectives on development and learning that attend to the biological, social and cultural implications for adults (Merriam & Caffarella, 1999). Literature on spirituality within Adult Development addresses the biological implications of aging, psychological and psychosocial development through the lifespan, as well as, the sociocultural impact of racial context.

Adult development. By starting broadly and then refining scholarly selections, a clear conceptual understanding of the fabric on spirituality within this field may be gained. Adult Development research nicely centralizes the literary display on this opposite and final side of the stage curtain. To begin, a special *Spirituality and Adult Development* issue of the *Journal of Adult Development* (2002) offers three scholarly works to consider.

The first is a longitudinal study of adult spirituality development across the life course (Wink & Dillon, 2002); the second a psychological review with coping as a practical suggestion for spirituality research (Seifert, 2002); and the third, a critique of lifespan development theory in light of African-American spirituality (Wheeler, Ampadu, & Wangari, 2002).

As informative background, Wink and Dillon (2002) lay out the general theories of spiritual development as either "growth/maturation" or "deficit/adversity" oriented. The growth approach is supported by Jung (1933) in his description of the noon of midlife realization and by cognitive developmentalists who share the idea that older adults have an evolved ability for making judgments, which is conducive to the spiritual quest. For others, spiritual development is

a derivative of facing life's painful challenges: such as, age discrimination, racial inequality experiences, or other life-changing adversities.

In general, spirituality is defined as "the self's existential search for ultimate meaning through an individualized understanding of the sacred" (p.79), which can either be related to religious traditions or distinct from them. This study focused on a practice-oriented view of spirituality whereby individuals show deepened awareness of spiritual meaning over time and engagement in an increased commitment to spiritual practices. Authors contend that although Fowler's faith development is equated to the quest for meaning, it does not attend to transcendent practices.

Longitudinal data from the Institute of Human Development at the University of California, Berkeley began with a group of newborns in the 1920s, then preadolescents in 1931, and then in 1960 both study groups were combined. For the later study, in-depth interviews and self-administered questionnaires were conducted with the total sample (n=130), which were divided into two gender balanced groups of younger (those born late 1920s) and older (those born early 1920s) individuals.

Four interviews were conducted during each decade of adulthood from studies in 1958, 1969, 1982, and 1997 coinciding with their adult development periods of: Early (30s), Middle (40s), Late (mid-50s to early 60s), and Older (late 60s to mid-70s). Multiple factors were explored including, the influence of age, cohort, and gender using a 5-point rating scale on spirituality, religiosity, cognitive commitment, negative life events and IQ.

As a prelude to the results discussion, spirituality was acknowledged as concededly difficult to measure; because of its ambiguous definition and because the spiritual journey is personal and not easily articulated. Also, although only long-term longitudinal studies offer

insight into the developmental changes in spirituality over time, dramatic shifts in societal interest and familiarity with spiritual concerns has occurred since the 1950s. In accordance with this awareness, the assessments were modified over the years. Earlier investigations focused on their general religious beliefs, whereas explicit questions about spiritual development and practices were asked of participants only in their older adult years.

Despite method variance, findings from the semi-structured interviews and questionnaires with participants were found to be valid and trustworthy. Theoretical research findings were supported by the general tendency of all participants to become more concerned with spirituality from late middle to older adulthood. The patterns of change from early to middle adulthood were quite varied, though woman turned to spirituality earlier and preceded faster than men.

Of particular interest, however, is that for both genders members of the younger cohort showed significant increases in spiritual openness from the period of their early adulthood, whereas the older group significantly increased their spiritual practices only later in life. These researchers suggest the likelihood that the socio-cultural emphasis on spirituality during the 1960s had an impact on younger participants who had been in their early 30s. Levinson's life structure is used to argue that in formulation of adult identities, these participants were more responsive to social influences than their older peers.

In terms of predictability, findings support the idea that early religious involvement did tend to predispose an individual to further spiritual development. But then, so did experiences with adversity (to the degree of having sought psychotherapy), as well as negative life events; particularly in the first half, rather than the second half, of adulthood. Midlife emerged as the crucial stage of crisis for those spiritually-oriented women. Cognitive commitment (indicative of intellectual, independent, informed, verbally fluent, and introspective individuals) was correlated

to spiritual development in older women over 50 years who had been introspective, insightful, psychologically-minded, and tended to think unconventionally when they were younger women. The interaction between negative life events in early to middle adulthood and high cognitive commitment in early adulthood predicted spirituality significantly in both older men and women. In summary, spiritual development was enhanced by having had earlier religious exposure, being psychologically-minded and thinking unconventionally, combined with experiencing life's challenges and adversities.

Although the Wink and Dillon (2002) study is not specifically related to faculty, nor any particular professional field, it provides relevant information about those who exhibit high cognitive commitment qualities and have concurrent life stresses. Such commitment and stress-levels are similar to the professoriate. Of special consideration to this inquiry are those within the new faculty population who have transitional pressures to overcome.

The second study presents a review of psychological issues and research findings in religious gerontology. Its relevance and inclusion in this colorful literary creation was called for due to the author's emphasis on coping outcomes as a practicality for researching spirituality. According to Seifert (2002), coping that has been catalyzed by religiousness, spirituality, and/or existentialism offers a scientifically measurable focus on the utility of faith without either validating or invalidating individual personal beliefs. A major focus of this research was on spirituality within adult development as an influence that contributes to coping, which affect positive and negative life outcomes. The psychological process of coping is tied to life encounters and the author contends that these, more than chronological age, prompt reactions; which are moderated by strategies and personality. Life events play a major role in spiritual change as coping strategies are sought regarding the search and discovery of personal meaning.

The third article from this special journal issue contributing to this foreground knowledge examines Erikson's developmental theory through the texture of African spirituality. Serving a uniquely central position in the flourishing of African Americans, a spirituality of community has contributed to their cultural and racial survival against an oppressive history. A collective understanding for African descendents is offered (Wheeler, Ampadu, & Wangari, 2002):

> …the vital life force that animates us and connects us to the rhythms of the universe, nature, the ancestors, and the community. A full realization and acceptance of the fact that our spiritual force is a primary drive leads to bonding with community in ways that alleviate psychological suffering caused by centuries of oppression (p.73).

A critique of western-oriented stage theories of personality development were found lacking in relevance to African peoples and their spirituality. The first problem related to American and European history regarding the use of Christianity as a "weapon of oppression" (p.73). Although promoted as soul-saving, enslaved Blacks were actually forbidden to practice their own traditions and were forced to use the "white man's religion instead" (p.74). Secondly, concerns are discussed related to the implicit valuation of westernized individualism as Erikson's theory structures psychological health toward progressive autonomy and independence. These do not transfer well to the African collectivist cultural values of community, interdependence, self-sacrifice, and dedication to family. In African-centered psychology, it is believed you can only know who you are after you have achieved intimacy with others, not independence, and that the community serves as a source of strength and support, especially in times of crisis.

Maslow's theory of motivation was similarly found to be misleading in relation to the cultural considerations of African-centered spirituality. With self-actualization at the top of his hierarchy, these authors believe a conflict existed when attempting to apply the African emphasis

on social harmony and spiritual interdependence as the highest attainment. Overall, the linear approach of advancing levels of development do not fit well with an African view of adult development that is multi-dimensional and unpredictable in one's passage through life events.

For Africans, spirituality is considered to be an integral and indispensible aspect of the lifespan and is deeply embedded in their healthy adult development. Existential meaning in life does not become relevant only for their older adults, but rather; spirituality is instilled in Black children from an early age and reinforced through regular cultural and familial practices. The Black community celebrates members' milestones and collectively grieves their losses along life's journey. The individual exists because of the spiritual community support they receive. In turn, the community's existence is renewed and revitalized by its own members again and again. From this broader review of Adult Development within Adult Education, spirituality materials are gathered about, to, and for adult educators in the next section on Training and Development.

Training and development. Spirituality is increasingly featured in Adult Education and Training and Development literature, although most are pro-spiritual and uncritical of integrating spirituality with offering little empirical research. English, a noted scholar on this topic, provides an historical account of social change and spirituality in adult education (2005), along with a framework for adult educators (Fenwick & English, 2004), and a resource for holistic professional practitioners (English, Fenwick, & Parsons, 2003).

Some concerns about the issue of spirituality have been found, however. In an earlier article by Fenwick and Lange (1998), they asked whether or not it was appropriate to address the spiritual dimension of learners in the workplace setting. They identified several problems: (a) a possible contradiction between spirituality purposes and human resource development; (b)

factors of religious fundamentalism; (c) invasion of privacy issue; (d) manipulation potential; (e) coercion related to economics; (f) and simplicity towards spiritual community.

More specifically, is the issue concerning the definition and use of the term spirituality. Beringer (2000) conducted a conceptual analysis of spirituality and revealed “the sacred” as an aspect that is fundamental to an understanding of the concept. Another study of eight adult education practitioners holding a religiously Christian view interviewed participants about their conceptualizations of spirituality and religion (Milacci, 2006). Several factors were noted as seriously problematic: the imprecise definition of the term, the separation of spirituality from religion, and specifically, the failure to address faith as a foundational grounding for the concept.

Three interrelated areas were found within this ream of spirituality in the field of Training and Development. A Venn diagram must be sewn onto this literary fabric to metaphorically depict overlapping adult educator experiences, spirituality and social change, and spirituality in career development. Empirically focusing on the spirituality experiences of adult educators themselves has been a research agenda for some (Tisdell, 2000; Fleming, 2005); which relate to the role of teaching. From Career Development, meaning-making was explored within career behavior and the area of career transitions (Lips-Wiersma, 2002); which relate to the focus of this study on new faculty hires.

Emphasizing social change in teaching, 16 female adult emancipatory educators were interviewed to discover how their personal spirituality motivated them in their professional practice (Tisdell, 2000). Half of these were women of color, though all had experienced marginalization based on their race, religion, social class, sexual preference or marital status. Each exemplified a lived commitment to both spirituality and social activism and was in midlife, aged 40-50. Increased understanding about adult spiritual development emerged. Also, a strong

cohort effect was present due to the impact of civil rights and other social movements of the 60s and 70s. Semi-structured interviews focused on: (a) defining spirituality, (b) significant spiritual experiences, (c) spiritual development and its effect on practice, and (d) how spirituality related to their cultural background.

Five themes of spiritual experience emerged. First, childhood religious and cultural values were reframed to fit with their unfolding development of more meaningful adult spirituality. Second, the concepts of Life Force, Interconnectedness, and Wholeness surfaced. Third, all participants shared experiences of divine healing. Fourth, spirituality was found to promote personal growth and foster the development of their authentic identities. Lastly, spirituality was seen as a way of life that required both inner reflection and outer action; serving as the foundation for their identities and social justice work.

In focusing on spirituality within the nature of their work, Tisdell discussed the differences between those participants in higher education settings (n=9) and those in community-based education (n=7). Faculty tended to draw on their spirituality as a personal source of support, i.e.; meditation, centering, or prayer. They used spirituality activities in the classroom and promoted discussion but were sensitive to not being coercive with students. They also said it came up with colleagues some and in individual advising sessions with students.

Community-based adult educators, on the other hand, reported that spirituality frequently came up with community members and they felt less confined than those in the higher education setting to freely explore spirituality as a part of the human experience. They seemed especially attuned to creating an atmosphere of safety to help adult learners open to new kinds of learning and the possibility for change. Both sets of participants were “leery of organized religion” (p.14), although many discussed feeling the need for communal experiences of spirituality.

In a recent dissertation of adult educators (Fleming, 2005), it was a focus on spirituality in leadership that held the loom of the research inquiry together. For this phenomenological study, a purposeful sample of 15 reputable leaders within adult education settings were selected who acknowledged that spirituality played a role in their work, and who were at least 32 years of age. Participants were drawn from the major subfields of adult education: Adult Literary, Cooperative Extension, Higher Education, Human Resources & Organizational Development, and University Continuing Education. Interviews were conducted and physical evidence items related to their spirituality (such as, books, poetry, art, film or music) were included for triangulation of the data.

Study findings related to three themes: their perception of spirituality, their description of spirituality influenced leadership, and their choice of leadership style. A summary of the findings revealed several important issues. Participants found it impossible to separate spiritual awareness from their daily professional practice of leadership; for spirituality was a part of their identity. Leaders perceived spirituality as a "deeply personal search for meaning which brought them into a web of connection with a Higher Being, with other people, and with all of creation" (p.132). They did not see this as inappropriate or in conflict with the separation of church and state because religion was perceived as different from a personally guided sense of spirituality.

Furthermore, for these adult educators, Fleming concluded that their leadership originated, developed, and was contained in spirituality, which she identified as "the matrix of leadership" (p.133), referring to Tisdell's (2000) study and others for support. The analogy of the matrix was related to a computer network that, in this case, decoded input from the lens of spirituality and encoded responses through leadership practice. She claimed, "Spirituality shaped their perception regarding the appropriate use of power, influenced their decision making, and

impacted their communication with others" (p.135). Fleming found that spiritually influenced leadership fit within a transformational leadership style, but also with more traditional management oriented styles as well. Being a spiritually influenced leader was found to represent one's worldview, although style was proposed to be a reflection of their perceived spirituality.

This review on adult educators as social change agents and leaders has highlighted the integrating aspect of spirituality, related this to higher education faculty who teach adults of different ages, and informed faculty developers who work as trainers and developers. Another study was concerned with the intersection of spirituality, career choice and job transitions.

Although Career Development is a specialized field in its own right, these literature pieces relating to spirituality and work present relevant patterns and findings that fit within Adult Education and this section on Training and Development. Bloch (2005, 2006) presented a model of spirituality for career counseling that is holistic and claims, "people who understand their work as spiritual also consider their contribution to the world, avoid self-centeredness, and integrate their work lives with their personal lives" (2006, p.57). She supports qualitative studies that explore the phenomenon through multiple cases. Brewer (2001) also encouraged career counselors to consider integrating spirituality as the soul's journey to promote client well-being.

An adult development scholar who writes about the influence of soul in transformation, Dirkx, has expanded his emphasis to the spirituality of work (2000). From a spiritual perspective, work is an expression of self that reflects an inner capacity to find meaning in what we are doing. It is a "way of being" (p.120) that contributes to personal growth and the potential for self-transcendence. Consistent with a humanistic perspective of Human Resource Development, this view of work stresses the importance for employees to find a sense of purpose in their work.

Despite these affirming claims about spirituality in career development, little empirical evidence was found. This was confirmed by Lips-Wiersma (2002) in her study on the influence of spirituality (as a 'meaning-making' construct) on career behavior, choices and transition. In multiple interviews with sixteen participants between 40 and 50 years of age from a variety of work roles, narrative career histories were analyzed and organized around the three principles of purpose, sense-making, and coherence. Four primary purposes were identified from the data: developing and becoming (personal growth, self-knowledge, maintaining integrity); serving others (making a difference); unity with others (sharing values and belonging); and expressing self (creating, achieving and influencing).

Sense-making was referred to as the balancing of primary purposes in a way that 'makes sense' or brings equilibrium to the whole person in their life and work. Several participants, for example, who worked in the non-profit sector, had experienced the imbalance of *serving others* at the expense of *developing and becoming* self. One in particular described their experience of feeling burned out from professional community service work and felt they *had* to quit their job (emphasis added).

Coherence referred to spiritual connection with the divine (conceptualized from different religious and spiritual traditions) that influenced career behavior. Sub-categories were areas as: things were 'meant to be'; seeking guidance and strength; life tests for spiritual growth; and a belief in spiritual laws. Participants described their perceived influences on career choices and transitions to have come from: a spiritual order outside of themselves that provided divine intervention, opened and closed doors, offered guidance, or held a cosmic plan for them.

The results of this study indicate that spirituality is a determinant of career behavior in its influence on individual beliefs about life's purposes for self-development, belonging, serving

others, and self-expression and that it aids in assessing for balance between these purposes. When these could not be expressed (i.e., maintaining one's integrity, making a difference, or being creative), participants perceived their spirituality as not aligned with their career, and would change jobs/roles in order to bring this into balance. These decisions were understood through spiritual beliefs as: part of the plan, spiritual growth tests or divine intervention. Thus, spiritual coherence was influential in bringing meaning to their career decisions and life. According to this scholar:

> Lifespan development may therefore be seen as an ongoing journey of discovering, articulating, enacting, prioritizing and balancing different life purposes towards individual and collective development as a result of which the individual learns about faith, life and self (Lips-Wiersma, 2002, p.515).

Implications from this study are relevant to working with academics through faculty development in higher education. It is suggested that human resource practitioners address deeper work motivations by asking about ways to enable employees to articulate their deeper purposes and provide opportunities for enacting these meaningfully at work. Also, examination of the organizational culture may be necessary to determine what is inhibiting or enhancing the inclusion of this spiritual dimension for the employee.

In Duffy's (2006) review of the literature on spirituality and career development, he also found limited empirical research in this area and recommended that a variety of research be conducted to further understanding of this relationship. Specifically, the aspect of vocation or calling should be explored to determine the extent to which certain occupations are chosen due to spirituality as a motivator. Furthermore, an empirically tested model of the role that spirituality and religion play in promoting or hindering "healthy career development" (p.58) was seen as

needed. And research, to more effectively incorporate this into career counseling, on particular career populations. Otherwise, he indicated, it was difficult to hypothesize potential benefits.

This literature review section has reported on findings from empirical studies that focused on the spirituality of adult educators themselves (Tisdell, 2000; Fleming, 2005) and the influence of spirituality on career behaviors (Lips-Wiersma, 2002), as well as, supporting related literature.

Transformational adult learning. With Adult Education fabrics from Adult Development and Training and Development having been incorporated on this side of the stage curtain, input from noted authors in the field of Transformational Learning add essential embellishment to this examination of the implications of spirituality for Adult Learning. Scholarship from adult education specialists Dirkx (2001), Cranton (2001, 2003, 2006), and Taylor (1998, 2007) are included.

While Mezirow (2000) is known for his theory on perspective transformation, primarily the cognitive rational approach (which has been reviewed in detail in Chapter Two), Dirkx (2001a, 2001b) considers bringing about transformative learning through the extra-rational alternative of integrating emotion and soul within adult education contexts. Despite the traditional mechanistic approach to education, adults cannot help but bring their emotions with them into the learning context or environment. Emotional reactions to the text, the subject matter, the self, and others involved in the learning group foster a sense of spirituality that seeks to bring awareness to deeply personal and meaningful connections that occur between the conscious and unconscious. Dirkx claimed that imaginative evaluations of emotions become integral to the process of making sense of ourselves as he poignantly explained, "…emotions help us connect the inner dynamics of the self with the outer objects of our world" (p.67).

In addressing both Mezirow and Dirkx, Cranton and Roy (2003) have suggested a holistic perspective for transformative learning theory that honors all defining scholarly viewpoints with orientations of the rational, extra-rational, affective, and social activist. Depth psychology was explored in relating the consciousness and individuation to that of transformation with the concept of authenticity intertwined with both (Cranton, 2006). In particular, individuation was defined as becoming psychologically aware of who one is (self-knowledge), seeing where one belongs in the world, and advancing toward self-actualization—becoming more fully who one is meant to be. To be and to relate to others authentically, one must know who they are and in what they believe, combined with genuine congruent actions of self in community. Through critical reflection and holistic discernment, transformative experiences lead to personally enhanced authenticity, which in turn promotes transformative learning and personal growth and change. Cranton's work in this area was based on her empirical study of university teachers in developing authenticity (Cranton & Carusetta, 2002) reviewed earlier in this document.

Known for his efforts at synthesizing current Transformational Learning research and updated trends in the field, Taylor (2007) provided the most recent review. From the 41 peer-review journal studies found appropriate for inclusion here, in addition to Dirkx and Cranton, only one other study lent itself to spirituality as a noteworthy complement. This study reinforces Taylor's call (1998) to broaden transformation theory to include the "affective, somatic, intuitive, and spiritual dimensions" (p.52). It also lends credence to the nature of "holistic" (Taylor, 2007; Cranton & Roy, 2003) awareness that scholars have related to the complexity involved in adult learning.

This additional study by Kroth and Boverie (2000) examined the relationship of life mission to adult learning with extensive interviews and journal analysis of five older adult

individuals who had had a positive impact on their communities. The question "Why am I?" provided a context for the concept of mission, understood as both vocation and calling, with roots in biological, spiritual and social spheres. Although overlooked in studies of adult learning theory, authors believe the concept of mission lies at the core of transformative learning. Among the findings was the conclusion that the stronger and more focused one's life mission, the more intent was their self-directed learning. Mission was further found to provide a strong source of motivation whether the individual was aware of it or not. Adult educators are encouraged to assist by facilitating an examination of life mission, not just within a learner's immediate social roles (as parent, teacher, banker, citizen) but within the deeper forces that drive them to discover answers to the "Why am I?" question.

This review of the Adult Education literature on spirituality completes the opposite and final side of the metaphorical stage curtain. Within this field of study, literary fabrics were explored and presented by connecting spirituality threads of studies from Adult Development, Training and Development, and Transformational Adult Learning. Highlights from this woven review include the longitudinal study of adult spiritual development across the life course (Wink & Dillon, 2002); coherence in career development and choice through spirituality (Lips-Wiersma, 2002); and an examination of the relationship of life mission, understood as both vocation and calling, to adult learning (Kroth & Boverie, 2000).

Summary of the Literature

With both sides of the intellectual platform now complete, an unveiling of the literature clearly presents fabrics of relevant possibilities that are not adorned or united within the curtain. This review of the literature on New Faculty and on spirituality in Higher Education and Adult Education presents a clear gap in the metaphorical curtain of knowledge regarding the holistic

development of new faculty in general, and the role of spirituality within their career transition, specifically. Just as the faculty development field has provided the backdrop for this inquiry and was theoretically appropriate as the higher education contextual setting, an adult educator serving as a faculty developer was considered to be well-positioned to extend holistic support for new faculty if desired or if they deemed such support to be relevant to their successful transition.

The Higher Education literature reported here abounds with concerns for faculty within academic institutions; while the Adult Education literature emphasized the psycho-socio-cultural importance of the human dimension of spirituality, especially in learning environments. One conclusion from the HERI study bears repeating. According to Lindholm and Astin (2006), the faculty members of today are actively engaged in this "inwardness" realm and these scholars consider the quality of this process a critical determinant for development of personal resilience in academic faculty. If personal resilience were an artistic adornment, perhaps it would be the sparkle, the glitter, the final perfect touch reflecting spirituality across these intersecting fields. In the concluding curtain call of this dissertation, Chapter Four reviews the methodology that was used, Chapter Five presents the research findings, and Chapter Six an analysis of the relevance of spirituality for these new faculty members through final discussion and response.

Chapter Four**:** The Methodology for this Spirituality Inquiry

The purpose of this study was to increase understanding of the place that spirituality had in the adult adjustment of new faculty during their first few transitional years at a public research university in the southwest. A qualitative methodology and phenomenological design plan from the interpretive paradigm were best suited to this investigation. The chapter opens with the researcher's background and assumptions that were related to conducting this research, as well as, clarification of the role of the researcher in phenomenology. A preliminary study that was previously conducted by this researcher is summarized regarding purpose, methodology and related findings, which served as an empirical informant for the current inquiry. The remainder of the chapter outlines the philosophical orientation, methodology and data analysis procedures.

Researcher Positioning

In qualitative research, the researcher often serves as the primary tool for data gathering. Consequently, a biographical background is commonly offered to affirm their credibility, in addition to, an acknowledgment of their assumptions, both enhancing the validity of the project. Creswell (2003) says it is ethically imperative that researchers conform to their identified biases, values, and personal interests about the research topic and the chosen methodology for inquiry.

Researcher Background

This biographical review is presented for the purpose of providing information about this researcher specific to the effective empirical design of this study. As one who is new to faculty development, but has worked as an educator and clinical social worker, I have been prepared for the conceptualization and execution of this line of research. Quality exposure to the field of faculty development has occurred through my doctoral studies in Adult and Higher Education with additional activities, such as attendance at professional conferences, and training in the field

through a one-year graduate research assistantship at the university's instructional development program. During the faculty development assistantship, I was able to conduct a two-semester study of new faculty members' support needs from that years hires while serving at the center.

My professional background as a clinical social worker has particular relevance to the aim of this study. With a practice approach that was existential in orientation, humanistic in tradition, and founded on systems theory, training in social work has provided a secure foundation. Over the years as a practicing psychotherapist, I became increasingly interested in the spiritual aspect of adjustment, transition, and healing in emotional health. It seemed that clients who attempted to explore their spiritual and/or religious beliefs and values would indicate the most self-identified progress in terms of their personal wellness and individual development.

In time, a particular interest in spirituality in education began to take shape. First, through counseling adolescents from inner city schools who talked about the lack of caring they felt from their teachers, and then, in teaching a first-year college experience seminar to assist students in exploring career majors through the principles of vocation (Carroll, 1999). Teaching this course for several years helped to instill a related interest in holistic career development. Then I had the serendipitous opportunity to interview a distinguished professor. Subsequently, my doctoral journey through Adult and Higher Education began and has included a specialty emphasis on personal development with faculty that supports teachers for the benefit of their students.

Researcher Assumptions

In keeping with qualitative research practices that seek to promote explicit acknowledgement of the implicit process (Creswell, 1998), some researcher assumptions related to the project were closely associated with the theoretical positioning of this study. From understanding new faculty members to be in the midst of a career transition and typically adult

life changes as well, relevant assumptions were as follows: (a) an opportunity for adult development inherently exists during a time of life and career transition; (b) learning plays a significant role in adult life experiences, which can assist in promoting personal growth; and (c) such dynamic changes may bring about personal reflection on existentially related considerations of meaning and purpose matters that can be collectively identified as spiritual in nature. Thus, change is supported by adult development and learning in a dynamic relationship with holistic interpersonal growth.

Researcher Role

In describing qualitative research, a key element to understand is that the role of the researcher is an intimate part of the process. Among the characteristics outlined by Rossman and Rallis (1998) are the interpretive nature of qualitative research and the researcher who is filtering data through an inescapably personal lens. Reflexivity and introspection by the researcher-as-self includes sensitivity to their personal biography as an influence on every aspect of the study as necessary considerations (Creswell, 2003). Glesne (2006) elaborates and emphasizes the development of a self-consciousness regarding researcher behavior and its impact on participants. In being reflexive, they are, in essence, conducting two projects at the same time as they attempt to understand their topic, as well as, themselves and the "ground" (p.126) on which they stand.

This is in keeping with the role of the researcher as a learner rather than an expert or authority; even though they may be well-informed about the topic or have a personal position on it. By taking the role of the learner, the researcher must set aside their assumptions and ask their participants for in-depth descriptive meanings. The goal of a researcher is, therefore, not to persuade but to learn about participant beliefs and perceptions. In this regard, Glesne identifies a

nondirective stance as appropriate to the role of the researcher, the ethics of positioning, and the therapeutic effect for participants of being fully listened to during interviews.

Preliminary Study: New Faculty Support Needs

During the 2005-2006 academic year a preliminary study, the New Faculty Support Research project, was conducted by this researcher through the campus faculty development program. The purpose was to explore perceptions and experiences of newly hired faculty regarding their needs for support during the first year at this public research university. Literature indicated that new faculty typically experienced stress in adjusting to professorial demands; whether they were hired with academic experience, came from the professional field, or had just recently completed their doctoral degree. Adequate adaptation and a successful transition were therefore considered useful in their ultimate retention. Research had been conducted previously with new faculty on this campus over twenty years ago (Fink, 1984) but until then, no empirical inquiry on this population had been more recently explored.

In a mixed-methodology design, data collection occurred sequentially across the two semesters of these faculty members' first year. An initial pilot study (n=4) had identified support needs to be centered on issues of time, colleagues and information, which was consistent with the literature. A proposed survey was modified according to input received and the preliminary study on new faculty support initiated. A survey was first administered to the available cohort of new faculty (n=24), voluntary participants (n=16) were interviewed individually, and finally (n=13) collective groups were conducted. Questions focused on their support experiences across the phases of initial recruitment and relocation, first semester, second semester and end of the year. Participants were gender balanced, spanned early to older ages of adulthood, varied racially and internationally, and came from a broad range of disciplines across eight colleges on campus.

The survey was given to those cohort members in attendance (n=24) at the New Faculty Seminar (held annually during the fall semester for new full-time faculty hires) and 16 of these faculty volunteered for further participation in the study. Demographics of the interview sample (n=16) included: 10 men and 6 women; with 10 PhDs and 6 Masters Degrees; who are from 8 colleges and 15 departments. 75% are in significant relationships (13:3), 60% have children (9:7), and they ranged in ages from the 20s to 50s, with half (n=8) in their thirties.

The first semester survey data found adjustment potential in their mean stress level (5.54-medium, scale of 1-10); a connection with departments; and high belonging needs regarding their colleagues and chair. Thematic coding and analysis of interview transcriptions revealed six major categories: Campus; Employment; Higher Education; Personal Impact; Professional Roles; and Relationship Dynamics. By second semester, new faculty core concerns were found within their personal adjustment, professional roles and collegial interactions. Findings from individual interview and collective group data indicate these new faculty's initial needs were for personal stability with a concurrent need for relationship connections. Support needs reversed in priority by the end of the second semester as personal stability was acquired and attention to wider departmental issues surfaced (Riley, 2008).

In general, findings indicated that a sense of belonging may balance adjustment to personal and professional academic demands. The most unique support need mentioned was within the Personal Impact category as three faculty revealed their specific need for spirituality. One openly discussed their need for daily meditation, how the job pressure was making practice difficult, and that if he could not bring his life back into balance soon, he would have to quit. Another passionately talked about the enlivened sense of meaning and purpose he had found through teaching; the passing of professional skills behind him to those with talent and a future

before them. Finally, one other new faculty member spoke of the need for a strong cultural connection and religious community, how she had found a church, and felt guided by God to be working in this professorial arena.

While findings from the preliminary study are informative to considerations for practice, questions persisted regarding holistic support needs of new faculty. This inquiry focused on both their personal and professional perceptions and experiences of support, yet what areas were hidden and still unexplored? Considering holistic adult development, what underlying support might be needed for, or might they be deriving from, a spiritual dimension? With only three reporting their spirituality experiences, did other faculty not have similar needs? Were these unimportant? Or, was it that because one's spirituality is such a private and sensitive matter the tendency is not to share, particularly within the higher education culture, unless the invitation to discuss such a topic is made specific?

Baum (1990) sought to understand career development that included the level of the unconscious. He pointed out that people talk most easily about what they have done, less about their thoughts and feelings, and least about the unconscious and emotional meanings of their work. With an awareness of the concerns about fragmentation in higher education and the common neglect of this human dimension in the academy, at least one broad question was left calling for further exploration: How can faculty development in particular, and the university in general, assist and support new faculty hires in their holistic adult development during this period of their academic career?

Current Study: Understanding New Faculty Spirituality

The purpose of this study was to increase an understanding of spirituality's place in the holistic adjustment of new faculty hires during their transitional years at a public research

university. This chapter discusses the general methodology, philosophical orientation, the specific strategy of inquiry, and the data analysis process. Authors from Adult Education and Training offer a reminder that is relevant to the faculty developer's role in this inquiry. Regarding the spiritual dimension of adult learners, English, Fenwick & Parsons (2003) claim that tolerance and courtesy are not enough; we must provide a sense of hospitality that warmly welcomes faculty into our spaces.

General Methodology

This section on the general methodology of this inquiry reviews the standard relevant aspects of the philosophical orientation, reflective tools, the narrative approach, selection of participants, data collection methods, and the data analysis procedures that were used. Following these is a section that summarizes the methodology and concludes the chapter.

Philosophical Orientation

Creswell (1998) has confirmed that researchers bring paradigmatic assumptions to the design of their studies and that with phenomenology in particular, the researcher brings "a strong orienting framework" (p.86). The interpretive paradigm approaches human understanding and subjectivity of truth to be individually constructed and complex through multiple perspectives from our lived experiences. Interpretivism is concerned with the meanings of behavior, experiences, and events that occur. The phenomenological method presupposes that human knowledge can best be obtained from a thorough examination of thick data derived directly from participants who have similar but unique experiences. It is concerned with understanding the essence of experiences and uses data from their narratives to determine meaning themes (Creswell, 1998).

Almost thirty years ago, Yalom (1980), a classic existential psychologist, emphasized the necessity for qualitatively researching existential issues of the human condition. Although he had little support for conducting qualitative empirical research at the time, he expressed his views on the issue in the following statement, which reinforces what he considers the 'proper method':

> But woe is the researcher who tries to measure the important factors, such as ability to love or care for another, zest in life, purposefulness, generosity, exuberance, autonomy, spontaneity, humor, courage, or engagement in life. The proper method of understanding the inner world of another individual is the "phenomenological" one, to go directly to the phenomena themselves, to encounter the other without "standardized" instruments and presuppositions (p.24-25).

Over the past three decades, qualitative research has become recognized as a worthy empirical approach. A methodological inquiry conducted with trustworthy rich contextual data is regarded as essential for investigations requiring knowledge of source meaning that yields a fuller discovery of the human experience. Interpretive methodology allows for the sensitive exploration of subjective experiences and assumes that human behavior is inherently meaningful; thus, the inquirer's task is to reveal that meaning. Schwandt (2001) has further explained that existential phenomenology is descriptive and oriented toward unveiling everyday life as it is internalized in the subjective human consciousness.

The principles of Transformational Learning theory as identified by Mezirow (1997) support the design of this study. Critical reflection, awareness of frames of reference, and participation in discourse, are significant factors in defining learning needs using non-traditional methods. Interviews provided time for individual reflection and exploration of the place spirituality had during their new faculty career transition. Groups offered the opportunity to

collectively engage in discourse with others who were, and had been, in the same situation. Mezirow's words present the importance of this philosophical orientation to the methodology:

> Learners need practice in recognizing frames of reference and using their imaginations to redefine problems from a different perspective. Finally, learners need to be assisted to participate effectively in discourse. Discourse is necessary to validate what and how one understands, or to arrive at a best judgment regarding a belief. In this sense, learning is a social process, and discourse becomes central to making meaning (p.10).

The ideal conditions of discourse are also considered the ideal for adult learning, which include: facilitative education fostering critically reflective thought, discourse that is learner-centered, participatory and interactive, with encouragement for being open to listening to different points of view. Methods that are found to be useful in promoting this learning environment include metaphor analysis, concept mapping, life histories, and consciousness-raising. With an emphasis on spirituality in transformational learning, Dirkx (1997, 1998) encourages inclusion of the sacred in learning contexts, especially for engaging adult learners.

Reflective Tools

These new faculty members reflected on their transitional career experiences and specifically on the place of spirituality in both their personal adjustment and professional work regarding this period of career transition that coincided with adult development. Effective facilitation of their dialogue required a specialized understanding of the process. Schon (1995) has described 'reflection-in-action' as *praxis* and claimed it to be beneficial to generating new ways of knowing about actions that professionals in higher education perform. He has called for new institutional epistemologies and encouraged faculty to validate their work by consciously engaging in reflective practice. Further, he has explained that the study of practice should be

intentionally useful and advocates for the reflection of our own subjectivity as both researchers and participants (1991).

Narrative Approach

In conducting interviews on so personal a topic as spirituality required a sensitive approach that was capable of accommodating and relaying the complexity of human experience. Drawing on Dewey's (1938) emphasis on the lived experience, narrative inquiry was first used in educational research by Connelly and Clandinin (1990) as a way to study people in the midst of their educational experience and to tell their story. They distinguish between phenomenon and method by equating experience with "story" and inquiry with "narrative", so that the researcher's task is to write a narrative of their participant's story. Narrative, with its holistic quality, is a way of characterizing and studying the phenomena of human experience.

Brooks (2001) has claimed that the narrative approach to qualitative inquiry provides promise in expanding our understanding of adult transformational learning. Narrative is useful in that it: (a) offers fluidity across time; (b) is comprehensive across psychological, social, cultural, and historical dimensions; and (c) is inclusion of cognitive, affective, spiritual, and somatic aspects of the individual. Birnbaum (2000) reminds academics that in considering the past, present and future of our higher education system, we have been inspired through the spiritual stories and missions of its people:

> Our narratives once told of education for democracy, for social justice, for the whole person, for the perpetuation of civilization. That is what people came to believe colleges and universities did … Our narratives now increasingly talk about being the engines of the economy. We are, of course, but I don't believe that a utilitarian narrative alone excites the imagination of the public, or commits faculty, staff, or administrators to their

institution and its success, or connects the university to our deepest human needs (p.37-38).

Selection of Participants

In seeking information-rich sources from which to gather enough descriptive data to develop an understanding of this phenomenon, a purposeful sample (Gall, Gall & Borg, 2003) was recruited for this study from faculty who were newly hired in 2004-2005 (n=60) and 2005-2006 (n=41), in their third or fourth year at this university, and who had attended the New Faculty Seminar orientation hosted by the campus faculty development program. An eight-item online survey (Appendix A) was emailed to n=101 faculty asking for their voluntary participation. Survey responses were received from n=45 of these with n=25 indicating their willingness to be interviewed. Questions for this recruitment survey were adapted by this researcher from the five factors considered to be indicative of highly spiritual faculty on the HERI survey (2004) previously addressed. Included also were two demographic questions on the respondents' age and discipline, with the final question asking if they would be willing to be contacted and interviewed.

Using a purposive strategy (Schwandt, 2001) to establish relevance, criterion sampling allowed participants to be selected on the basis of predetermined criteria that thereby helped to ensure rich descriptions for understanding this topic. Only those who indicated that spirituality was significant were invited to participate. Survey responses were Likert scaled 0-4 in accordance with "N/A, Minimal, Some, Important and Great" and scores from those willing to participate (n=25) were tabulated. Respondent scores revealing 60% (a score of 12) to 100% (a score of 20) were identified as significantly relating to spirituality. The study sample (n=18) were selected on the following criteria:

a) averaged responses indicating a personal relevance to spiritually;

b) willingness and availability to be interviewed;

c) representation of a range of disciplines;

d) allowance for a balance of males and females;

e) and current employment with this university.

Data collection Methods

The purposeful sample of n=18 voluntary participants chosen for this study were either in their third or fourth year of transition as new faculty members during the 2007-2008 academic term. The study explored the place of spirituality, as subjectively defined by these individuals, with respect to all phases of their career transition: job choice, entering into and during the first year, throughout the second year, and moving through and forward in the third and fourth year. A process of engaged reflection with a two-phase design was employed involving: (a) individual non-directive interviews with a semi-structured follow-up protocol, and (b) optional collective experiential group sharing. This methodology was believed to best serve the aims of this study in gaining an understanding of the place of spirituality for these new faculty members.

The specific strategy used for this qualitative study was a phenomenology approach through narrative interpretation. Creswell (2003) explains that qualitative researchers choose narrative and phenomenology when they want to study individuals. The researcher immerses themselves in the phenomenon through their participants. The “biographical interview” style used by Levinson (1978) combined a research interview and a clinical interview by conducting it with the ease of a conversation between friends. Levinson explained this data collection process:

> It is like a structured research interview in that certain topics must be covered and the main purpose is research. As in a clinical interview, the interviewer is sensitive to the

> feelings expressed, and follows the threads of meaning as they lead through diverse topics. Finally, as in a conversation, the relationship is equal and the interviewer is free to respond in terms of his own experiences (p.15).

Phase one. Phase one consisted of two individual tape-recorded interviews following three general steps: (a) participants articulated their concept of spirituality; (b) "clustered" their personal and professional experiences regarding the place of spirituality; and (c) depicted the place of spirituality during their transition as likened to a metaphor or image. Turning to the first step, the definition of spirituality used in this study was presented to each participant. They were encouraged to clarify, discuss, relate, object, and/or redefine the concept for themselves in reflecting on their own view of spirituality. In the realm of the higher education academy, this concept has only recently been clarified in the literature (Astin & Astin, 1999) and confusion with particular doctrines, religions or dogma might have understandably existed. This introductory exercise assisted participants in reflecting on and individually conceptualizing the topic of spirituality more clearly and it allowed them to explore their own subjective meaning of the term.

Secondly, naturalistic and non-directive interviewing proceeded by inviting participants to use the 'clustering' process (Karpiak, 1990, 2000), which some encountered in the preliminary study. They were asked to 'cluster' personal thoughts and feelings on the place of spirituality, both personally and professionally, during their transition as a new faculty member. After asking the question, "What place has spirituality had in my life during the past three years?" they were asked to reflect and write down any thoughts that occurred to them. With the question in the middle of an otherwise blank sheet of paper, participants were asked to organize their thoughts

into clusters, similar to mind-mapping. The researcher remained quiet during their reflection process and afterward, their 'clusters' were used to guide and direct the interviews.

Finally, each participant was asked to offer a metaphor, central theme, or symbol to characterize the place of their spirituality across the three to four year career transition. In a recent examination of Faith Development Theory, Fowler (2004) has claimed that the "conveying of images in narrative, in art, in symbol and ritual, can awaken and nurture what we may call the *spiritual imagination"* (p. 414). Dirkx (1997) has explained that when we invite the soul into adult learning experiences we are assuming, "… the unconscious represents the primary source of creativity, vitality, and wisdom within our lives" and "we encourage engagement with the unconscious through imagination, creativity, and intuition" (pp.83-84). Metaphors provide access to creative intelligence and a holistic expression not otherwise easily articulated. Second interviews were conducted with all participants (n=18) to allow for follow-up questioning and data gathering, and to enable further reflection on their experiences. Findings from the first interview on their spirituality definitions and their metaphors, if available, were reviewed at the beginning of each second interview as both a touchstone for the spirituality topic and to triangulate the data through member checking of initial findings.

Interview Protocol Questions

Although interviews were primarily conducted in a non-directive manner that allowed participants to lead the dialogue, the following semi-structured questions were also used to supplement the data generated from their first interview exercises:

1. How would you describe, define or explain your personal concept of spirituality?
2. Describe the overall place that spirituality, or meaning and purpose has in your life?
3. What considerations of a spiritual nature, if any, occurred in choosing this position?

4. In what ways did your sense of spirituality affect your first year of adjustment here?
5. In what ways did your sense of spirituality influence your second year of adjustment?
6. In what ways has your spirituality been important in this third year of adjustment?
7. In what ways do you feel your sense of spirituality may have influenced your work?
8. What difficult personal or professional challenges have you experienced during this time?
9. To what extent has your spirituality helped you overcome these life/work challenges?
10. What has occurred during the transition that hindered or inhibited your spirituality?
11. What has occurred during the transition that helped or promoted your spirituality?
12. What can the university do to support the spirituality aspect of your holistic development?
13. What metaphor, theme or image might you offer to explain the role that spirituality has had during this period of career transition?

Phase Two

An optional opportunity was offered for these new faculty members to collectively share with fellow participant peers after all of the second individual interviews had been completed. This group session was focused on discussion of: (a) the place spirituality had in their career transition, and (b) their ideas for ways the university could appropriately support the holistic development of new faculty members. Although collective experience is said to be crucial in transformative learning situations (Mezirow, 1997), knowing the current culture of the higher education environment (Astin & Astin, 1999; Palmer, 1999) and the private nature of this topic, possible implications to participants for engaging in such a public dialogue were considered. Rather than request or require group involvement, in considering the nature of this topic and concerns for personal privacy, the group opportunity was offered as an option. One group session was conducted with five participants in attendance plus the researcher. The focus group was held

in a private meeting room in the student union near the campus meditation room, which is hosted by the Department of Religious Studies and open for use by students, faculty, and staff on this campus. Snacks were provided, casual introductions were made and the confidential nature of the process and agenda for the session were specified.

Data Analysis Procedure

All interviews (36 individual and one focus group) were audio-recorded and transcribed. Member checking and data triangulation from initial findings of spirituality definitions occurred primarily in the second interview and of the metaphors with those who were present in the group session. Other measures of triangulation included: audit reviews with select colleagues, rigorous researcher reflexivity to retain personal objectivity, and a constant comparison process of relating findings with the theoretical and research literature. Trustworthiness of the findings was enhanced through these triangulation methods that attempted to minimize the potential for researcher bias.

A qualitative interpretivistic analysis of all narrative data was applied using NVivo for thematic coding and immersion into the phenomenological descriptions and transcription data during the analysis phase. A constant comparison approach was utilized in examining the multiple narrative data sources and in creating thematic sets for the 116 different terms and issues participants presented in defining spirituality, their participant metaphors depicting the place and process of spirituality in their career transition, and all narrative transcriptions using the thirteen protocol questions as coding and organizing criteria.

Specific data sets. From 36 interviews with 18 participants, several specific data sets were collected and organized for analysis. These included spirituality definitions, metaphorical

explanations, and narrative transcriptions. The process for analyzing each of these data sets is presented in the following sections.

Spirituality Definitions: As stated earlier, each subjective participant definition for spirituality was verified through member checking, usually at the beginning of the second interview. Prior to this, the audio-recording of their first interview was reviewed and/or transcribed with specific attention to locating and then documenting each participant's definition. If elements of their definition were spread across the interview conversation, rather than directly articulated in one primary statement or paragraph; these statements were culled together and documented as their definitional statement. In the two cases where participants did not expound on their definition of spirituality in the first interview, their second interviews began with: (a) a review of their individual metaphor offered for the place of spirituality in their life, and/or (b) a review of the significant points made from their first interview concerning their discussion of spirituality. A further exploration of each definition was conducted by directing participants to identify the most important points within their understanding of the concept of spirituality. Each of these spirituality definitions were later coded for significant references and a total of 116 different terms and issues were identified across this data set.

Metaphorical Explanations: It was during the second interview that all but three of the 18 participants gave a metaphorical explanation of the place of spirituality in their transition. One participant offered this during the first interview and two others had to be contacted and briefly interviewed about their metaphor after it was realized this had not been addressed in either the first or second interview. Some of participant's metaphors were specifically focused on describing spirituality in relation to their career transition at this university, which the question specified; while explained the place of spirituality as conceived overall. Each of the audio-

recordings were reviewed, as with the definitions, and/or transcribed with specific attention to locating and then documenting each participant's metaphor. Whereas some of the spirituality definitions were found to be articulated throughout the interview, their metaphors were expressed more directly, although in complete variation, as 18 separate imaginative and creative depictions for understanding the place and process of spirituality. In the collective group session with n=5 participants, each metaphor was presented to individuals for member checking and voluntary sharing. A list of all the variant participant metaphor titles was offered, as well. Later during analysis, each of the 18 metaphor depictions was coded for definitional terms and for relatedness to the protocol interview questions.

Narrative Transcriptions: All individual interview transcriptions for the 18 participants and the focus group transcription were coded using NVivo. Tree node categories were created using the interview protocol questions as an organizing guide. Although there were 13 questions, the metaphor question was not given its own category; rather this data set was coded across the other categories because of its overall usefulness in contributing to deeper understanding of this phenomenon. In accordance with the questioning sequence, the following nodes were created: (1) Spirituality Definition Concepts; (2) Overall Place of Spirituality; (3 – 11) Transitional Years (with Career and Personal Divided): Career – 3 Choosing This Job, 4 First Year Issues, 5 Second Year Issues, 6 Third Year Issues, 7 Influence on Work, 8 Personal or Professional Challenges, 9 Influence on Challenges, 10 Inhibited Spirituality, 11 Promoted Spirituality, and Personal Issues; (12) University Program Support – Ideas for Programming and Issues for Programming.

Analytic process. Each transcription was reviewed at least four times: while searching for spirituality definitions and metaphor depictions, by personally transcribing and/or completing the review of all transcriptions, and through coding all data sets. The experience of regular

immersion and *prolonged engagement* for scope and *persistent observation* for depth (Glesne, 2006 on Lincoln & Guba, 1985) with the data brought analytic insight and awareness consciously to the surface. The depth of these interviews, in discussing such a personal topic as spirituality, was a privilege that extended a high-level of responsibility and necessary accountability to the research efforts to accurately represent the experience of these participants and effectively interpret the data for some beneficial contribution to the knowledge base.

Summary of Methodology

This chapter reviewed the methodology of this study on the place of spirituality in the adjustment of new faculty members within their first three to four years of initial career transition. The first section has addressed researcher positioning by including the background of this researcher, acknowledged assumptions, and the role of the researcher in phenomenology. A preliminary study, previously conducted by this researcher, is then summarized and presented as additional validity of the suitability of this researcher to this specific inquiry task. The majority of the chapter outlines the general methodology for the study, including: the interpretivist philosophy and phenomenological approach using reflective and narrative tools; the participant selection process, criteria and descriptive details of this group; specific data collection methods through individual and collective interviewing; and the data analysis procedures that have been utilized to organize and interpret findings regarding the place of spirituality within new faculty transition.

In the final upcoming chapters, Chapter Five presents the research findings through a presentation of three themes that are organized in accordance with participants' most frequent topics of discussion. Chapter Six concludes by presenting an analysis of the relevance of

spirituality for these new faculty members through a culminating discussion, response to the research questions, and recommendations for both faculty development and higher education.

Chapter Five: Research Findings on Spirituality's Complexity

Overview of the Findings

The purpose of this study was to increase an understanding of spirituality's place in the holistic adult adjustment of new faculty during their first three or four transitional years at a public research university. Findings reveal that spirituality was expressed and experienced uniquely for each of these participants, that spirituality sensitized them to factors and feelings which may have complicated their adjustment, and findings reveal the centrality and prevalence of spirituality within their relationships. Spirituality's place as found to be complex in its contribution to creating coherence, emotional connection, and as a core integrating resource within the lives of these new faculty members.

As a personal and subjective aspect of the individuality of these participants, spirituality intersected many of their roles of adulthood across aspects of their personal and professional lives. From an intrapersonal perspective, spirituality affected the way they related to self through appreciation and deep understanding. Spirituality served to integrate their personal development through knowing themselves. From an interpersonal perspective, spirituality enhanced their sense of belonging and was expressed through values and behaviors in their personal relationships with family and friends, as well as, professional relationships with colleagues, students and staff. Spirituality served to integrate their professional development in becoming themselves through what their work and their engagement in the world. Spirituality was found to affect the self identity of these new faculty members holistically across their lives through their individual spiritual beliefs, conceptualizations, and personal understandings about the mysterious and sacred. A discussion of these participants follows including the aim of protecting confidentiality.

Background of Research Participants

Demographic Data

The eighteen participants in this study (9 males and 9 females) spanned the ages of 25-50+ years. Seven were 25-35 years of age, ten were 36-49 years of age, and one was in the 50 year old and above age category. Most participants were currently married (n=13) and one was in a significant relationship, while several were currently single (n=4) with one having been divorced. Over half of these participants (n=10) had children (most of whom were dependents living in the home), though several (n=5) were married or significantly involved who reported having had no children. Geographically, most were from the mid-western part of the country (n=7); several from the east (n=4); a couple from the north (n=2), south (n=2), and other countries (n=2); and only one was from the western states of the U.S. There was limited diversity with this otherwise racially Caucasian group; although two were ethnic and cultural international members originally from South America and Asia, and additionally, one member identified with a homosexual orientation.

In addition, these new faculty participants represented a broad disciplinary range of academic departments that included: Aerospace Engineering/ROTC; Biology, Business Marketing; Civil and Environmental Engineering; Communication (n=2); Computer Science; Educational Foundations; Geography; History of Science; Landscape Architecture; Law; Library and Information Studies (n=2); Meteorology; Modern Languages; Social Work and Sociology. Their disciplinary diversity placed them across the broader colleges of: Architecture, Arts and Science, Atmospheric and Geographic Sciences, Business, Education, Engineering and Law.

Religious/Spiritual Orientations

Of further and specific interest were the variety of diverse religious backgrounds and

orientations represented by these participants. A summary of their identified spiritual/religious nomenclature revealed these affiliations: Atheist, Buddhist/Eastern, Christian (with past and current denominational affiliations with Baptist, Catholic, Episcopal, Evangelical, Methodist, Protestant and Southern Baptists), Jewish, Laoist/Karma, Native American, Pagan/Wiccan, Scientific, Unitarian Universalist and a Vedic practitioner.

To singularly identify these participants with one spiritual and/or religious orientation would be misleading, however, because in sharing pieces of their spiritual journeys many of them reported having changed or modified their faith orientations throughout their lives. A more accurate listing would group them into three categories: a singular religious/spiritual identity (n=8); multiple religious/spiritual identities (n=7); and multiple secular/spiritual identities (n=3). Specifically, in the singular identity group these participants placed themselves within one orientation: Christian (Catholic, contemporary Baptist, Episcopal, Evangelical and traditional Baptist), Jewish and as a Vedic Practitioner. In the group representing multiple religious/spiritual identity, these participants identified with more than one orientation, such as: Buddhist/Hindu/Zen, Catholic/Buddhist, Christian (Catholic/Methodist and Methodist/Holistic), Laoist/Karma, Southern Baptist/Buddhist, and as a Unitarian Universalist/Catholic/Protestant. In the category of multiple secular/spiritual views, these participants also identified with more than one orientation, such as: Atheist/Ethical, Native American/Scientific, and as a Pagan/Wiccan/Environmentalist.

Examining one participant‘s spiritual journey is useful to understanding the complexity involved in attempting to categorize these participants. Alice identified herself as Southern Baptist/Buddhist and was listed within the group of multiple religious/spiritual identities. Her statement exemplified this finding: “I mean, I’ve been through stages, I think... being kind of

fundamentalist Christian [Southern Baptist], to being atheist, to being agnostic, to coming back to sort of a more Christian sort of view, then becoming kind of Buddhist."

Another relevant group were the significant number of participants (n=8) who had identified with the Catholic faith at some point in their life. Out of these, only one "cradle Catholic" remained comfortable with her childhood faith. While one other neither grew up Catholic nor completely identified with the religion, he much admired the teachings of Pope John Paul II. Six others from this group were raised as a Catholic but had left the church and either incorporated other faith/spiritual orientations with their belief system, or had denounced their childhood Catholicism altogether. These reflected the religious/spiritual identifications of those who were oriented as: Atheist/Ethical, Buddhist, Methodist, Native American/Scientific, Pagan/Wiccan/Environmentalist and Baptist.

Protecting Confidentiality

Beyond these descriptive data on participants' ages, marital status, diversity, disciplines, and their religious/spiritual orientations, any attempt to present further personal detailed history and/or background on them as individuals would contravene the paramount responsibility of protecting their confidentiality. Although the intersection of their disciplinary field with their spiritual orientation was fascinating, any concrete efforts to connect these could easily become an identifier to a specific new faculty member whose gender might also already be indicated by their self-chosen pseudonym. Such an examination of field to spiritual orientation would need to be pursued in another study. Therefore, ever mindful of the commitment and responsibility to not compromise their faculty identities or their employment at this institution, anonymity has been maintained through a circumspect presentation of individual participant information.

In light of the above concern, each participant is introduced in general terms before data is presented to highlight the findings. Their disciplinary alignment is identified as being broadly within: the Applied Sciences, Formal Sciences, Physical Sciences, or the Social Science areas. The Applied Sciences are those known as professional practice fields; the Formal Sciences are understood to be fields related to logic and mathematics; the Physical Sciences study natural phenomenon within the known hard sciences; and the Social Sciences study human behavior and interaction within what is known as the soft sciences. In keeping with this general understanding of categories, the Social Sciences (n=9) were dominantly represented by these participants and several faculty members fall within each of the other areas: Applied Sciences (n=3); Formal Sciences (n=3); and Physical Sciences (n=3). By broadly distinguishing their fields, their spiritual orientations, basic career experiences and/or life circumstances, necessary confidentiality protections and precautions for their anonymity should be assured. To convey the voice of these new faculty members in expressing the essence and place of spirituality from their lived experience, selected statements attempt to depict this phenomenon and their experiences as authentically as possible. Next is an introduction to their spirituality, which provides a foundation for understanding the findings that follow.

Aspects of Spirituality as Defined and Described

Throughout the remainder of this chapter, the complexity of their insights and the aspects of spirituality are revealed through a presentation of the topics that were most frequently discussed. The first of these, ‘spirituality is separate from religion,’ was found to occur through a coded tally of 112 references. Their efforts to distinguish the features of spirituality, however, occurred in direct response to the interview questions concerning the inquiry focus. Therefore, the topic of spirituality being separate from religion, as well as, other aspects of definitions and

descriptions of spirituality are introduced separately. Through constant comparison analysis, 116 nodes (terms or concepts) were separately coded from the data on their definitions, qualities, and characteristics of spirituality. The wide array of this data, which is important to understanding the place of spirituality within their transition as new faculty members, is presented across the four aspects of: (a) spirituality is separate from religion; (b) spirituality as an internal locus in contrast to external; (c) "organic" and natural descriptions; and (d) spirituality as an integrating service. For each aspect, selected participant comments are presented with a summarizing statement.

Spirituality is separate from religion

> We are not human beings having a spiritual experience;
>
> we are spiritual beings having a human experience.
>
> --- Pierre Teilhard de Chardin

Initiating this introduction, which is focused on the core concepts of spirituality as identified by these new faculty members, is a reflection on the spiritual state of one's being. In the quote above, Pierre Teilhard de Chardin recognizes that humans are essentially spiritual by nature. His conceptual understanding is relevant to the experience of these participants, as well. For example, they were unanimous in their agreement that spirituality was separate from religion. This offers a beginning point for understanding the importance of spirituality's place in the lives of these new faculty members.

From the most frequently discussed topic that spirituality was considered to be separate from religion, this first aspect presents two emergent items of independent unanimous agreement: (a) the distinction between spirituality and religion; and (b) the benevolent quality of spirituality. To begin, all participants (n=18) confirmed their understanding that spirituality was

separate from religion and analysis revealed this topic to have had the highest number of coded references [112] in any one single category. This finding supports previous research by HERI (2006) on the meaning of the term spirituality and of the subjective place of religion within spirituality. Given the diversity of these new faculty members' spiritual and religious orientations, this was particularly interesting. Also, when asked to define spirituality, most of them indicated this was their first attempt at articulating such a definition and commented that it was challenging. The inherent challenge of expressing their personal understanding of spirituality was more apparent for some than for others. Two examples from those who held contrasting spiritual views and experiences in articulating this concept are useful. Mike, from applied sciences who had a uniquely combined Native American and "scientific" spiritual orientation, addressed the distinction in this way:

> Religion and spirituality are not the same; because what I'm talking about is much more spiritual. Spirituality is definitely a human condition; something that all humans struggle with. So even the people who are completely against it——the atheist, that's a struggle.

Even Nathan, who was from a formal science field, professed and acknowledged his highly religious conservative Evangelical Christian view and was also clear about the conceptual difference between religion and spirituality. He seemed to exhibit a more practiced articulation of his perception as he stated the following:

> Spirituality from my perspective is essential to your understanding of why you're here and what your purposes are for being on this earth and looking forward to life from a spiritual sense. Religion is…what you do with respect to traditions…. You live out spirituality by practicing your religion. Religion doesn't make you spiritual. You can be

religious but not spiritual. You can do all the religious things, traditions, but not have anything spiritually going on inside. It's back to the relationship with God.

Across the diversity of their spiritual and religious orientations, within this first topical finding these participants also revealed unanimous agreement that spirituality was essentially benevolent. They described it to be about goodness, of positive or helpful intention, as well as, about the qualities of kindness and caring. Half of the faculty participants (n=9) discussed being a good person, believing in goodness, and serving the greater good. The concept of being a good person and their discussions about being in service to the greater good represented their understanding of spirituality as intentionally benevolent and beneficial to others. Christy, a social scientist from Taiwan originally with a Laoist spiritual orientation, explained the basic idea of her spiritual belief, "Well, spirituality, to me, is really [just about] believing something good in something." All participants were in agreement about spirituality's benevolent nature and they described specific conditions and qualities within both their definitional and descriptive discussions of their subjective understanding of spirituality.

In summary, findings from this first introduction issue highlight new faculty's unanimous agreement concerning their understanding that spirituality was considered to be separate from religion. Also, spirituality, as a concept they were asked to define and describe, was an uncommon articulation experience for many of them that brought about unique and varied definitions depending on their individual spiritual beliefs. And finally, that spirituality was thought, by all participants, to be benevolent in quality and intention. Nathan's quote from the previous page also suggests their perception about the internal nature of this esoteric topic. This leads to the second issue that focused on the internal locus of spirituality, which was contrasted

with religiously-related activities and structures that were considered by all of these new faculty members to be external.

Spirituality as an internal locus in contrast to external

For this second issue, spirituality was identified as having an internal locus through discussions about their sense of spiritual responsibility and their source of spiritual needs, which were contrasted with externally identified religiously-related activities. Over half of participants (n=11) referred to their awareness that inward reflection was essential to taking responsibility for engaging spiritually in their lives. They placed the responsibility for spirituality inside of themselves and not in what they considered to be the external sources of organized religion and/or sacred texts. Even those who indicated that both internal and external spiritual sources served as guides for their spiritual behaviors determined the internal locus of spirituality to be predominant in directing their actions. Regarding one new faculty member's church involvement, Billy, a social scientist with three young children, illustrates the complexity of the internal locus as opposed to the external in this statement: "Spirituality's separate from religion; interiors is what I think of as spirituality. I'm doing the mechanics of going to church more, probably doing more of that, but less of…what I think of as spirituality."

Another aspect of this internal/external issue, however, was in the implication that the source of their spiritual needs and fulfillment were also located internally. Having described spirituality as internal and personal, as opposed to externally determined, some talked about hope, joy, their personal relationship with God (that they were emphatic about being internal), and a deep understanding of one's purpose. As an example, one participant made an important observation about new faculty she had known that had come and gone within her department. She said they seemed to continually seek their sense of connection and purpose in life by looking

outward for fulfillment. Tita, a devout Christian from a social science field, said it was like they expected, "… the external is gonna fulfill an internal need." Her point affirms the finding that both the source of spirituality and spirituality needs were considered to be internally located.

To summarize, in attempting to define and describe spirituality over half of these participants were specific in locating spirituality internally and did so in contrast with religious guidance or involvement they recognized as external to spirituality. Aspects about their spiritual responsibility and need fulfillment highlighted this finding. In this section that introduces their spirituality, which is focused on their most frequently coded topic of spirituality being separate from religion, the distinction they made between the two was clear. The next issue presents data that further distinguishes and characterizes spirituality as having "organic" and natural qualities.

"Organic" and natural descriptions of spirituality

This third issue describes spirituality from the participants' perceptions in ways that were expressed as organic and/or natural. Thirteen of these new faculty members characteristically described spirituality to be like something that was: abstract, air and breathing, all encompassing, awareness, calm, core, energy, flow, human condition, life force, movement, natural, organic, powerful, a process, the soul and the will. To best encompass this broad descriptive array, their depictions of spirituality "like air and breathing" and as a "powerful growth process" are reviewed here with several participant quotes that are essential to effectively presenting this issue. First, however, the overall concept of spirituality as "organic" must be credited to Sevika who honed in on the organic expression of spirituality and included several other terms, in the following passage, that fellow participants had also used to describe spirituality from their perception. She explained:

> …there's an energy that is just in the air and it's in everything….So, when you're inhaling air you're inhaling that spirit….Just tapping into that flow is to me what spirituality is. I think that's why breathing is so important; and to think in seasonal terms …. It's kind of just one big organic mechanism that we're all part of. I don't think I've ever said that spirituality is organic but yeah, I think it's *expressed* organically.

Expanding on the additional notion that Sevika identified above in referring to spirituality like air and the related process of breathing, four other participants described the essential quality and character of spirituality as pervasive and all encompassing. Christy, from the social sciences, related to these in a way that was metaphorically unique as she described spirituality in the following:

> So it's like air. You don't know you need air, until you need to gasp for air; like you don't walk around thinking whether I'm going to have air or not. And that's what I mean by its pervasive. It's always there and I kind of rely on it, and I expect it to be there.

In addition to these characteristics, spirituality was described as a powerful process of natural growth by six faculty members. Eleven participants also made a connection to nature in relation to their spiritual beliefs. In further examining this issue, two new faculty members specifically referred to spirituality as a seed in their nature-related descriptions; one to the powerful growth process of an actual seed and another to the metaphorical seed of her spiritual growth. Alice explained her spiritual growth in the following metaphor in which she referred to both her Southern Baptist childhood roots and to her Buddhist spiritual explorations:

> I think it's been a lot like a seed; very much a pattern of growth. Like an unknown seed; definitely very natural…[with] things appearing different depending upon the stage of growth. It's the same seed with different plants branching off and then...simultaneously

existing until one stays and the other goes....Like a magic seed...the roots are important too... it takes stronger roots….but I like the... emphasis...on the seed itself and the plant...[is then] the after-effect of the nourishment of the seed.

In summary, participants described spirituality through abstract concepts that were both organic and natural, pervasive like air, with the process of spirituality being equated to breathing; in addition to, describing it in organic terms as a powerful process of natural growth. With spirituality serving to promote their individual growth and development, as the above data would phenomenologically suggest, then what is the role of such evolution? The final issue of this introduction presents and describes the function and integrating service that spirituality was found to perform.

Spirituality as an integrating service

As the final essential introductory issue, all eighteen participants described, in various ways, the integrating service that spirituality performs within their adult lives. Highlights are presented on the integration of spirituality through such concepts as awareness and truth; the latter also being related to ethics and morals. Furthermore, faculty members described this integrating function through their spirituality metaphors. For example, from the top as an "overarching net" that guided decisions; a central core that emanated out "like a grid" connecting with others; as an aid to "navigating through a thorny mess;" or "like a thread in a tapestry" that added beauty to life.

Six faculty member participants used the term awareness in describing this integrating service that spirituality performed. They situated awareness of spirituality within the internal locus of self (as addressed in the previously addressed issue), but also noted an awareness of spirituality that came from the sacred; as an external source that effected one's place in the world

(between self and others). Two comments refer uniquely to these views. First, Alison referred to integration as "fit" in this statement: "And so you have to have an awareness of self and then you have to have an awareness of how yourself, how you, fit into the human race and humanity." Matt focused on awareness and then expressed spirituality as being "through" our lives in this statement:

> Spirituality is … awareness that we're not, you know, we're something larger than ourselves. Or awareness of God, or that we're not, you know, that there's a purpose for life and the universe and so on and being aware that that works through our own lives.

Spiritually as an integration of truth, based on one's values and wisdom was also intersected with concepts of ethics and morals for most of these participants. Further attempting to distinguish between these the terms ethics and morals would require a comparison of refined definitions for each. It is not the task of this research to delve into their philosophical distinctions but solely to present their use by these new faculty participants within the context and findings of this inquiry. The specific concepts listed above were referred to by fifteen participants and represent their experience of how spirituality served to integrate them as a person with their perceptions and their actions. Some referred to "universal truths" across religions and others to the importance of a "moral compass" in the treatment toward self and others. In talking about spirituality and it's relatedness to work, some discussed the natural intersection of ethics. When this was questioned as being simply good academic and professional practice, as opposed to something spiritual, Molly, for example, clarified her thoughts by saying, "It could be ethics but to me it all ties into the whole."

In review, this final issue of spirituality as serving a naturally integrating service was understood to be experienced through awareness and a sense of integrity concerning truth in

ethics, morals and values. This concludes this introduction of Spirituality as Defined and Described, which has presented descriptive information through the four aspects of: (a) spirituality is separate from religion, the most frequent and unanimous discussion topic; (b) spirituality's internal locus that was contrasted with a religiously-related external locus; (c) spirituality descriptions as "organic" and natural growth processes; and (d) spirituality as an integrating service within one's life. These aspects provide a foundation for understanding the findings as presented through thematic topics.

Proceeding now with the major task of presenting the findings, confirmation of these participants' most important topics were determined by coded analysis and the frequency tally that resulted. In the following list of their most frequent discussion topics, the bracketed numbers immediately after each represent the number of times each topic was referenced by these new faculty members. The five topics were: (a) spirituality is separate from religion [112]; (b) God [107]; (c) connection, communication and community [89]; (d) meaning and purpose [80]; and (e) identity and self-knowledge [47]. With the first topic having been addressed through the previous introductory section, the remaining topics are used here as organizing themes. By combining the coded topic of God with the coded topic of meaning and purpose, three major themes were derived to guide this presentation of the research findings from this inquiry. Each theme is introduced, then discussed with supporting data through several relevant sub-themes, and concluded with a summarizing statement. The three major themes are:

Theme One: Spirituality in Reference to God, Meaning and Purpose

Theme Two: Spirituality through Connection and Community

Theme Three: Spirituality in the Service of Identity and Self

Theme One: Spirituality in Reference to God, Meaning and Purpose

Man is what he believes.

--- Anton Chekhov

Theme One explores these participants' most frequent discussion in which they referred to spiritual identifications and beliefs about the sacred. Through this inquiry, participants revealed their beliefs about the great beyond, the sacred, and the unknown spiritual mysteries of life; which as Anton Chekhov states on the previous page, defines, quintessentially who and what we are. Specifically, all new faculty members (n=18) made inclusive references to one, two or all three of the terms: God, meaning, purpose, Higher Power and/or Supreme Being. This theme is organized into four sub-themes that review findings on: (a) the basis of conceptual beliefs; (b) naming and interrelating with the divine; (c) a focus on existential issues; and (d) theology-related topics.

The basis of conceptual beliefs

Whereas most academics might be predictably cautious or closed on this topic, these faculty members shared their thoughts on spirituality, which notably encompassed a broad range of beliefs. The coded topic of God (n=15) [107 references] was related to religion, meaning and purpose (n=14) [80 references] to existential and philosophical matters; and Higher Power and/or Supreme Being (n=9) [25 references] suggested the mysterious aspects within spirituality.

With due respect for these participants in having shared on this sensitive topic, the terms 'believer' and 'beliefs' were found to be a key conceptualization that was grounded in the data. All references to the sacred came from their religious, philosophical or nature-oriented views, which conveyed their conceptual beliefs and associated imagery relevant to their individual spirituality. Some participants discussed beliefs as *concurrent* with their religious

orientation while others discussed spiritual beliefs that they held in *contrast* to religious beliefs and practices.

Two members who held firm religious practices serve as examples of a concurrent basis of beliefs. Arnold, a practicing Christian, used the term belief in exploring his concept of God as, "… belief in a higher level spirit, being, or guiding force of the universe." Also, Nathan, an Evangelical Christian, shared his biblical interpretation of the meaning of a "true believer" as one who truly believes in God with their heart. On the other hand, several new faculty members were concerned with religious fundamentalism and they discussed their spiritual beliefs in contrast to their assumptions about the religiously-based beliefs of others. Faculty members of other spiritual and less religious orientations also addressed this notion of beliefs. Among them, Mike discussed his thoughts on atheist and agnostic beliefs in saying, "And even if it's a statement that 'I don't believe anything'- that's something to identify with." With their conceptual beliefs having clearly formulated the basis for the individual spiritualities of these new faculty member participants, the next sub-theme presents findings on naming and interrelating with the divine.

Naming and relating with the divine

In this second sub-theme, participants' naming of the divine, as well as, their relationship with this aspect of their spirituality was important. Although ten participants were predominantly Christian, there was considerable variation across their religious denominational affiliations and multiple spiritual explorations (as previously noted). Their discussions included identifying the divine through coded names and/or references to God (n=15) and Jesus Christ (n=4), as well as, broader terms such as, Higher Power and/or Supreme Being (n=9); using the phrase "something larger than ourselves" (n=9); and also references to the supernatural (n=2). Even one new faculty

member, who had never identified with Christianity and had been raised by an atheist parent, used the identifier God, though it was not her usual term.

In discussing their conceptual beliefs and naming the associated or contrasted divine image, a strong relationship aspect began to emerge. Several, from Christian orientations, stated their belief in the importance of having a relationship with God. Nathan specifically emphasized being centered on that relationship and said, "…you do it *through* relationship with him and also, through relationship with others." Tita, a devout Christian, conveyed the personal significance for her of having a relationship with God in this disclosing statement: "I know if I'm in right relationship with God. When I'm not… I don't feel good with God - spiritually, it's not there. Spirituality's the personal experience of going to a supreme being in my life."

What did the eight participants who did not primarily identify with the Christian faith have to say about the importance of relating with the divine? These participants were those new faculty members who were of Atheist, Buddhist, Jewish, Laoist, Native American, Pagan, Unitarian Universalist and Vedic orientations. It was through the phrase "something larger than ourselves" that findings revealed a similar relationship aspect. Mike's comment, from his Native American/Scientific view, relays the overall feeling of these participants with regard to a connecting relationship with something considered to be divine:

> ...whether the universe was created by a creator – I don't know. I'm not sure about that. I don't know that I need to have that answered. But it's really peaceful to think about having yourself connected to everything, to all living things.

When exploring spirituality, for both those religiously based and those not religiously based, naming and relating to an image or having a concept of the divine, or "essence" (according to Albert), was essential. The relationship aspect emerged easily for those who were primarily

Christian in orientation but was also relevant in terms of a broader connection with a universal divine energy for those of other faiths and/or spiritual orientations. The next sub-theme further highlights the spectrum of their spiritual diversity through a focus on existentially-related issues.

A focus on existential issues

In this third sub-theme, meaning and purpose, one of the five most frequently coded topics discussed by these participants, has been combined with existential issues related to their philosophical beliefs about spirituality, and includes an emphasis on nature and the mention of mystery. The two terms, meaning and purpose, were coded together and represent 80 references by 14 participants. They were evenly discussed by those who viewed spirituality primarily through a Christian lens (n=7) and those with other spiritual perspectives (n=7). Across the data, these terms were used singularly, together, or even interchangeably, which provided the rationale for coding them together. Two definitions of spirituality by participants specifically made this point. In Tolle's definition, meaning is used alone to address spirituality across the big picture: "… spirituality would be that process of seeking to understand, on a deeper level, who you are, what our role is and what our relationships are with other individuals and what gives meaning to all that." Whereas, Christy included both of the terms meaning and purpose within her definition:

> I think that [spirituality] can be an extremely subjective understanding of who I am and what my meaning of life is – everybody can be different. Spirituality is having a sense of purpose that wants to make the world a better world.

The concept of purpose was specifically discussed in relation to their academic work context, as well, and one participant emphasized this best. Alice, spiritually driven to promote social change through her social science discipline, acknowledged that she "wound up an academic because" she "felt like there was a purpose in it."

Findings further reveal a strong sense of connection with nature. Nature, related to religion, spirituality, and to existential meaning and mystery, was an important topic for most of these faculty members. In combining nature with the earth (n=15), these topics were found to cross the spiritual/religious divide. Comments from several participants from a variety of perspectives provide essential examples of nature as an element of spiritual common ground. As a Christian, Molly emphasized a responsibility for nature by claiming, "Spirituality *includes* being a good steward of the earth." Mike's spiritual existential beliefs encompassed the role of nature in being connected to the earth (coming from and returning to the earth), and also the universe. From Holly's pagan point of view, nature and spirituality were intricately connected. For her it was about, "…revering Mother Nature and the idea of just taking care of the earth and taking care of each other and not wasting anything."

One final unique reflection bears presenting. Alice's spirituality metaphor in the image of a plant's growth described her spiritual journey in adapting the meanings she found across religious and spiritual philosophies. She offered this nature-oriented view:

> … there's a tomato plant in Buddhism and Christianity and… atheism… and in... different aspects of all these religions. For example, charity, the idea that you take care of others … [and] the world around you….with different explanations as to what that might mean or how that should be done….The plants are…the synthesis of seeing the overlaps…..my way of coming up with explanations and practices and engagements that pull from lots of different religions.

Mystery as a spiritual concept was also addressed within this focus on existential matters. Of special note was Katarina's acceptance of the mysterious within spirituality. Even though she admitted it was contradictory to her belief in a Higher Power, she said:

> I'm not a Christian and I don't really think I believe in a Higher Power. But I still think it's an important sentiment….being aware of what you can take care of and what you can't... and being able to know the difference. I think there are still mysteries about that…. maybe it's weird to say there could be mysteries without there being a Higher Power, but that's how it seems to me.

This third sub-theme on existential issues has included participants' use of references to meaning and purpose and nature as these were related to spirituality across their diverse religious and spiritual orientations. Several examples were necessary to present in order to display the consistency of their references in contrast to their spiritual diversity. The related concept of mystery was mentioned by highlighting the cognitive dissonance that can and does exist for some of these new faculty members.

The fourth sub-theme within Theme One on spirituality in reference to God, meaning and purpose, corresponds to these participant's theology-related discussions. Their terminology of faith, issues of death and the afterlife, and their thoughts on destiny versus having control over one's own life events are presented in this final sub-theme.

Theology-related topics

In connection with this inquiry exploration new faculty members discussed a variety of theology-related topics, which conclude this theme's presentation of findings. To begin, their discussions led naturally to references about faith. Fifteen participants mentioned faith and two particular comments set the stage for this presentation of the data. From a secular viewpoint, Alice reflected, "I think there's definitely an element of faith that there are things beyond; that you're always moving toward the best answers and you may never really have an answer." Even Albert, a spiritual skeptic, acknowledged the role of faith in saying there's "something going

on." The term faith may be as confusing as the term spirituality because it depends on an individual's subjective meaning. Most participants used the term faith interchangeably with spirituality and referred to it both as a personal process (i.e., "my faith") and also in reference to their religion (i.e., "the Catholic faith"). Those from a strict Christian religious perspective were clear about the source of their faith coming from God, the Bible, and/or in Jesus Christ. Two other Christian-based new faculty members referred to the term differently though in describing the role that faith had in their lives. Ken's metaphorical image is especially unique:

> I like to think of it in terms of not falling off the edge of the world. I can sail as far as I want and I know there's no, no edge of the world that I'll ever fall off of in exploring where my faith will guide me. It's all encompassing in any direction.

Zoe took a different approach as she related the idea of faith to religious "cultural baggage" and distinguished spirituality as the most important piece at one's "core center." From another faith angle, four participants mentioned karma and Christy's viewpoint ties this presentation together. Christy explained that her belief in karma and cultural Chinese Laoist teachings were, in her view, related to Christianity's 'good versus evil' concepts. She expressed faith in the power of good to win over evil; thereby helping to create change in the world. For emphasis she even added as she explained, "If I am on the evil side, I still want the good side to win."

Other combined theology-related topics were discussed by half of the participants related to death (n=5), the afterlife (n=3) and the eternal (n=1). Several mentioned death in the context of work/life accomplishments and said they hoped to be remembered as a good person who did good things in the world. Furthermore, findings indicate that new faculty members who are in midlife, not only those who are in their later years, may be troubled by such spiritual issues. Two mid-life aged participants, in particular, discussed death-related concerns. Tita regretted

that, because of the academic norm against sharing spirituality, she had not shared her faith with a department colleague who passed away from cancer the year before. And, Mike described his recent discomfort in thinking about death and how he had resolved it in the following statement:

> I really struggled with this question… what happens when you die. A good friend of mine and I had a conversation about this and …. for about three months I thought about it [and it] made me very *very* anxious…then, the series The Universe... [came] on….It talks about the planets and all this stuff. So in my explorations of that I came to a place of peace about it. My spiritual center is that we're all connected in a way that sustains all of us over time….. that we're all gonna be recycled…. [It's] very comforting… [and] peaceful to think about having yourself connected to everything; to all living things.

These discussions about faith and death were additionally found to promote reflection on life purpose; specifically regarding beliefs about whether or not their lives were pre-ordained or whether they had some control over the past, present or future course of events. Concerning this issue of destiny versus control, eight participants discussed their beliefs. In keeping with their degree of religious conviction, contrasting examples indicate the range of beliefs on this subject. Nathan, with his firm conservative religious beliefs, supported the idea of destiny and God being in control of one's life; while Albert and Katarina, at the secular/spiritual end of the spectrum, believed just as firmly human beings are in control. Two others expressed a more middle-of-the-road belief about this issue, which Arnold shared. A regular practicing Christian, Arnold believed choice and responsibility were involved in one's destiny as he stated in the following:

> I don't want to believe that every single thing, every single event, every single action, is planned out by a higher being. I think we have some free choice about stuff. But we've

been given all the tools and all the resources we need to be successful, at least to make the right decisions and now we've gotta do something with this thing.

Two others used the phrase "happens for a reason" to convey their thoughts. This statement, from Frederick, raised in the Jewish faith, revealed his conceptual conflict:

> I believe that things happen for reasons. Not to say I think there's a plan for everything because a decision I make today can change everything down the road. I don't believe that that mysterious power guides me everyday 'cause I think of it as less of a religious and more of a traditional spiritual component. Yet I believe things happen for reasons.

New faculty members' beliefs about religion and spirituality naturally played a key role in how they related to theological ideas. This final sub-theme on spirituality and their theology-related topics examined findings focused on issues of faith, death and destiny.

Theme One on Spirituality in Reference to God, Meaning and Purpose is concluded through a presentation of findings across four sub-themes: (a) the basis of conceptual beliefs; (b) naming and interrelating with the divine; (c) existential issues; and (d) theology-related topics. In keeping with their spiritual orientations, conceptual beliefs provided the basis for how they related to the divine, reflected on meaning and purpose, mystery and nature, and how spirituality addressed such topics as death and destiny.

The next major theme presents another of these participants most frequently discussed topic; spirituality in relationship to others through connection, communication and community. The findings of Theme Two are explored through four sub-themes.

Theme Two: Spirituality through Connecting, Communication and Community

> "Communication–the human connection–is the key to personal and career success."
>
> --- Paul Meyer

Spirituality as a key to deeply connecting with others represents this theme's focus on spirituality within relationships. As Paul Meyer noted above, both personal and professional success depends upon one's ability to lock in on such human interactions; and new faculty deemed this to be spiritual. Theme Two presents findings from their (n=12) most frequently coded discussions on connecting, communication and community [89 references]; a topic that 66% of participants considered to be crucial to spirituality. The three terms were coded in combination to convey their thoughts, feelings and experiences on the place of spirituality. Components of Theme Two are organized into the sub-themes of: (a) spirituality and behaviors; (b) sensitivity to proselytizing; (c) spirituality in personal realms; and (d) spirituality in professional realms.

Spirituality and Behaviors

This first sub-theme presents the overall finding that spirituality was considered to involve relationships and issues of belonging through behaviors. An image of spiritual human connection was offered by Tolle, a new faculty member from physical sciences, who supplied an eastern metaphor for this notion. He said, "I like this image of … I think its Buddhist, the Indra's net – it's like a bunch of different… diamonds [woven] on this big net and we're all part of the same fabric." This presentation of the findings addresses the three terms: connecting, communication and community; ethical and moral behavior; and spirituality in making choices.

Each of the terms, connection, communication, and community, conveyed an aspect of how spirituality was experienced through relationships for these faculty participants. Though the terms were related, they were also distinctly specific, and are best exemplified by the following comments. Regarding connection, Katarina highlighted spirituality in significant relationships and explained her feelings, "You can't understand everybody but like the people who are

important to you - really understanding them in a deep way is *very* spiritual to me." Regarding communication, Frederick, of the Jewish faith, said he and his wife, of the Catholic faith, considered communication to be a crucial factor in interacting spiritually with others. He stated:

> I don't want to say it's the key to everything that's wrong but really – if people could communicate better; relationships would be better; offices would work better together, businesses [and] universities. We try to communicate as best we can and, you know, being honest, truthful and genuine - I think that definitely applies [to spirituality].

Finally, through Holly's painful transition experience she recognized her strong need for community. She decided, "I think spirituality has to do with how you connect to other people and how you feel like a part of a community." These examples point to spirituality in relationships and behaviors, such as deep understanding and honesty in connections.

Highlighting ethical and morally-related behaviors, participants discussed numerous issues. Coded items included: caring, choices, decision-making, doing the right thing, empathy, being ethical and moral, fairness, giving and helping people, honesty, justice, kindness, love, making a difference, greater good, prayer, sacrifice, safety, selflessness, spiritual responsibility, tolerance, trust and worship. Those most frequently discussed were ethics and morals (n=12), choices and decision-making (n=8), doing the right thing (n=8) and the greater good (n=6).

From this focused list, the concepts of being ethical and moral, doing the right thing, and serving the greater good, were spiritual behaviors that often intersected and overlapped. One new faculty participant stood out in voicing both consensus with these topics and a contrasted view from the group. Albert, as a highly ethical individual but a "non-spiritual" atheist, expressed concerns about society doing the right thing and encompassed several spiritual behaviors that fellow participants had also identified. His discussion, presented in the following, was unique:

> If we're ever gonna have a workable society people need to be working for some greater good... That to me is where the ethics fit in. Like climate change. Can I defend my actions when this could be harming future generations? Should I care? We simply lack the will and this is a greater good issue: because others matter. I guess from my own conception of being spiritual, I think of it as just trying to be a good citizen…a good person…..I don't think of it as spiritual but I can see where …it fits the framework.

The related issues of choice and decision-making (which Albert alluded to in his statement above) were found to be behaviorally relevant. Eight participants emphasized their importance in relation to spirituality. Two comments from participants convey this point best. Molly spoke most succinctly on the matter of choices in saying, "It seems to be overriding, you know; if you're comfortable with yourself, have a centered core, and if you're comfortable with the long-term impact of your choices. Those seem to fit together spiritually." Another participant, Tita, included God's guidance in her decision-making process. She said, "That means taking time for meditating every day; for praying [and] having his guidance on decisions that I have to make. I'm a Christian so I pray about it and it helps to make a decision." According to their discussions, the daily life choices and decisions these new faculty members made, as well as, the behaviors and processes they exhibited in doing so were seen to be interconnected with their spirituality.

From this first sub-theme on spirituality and their behavioral actions, findings indicate there is a strong link between spirituality and relationships with others. Participants discussed connecting deeply, communicating honestly, and the essential need for community as turnkey issues of spirituality. These encompassed spiritual and ethical responsibility for moral action in terms of the greater good and on the impact of their personal choices and decision-making

processes. The next sub-theme presents findings on proselytizing behaviors and the boundaries that are relevant to spirituality and religiosity within academe.

Sensitivity to Proselytizing

This second sub-theme on sensitivity to proselytizing crosses both personal and professional boundaries and is particularly relevant to academic practice in public higher education. Twelve participants (66%) addressed the topic of proselytizing through: personal feelings, academic work, their family's adjustment in the community, and open and closed-mindedness. All of these new faculty members understood that religiously-related views should not be promoted in the classroom, unless such discussions were directly appropriate to the course content and/or specific to their discipline. In addition, n=11 of them were expressly offended at being exposed to proselytizing themselves.

Regarding personal reactions, Nathan was the one noted exception, and his viewpoint is relevant to rounding out these findings. As an Evangelical Christian, he believed it was important to study other religions because, as he said, "How can you witness to a Muslim without even understanding where they're coming from?" He further stated he believed it was his job to make others aware of what God and the Bible says without "sugar coating it." At the other end of the spectrum, Albert, an atheist, was especially upset about the ethics of coercion and he related this to proselytizing by joking about it as the "dark side of spirituality." He described a person who proselytizes in his view as saying, "I'm going to tell you how you should think and feel" and believed that those who do, "…should be utterly ashamed."

Within academic work and with students in particular, participants explained how they used spirituality to engage as opposed to indoctrinate. They discussed acceptance of different views from a "live and let live" philosophy rather than challenging others' beliefs, which they

believed spiritually influenced their teaching without pressuring students to conform. Several Christian members were sensitive to being perceived by students and colleagues as proselytizing, so they exercised judgment and caution in revealing the importance of spirituality in their life.

One new faculty was particularly upset about colleagues who she believed not only pushed their religious agendas on their students, but also on departmental colleagues through professional development speakers from their own faith orientation. She, as well as several others, discussed the appropriateness of promoting and teaching ethical practices with students and reported this activity to be an academically acceptable spiritually-related behavior. Some others emphasized relating to students through spiritual ways of human connecting that excluded proselytizing. Tolle, a new faculty member from the physical sciences, expressed this particular sentiment best:

> I think one can do that without an in-your-face prosthelatyzment. There are deeper things transpiring between individuals that go beyond… words and… gestures. My mood, my spirit, my presence can have a relationship with another person and [they] can with me.

In discussing this beyond the classroom walls, several who had come from other parts of the country were offended by the extent of proselytizing they had experienced in the community. One of these, Alison, discussed her prevailing concerns about the community's influence on her young children and the issues it raised for her and her husband regarding spirituality, religion, and parenting. Having grown up Catholic as a child, but having explored Buddhism as an adult, she remained uncertain about her own comfort-level in reconciling spirituality and religion. Her experience, portrayed in the following story, stands out as a clear example of the need for this community to increase sensitivity with faculty newcomers who are trying to adjust to the area:

> It is both a social thing but also a prosthelatizing thing. Here's an example: my daughter came home from…kindergarten, and she said, "Mama, can I wear your plus sign? .... Everybody has a plus sign and I wanna wear [one]." She'd seen…the crucifix I had…. She didn't know what it meant…. she just knew, in order to fit [in], she should also have a plus sign. That's *alarming* …. we still have so many outstanding questions about how we're gonna handle our own spirituality…as a family… then coming to a community where there's a great deal of pressure…to fit in, belong, join, *parrot*, kind of thing.

In addition to new faculty's sensitivity in the classroom and in the local community, four who addressed this topic specifically associated spirituality with open-mindedness and religion with closed-mindedness. Two of their participant statements are important because they connect proselytizing and open and closed-mindedness with the broader implications of academic research. Originally from Taiwan, Christy admitted to feeling personally offended by religious extremists and said, "The evangelical doctrine offends me because it's so inflexible it doesn't recognize differences [or]… individuality. It's not an open system. That offends me because then you can be that crazy scientist who can create something really dangerous for mankind." Voicing the Evangelical Christian perspective, Nathan verbally stumbled while admitting his closed-mindedness as he acknowledged, "…I obviously have my beliefs that if you don't believe what I believe it's a very clo- focused, one-way to get to heaven basically….you might call it narrow-minded, closed, or a very exclusive belief. "

In summarizing, the issue of sensitivity to proselytizing was found to be highly relevant. These participants discussed the theme topics of connection, communication and community in relation to their personal reactions to proselytizing, boundary issues in the classroom, impact on themselves and their families from both the academic and local communities, and associated

open and closed-mindedness descriptions with spirituality and religion respectively. For the overwhelming majority of these new academics at this public research higher education institution, the issue of proselytizing represented the line drawn in the sand regarding the personal place of spirituality and the inappropriate professional place of religion in non-discipline-related university classroom contexts.

The next sub-theme further illuminates the place of spirituality in the personal realm for these new faculty members. Then the final sub-theme is focused on realm of the professional.

Spirituality in Personal Realms

All of these faculty participants reflected on the past and present place of spirituality in the personal realms of their lives. In addition to revealing their religious and/or spiritual identifications (presented at the beginning of this chapter), which included childhood influences (n=16), over half talked about having experienced a spiritual questioning phase in their early college years (n= 9) and some also during graduate school (n=4). Two other primary personal issues were discussed as well. These were spirituality with family and/or significant others (n=18) and their adjustment in the local community (n=16) (distinguished from proselytizing), which included issues about their interactions with churches or other spiritual groups (n=11).

In disclosing their personal spiritual journeys, participants (n=11) shared stories of faith questioning and spirituality exploration from their own college years. They seemed to feel these experiences were useful to understanding the place of spirituality for their students. Specifically, they discussed the importance of relating to students by remembering what it was like at their age. One participant, Mike, born Catholic but now secular/spiritual, provided a good overall example of these discussions and referred to this southwest part of the country in particular within the following statement:

> …when I got into graduate school I was questioning and I wasn't sure. [But] it was different… [in that city] where it tends to be a bit more metaphysical and not as prescribed, which is very different than this part of the country. I think it allowed me to be free to question. I think that's in part what a lot of college students experience….to question many of the assumptions they thought were the foundations of their lives.

Of further relevance, three faculty members discussed spirituality's place in choosing their major fields of study while in college. They explained that their spiritual motivations were in: wanting to "understand the possibilities for social change," being interested in "social justice and equality," and feeling driven to "obtain the greatest vantage point on the human experience."

Turning to findings concerning spirituality's place with family members and significant others, all participants (n=18) shared an understanding that spirituality was involved in close relationships. Several spoke about spirituality and deep family connections. Three specifically reflected on the strength and importance of these bonds: (a) Tolle, feeling spiritually odd in his academic field, believed "very strongly in family and in knowing you have a group of somewhat like-minded individuals;" (b) Ken, having suffered from a life-threatening illness, explained his family had been "an anchor to reality that kept me from despairing;" and (c) Molly, having had a child at the start of her new faculty position, described how their son affected every decision she and her husband made. Also, over half (n=10) of these new faculty members talked about having close relationships with their spouses in the context of this topic. There was one new faculty member who most intensely described the spiritual/family connection. Full of emotion, Katarina recalled her past moment of spiritual realization while she was dating her husband and further associated her present spirituality with their two children in the following expressive paragraph:

> [I recall] just thinking that we understood each other *so well*, in this way that I'd never had before with anybody – that this was my faith. I remember thinking "I don't have religion but I have faith in this." And not even so much faith in [him], but faith in this thing that we had together. And it was *strong*, and…mysterious and powerful … so that's my spirituality. Then I have this…with [our daughter]; I'm certainly gonna lose it now [tearful]. The love I have for her is just *fierce*! [And] my son…just makes me so happy; he's also a mystery [laughing]. It's elemental…everything else comes out of that….those connections I've got with [my husband]… just absolutely the strongest thing there is. Then, [what] I have with these two other little people, you know, it's just amazing to me!

For some others, spirituality and family necessitated essential sacrifice. Two comments exemplify this and highlight the complexity of spirituality in adult lives. One international new faculty member, Christy, sacrificed closeness with her Taiwanese family to remain in the states to pursue her academic career and make a difference. By supporting her spirituality, she said she was left feeling "as de-rooted as you can imagine." For Billy, his role as a father interfered in making time for personal spiritual reflection; although his church involvement with the family had increased. The following comment conveyed his sacrifice for the sake of parenting:

> While I place an increasing importance on [spirituality] – I'm not tending to it as much. I have made more time for…going to church. We're there every Sunday essentially. So it's squeezed out more-so than ever in the past. You know, until I married, until I had kids, I could self-reflect at any point I wanted to.

The issue of church involvement was also found to be related to the difficulty some new faculty members had in personally adjusting to the community, specifically regarding religious and/or spiritually-related groups. In terms of the group's demographic origins, those from the

mid-western US were the largest segment (n=7) (considered to be regionally similar) with the rest (n=11) having come from other combined geographic US regions (east, west, north and south), as well as, from other countries. Several participants shared related stories of their interactions with area locals in this community that stood out as contrary to experiences they had had living elsewhere. Holly, from the eastern part of the country, offered this example of her struggle to adjust to the predominance of spirituality in this southwestern part of the country:

> The people I hang out with … are agnostic and atheist and pagan. And faith – the first thing that comes out of their mouth is not, well, 'what church do you belong to?' They have other things going on. So that was really important for me to find a sense of belonging here…. And it took about a year.

Another participant, also from an eastern state, demonstrated concern for her family. Disturbed by the religiosity she and her husband have encountered here in the southwest, Alison acknowledged that her family was still adapting to the community. The following explanation conveys this mother's conflicted adjustment regarding church affiliation:

> We don't fit in, right. My husband and I talk about [going to church] from time to time. So every once in a while I raise the issue, "Should we? Want to?" ….But [also I think] stop trying to rope my kids in! To bible school [etc] and… then I become unnecessarily hostile to going to church… It's like…a store where they have aggressive sales people. I don't know that we'll ever feel really at home [here].

Other participants who also had a secular and/or spiritual orientation reported difficulties in adjusting as well. Their impression of this southwestern community culture reflected a spirituality mismatch. People from this part of the country were contrasted with those in the east as "friendlier than up there but less accepting…of differences." Being in the southern "bible-

belt" was acknowledged as a definite "culture shock" for some. Tolle described this area as "heavily enthroned" with traditional Christianity and he said he had a hard time connecting. In Mike's observation, people don't have the "freedom to question here" with "all the indoctrination."

On the other hand, the community adjustment was more comfortable for most of the Christian participants. Two examples clarify this experience. Tita believed she was destined to be here and explained, "God has a plan for me to live in *this* state [and] to bring me [here]." And, Nathan, who had relocated his family several times around the country due to his discipline, said:

> [This] is one of the better places to find a church. Some places in the United States can be a lot harder depending on what the predominant faith is there… not that church is everything, but it helps to be in likeminded fellowship.

Overall, most participants reported successful community adjustment regarding their religious and/or spiritual affiliations after a period of "church shopping" or acclimating, developing good connections with friends, volunteering and/or a sense of belonging through group gatherings.

In summary, this presentation of findings related to the personal realms of connecting, communication, and community has encompassed several important topics. These participants shared their personal spiritual journeys and reflected back on their college years when many questioned their faith and explored their spirituality; they felt strongly and deeply that spirituality was connected to their family and significant others through love and sacrifice; and findings show spirituality to have had an impact on their adjustment within the local community. The next sub-theme presents findings that are relative to the place of spirituality in the professional realms of their new faculty career transition. Each participant's perspective is unique and their insights

open the door to understanding new faculty adjustment and spirituality within the professional context across their transition, when facing challenges, and within their academic roles.

Spirituality in Professional Realms

In keeping with the focus of this inquiry to explore the place of spirituality within the career transition of new faculty, all participants reflected on the professional realms of their lives. In this final sub-theme, three professional issues fit within this third major theme on connecting, communicating and community. Findings are first presented on the place of spirituality in job choice and at each year of their transition. Second, findings are presented that concern the place of spirituality within the challenges they experienced during the transition; specifically related to those that inhibited and/or promoted their spirituality. Finally, the influence of spirituality within their roles of teaching, research, and service, including administration, are addressed as well. Because of the substantial information within these three issues, each are identified with their own sub-headings.

Spirituality across the transition. To begin, 16 new faculty participants discussed the place of spirituality in choosing their job position across a range of varied responses. Five believed spirituality was directly relevant; six believed family was more of a direct consideration; and five others said spirituality did not play a significant role in their decision-making process. For the first group, less than a third (n=5) believed spirituality had been a direct consideration. For two of these, spirituality and parenting issues definitely intersected. Arnold prayed about his decision with his wife and considered the needs of their young children. Molly, pregnant during her job interview and then focused on new parenting responsibilities for those first few years as a new faculty member, felt her spiritual core went hand-in-hand with making right choices and decisions. She explained:

> To me the answer seems to be because you're trying to decide that you've made the right choice in career and the right choice in moving and the right choice in everything. And that does come down to sort of your spiritual core.

For Tolle, the role of spirituality in making this employment decision was a negative factor due to the prevailing bible-belt influence in the area. He explained it honestly:

> I actually thought about all this when I was making the ultimate decision to leave [the previous location] and take this job here. I was thinking it was gonna be more difficult to… have the interests that I have here. And it's been true.

From this first group of five, the two remaining faculty members had unique perspectives as well. Alison left a successful professional practice in her field to seek an academic position due to her spiritual yearning for meaningful work as an educator. For Tita, it was God who opened the door to her academic opportunity. She earnestly explained, "… he just put it right there in front of me. If he opens it and it is right there for you, then why [would I] turn around? "

For another third of these participants (n=6), it was family and not spirituality that was more primary to accepting the job. Four desired a position in this area because it brought them into closer proximity to extended family members. Two other new faculty husbands believed it to be beneficial to obtaining institutional employment for their wives. According to the last group of five, personal perseverance and choice played a bigger role in job choice than spirituality. In contrast to Tita's explanation above, Frederick expressed their basic sentiment:

> It wasn't like I was directed by God to choose [this state]. I just think things worked out that it ended up being the right certain place based on meeting the people, talking, coming to the interview, and that sort of thing [in] helping choose the university. Then it just also worked out for my life, [which]… reinforces that it was the right choice.

From the place within job choice, spirituality across their first, second, third, and for some, fourth year of career transition is of interest. Although the semi-structured protocol questions asked these faculty members to reflect on each successive year of their transition, few discussed their experience in such discrete timeline increments. One new faculty participant, who did so, is presented. Having taken the job with an ABD status, Alice's initial academic/life experience was fresh on her mind. The following conveys the annual place of spirituality within her transitional experience:

> It has been tough here….when I first started…I was ABD. I finished that first year and defended [in] summer. Spirituality was… mostly located in the personal, because I had moved with my then partner and he and I…shared a love of … Buddhist thought….My dissertation became very nuts and bolts needing to be finished. The part that had once been very spiritual…got moved into a different avenue of my life for awhile and I've kind of stayed there to some degree. The first year was…it didn't feel so good …a year of transition. Is this the kind of work I'm gifted to do in the most broadest sense?
>
> My second year then was about, "[how] can I connect with students in the way I want to?" Can I engage in the kind of research [I want]? Year two was just kind of weak. I was also navigating my first "real"… year as an academic; which was difficult to say the least and my spirituality through psychotherapy.
>
> I really feel at this point [in year three] that academic life is perhaps antithetical to… academic adjustment in spite of what's required. Because all of the vision, and the purpose, and the love, and the passion, and all of those things that, you know, I started doing this for… are very much put secondary to the nuts and bolts of enlightenment reasoning; which doesn't make a lot of room for spirituality.

During her second interview Alice reflected again on her feelings about spirituality in academe and reported, “I think that there is a feeling more this week like there’s room.” Her enlightening conversations depict the complex personal challenges that can be involved in a new academic’s adjustment; especially for those who, like Alice, are sensitive to spiritual calling.

Spirituality’s role when facing challenges. Four of the interview protocol questions were aimed at obtaining information about any challenges these new faculty members may have had during their transition; the extent that spirituality was an influence; and experiences that inhibited and/or promoted their spirituality. All participants responded to these questions and confided personal information about their life/work challenges. Findings in this sub-theme may be some of the most important in terms of targeting this inquiry on the place of spirituality within their new faculty transition. It is with great appreciation and respect for their sharing that these difficult experiences are presented. In this section, findings encompass participant’s challenges by focusing on three aspects: (a) their stressful experiences; (b) inhibiting and promoting factors; and (c) the collegial environment.

In the context of this inquiry on spirituality within career transition, one-third (n=6) of these new faculty members were found to have had challenges in their adjustment that ranged in personal distress: from receiving medical treatment due to stress; to feeling a lack of collegial support; and also spiritual adjustment difficulties within the academic environment. A summary of their experiences are presented and condensed supporting statements from participants are provided, which are considered essential to allowing their own voices a proper place in these sensitive stories. Findings are presented by grouping these challenging experiences into those three areas representative of: clinical stress, situational stress and spiritual adjustment stress.

Challenges leading to clinically identified stress were experienced by two faculty members who, both explained, were under a doctor's care for medical conditions they believed to have been directly related to distressing job dynamics that intersected with their spirituality. The first, Albert, shared the story of the development of an anxiety disorder and his eventual panic attack, which he believed had been caused and precipitated by the ongoing ethical conflict concerning his role in working with a certain research colleague. Albert admitted that his strong feelings about ethical responsibility was a core construct at the center of his being and the human right to have "freedom from force of another" were in constant clash regarding this particular departmental duty. He agreed that on a soul level he had experienced both a psychiatric breakdown and physiological reaction. Albert's statement presents the seriousness of this challenging transitional situation that he experienced and how it connected to his spirituality:

> I struggle with this ethically all the time... [it puts] ethics into the spirituality thing. I was within a hairs-breath of quitting. He had me on the very edge of a nervous breakdown. I started having anxiety attacks, which I've never had in my life. And that's where the ethics come in for me. Because I feel like I've taken this hat and I need to do my best at it… which means I still have to deal with this guy. I feel like I'm not even being allowed to do my job that I've been asked to do, and that to me is a massive ethical conundrum.

The second of these, Matt, had recently been diagnosed with clinical depression and was in the beginning stage of medical treatment. Though he had been a faculty member for a number of years at prior institutions, in this new position as department chair he found the role to be stressful and said it was difficult to maintain his personal and spiritual balance. Matt's definition of spirituality included being aware that "we're here for a purpose and that we need to act on that

… to make the world a better place and help people out." He openly shared his situation and condition, along with his predicament regarding whether or not to renew his administrative role:

> Part of it is the fact that I *am* department chair [and]… am dealing with some depression issues. I tend to… not want to let anybody down. I want to make sure I do the right thing all the time. And it's hard for me to be up and on point all the time, [which] I feel more as a department chair than a faculty member I'm expected to be. Other people are depending on me and if I let them down, I feel [like] I fail.

Shifting from clinical stress to situational stress, two novice faculty members described stressful experiences concerning their perceived lack of collegial support that they felt had seriously affected them. Although distressing, for each of these women, these experiences were helpful in defining and discovering the importance of their own spirituality. Holly's definition included feeling "like you're part of something bigger, not by yourself" and she specifically felt it was experienced in "how you connect to people and feel like a part of community." She was very unhappy and cried during the first interview as she recounted this situation within her first few years of transition:

> I got this National Science Foundation Career Award and it's a *big deal*… and so I'm thinking they're gonna do something for me. But [tearful] I had to… tell them, "Okay we need to celebrate here." I'm sorry; academics is great but it's very lonely. I think if I believed in something, a religion, it would be much easier, because they can blame something else. But my spirituality is looking in the mirror every day and saying, "Am I doing the best I can? Do I have the best friends I can?"

Another of these faculty members to experience situational stress related to spirituality, Sevika, was also upset by the lack of support she had in her department. She believed her spirituality had

been her only foundation for surviving the experience. In a comment of hers presented later in this chapter, she explained that her meditation practice "saved her life." In this she revealed:

> I've had a lot of difficulty working here with colleagues. So, I have to rely on my spirituality a lot in order to… I don't know how to describe it…[tearful] …it's really the only resource that I have because, you know, I don't have a network of peers here; [I'm] very isolated. So, drawing on my spirituality is really important here.

In terms of overall spiritual adjustment, two other participants shared their stressful reactions to academia and the challenge of maintaining their sense of spirituality within the academic environment. Alice's sentiment expressed her difficulty and doubts about academe:

> … for me the things that I study, the approaches I take, the whole… choice to be emerged out of a sense of purpose, out of the sense of connecting to others that I think is part of being spiritual…I really feel at this point that academic life is perhaps antithetical to that.

For Tolle, being a faculty member was overwhelming and he candidly disclosed his struggle to maintain a spiritual perspective. He said, "I'm trying to not do too much… to be a human being and not a human doing." Furthermore, he elaborated on his stressful adjustment and alluded to the possibility of considering a different job in the future:

> …spiritual consideration is always part of the decision on [how] I should be… spending my time. I start to wonder why I'm overwhelmed….will it matter I was on a committee… or maybe does it make more sense [to] spend more time with my kids and help them to nurture and develop these things that matter? If I find myself continuing to be [in]… rat race mode, I have no qualms whatsoever with looking for a more low-key environment.

The challenging experiences of these six participants have been grouped into findings that exemplify clinical, situational, and adjustment stresses related to spirituality. These findings

attest to the phenomenological place of spirituality within their transition. Factors that inhibited and promoted their spirituality within this research institution are presented next.

For these new faculty members, the nature of academic work was generally inhibiting to spirituality with time being identified as a key constraint (n=8), but also potentially promoted spirituality because of the freedom and flexibility it allowed in pursuing one's purpose through research and teaching (n=9). With most of these new faculty members (n=17) having addressed inhibiting factors and 14 having addressed promoting factors, all stated (n=18) that the university itself neither inhibited nor promoted their spirituality and was considered "neutral" on the subject. They further specified, however, the academic structure and departmental culture were sources of inhibition (n= 8); while the available campus events and spiritual growth opportunities through professional development were enriching (n=7). Zoe provided the best example for this point regarding this university setting:

> …that's one of the beautiful things about the university environment is the interfaith capabilities, which… to *me* it strengthens the concept of spirituality; [which] is *more* important to me than religion because spirituality is what allows you to interact safely. Like I say, my preferred definition of secularism is not the absence of religion but the presence of all religions. And the university environment's at least one of the few places, at least [at] a secular university, [that] allows that.

As stated, intellectual freedom and cross-disciplinary opportunities on campus were considered to be the biggest promoters; while time constraints and tenure constrictions were seen as the biggest spirituality inhibitors. Time was identified by half of the participants as a true dilemma in academe related to overwhelming expectations and pressures. Some though, like Billy, felt a responsibility for their time constraint and contrasted it with the freedom:

> I see it almost as a character flaw in myself…of not tending to my own needs. [At] the university, the level of freedom and autonomy is so great that I basically should be able to fit that in if I chose to do so.

While some highly stressful individual challenges existed for a third of these new faculty members (highlighted within this sub-theme), related experiences also arose as inhibitors and promoters of spirituality for almost half (n=8). Specifically, discussions about their collegial environment regularly found their way in. All new faculty members discussed departmental colleagues (n=18) and for some, those at the college level (n=5) as well. To exemplify, Alison discussed colleagues with whom she felt spiritual "compatibility" and she confirmed they helped her feel more comfortable. She also described her perception and experience of the impact of staunchly religious colleagues on her department's collegial sense of community. She explained:

> …it not only inhibited… the potential discourse among the faculty [here]; but it also inhibits my interaction with him and other colleagues because it's like; I'm not gonna talk to him about this idea or that idea because he has this set agenda. So that's inhibiting because I'm gonna choose not to interact professionally with people who… seem unreceptive to counter viewpoints or something.

One specific situation of another new faculty participant though involved actual conflict that had transpired between him and his department chair. Arnold revealed the difficult and sensitive dynamics that had occurred during his transition. He believed his department chair lacked empathy and a "moral compass" that was rudimentary to working effectively with people.

This acknowledgement of the impact of the collegial environment overlaps with factors that inhibited and/or promoted new faculty spirituality, and also to the stressful challenging experiences several shared that have been presented in this sub-theme. These issues about

colleagues fit within this third theme on belonging through community and connection. The next sub-theme concerns participant's perceptions on the place of spirituality across the range of academic roles.

Spirituality within Academic Roles. The final item of this professional realm sub-theme is focused on spirituality within the academic roles of teaching, research, service and administrative leadership. While most discussed teaching (n=17) and research (n=17), almost half addressed service (n=8) and administration (n=6) matters. Findings are presented on each of these job roles.

In reflecting on the place of spirituality within their work, 95% (n=17) of participants discussed its role in their teaching practice. Most expressed a great deal of dedication, as this statement from Matt depicts, "We can never lose sight of the fact that we're here, and the university exists, because of students. And we have to put their needs first." Ken echoed this sentiment but further connected spirituality and teaching to "love of persons" in emphasizing teaching as a priority: "That's how we…show respect to our students as persons by preparing and caring for teaching."

For the most part, these academics were found to agree that certain disciplinary fields lent themselves to addressing spirituality and/or religion in the classroom and others did not. Faculty who taught in Aerospace/ROTC, Communication, Business Marketing, Geography, History of Science, Law, Library Science, Modern Languages, Social Work and Sociology found places to include spirituality appropriately within the curriculum. Others from the fields of: Biology, Civil and Environmental Engineering, Computer Engineering, Landscape Architecture, Meteorology and Physics did not. Holly simply said, "That's a topic better suited for social science class, not [the formal sciences], and I will not talk about it…I avoid all religious anything in my classes." However, many indicated that having private conversations with students were a different matter

from responsibilities in the classroom. Tolle, from the physical sciences, first expounded on this distinction, and then on his view of spirituality and how that related to students in saying:

> If somebody were to come to you outside of class and ask your opinion... [then] I ...can speak openly and freely. But if I'm teaching…and I start talking about … things not related to the topic, then…I might offend some people.
>
> I think education is much more than just the transfer of knowledge. It's also, whether good or bad, how a person relates with the students. And it's something that's been entrusted upon me and I should take it seriously. I think spirituality plays a strong role in that respect. Not just the feeling of education, I mean you can get it from a book or… from watching television, you can get it from watching nature yourself; but if you're in that role with people then try to listen–really connect to the students.

Others discussed a spirituality connection in the advising role that occurs with students. Tita observed, "half of the students, they don't know what they want to study" and she believed, "it's because probably in high school there was no reflection on spirituality or… what they want to do in life; their purpose in life." She felt her spirituality helped her in being more sensitive to students. Regarding undergraduate students and speaking from her own experience, Katarina believed the transition from high school to college was "a spiritual transition" and said "knowing there are people here to help them with all those… things can make a difference."

Still others discussed having an impact on students' awareness of the "bigger questions" that affect ethical decision-making, the "greater good" and a "kind of moral compass;" while acknowledging the importance of maintaining boundaries against any coercion. For Alison, this was part of the attraction to college teaching. For Albert, it represented his bigger goal. He said:

> …helping students… be good people and good scientists.… but I'm also very careful… not to tell them that they need to think… any particular way. My bigger goal is to get them to think that critical thinking and being informed citizens is for the greater good.

In relating to students' spirituality through teaching, several discussed their conscious awareness of the religious and spiritual differences among their students. Holly said it was relatively easy to know that her students are, "…Muslims, Pagans, Christians, bible-thumping Christians, Baptists, Southern Baptists, Evangelicals [and] Catholics." Alison teaches a class that intersects with religion and she explained her insight with regard to this:

> It's not just religion that causes me to be sensitive to my audience. Homeschooling – there's a big issue in [this area]. And I have some feelings about that, [which] may creep into my teaching; as does everybody's personal biases. But I am very aware. You don't want to denigrate somebody's beliefs, whether they're religiously-based or not; in the same way that you don't want to have a hostile environment about race, or sex, or gender.

Zoe spoke about creationism and evolution during her interviews, and from a teaching context, stated strongly that, "I definitely think it is important that *science* educators understand that you cannot separate…a lot of these science issues from many students' religious beliefs."

Finally, reflecting on teaching was discussed by several new faculty member participants. Frederick was especially attentive and habitual about reflecting on his teaching practice and saw spirituality as an essentially related value. He explained:

> I think with almost anything in life, you have to do it and then reflect on it. So the next time you're either repeating it…or changing it; like teaching. I try to on a daily basis; after every lecture I'll come in and make notes. It helps me adjust projects and lectures; timing of stuff. I don't want to feel like I'm not giving the students everything I can.

In summary, according to these findings, spirituality in teaching contributed to open-mindedness and connection with students, as well as, reflective efforts on teaching by the academic. Before shifting to spirituality in the researcher role, one comment ties the two roles, teaching and research, together and highlights an important concern for higher education regarding new faculty; that of burn-out. Alice voiced this observation of her students and an assessment of her own difficult adjustment within this research-oriented institutional context:

> I feel like my students are slowly getting acculturated to wanting to do a very nuts and bolts kind of checklist of 'how to learn what I have to learn to then move forward,' which doesn't work for me as a teacher at all. [To] impact [students]…takes a great deal of energy… plus the energy that's needed as a scholar is seemingly more than I can do. To feel that my purpose is met, both as a scholar and a teacher, is too much.

The place of spirituality within the researcher role (n=17) was addressed by an equal number of participants as were those about teaching. At the time of this inquiry, three new faculty members were conducting scholarship on topics that intersected with religion naturally. They were from History of Science, Library Sciences, and Sociology. For many faculty members, spirituality was an essential motivator in their work as researchers. For some, spirituality helped bring balance to the high pressures involved in research and publishing. Still others credited spirituality as the source of their ideas.

As a motivation for research, spirituality prompted the fulfillment of personal purpose. As Sevika said, "What I'm learning about this question will help *me* fulfill my purpose on earth. I need to see what it is God wants me to do…" Spirituality further motivated them to want to make a difference. Christy explained her belief: "You know a researcher's job is trying to make a difference in the world to how people look at things, to how people think about things, to change

what people take for granted." As a scientist and non-spiritual man, Albert's comment addresses both making a difference and meaning in terms of his hopes for his research efforts:

> I just think of doing my science and hoping that I make a difference….just helping open a little insight here or conservation of some species there. Just something that helps the greater good…And so that's where this business about sense of meaning, that's actually what I derive it from. I know we're all going to die and turn to dust someday and that's fine, but I at least want to think that I've made a dent somehow.

In managing the pressures of scholarship at this research intensive institution, spirituality was found to help new faculty members keep things in balance. Mike's spirituality had become an important aid in helping him to maintain perspective on his place in the world in relation to his productivity. He said, "I draw a lot of comfort from that. It's a bigger picture issue as opposed to the smaller picture. So I'm not gonna get worked up; you know; did I get that publication out?"

In addition, spirituality was identified as an ideal source for ideas and decisions on research projects. From Ken's reasoning, spirituality and inquiry went hand-in-hand. In his experience, "Attention to spirituality really does enhance one's ability to formulate research questions." Molly stated she would never be willing to construct a bomb, even though she admitted, "It's really hard to say the word 'No' in academe." But for Holly, the tenure track dilemma interfered with her ability to exercise her spiritual research connection. She said:

> My research used to be fulfilling when I could do what I wanted, but now I'm kind of like ambulance chasing. I try to find where the money is and then go after it even if it's not really in my focus. If I have enough money why do I have to keep getting more?

In review, for these new faculty members, spirituality within the role and activity as researcher was found to have held an existentially motivating place. It provided comfort in balancing the associated pressures and was identified as a potential source of ideas for research development. The next academic role for a professor is that of service, which completes the typical so-called academic 'holy trinity' of teaching, research and service.

Eight new faculty participants recognized spirituality within their role of professional service. Alice's sentiment connected service with spirituality as, "…the intellect in *service* of something as opposed to the intellect in and of itself." For two participants, their involvement with service was directly relevant to spirituality. Matt said he focused on life/work balance within sessions of the graduate student steering committee by specifically encouraging students to "not neglect the spiritual." Katarina was involved in planning the upcoming Darwin Project to emphasize the theory of evolution with a campus committee who, she said, "are very concerned about other people's… intrusion…of superstition into the curriculum."

Others related spirituality to service work by engaging in human connections. In this way, committee involvement for both Ken and Holly was highly meaningful. Ken described his international professional committee work was as, "a delight of the human experience." Holly's involvement on a provost advisory committee for women in higher education was especially important to her. Through bi-annual professional development events, women were brought together; which for Holly was a "springboard" to addressing the gender inequality issue she believed to exist on this campus and to persist in her field.

Two other faculty members discussed service as spirituality obligations. Frederick maintained his integrity in teaching through service and said it was his "duty to be up to date on what's going on in the professional side of the profession." Arnold, who achieved tenure during

his transition, discussed his recent role on the departmental promotion and tenure committee and the difficultly in having felt ethically obligated to decide against an applicant. His spirituality had been a crucial source of support and he explained that he had to, "…pray about it…think about it….look at it… try to be objective and make the right decision" with the best of intentions.

Overall, regarding the academic role of service, 44% (n=8) of these new faculty participants related spirituality to the service-related connections they had with others and to professional obligations involving campus and other professionally affiliated group networks. In concluding this focus on spirituality across the academic roles, some also related spirituality to their additional role involving administrative responsibilities.

A third of these participants were also responsible for specific administrative duties and roles in addition to traditional faculty expectations. Each of them initiated discussions on the intersection of spirituality to these management-related activities. Three are presented: (a) Matt was deciding not to put himself up for a second term as department chair; (b) Tita believed her additional duties as program director inhibited her spirituality; and (c) Katarina, as director of her department, was concerned about impacting her staff, changing the culture and instilling trust.

Matt admitted his discomfort with confrontation and said this had been a primary difficulty for him as department chair. He explained how this intersected with his spirituality: " I tend to seek consensus…I like more to please people and when two people have diametrically opposed views, you know, someone's gonna be unhappy. I don't like being in that situation." Tita regretted she may not have been doing enough lately, in terms of her spirituality, and thought her administrative workload had caused her to plateau in her spiritual growth. She said:

> I took on more responsibility....that left less time for praying or reflection... creating more stress…more deadlines…. I should be doing that instead of spending too much time at

more work. I feel some…regret. Maybe I have reached a plateau. Maybe I would say that it is time… [that] I should be spending more time with God - doing his work. I've wondered and I sometimes feel like that.

Being new to the position, Katarina expressed concern about some of the people in her department and struggled with how to help them feel better about themselves and their work. She processed these issues as she related to her spirituality and sense of deep connection in saying:

> It feels spiritual, kind of what makes the job worthwhile to me… [the] basic perception of whether the world is a good place or a bad place; a welcoming place or a place about to thwart you. I really … think that if they would embrace some of the changes…that they would… feel better about the place in general…. I need to make it a safe place.
>
> I'm trying to connect…and…help everybody feel their own worth and efficacy. I want to have healthy relationships with the people I work with and the people who work for me… based on honesty and trust and helping each other. I *do* want people to know that…as a manager I'm a safe person for them. I want them to know I'm trustworthy.

To sum these findings on the place of spirituality within the administrative role, the experiences and perception of three new faculty members were highlighted. Two described an interpersonal sense of turmoil regarding: (a) their desire for consensus; and (b) tension around personal versus professional time commitments. For the third, spirituality set the philosophical direction on how to approach her management dilemma and she was hopeful about fostering trusting connections with her staff.

In conclusion, Theme Two on Spirituality through Connection, Communication and Community first brought the issue of ethical behaviors and then proselytizing into appropriate contextual view of the public research academy. Within the personal realms, findings on

spirituality with family and significant other relationships found relevancy for all participants as they reflected on the importance of these deep connections. This was also relevant for many, both secularly spiritual and religiously-oriented, regarding their adjustment within the local community. In addition, several faculty members from eastern US states were disconcerted by the religiosity in this area and although those with a Christian affiliation had an easier personal adjustment to the local area, they struggled to keep their faith private at work and still fit within the academic milieu.

Within the last sub-theme of the professional realms, findings on three issues of new faculty adjustment were presented concerning the influence of spirituality on job choice and the successive transitional years, stressful challenges that intersected with their spirituality, and across each of the academic roles. In summary, spirituality was not a significant factor in the choosing of their job but was reported to have had significant accumulated impact during the first few years. Most participants were not able to identify the influence of spirituality on an annual basis, although a useful depiction of one participant's experience was offered. Regarding their challenges, a third of these participants revealed highly stressful situations that were impacted by their personal spiritual nature. Finally, findings were presented on spirituality within each of the traditional academic roles expected of faculty members at this institution. In reviewing these, teaching and research were equally important as aspects of their work that intersected with spirituality; half related spirituality to service involvement; and the human connection aspect of spirituality was considered to be particularly relevant by those who were additionally responsible for a role in administrative leadership.

The final theme of this chapter is focused on the final most frequently discussed topic of these participants, which concerned the issues of identity and self-knowledge. Findings are

presented that open a deeper and more personal level of examination into their relationship with self, spirituality, and the associated developmental process of 'becoming' for these new faculty.

Theme Three: Spirituality in the Service of Identity and Self

I want, by understanding myself, to understand others.

I want to be all that I am capable of becoming.

-- Katherine Mansfield

In this quote by Katherine Mansfield, becoming is a concept that conveys the movement of human growth and development in evolving toward one's potential, their maturing identity, and in seeking self-actualization. This is applicable to Theme Three's focus on spirituality in the service of identity and self. As the final of their most frequently discussed topics (with 59 references), spirituality was considered by 15 new faculty participants to serve as an informant for individual identity and one's knowing of self. In explaining his philosophical views, Tolle best expressed this sentiment overall in relating spirituality to the process of understanding self within the context of one's life. He presented these ideas as beneficial amidst his definition of spirituality and said:

> Yesterday I'm feeling good; today I'm feeling bad. I'm still the same person. These are just filters that we view ourselves by. If we can find some groundedness in who we are and hold onto that then we are better served. I would say that spirituality would be that process of seeking to understand on a deeper level who we truly are, what our role is, what our relationships are with other individuals, and what gives meaning to all of that…. It's my task to figure out who I am.

The components of Theme Three organize these findings into three sub-themes that holistically include both personal and professional aspects of these new faculty member

participant's lives. These are: (a) spiritual balance and being; (b) the role of reflection and experience; and (c) spirituality's integrating function.

Spiritual Balance and Being

Participants discussed the importance of maintaining a healthy work/life balance and the role that spirituality had in affecting or accomplishing this goal. They also addressed spiritual 'ways of being' and how this contributed to being authentic in their personal life and work situations. In maintaining a healthy balance, seven new faculty members discussed spirituality as a crucial aspect. At least four of these, however, described having felt very out of balance during their transition. Two (presented previously within professional realm challenges) admitted to being diagnosed with conditions they believed were precipitated by work pressures that had seriously contradicted their spirituality. For Matt, the contradiction had been with his spiritual nature and for Albert it had been with his ethical beliefs. Sevika, who had had a particularly difficult time within her department, used her meditation practice to facilitate and maintain personal balance in order to survive the experience. Her surfing metaphor depicts Sevika's subjective experience and the benefit she gained from engaging in her spiritual practice:

> You don't have a lot of control over the waves that are gonna come or the animals that are in the water. You might have a little bit of control over the board you're using…you've just gotta have a sense of what's going on around you; what water you're in. There's balance involved….[Meditation] provides the ability of my feet to grip the board and not be pushed off. So, practicing when things were calm was the only thing that kept me on the board. If I feel lazy and I don't want to meditate, I get up and I go meditate anyway because I just know it's gonna *save my life*.

In contrast to Sevika's experience, Christy discussed choosing this position because the faculty members in the department were so supportive and encouraging of balance in her life. Another faculty member, Alison, spoke of the importance of maintaining balance in her professional field by not losing "sight of the…larger questions" because that's how to "stray" from what is right.

Ideas about doing what is right, or ways of being, were discussed by ten of the participants who addressed their thoughts on spirituality concerning: ways of being, being a good citizen, being a good person, being in the present, and being understanding. One participant encompassed several of these. In this statement, Frederick related spirituality to his way of being a good person:

> It's more of a way of being that spirituality is a component of....with reflection… I'm able to see if maybe I've hurt people, or not been fair…. I think if spirituality is defined broadly in a sense that it's about being…a good person; about doing what...is right, about being fair…. then, spirituality probably does direct me.

This sub-theme on spiritual balance and being presents an important place for spirituality in having assisted and guided these individuals toward becoming and knowing themselves, and in how to be a spiritual person. The next sub-theme reveals findings on reflection and experience within spirituality collectively and also presents one individual's reflection practice specifically.

The Role of Reflection and Experience

Although findings have been presented throughout this chapter on reflection with other topics, the role of reflection and experience was specifically found to relate to identity and self. Within these discussions, eleven participants were found to address reflection and three to address experience. Tolle made the connection to spirituality and self-identity by suggesting that, "…the experiences we're having are helping to define us as humans and may be helping us to

understand ourselves and our role in the spiritual world better." Frederick united reflection and experience in first articulating his method and then drawing a model of his spirituality practice:

> The first thing I thought of was reflection and…how things evolve – it's just more a method. If I consider reflection as a whole to be part of spirituality, then everything I've done in the past hopefully affects what I'm doing in the future. I think with reflection my goals have changed ….At least I hope so 'cause otherwise I don't feel like I'm evolving.
>
> I also see it as sort of, you know, it goes around and then it keeps coming around and… sort of spiraling….Maybe…reflection looks back at what happened and it dictates the future…. Hopefully, when you get here to the end it's sort of a conglomeration of every experience together, but also reflecting on experiences …not just going A to B to C, but going from A to B, with B looking to A.

Frederick related this reflective "method" to his overall approach to life and, as a regular habit, said it helped him maintain professional integrity; specifically regarding teaching.

With self-reflection and experience both having been identified as important to one's ongoing spiritual identity, a closer look at the integrating function of spirituality within identity and self, in both personal and professional places, is presented next. This will conclude the presentation of findings for this final Theme Three of this chapter.

Spirituality's Integrating Function

Some spoke of spirituality as an integrating element of identity across life roles, some contrasted integration with fragmentation, while other new faculty noted its place within their personal and professional identity. In exploring this topic of spirituality and identity, several faculty members found spirituality to be integrated within their life. Mike considered his roles as educator, scientist, professional, and with his family and friends. He said, "These all seem to be

like different hats that I wear, right? They're different identities…I like how [spirituality] involves other identities that I have….and to realize its role on different aspects of identity." In one other example, Frederick explained that his spirituality informed and intersected with his roles in life. The following interview dialogue reflects the moment of this realization of his:

> Frederick: In talking with you now, [spirituality] probably is something that makes up what I am. I'm not just a [specific academic professional]. I'm not just a teacher. I'm not just this or that. But that it sort of informs everything that makes me up. And so maybe that's why I see it all as being professional, family, personal; being all sort of together.
>
> Ann: So spirituality is some sort of component that…intersects all of those?
>
> Frederick: Or all those aspects and roles intersect with spirituality.

Coinciding with spirituality as an integrating element of identity, the converse issue of fragmentation was also discussed. Ken was not the only participant to express a concern about fragmentation in academe and in people's busy lives, but he seemed to be the most sensitive to representing spirituality in any way that would compartmentalize it; even in his resistance to defining it. Depicting spirituality to be like music, he finally described it as something personal that gave hope, coherence, and a sense of identity. Ken also shared his thoughts on the place of spirituality through a metaphor that provided further understanding of his unique perspective. He said spirituality was like "the filling in the pie" that created personal coherence against mitigating forces from our "frenzied lifestyles," often resulting in that feeling of fragmentation. Each area of his life was like a slice of spiritual pie, he said, as he clarified in the following:

> I don't really see my life divided into different spheres where spirituality is a subset… It's more like the filling in the pie; so it's in every piece. If it weren't there'd be a schizophrenia - a strange disjuncture. To have any coherence as a person, whatever

spirituality is, it really does involve all the slices. Our lives are too compartmentalized anyway.

These participant's perspectives highlight their perception that spirituality was not only integrated within but also an informant of one's identity across the essential roles inherent in their lives. In addition, some new faculty members addressed this infusion of spirituality within their professional identity development; all the while unavoidably crossing that contextual boundary of the personal realm as well.

Several faculty members noted spirituality's essential involvement across these two major realms. Comments specific to professional identity further enrich this inquiry picture. For example, based on her experience, Sevika believed that the demands of academic life had potentially devastating effects on one's personal self. Due to the nature of the work itself being such an important part of her identity, she explained that in order for it to be truly meaningful it had to "emanate from my being." In the academic context, she lamented, "It almost (feels) like a violence, you know, on yourself if you're just working so hard that any small resemblance of yourself is disappearing. I think higher ed is bad about that." For Alison also, meaningful work was directly related to self-definition and professional identity. She honestly admitted:

> My life is my job in many ways. I define myself through what I do and so it can't be some mundane crap, you know, it's gotta have meaning; it's gotta have worth because it's so much a part of who I am. If it doesn't have worth to the world, to me, to some redeeming feature, then I get totally bummed and I just can't do it anymore.

Additionally, in Tita's role as program director, she had experienced some turnover during her first few years. From her perspective, spirituality and professional identity may have been an issue for these new faculty members who had already come and gone. She observed:

> The first few years [are] very critical for a lot of professors. And, they leave because either they don't find the right fit…or…they haven't found themselves and they're still looking…. there's a lot of that I'm seeing here at the university. You know if you're not sure who you are and what do you want in life; you're going to keep searching and looking. And I think spirituality helps you….But that's from my own experience.

In support of Tita's observation, one new faculty participant, Alice, admitted to having struggled spiritually with her sense of fit. Within the multiple contexts of the department, college, university and community, Alice said, "The dissonance has very much been when I feel as though my own purpose is at odds with how to make the whole work. And that's kind of where I think I've been in this transition here." Regarding her developing professional identity with her sense of self she stated, "I think those are really succinct ways to articulate the struggle that I'm having." For another new faculty member, however, the fit was right. Katarina indicated that her professional identity was integrated with her personal identity as she articulated, "It feels integrated. It feels like [a]…part of who I am; it's not just what I do from 8:00 to 5:00….The self that I'm being at work is the same self that I am the rest of my life."

In summary of this presentation of the findings within this final major topical theme, for these participants spirituality was found to infuse their identity and contribute to their self-knowing and holistic engagement in all of life's roles. Even as these issues were discussed during their interviews, contextual boundaries were crossed and also combined so that the distinction between whether they were discussing their personal or their professional identities became blurred. Findings further point to reflection on life experience in shaping identity and to spirituality as a wellspring of one's capacity for knowing self, for being authentic, and for becoming coherent in all of life's contexts.

Chapter Summary

The place of spirituality for a new faculty member in career transition at this institution and their holistic adult development situation was, on one hand, personally and professionally fulfilling; while on the other, fraught with challenges. This chapter presented findings that were organized by the participant's most frequently discussed topics. These were addressed within and across the four thematic headings of: (a) spirituality as defined and described; (b) spirituality in reference to God, meaning and purpose; (c) spirituality through connecting, communication and community; and (d) spirituality in the service of identity and self.

The task of this inquiry prompted participants to define their understanding of spirituality; to explore its personal meaning and referent bases; and to describe the place of spirituality within and across their personal and professional lives. Even those who had not considered themselves to be spiritual previously, because of the interrelatedness of the term spirituality to religion, found that it supported their existential beliefs, had an impact on their behaviors in connecting through relationships with others, and helped them to be authentic in their lives.

As relationships with others were a fundamental aspect in the adjustment for many of these new faculty members, they related the issues of connecting, communicating and community to spirituality predominantly through an essential sense of belonging. In addition, spirituality's influence on their challenging experiences paradoxically contributed to both causing problems and creating clarity about their personal sense of integrity. Concerning issues of identity, spirituality intersected with aspects of the self and served to integrate both the personal and professional aspects of their life roles. Though spirituality and religion were considered to be separate concepts both collectively and consensually as evidenced by their most

frequently discussed topic, their fourth topic further acknowledged spirituality as inseparable from self-identity; thereby explaining the unavoidable mark of spirituality on their transition.

This presentation of findings in Chapter Five has remained close to the data and through participant quotations has even, at times, allowed the data to speak for itself. Chapter Six offers an analysis of the findings that has attempted to draw out the overall relevance of spirituality for these new faculty members, as well as, assume responsibility for responding to the research questions. The chapter begins by identifying key features from the findings through several points of discussion that provide a prelude to directly answering the research questions. This dissertation is then concluded with lists of specific recommendations for the fields of faculty development and higher education.

Chapter Six: Research Responses on the Relevance of Spirituality

Never lose a holy curiosity.

--- *Albert Einstein*

Foreword to the Analysis

In transitioning to this southwestern Research I institution, new faculty members required an adjustment across the many personal and the professional contexts of their lives. Overall, spirituality held a significant place within their transition and, as an integrating aspect of adult development, was found to have an impact on their adjustment and potential retention. Albert Einstein's call to "never lose a holy curiosity" serves as a reminder of the inspiring power of spirituality. As an exemplary academic role model who accepted his spirituality, Einstein stood out and was admired by several of the new faculty participants in this study.

The purpose of this study was to increase an understanding spirituality's place in the adult adjustment of new faculty members during their first three transitional years at a public research university. Having identified the problem that the academy gives little attention to the development of faculty members regarding the holistic integration of their personal lives and professional roles, with even less acknowledgment of spirituality within their ongoing adult development, findings from this study provide insights into the needs of new faculty members concerning their spirituality and on how to support these newest members of the professoriate.

It is important to note that although participants seemed to offer some profound personal insights, none of them would be regarded as sages, or even religious scholars; but rather as ordinary men and women who identified themselves with spirituality, broadly defined, and were willing to reflect on its place and significance within the most recent few years of their lives. Their identification with spirituality was consistent with the Higher Education Research

Institute's (HERI, 2006) study on faculty across the country, which found that over three-fourths of those 40,670 faculty surveyed considered themselves to be spiritual (81%); sought opportunities for their spiritual development (69%); and/or embraced a philosophy of meaningfulness (70%). To the new faculty members who took the time to engage in this research, I am sincerely eternally grateful.

The purpose of this chapter is to present an analysis of the findings and create connections, which will ultimately be meaningful in contributing to the literature on this topic. In attempting to achieve this goal, the approaches that are consistent with the process of this work were found to coincide with qualitative research principles of data transformation. Wolcott's (1994) discussion of these, as reviewed by Glesne (2006), specified three means of moving findings from organization to meaning, which are identified as: description, analysis, and interpretation. Within this research, Chapter Five was descriptive as it narratively drew on interview data and portrayed the topical themes that resonated with participants. Chapter Six now shifts to analysis by first discussing three elements from the study's findings presented in Chapter Five that highlight the experience and place of spirituality for new faculty members. These points of discussion serve to elevate three of the most important features that arose from the data. Moving to the third means of data transformation, interpretation, the three features of discussion provide a basis for the research question responses. As a means of transforming data, interpretation is explained by Wolcott (1994, p.36) as that which "transcends factual data and cautious analysis and begins to probe into what is to be made of them" (Glesne, 2006, p.165). Although the Chapter Five themes outlined previously, and the Chapter Six responses that are revealed here, do not correspond verbatim, regular references are made throughout this chapter to refer the reader back to the evidence that was depicted in the data within the previous chapter.

Discussion: The Place of Spirituality in New Faculty Adjustment

Throughout this inquiry, these new faculty members openly revealed the place of spirituality in their lives, and, in particular, its importance within their adjustment during the transitional years at this southwestern secular university. From the findings on their most frequent topics, used as the organizing themes for Chapter Five, this discussion draws attention to the issues of where and how spirituality was made apparent within their personal and professional life adjustment during the time of transition. Analysis of the data found spirituality to be situated among their unique experiences and expressions, across their decision-making approaches, and to abound within relationships. Each point of discussion will proceed in turn through the first section of this final chapter and is then followed by specific responses to the research questions with related recommendations.

Unique Spirituality Expressions and Experiences

As a reflection of their spiritual/religious beliefs and practices, spirituality was uniquely experienced and uniquely expressed by each of these new faculty members. Getting beyond the descriptive category of their spiritual/religious orientations to the qualitative place of spirituality in their life transition required openness to a different kind of explanation. To begin to know the true nature and place of spirituality for these participants it was crucial to draw out and attend to metaphorical descriptions of their experiences, which provided richer data for understanding spirituality's role in assisting them during this phase of their academic career and life adjustment. Glesne (2006) supports this approach and notes that as a learner in the inquiry the researcher must set aside their own assumptions and ask participants for in-depth descriptive meanings.

Metaphors offer a unique opportunity for momentary immersion into the view of another's experience and are particularly useful with ethereal and abstract topics such as

spirituality. The importance of exploring participants' metaphors for both describing the place of spirituality within their lives overall and for increasing understanding of spirituality in their adjustment cannot be overstated. Lakoff and Johnson (1980), in their now classic *Metaphors We Live By*, aid in understanding the value of metaphor. They explain, "Metaphor is one of our most important tools for trying to comprehend partially what cannot be comprehended totally: our feelings, aesthetic experiences, moral practices, and spiritual awareness" (p. 193).

Furthermore, when the goal is concerned with understanding experiences, standard definitions do not suffice because metaphors are not only "…grounded in our physical and cultural experience; they also influence our experience and our actions" (p.68). In particular, Lakoff and Johnson contend that "…metaphors that are imaginative and creative…are capable of giving us a new understanding of our experience. Thus, they can give new meaning to our pasts, to our daily activity, and to what we know and believe" (p.139). Creative metaphors awaken past memories and connect to present experiences, while also potentially guiding the development of one's future, which is significant to understanding self. Within the development of self-understanding lies the search for what unifies one's diverse life experiences in order to give an individual's life coherence and meaning. Personal metaphors help people make sense of their lives.

Relating this to the data, the participants' descriptions of spirituality through metaphor served to illuminate its place within each of their singular experiences. All of their metaphors depicted spirituality as a process of their lives that affected adjustment, which in turn provided an enriched understanding of their transitional experience beyond mere explanation or discussion. As presented in Chapter Five, two-thirds of participants though related spirituality not to the transition directly, but rather, to their lives overall. For example, one participant emphasized his

understanding of spirituality's role in giving coherence to his life within every aspect like "the filling in the pie." Another one-third, however, did use metaphor to more directly describe their adjustment experiences as new faculty. Some of their metaphorical examples represented balancing, prioritizing, and growth. For one participant, the metaphor of emerging plants helped her describe the experience of acclimating to the intersecting spiritual and professional learning that was inherent to her adjustment. Without this metaphor, and all the other unique expressions of their spirituality, only limited views of their experiences would have remained.

In contrasting one thing with another through metaphor, their perspectives revealed the depth and breadth of spirituality's place in their adjustment. While the above examples display the variation and uniqueness of their expressions of spirituality in their lives, a complete list of their metaphorical titles calls to be included. In alphabetical order these were: comfort in living, the filling in the pie, a guidepost of air, an inner tube on the river, matrix and mushrooms, navigating through a thorny mess, needing and wanting more sex, an overarching inverted pyramid, an over half-empty glass, a peace-code tree, a plateau, a rollercoaster, reflecting spirals of life, relationship connection grid, the root of a fruit tree, thread in a tapestry, surfing the ocean waves, and the unknown magic seed.

Regarding the need for understanding such experiences, clinical social worker Dorothea Epple (2003), identified the importance of being able to relate to others' spiritual experiences through images that "constitute a power…felt beyond what words can utter" (p.176). She observed that metaphors "speak to a deep inner spirit that defies logic" (p.178) and that "only in being present to others as they tell of their spiritual experience through metaphor or image, can [they] be shared, appreciated and confirmed" (p.179). In terms of faith (extended here to encompass spirituality), Epple has further explained how faith can function as an opportunity for

transformation and provide a re-grounding when an individual is in transition. Just as Fowler (2004) spoke of bringing out "spiritual imagination" through metaphor **(**also Lakoff & Johnson, 1980), metaphorical images served a crucial role for increasing the understanding of spirituality within the adjustment of these new faculty members who were in transition.

In summary, each of these new faculty participants had unique experiences of spirituality that they were able to express through metaphor. As an abstract aspect of adult development, the topic of spirituality lent itself to metaphorical exploration, which contributed to richer data for this inquiry and made a valuable contribution to findings.

The next point of discussion examines the influence spirituality within these participant's decision-making processes; an issue concurrent with adult responsibilities and new faculty career development. The relatedness of spirituality to decision-making was found to be unexpectedly varied across three approaches.

Spirituality's Influence on Decision-making

The place of spirituality in new faculty's daily and ongoing decision-making varied across the experiences they disclosed. From the point of accepting this faculty position, ensuring employment for their spouse, relocating the family, finding ideal child care or the best school, to choosing or reject a church or other community involvement, these new faculty members used spirituality in dealing with their challenges. Similarly, in matters that related to dealing with their daily work pressures, spirituality was involved in the prioritizing of responsibilities, time-management of competing duties, supporting students, facing ethical conflicts, and addressing health-related dilemmas. Across all of these decision-making matters, spirituality played a significant role. Spirituality's place in helping them to make decisions regarding their life/work situations were not uniform, however but were approached in three different ways. From this

interpretation, decision-making and spirituality occurred through: (a) a reliance on spirituality; (b) an alliance with spirituality; and (c) self-reliance from spirituality. Each is discussed in turn.

About a third of these new faculty members described a *reliance on spirituality* in the way they made decisions and relied on the support of God, their higher power, or spiritual beliefs and principles to guide them. Some reported regularly engaging in spiritual practices such as prayer, meditation, and reflections on biblical or other sacred texts prior to making decisions, especially prior to major ones. For some, consultation with a divine source was essential to rightful daily living. For this group of new faculty members, spirituality served a supportive place in providing direct and indirect guidance and reassurance in ongoing decision-making, which included all challenging situations they faced within their transition. One participant offered a particularly rich image of his reliance and trust in spirituality as he explained, "I can sail as far as I want and I know there's no, no edge of the world that I'll ever fall off of in exploring where my faith will guide me."

Another third of these participants described more of an *alliance with spirituality* in terms of their decision-making process. They did not credit spirituality as a powerful go-to source in the same way that the previous group had, but rather, they discussed spirituality as an aid in helping them to align with their spiritual values and as an assistant for riding the currents. For example, one new faculty member clarified that although he did consider himself to be a spiritual person he did not "automatically turn to spiritual concepts to deal with day to day complications." His metaphor for spirituality was "...the inner tube that keeps you from tipping over." Spirituality was an ally and a tool for this participant in helping him to achieve his goal of successfully staying afloat. For this group, spirituality was a mutually supportive aspect of their

approach to decision-making for dealing with the particular challenges they encountered during their transition.

The final third of these new faculty members identified with an approach to decision-making that can be described as *self-reliance from spirituality* in the way they decided about and dealt with their transitional challenges. Even though spirituality was identified as an important element of their lives, when it came to making decisions these participants believed they were personally and ultimately responsible and they resisted extending such responsibility to an ultimate spiritual source. Two comments exemplify this. First, one participant explained, "…maybe the way this whole thing is spiritual is that I'm placing the responsibility for that inside us and I'm not… placing it outside with somebody else who's looking out for us." And as another said, "I think we can take these things in but… ultimately you're responsible for yourself." For these new faculty members, spirituality and decision-making was approached through self-reliance, without notable dependence on any external spiritual source when it came to their adjustment.

Acknowledging the place spirituality holds for new faculty members regarding their decision-making is helpful to understanding how to support new professors in their adjustment during transitional years. Not only is it important to recognize that faculty members who identify with spirituality do engage in reliance on it when it comes to decision-making, but also that a variation of approaches exists among such faculty including alliance with and even self-reliance from their spirituality. This finding that spirituality is differently situated within decision-making approaches serves to emphasize the unique places of spirituality for new faculty members. This finding also challenges the assumption that those who significantly identify with spirituality are probably also bound to rely on it. Furthermore, to call attention to the metaphorical elephant in

the room common to secular academic circles, that one's spirituality may even interfere with their ability to think critically and independently.

Whether they relied on spirituality, allied with spirituality, or were in self-reliance from their spirituality, collusion with it did not appear to counteract their ability to think critically; at the very least, across all decision-making approaches, spirituality served as a resource to inform them. With spirituality having been identified as an aspect of adult development (Dirkx, 1997, 1998; Fowler, 1981, 2004; Merriam & Caffarella, 1999) but a phenomenon that higher education currently does not attend to and in fact may be said to ignore (Astin, 1999; Chickering, 2006; Palmer, 1999; Zajonc 2003) these differences about the place of spirituality within decision-making, and consequently how new faculty members dealt with their challenges, is of interest. Although the public academy's history and attitude toward excluding spirituality and religion is understandable (Scott, 2002; Weathersby, 2000), findings from this study may help to minimize the higher education community's concerns about supporting spirituality; especially when understood to be useful to successful new faculty adjustment, and ultimately, as a factor of their retention.

From spirituality's place in decision-making, this discussion now turns to the centrality and importance of spirituality in relationships concerning the adjustment of these new faculty members in transition. The data consistently revealed relationships with both self and others to be at the heart of their spirituality and the means by which they enacted spirituality in their lives.

Centrality of Relationships to Spirituality

As the third point of this discussion, spirituality's place within relationships was a central factor identified by all of these new faculty members that extended across both the personal and professional domains of their lives. Spirituality was enacted through their behaviors in relating to

others and also with one's self. It affected their attempts to be caring, loving, and also ethical in their actions. As a manifestation of their beliefs and values, spirituality was a crucial component in creating caring connections, having honest communications, and to being in community with others.

The significance of spirituality with others was discussed by all participants in terms of family members, students, and colleagues. Regarding family and significant others, many of their discussions were highlighted in Chapter Five. For example, one new faculty member emotionally conveyed her sense of spiritual faith in her marriage; another expressed concerns related to the community's impact on spirituality and parenting; and one other admitted that his family's religious obligations had distracted him from taking time for his own spirituality. Spirituality was at the heart of their interactions within family and significant other relationships.

Regarding spirituality with students, these faculty members were careful and considerate in how spirituality was manifested in their academic teaching role. All of them were aware of the inappropriateness of proselytizing and of the respectful boundary essential to expressing their personal religious and/or spiritual views with students. Some examples indicate the importance of this: one explained that his approach to teaching was from the perspective of having a love for persons; another's emphasis was on ethical conduct and critical thinking about the greater good; and still another, as for most of these participants, believed that teaching served to exercise her spiritual purpose in life. These findings support those from the HERI survey (2006) that suggested faculty who have a more personally developed sense of their spirituality are better able to integrate their personal lives with their profession and to effect a better alignment between academic work and personal values. Also, having a stronger sense of spirituality contributed to a higher valuation of moral and spiritual development in students and toward helping others. In

contrast, those less spiritual faculty members reportedly valued materialism and recognition more (HERI, 2006).

Regarding spirituality with colleagues, all participants referred to fellow members of their departments and/or colleges. Many of their discussions that were related to colleagues, however, primarily involved professional challenges and even critical incidences that highlighted the spiritual *dis*connection in these relationships. For example, one faculty member felt she did not have any colleagues in her department who were friends, which negatively impacted her adjustment but helped to define her spiritual needs. Another described ongoing conflict with his department chair, which reinforced a personal commitment to his spiritual values. Still another was distressed about colleagues and her lack of fit, which promoted her to increase her spiritual practice so as to embody the spiritual principles she needed to survive the situation. Others experienced a lack of cohesion among colleagues and recognized the need for more regular communication as the key to improving collegial relationships. On this point, the HERI (2006) survey found that some college faculty felt cultural and structural constraints created an impediment to freely discussing such matters at work. Findings from this inquiry on spirituality and the adjustment of new faculty point out the stress that arose from strained relationships with fellow departmental colleagues when value-based spirituality conflicts existed.

Spirituality as an aspect of one's personal domain, the self, appeared to affect and be affected by the professional domain as well, within the attitudes and behaviors they extended toward others. Whereas it may be assumed that spirituality is locally bound to the individual self, for these new faculty members, spirituality was generated into the social sphere of relationships that included not only family, but also those with students and colleagues. Spirituality, as a local

phenomenon, was generalized through behaviors that were in dynamic interplay between the personal and the professional domains.

This finding hints at spirituality's capacity to enhance transformational learning for new faculty. According to Dirkx, "Learning is understood as a process that takes place within the dynamic and paradoxical relationship of self and other" (1997, p.83). Life transitions are opportunities for learning and for these new faculty members spirituality contributed to increased learning about themselves, as well as, its extension into learning about relationships with others both at home and at work. Adult learning and its relatedness to new faculty spirituality is addressed further in this chapter.

To summarize, the analysis and this discussion have raised several important issues that reflect the relevant place of spirituality for new faculty members within their transitional adjustment. The first point emphasized participants' unique experiences of spirituality and how the use of metaphors to describe their distinctively individual expressions was necessary. The depth of their metaphorical descriptions helped enrich an understanding of the place of spirituality during transition. The second point emphasized the spirituality's place within their decision-making approaches, which was contrasted with a presumed dependence on spirituality for making decisions. Spirituality's influence on their decision-making processes was found to vary across a refined understanding described as reliance on, alliance with, and self-reliance from spirituality. In the third point, the centrality of relationships to spirituality was emphasized. Those within their personal-life realm, such as family were significant, but of special interest to this inquiry were relationships within their professional-life realm and the significance of spirituality as a feature that affected their behaviors in relating to both students and colleagues.

In addition, though one's spirituality may typically be considered to be limited and located within the personal domain, for each of these new faculty, spirituality was also generated into the social domain through behaviors that radiated between the personal and professional contexts of their lives. Furthermore, their career transition was a time of personal and professional learning, which is elaborated on further in the final chapter response. These analytic points of discussion serve to invite further understanding and assistance in answering the call of this inquiry. Coming full circle, the next section of this chapter now turns to the interpretive task of specifically responding to each of the research questions that provided the guidance for this scholarly effort.

Response: Addressing the Research Questions of this Inquiry

Now entering the interpretation phase of data transformation, to reveal the relevant place of spirituality within new faculty adjustment during transition at a public research institution this response section directly addresses the research questions of this inquiry. Descriptive findings based on participant's most frequent topics were presented through Chapter Five's themes, and then, the highlighted discussion points of analysis within this chapter. All of these are germane to connecting and meaningfully addressing responses to the research questions of this topic. When examined as a whole, the following research responses highlight the place of: (a) spirituality within holistic adult development, (b) spirituality's interaction with the academic environment; and (c) adult learning within new faculty spirituality as the basis for recommendations related to faculty development and higher education. The following research questions have guided this study on new faculty members who identified with spirituality during transition:

1. What importance does one's spirituality, or sense of meaning and purpose, have during the personal and professional adjustment of new faculty in their first three years?

2. What personal and/or professional experiences have they had that inhibited their spiritual development during this career transition?

3. What personal and/or professional experiences have they had that promoted their spiritual development during this career transition?

4. How might the university support a new faculty member's holistic development?

By combining questions two and three, these research questions are addressed through the following three topics: (a) spirituality's importance during new faculty transition; (b) experiences that inhibited and promoted spiritual development; and (c) enhancing university support for new faculty spirituality. Keeping the earlier discussion points in mind on their unique expressions and experiences, spirituality's influence on decisions, and the centrality of relationships, responses now turn to the first question.

Spirituality's Importance during New Faculty Transition

As a conceptual umbrella for this inquiry, the first research question asked about the overall importance of spirituality during this time of life. This interpretation arose from the findings in Chapter Five through specific sub-topics from each of the themes. In addressing question number one, three responses surfaced as most significant in helping to increase an understanding of spirituality's place within new faculty adjustment. These are: (a) spirituality's impact on emotional coping; (b) spirituality's influence on identity and integrity; and (c) spirituality's integration within adult development.

Spirituality's impact on emotional coping. Turning to the first response to research question one, for these new faculty members, spirituality was found to impact their emotional coping abilities. In particular, it sensitized them to feelings of both hope and despair regarding their sense of academic fit, which impacted their functional ability and perseverance in achieving

a successful transition. This increased sensitivity did not save them from experiencing stress and in fact, may have complicated their adjustment. Depending on their emotional reactions, spirituality had both powerful positive and negative effects on their capacity for coping with personal stress. HERI (2006) survey results notably concur with this feature in their unexpected finding that spiritual faculty reported higher levels of personal stress. The survey findings suggest those who experienced intense stress may have sought relief through enrichment of their spiritual beliefs. This was certainly the case for several of the participants in this study.

A career transition can be a particularly difficult phase of adult life, calling on personal coping strategies that may include one's spirituality as a resource. In support of this assertion, Brammer (1991) has claimed that life transitions present opportunities for learning to cope and for advancing the search for meaning. Recall Viktor Frankl's (1969) work on the search for meaning from Chapter Two and the identified and implied tenets, two of which are most relevant here: (a) that life has meaning under all circumstances, even the most hopeless ones; and (b) that life challenges individuals and they respond if they are to lead a fulfilled life (Fabry, 1998). Fabry (1998) added the fourth implied tenet to Frankl's original set from the 1930s in pointing to the universality of dealing with the tension and demands of life in bringing out one's potential. Frankl's explanation on this: "He needs the call and the challenge to actualize his meaning" (Fabry, 1998, p.296).

Findings from these new faculty members identified the impact of spirituality on coping capacity and also its role between emotions and the intellectual life inherent to the academic environment. From the sub-topic of Spirituality in Professional Realms, several participants commented on the futility they experienced in academe and as one said, of the "hope that kept them anchored." Some participants experienced hope and despair even during the short time

between their interviews. Alice, who in the previous chapter had remarked on the place of spirituality at each year of her transition, provided the best example for this. In her third year, she despaired from determining that academic life was antithetical to her adjustment and spirituality. By the next interview, she reported feeling hopeful again and had decided she could cope and remain in academe for the time being.

Theoretically for Erikson (1985), hope and despair are highlighted as relating to primary crises that arise in certain stages of life. Late adulthood is the stage when adults are challenged to resolve the issues of integrity versus despair. In this stage of the model Erikson contrasts despair, identified as the condition of an unsuccessful resolution in old age, and the hope that is developed from a successful resolution of the stage of infancy. The participants in this study were neither in old age nor infancy in reacting with hope and despair, but rather, in young to middle adulthood, with most of them between the ages of 25–49 years. As a feature that was present at this time in their lives, presumably both their spirituality and transitional life circumstances brought about these emotions.

Spirituality's sensitizing effect on their emotional coping capacity through hope and despair was also evident in those new faculty members who had experienced serious challenges during their transition, experiences that contributed to clinical depression and other dramatic difficulties in their adjustment. These findings were presented in Chapter Five within the sub-topic on the professional realm and reflect spirituality's impact on their ability to function both effectively and ineffectively during their transition. As one participant explained, "It's very difficult to balance who I am spiritually...with what they perceive that a colleague should be." According to Hansen (1997), successful coping requires the courage to take risks and the ability to cope with fear of the unknown. Through a successful transition, confidence in one's ability to

manage life will increase. In addition, self-awareness will deepen one's personal knowledge of how the transitional experience affected their life, which may strengthen their capacity for coping in the future. From the impact of emotional coping on the individual through hope and despair, the connection to self-awareness that Hansen refers to is intrinsically part of the next response as well concerning the developmental influence of spirituality on new faculty's identity and integrity.

Spirituality's influence on identity and integrity. Issues of self are intrinsically woven into the concepts of identity and integrity, which were found to be influenced by spirituality. In Theme Three of Chapter Five, these new faculty members discussed spirituality in relation to self, self-knowing, self-awareness, and self-care, and also, in their defining of spirituality as relating to a deeper description that was benign, organic, and growth-oriented. Known for his progressive work on these issues with educators, Parker Palmer (1998) defines identity as the inner and outer experiences that constitute who someone is. Furthermore for Palmer, running hand-in-hand with identity is the concept of integrity, which he refers to as the convergence of life patterns that create individual wholeness, as well as, work/life integration. While the aspects of identity and integrity are seen to coalesce with work/life integration, according to Palmer (1998), for the purpose of distinguishing this finding, spirituality's integrating place is separately responded to in the next sub-topic.

Identity and integrity, as understood by Palmer (1998), are to be viewed in terms of their interaction with life experiences. Like intersecting life pathways, almost like a metaphor, Palmer has described identity as "...a moving intersection of the inner and outer forces that make me who I am, converging in the irreducible mystery of being human" (p. 13). This culminating 'mystery of being human' that Parker highlights is perceived to correspond with spirituality and

is applied to these findings on new faculty identity and integrity. Tying the concepts of self and identity holistically together with integrity, Parker further explains: “Integrity requires that I discern what is integral to my selfhood, what fits and what does not – and that I choose life-giving ways of relating to the forces that converge within me” (p.13). As described by some of these participants, spirituality was a natural and organic part of the self that felt life-giving and growth-producing; which had an integral influence on their adult development. It was Sevika who honed in on the organic expression of spirituality as she explained, “Just tapping into that flow is to me what spirituality is....It’s kind of just one big organic mechanism that we’re all part of.”

From this interpretation of the findings, spirituality influenced the holistic adult development of new faculty members through one’s identity and spiritual integrity. Spirituality’s influence on shaping identity provided a source for knowing self, being authentic, and coherence across all of life’s experiential contexts. For instance, Tolle described spirituality as, “...that process of seeking to understand, on a deeper level, who you are, what our role is... and what our relationships are with other individuals and what gives meaning to all that.” Another participant, Matt, emphasized awareness by saying: “Spirituality is...awareness that...we’re something larger than ourselves...and that we need to act on that...to make the world a better place and help people out.”

Seeking spiritual self-awareness and engaging this self-knowing through one’s roles and relationships seemed to enact spirituality’s influence on identity and integrity. Providing the theoretical basis for understanding these developmental prospects of supporting new faculty spirituality is Fowler’s Faith Development Theory (1981, 1996). According to Fowler’s schema, a shift in faith emerges for many individuals during middle adulthood, coinciding with the dual

development of identity and world view along with an adult's strengthened capacity for critical reflection. Sustaining this new identity are meanings created from increasing consciousness of one's inner connections and an awareness of self in the world. Throughout the adult stages, ethical issues are said to emerge that effect the development of a more inclusive adult identity, creating conditions for growing in faith and moral action. Accordingly, new faculty members are creating new life structures while undergoing psychosocial growth, which are enhanced by faith. Faith Development Theory supports these findings that spirituality's effect on knowing oneself and on being congruent with one's actions influences identity and integrity.

For this group of new faculty members who deemed spirituality, broadly defined, to be a meaningful aspect of their lives, identity and integrity were found to influence their adjustment by sensitizing them to experiences that either affirmed or disaffirmed their identity and confirmed or disconfirmed their integrity. Many of these new faculty participants explained that truly meaningful work needed to emanate from their being (self-identity) and exhibit merit and worth (sense of integrity) because it was so much a part of who they were and how they saw themselves. Also, spirituality was believed to have been an issue for new faculty members who had left the academy prematurely. One new faculty participant, who was in an administrative role, stated that "spirituality helps" in knowing "who you are." Of those whom she had seen not made a successful transition, she observed and explained "…they haven't found themselves and they're still looking."

The influence of spirituality on identity and integrity has implications that reach deeply across both the personal and professional realms of new faculty lives. Inevitably, the two realms are intertwined with one's personal identity and integrity undeniably affecting one's professional identity and integrity. Recent empirical studies support the infusion of identity with spirituality

(Rogers & Love, 2007; Chavez, 2001) as well. In a study of adult educators, Fleming found that separating spirituality from professional practice was impossible as it was such a part of her participants' personal identity (2005). In applying concerns about fragmentation in higher education (Astin, 1999; Chickering, 2006; and Palmer, 1999) to these findings on new faculty members, spirituality offers the gift of potential clarity for knowing who one is and for achieving an integrated alignment with the work they do. From the perspective of Alison, "So you have to have an inner spirituality and an appreciation of who you are...to then find your place in the world."

In the final response to the first research question, it is through spirituality's impact on emotional coping combined with spirituality's influence on identity and integrity that both of these factors affect the formative integration of spirituality within adult development through work and life. All of which reflect on this response to the first question concerning the importance of spirituality in new faculty adjustment.

Spirituality's integration within adult development. For these new faculty members, spirituality represented a personally meaningful place within their life, as the 'Basis of Conceptual Belief' (Theme One), and in their career transition. In essence, its influence on identity and integrity contributed to the integration of their personal life and professional work demands. Throughout their adjustment, spirituality was found to confront the essential issues of adult developmental evolving and work/life integration, as found in 'Spirituality's Integrating Function' (Theme Three). The literature supports this as English, Fenwick and Parsons (2003) also claimed that spirituality intersects personal and professional aspects of adult development. From the adult learning literature, Merriam and Caffarella (1999) suggested spirituality is the integrating factor in the life-span development of an adult. They cite Knowles (1980) who

confirmed the role of experience in establishing an adult's identity and of their "deep investment in its value" (Merriam & Caffarella, 1999, p. 50).

For these participants, spirituality was found to experientially challenge a new faculty member's personal growth and professional development by pushing them to continually define life's meaning and purpose, communicate authentically with others, and engage spiritually through congruent or incongruent ways of being; all contributing factors to work/life integration. Specifically, participants acknowledged affirmation of their life's purpose through teaching experiences, in respecting student and colleague diversity, and in reflecting on their responsibility for ethical actions and decisions.

Because spirituality's place in their adjustment contributed to the ongoing formation of their identity and integrity, it served to promote better alignment between these various aspects of their lives. Turning to Erikson (1985) as a theoretical basis for these findings, he related integrity to coherence and wholeness and identified it as the quality of being personally integrated both in spiritually and intellectually; in soul and mind. With academic life as the quintessential intellectual life, it would seem the perfect work situation for the development of one's personal and professional integration.

Further supporting this finding on the role of spirituality and work/life integration, Astin and Astin (2006) reported that, "...highly spiritual faculty, compared to their less spiritual colleagues, are not only more likely to employ teaching methods that directly engage their students, but have also been better able to integrate their personal and professional lives" (p.26). Integrating requires adapting and as new faculty members in a transitional career phase, participants were found to be potentially susceptible to powerful growth changes. In relation to integrative life planning and holistic career development, Hansen (1997) also addresses this

point. While some of their transition experiences were confusing and painful, spirituality's capacity for integration promoted the achievement of personal balance within professional academic practice, which was holistically growth enhancing. Alison's spirituality definition referred to self-awareness and fit within layers of integration. She said, "You have to have an awareness of self and then...an awareness of how...you fit into the human race and humanity. And then you have to have an even greater understanding of where that fits in the greater cosmos." Ultimately transitions are opportunities for positive change in growth and development, and for these new faculty members, spirituality was an intrinsic feature of their identity, integrity, and integration.

In summary, spirituality's importance to the personal and professional adjustment of new faculty lies in understanding its qualitative presence under the surface. A presence that served to: (a) impact sensitivity to emotional coping; (b) influence the formation of identity and integrity; as well as, (c) aid in the integration of their work/life balance.

Before turning to the second and third research question responses regarding their experiences within the academy that inhibited and promoted their spiritual development, it is important to recognize the relevance of this issue. With their spiritual development occurring naturally during this time of transition and adult development, and having the potential to affect personal meaning and their choices, the academy should be informed.

Experiences that Inhibited/Promoted Spiritual Development

In interviews with new faculty participants concerning experiences that both inhibited and promoted their spiritual development, a tension of opposites became apparent as they attempted to articulate responses to each of these questions. In order for them to identify the factors that were inhibiting it was necessary to contrast these with factors that were promoting,

and vice versa. Therefore, in a combined response to the second and third research questions regarding the experiences that inhibited and/or promoted these new faculty members' spiritual development, three points are addressed: (a) academic culture: the spirituality paradox; (b) academic climate: spirituality with colleagues and students; and (c) academic environment: spirituality's dynamic interaction. The concepts of culture and climate are consistent with higher education scholars Peterson and Spencer (2000).

Overall, for these new faculty members, some paradoxical affects were apparent in terms of their spiritual development depending on the inhibiting, promoting and/or avoiding factors they encountered within the academic environment. Each of these factors can be understood as having led to conditions that increased or decreased their spiritual development, as well as, left some new faculty members feeling either abandoned or isolated but autonomous. Examples of these factors, conditions identified as neglectful, neutral, or nourishing, and their affects are discussed in the following responses to these research questions. Specifically, the cultural constraints of time and tenure were major inhibitors, while having intellectual freedom and campus opportunities were major promoters for their spiritual development. Prominent situations and places that affected spiritual development during new faculty adjustment are highlighted through their critical incidents with colleagues and also across and within the academic roles.

Academic culture: The spirituality paradox. In analyzing the factors that in some ways inhibited and in other ways promoted spirituality during their transition, a paradoxical emphasis was found to exist within the academic culture. Essentially, the nature of academic work was generally inhibiting to spirituality with time identified by almost 50% as a key constraint that set up negative conditions for growth. However, the academic culture also promoted and nourished their spirituality through the freedom and flexibility to pursue life purpose through research and

teaching, a feature that was identified by 50%. One new faculty member's discussion of inhibiting time constraints and the demanding nature of the job were evident in her admission that her spirituality had reached a metaphorical "plateau." Tita regretted her lack of spiritual growth over the last few years and believed it was due to the time-consuming demands of her academic position. She explained, "It's hard to grow and keep it all in balance because I keep getting more responsibilities."

For another participant, Zoe, her spirituality had been promoted through a resurgent interest in a related research project. Her metaphor for spirituality was like a "rollercoaster" that was "...always changing" she said. Although time was an inhibiting factor for their spiritual development due to overwhelming expectations and pressures; some also felt responsible for their own time-management dilemma because of the flexibility allowed in academe. Whereas inhibiting factors set up negative conditions, which made it difficult for them to easily attend to their spiritual development, on the other hand, the promoting factors they experienced set up nourishing conditions that enabled and/or sustained their spiritual development.

Among the participants' discussions of both inhibiting and promoting factors, of additional interest was that all of them stated the university *itself* neither inhibited nor promoted their spirituality; that is to say, the university was considered "neutral" on the subject. They further specified, however, that the academic structure and departmental culture were sources of inhibition; while spiritual growth opportunities for professional development and interfaith campus events were spiritually enriching. For instance, with regard to interfaith events, one participant clarified her point of view and explained that: "...secularism is not the absence of religion but the presence of all religions…and the university environment's one of the few places, at least [at] a secular university, [that] allows that."

Discussions of the tenure system and structure of the higher education academy related to spirituality actually turned to cynicism in the collective focus group, which coincided with some of their individual interview comments. As an instance, one new faculty member depicted the tension between her personal spirituality standards and perceived structural tenure constraints in explaining that her spirituality became her "own kind of barometer for personal success as opposed to necessarily falling into the criteria that the academy has set up for me." Another new faculty participant particularly resented the tenure process being focused on "quantity versus quality." She believed it permeated all of academics and she felt strongly that it did not facilitate success as a community.

While participants who attended the focus group session (n=5) told varied stories of pre-tenure experiences across departments, all shared spirituality-related concerns about the tenure system. Given the entrenchment of higher education structures in the broader university system, most felt this neglectful situation would be next to impossible to change. One spoke of her extreme frustration in saying, "Academic inertia makes it almost impossible to fix the broken [tenure] system." These new faculty members recognized a sorely needed, nourishing place for spirituality, and they suggested that any efforts to humanize the tenure system and overall structure of the higher education system should incorporate principles of fairness, equity and a focus on life balance.

From this interpretation of the findings, new faculty members' experiences with spirituality and the academic culture are summarized in Table 6-1: *Impact of Academic Culture on Spiritual Development of New Faculty* on the next page. This chart indicates how inadvertent actions, otherwise identified as features, of the academic culture tended to interact and led to conditions that impacted and affected these new faculty members' spiritual development. These

features, conditions and affects appear to be associated with possibilities for both harmful and helpful impacts on spirituality. Specifically, out of the six affects identified, four were related to potentially harmful impacts. The dependence on their spirituality (from inhibiting/negative conditions) was related to the need to cope, and their autonomous development (from avoiding/neutral conditions) seemed to concur with a sense of isolation in the academic culture. Only the two affects of increased and/or sustained development (from promoting/nourishing conditions) were positively helpful.

Table 6-1:

Impact of Academic Culture on Spiritual Development of New Faculty

ACADEMIC CULTURE ON SPIRITUAL DEVELOPMENT		
FEATURES	**CONDITIONS**	**AFFECT(S)**
Inhibiting spirituality led to **negative** conditions of **decreased or dependent** development.		
Avoiding spirituality led to **neutral** conditions of **abandonment or autonomous** development.		
Promoting spirituality led to **nourishing** conditions of **increased or sustained** development.		

Findings suggest that these new faculty members perceived spiritual development to have been affected by factors within the academic culture that ranged from inhibiting, to avoiding, and/or to promoting of their spirituality. Features that were inhibiting, such as an overt disapproval toward being open about one's spiritual views, produced negative growth conditions that were likely to decrease spiritual development. Paradoxically, however, there were some new faculty members for whom such inhibiting and negative conditions led to dependence on their spiritual activity as a means of coping. Factors that were avoiding of spirituality, such as undervaluing community and not endeavoring to create a sense of cohesiveness, produced neutral, indifferent conditions that led them to either feel spiritually abandoned or spiritually

isolated in their autonomous development. This paradoxical affect seemed to depend on the freedom and flexibility within the departmental climate for pursuing and/or incorporating spirituality through teaching, research and/or service (issues that are addressed further in the next section). Factors that promoted spirituality, such as interfaith opportunities on campus and supportive collegial relations, produced nourishing, caring conditions that reportedly increased or sustained their spiritual development. The next response concerns spirituality and issues within the academic climate specifically related to academic colleagues and their academic roles.

Academic climate: Spirituality at work. In this second response to this research question the focus is on the academic climate concerning new faculty spirituality development. Findings refer to the impact of the academic culture from the previous discussion and chart presented on page 209. For several new faculty members, individual critical incidences intersected with spirituality and these serve as perhaps the most important to informing this inquiry on their inhibiting and promoting experiences. As presented in Chapter Five, several participants experienced spiritually-related adjustment challenges with colleagues that ranged in levels of personal distress. These incidences exposed a precarious balance between the negative/neutral/and nourishing conditions that left some new faculty members teetering on the potential edge of quitting early.

The following critical incident summaries exemplify negative and neglectful spirituality experiences of new faculty members and present alarming concerns about the potential consequences of such transitional experiences. For instance, for Albert, a core spirituality ethical construct had clashed with a colleague involving a departmental duty over which he admittedly experienced both psychiatric and physiological reactions at what felt like a soul level. Another, Holly, perceived there to be a lack of collegial support within the department climate concerning

her grant success and indicated this had seriously affected her adjustment. Contrary to her definition of spirituality as a sense of "community" she tearfully confessed, "...academics is great but it's very lonely." One other, Tolle, disclosed that he was overwhelmed and struggled to maintain his spiritual perspective in his spiritually negative department climate. He stated that if this continued he would "have no qualms whatsoever with looking for a more low-key environment."

In contrast, there were those who experienced both the nourishing effect of interacting with colleagues for whom they felt spiritual "compatibility," as well as, the negative impact of deeply religious colleagues who imposed their beliefs on colleagues and students. From Arnold's perspective, spiritual compassion was a nourishing factor in human interactions.

From the overall perception of these new faculty members, the most promoting and nourishing spiritual opportunities within the academic climate were those that included spirituality within their academic roles. With 95% of participants having addressed the intersection of their work with spirituality through both their roles as teachers and researchers; spirituality was found to be promoted through their caring relationships with students, their emphasis on ethical decision-making, and their personal passion as a source of scholarly motivations in fulfilling purpose through research. The work itself was found to promote spirituality when this aspect of the individual was able to be engaged. Furthermore, spirituality, meaning, and purpose were seen as a meaningful part of the attraction to college teaching and the academic life on the whole.

Even though specific fields lent themselves to discussing spirituality and/or religion in the classroom while others did not, spirituality held a role in education overall, especially in terms of the faculty/student relationship. In addition, all of these participants were sensitive and

careful about not proselytizing in the classroom. Their acceptance of student diversity, including their spiritual and religious diversity, seemed to promote the exercising of new faculty's own spirituality values within their teaching and/or research relationships with students. For some, having enough energy for both teaching and research seemed entirely overwhelming and inhibiting though, especially in a research institution where the pressure was on producing scholarship rather than on teaching passionately. However, equally important with spirituality and teaching, was the intersection of spirituality with research. When their spirituality was supported through research, the personal and professional autonomy promoted both their spirituality and scholarly productivity. Some expressed appreciation for the academic freedom to pursue spiritually-related topics, but clarified this was only possible if their topics fit within the focus of the department.

Service and administration roles held opportunities for spiritually meaningful interaction, as well. Some used spirituality as a support for dealing with challenging committee situations, while some felt spirituality was promoted through nourishing connections with others. Those responsible for administrative duties discussed spirituality within management relations. For some, the pressures and additional workload inhibited their spiritual development; for others, helping people made the job worthwhile and it promoted their spirituality. For instance, Katarina wanted those in her department to feel "safe" and to know that she was "trustworthy"—issues that felt spiritual to her.

Each of the academic roles provided inhibiting and promoting opportunities for spirituality within negative, neutral, and nourishing academic conditions. All of these new faculty members felt nourished by their academic work and believed these to be appropriate avenues for increasing spiritual development. Paradoxically, they were aware of the avoidant

attitude of academia and while some felt spiritually abandoned with a consequent decrease in their spiritual development due to the pressures of the work, others were able to work autonomously albeit in isolation. The final response to these questions ties spirituality to the dynamic interaction between person and environment.

Academic environment: Spirituality's dynamic interaction. Each campus environment is different for a faculty member who is newly employed there, which requires an adjustment. Within the culture and climate of each unique setting, each individual must fit in both internally and externally. In turning to theory, Levinson (1980) has recognized the importance of the interaction of an individual within their environment. Lifespan Development theory has claimed that the pattern of a person's life involves the engagement of self in the world; with both the external groups of significance and the internal aspects of the individual. For this new faculty group, success was dependent on a sense of belonging through the campus culture, the departmental climate, and their psychological well-being; factors that, for these new faculty participants, were found to interact with spirituality.

The place of spirituality within their personal development was found to be important to new faculty adjustment, as was its place in their professional development. This two-fold development included spirituality's interaction within the academic environment. Lindholm and Astin (2001) comment on the interplay of spirituality with person and environment from findings related to the larger study of faculty spirituality (HERI, 2000). They examined how faculty view the linkages between themselves and their institutional environments; how they create a sense of personal space and belonging in their academic units and the larger university; and how their professional vitality was affected by their perceptions of organizational fit. These factors together, they say, shape the career decisions of an individual. Spirituality's dynamic interaction

between each of these new faculty persons and their environments made them susceptible to seeking a holistic integration between the two.

In summation, within the higher education academic environment spirituality appears to have the power to push back against the force of fragmentation that a new faculty member may experience where the strict separation of objective and subjective are conventionally encouraged. Spirituality can also soften the edges of the academic culture and climate to allow for humanizing practices that can encourage exemplary teaching, rigor in research, ethical standards for scholarship, and positive leadership practices. According to these findings, spirituality can enhance a sense of belonging for new faculty members and provide a professional context for incorporating conceptual spiritual beliefs in conveying who they are within the work that they do. Even though spirituality did not save them from experiencing adjustment challenges, it influenced their identity and integrity, which led to better balance and integration of their personal and professional lives. Further, findings indicate that because spirituality sensitized these new faculty members to the experiences of both hope and despair, this in turn, affected their ability to function and cope. In this light, the features and conditions of the academic environment are crucial to whether or not new professors adjust successfully and stay.

These responses to the second and third research questions have presented an interpretation of the findings regarding new faculty members' experiences that affected their spiritual development during transition. Within the academic culture, a paradoxical affect on spirituality was noted in terms of the inhibiting features, such as time and tenure constraints, but promoting features, such as professional opportunities, autonomy, and flexibility. Table 6-1 on page 224 depicted these aspects of the culture as features, conditions, and affects that impacted spiritual development paradoxically both in helpful and harmful ways. The academic climate

with colleagues and through the academic roles reflected a significant influence on new faculty member spirituality with teaching having the most positive impact. A final summation reviewed spirituality's dynamic interaction between the person and the academic environment in view of finding that spirituality has a place in influencing identity and integrity, and in helping to improve life/work balance.

Enhancing University Support for New Faculty Spirituality

Responses to the fourth question concern appropriate ways that the university can support a new faculty member's holistic development. Initiating these is a discussion of adult learning theory related to new faculty spirituality, followed by recommendations for faculty development programming and for humanizing the institution and system of higher education. The idea of incorporating spirituality into the research university is admittedly one that may at first seem to oppose the very foundation of democratic public higher education, and for some very important reasons. If, however, one acknowledges spirituality as an aspect of holistic adult development, then one apparent place for spirituality in academe is at least within the lives of the faculty members who work there and who deem spirituality to be relevant. One participant, Christy, described spirituality to be pervasive like air and said that it "shows up as my guidepost when I am in trouble… [and when I'm wondering]…. am I choosing the right thing?" This study contributes to the literature with insights into furthering an understanding of the implicit potential that spirituality has in guiding new faculty members and for breathing life into the academy.

These findings suggest that the value of spirituality within the university can also be extended explicitly and legitimately toward faculty programming that promotes more humanizing and less fragmenting practices within the academy. Even for those who do not

concur with the concerns regarding fragmentation, all agree with the overall mission. Even notwithstanding the academy's principles of anarchy, professional bureaucracy, and balancing organizing structures, which are considered inherent to its systemic nature (Cohen & March, 2000; Mintzberg, 2000; and Downey, 2000), the agreed upon grand mission of higher education is essentially about the spirit of promoting human flourishing through dedication to the advancement of ideas. Building on this further, ideas that are truly meaningful might be considered to occur through inspiration, which means to breathe in air through the lungs; and through insight, which emanates from self-reflection and learning about both one's outer life experiences and one's inner life of the spirit.

Adult learning and new faculty spirituality. In terms of reflection and learning, new adult life circumstances seem to require some degree of learning in the process of adapting and transitioning. Relating this premise to new faculty spirituality and its implications for the faculty development field and higher education is to view the faculty developer's role as akin to that of an adult educator whose new clients are adult learners (Lawler & King, 2000). The applicability of this inquiry to career development occurred in terms of the adult learning that naturally results from a new faculty member's adaptation to their transitional experience. Lips-Wiersma (2002) claims spirituality to be a determinant of career behavior that influences beliefs about life's purposes for self-development, a sense of belonging, serving others, and self-expression; which aids in assessing for balance between these elements.

Holistic faculty development can be envisioned to include humanistic approaches that would address career development, which may be personally helpful, and even potentially transformative. For example, the approach of this spirituality inquiry, with its qualitative methodology and reflective data gathering tool known as clustering, provided these new faculty

participants with the opportunity to process their transition experiences in light of their spiritual development; a rare opportunity that many indicated was personally helpful. Such spiritually promoting opportunities would enhance nourishing conditions within the academic environment that could also affect an individual transformatively. Transformational Learning Theory (Mezirow, 1997) considered educational processes that involve critical reflection, awareness of frames of reference, and participation in discourse, to be significant for assessing learning needs using non-traditional methods. Mezirow specifically found metaphor analysis, concept mapping, consciousness-raising, and life histories to be useful in promoting such learning environments, which could all be applicable to promoting and/or sustaining spirituality through faculty development.

Emphasizing the place of spirituality in transformational learning theory, Dirkx (1997, 1998) included the sacred in adult learning contexts. He has encouraged soul in adult learning as an "engagement with the unconscious through imagination, creativity, and intuition" (pp.83-84). Dirkx recognized the challenge of awakening soul in teaching and learning, both inside ourselves and in our educational environments. He has claimed that an attitude of caring for soul needs to be cultivated to counter the devaluing culture that currently dominates learning settings. Further, he suggests that when we tend to the needs of soul we are supporting and participating in the growth and development of self and students. From this view, "Learning is understood as a process that takes place within the dynamic and paradoxical relationship of self and other" (1997, p.83). Nurturing soul means valuing and honoring those aspects that are typically denied within a traditional intellectual focus; aspects that can powerfully contribute to transformative education.

Further literature support for possible implications comes from Weibust and Thomas (1994). According to these adult learning scholars, one's personal development depends on an openness and awareness to the paradoxical dimensions of life. They claim the paradox of learning in the spiritual arena is that it is related to age readiness, although advancement does not always occur, and usually only after middle age. Most of these new faculty members were in the middle of their adulthood years and had experienced paradoxical affects on their spiritual development while learning through their transition. They seemed ready and sensitive to potential advancement of their spiritual development.

Aligning these notions to learning within the faculty development literature, Cranton and Carusetta (2002) studied the authenticity development of university teachers and found connection with identity development, transformative learning, and personal growth. Consciousness and individuation were related to transformation with the feature of authenticity intertwined (Cranton, 2006). Individuation was defined as becoming self-aware psychologically, seeing where one belongs in the world, and advancing toward self-actualization (Maslow, 1968). To relate authentically, one must first know who they are and in what they believe, combined with congruent actions in community. Critical reflection and holistic discernment created transformative experiences for participants in their study that led to personally enhanced authenticity, which promoted transformative learning and personal growth and change. From the findings of this study, spirituality's place in enhancing identity and integrity relate to the development of authenticity and imply possibilities for learning opportunities that could be transformative for new faculty.

Findings from this inquiry support the inclusion of spirituality in programs for faculty development and in humanizing higher education practices overall. Lips-Wiersma (2002)

confirms these recommendations for faculty development by suggesting that human resource practitioners address deeper work motivations of employees and provide opportunities for enacting these meaningfully at work. Relating to higher education, she further confirms the work of this inquiry by suggesting that the organizational culture be examined to determine spiritually inhibiting or enhancing aspects on the employee. The following second and third responses to this last research question offer practical suggestions and recommendations for the professionals who practice within each of the related fields of: (a) Faculty Development and (b) Higher Education.

Recommendations: Faculty development programming. Through this inquiry, new faculty participants had the opportunity to reflect on their transition and the place of spirituality; and their reflection, in turn, contributed to increased self-understanding (as it has been addressed with both Chapter Five and earlier in the first research question response of this chapter). Recall that Astin and Astin (1999) found faculty to be desirous of conversations about spirituality, but that they "virtually never" (p.33) experienced them with their colleagues. Lindholm and Astin (2006) have suggested colleges and universities should consider ways to prioritize their faculty's personal and spiritual development. The HERI (2002) findings indicated very few faculty members felt the academy enabled their spiritual development, which Astin suggested "raises important policy questions that should be explored in much greater depth" (p.12).

Many faculty members of today are actively engaged in this "inwardness" realm and scholars specifically consider the quality of this process to be a critical determinant for developing personal resilience in faculty (Lindholm & Astin, 2006). One participant, Sevika, reflected on her difficult transition experiences from a constructive point of view and said, "I think a good thing about it is…when that boiling point hits, that's when the spirituality kicks in

too. You get to go a little bit deeper into your spiritual life." As she encountered challenges during her transition she went inward and deeper in order to deal with it. By increasing her spirituality practice, her personal resilience was strengthened.

Adult education settings should be concerned with holistic adult development and the guiding of each individual's soul into the world. Sardello (1992) argues that this is the primary focus of adult education. In honor of their experiences, the following compilation provides suggestions for incorporating spirituality into faculty development programs that were sparked by ideas from these participants. Faculty developers may adapt these recommendations to their own campuses. Some suggestions are specific to new faculty; however, most could be beneficial to faculty members at any career level. For example, they discussed the value for any faculty member to have confidential access to a faculty developer for personal support with spirituality and work/life balance. Their suggestions and recommendations have been grouped into the areas of: (a) individual support for faculty; (b) specific support for new faculty; (c) conversations and workshop suggestions; and (d) departmental and campus ideas.

Individual support for faculty.

1. Individual confidential career counseling promoting spiritual balance and stress-relief.

Specific support for new faculty.

2. Sharing local faith-community resource information with new faculty members.
3. A junior faculty list serve for posting career advice questions and suggestions.
4. New faculty interdisciplinary sharing groups beyond the first semester orientation.
5. Junior faculty interdisciplinary retreats for discussing problems and possibilities.

Conversations and workshop suggestions.

6. Faculty interfaith conversations and interaction opportunities.

7. Faculty faith-based conversations and interaction opportunities.
8. Workshops on religion-neutral ways to address faith and science in the classroom.
9. Workshops on the intersection of spirituality and ethics in the academic environment.
10. Discussion/book groups on improving teaching and research through spirituality.
11. Discussions on improving relations (colleagues, staff and students) using spirituality.

Departmental and campus ideas.

12. Increasing program accessibility and attendance by hosting events in departments.
13. Leadership programs on the spirituality principles of community and collaboration.
14. Conflict management workshops that incorporate awareness and respect for others.
15. Departmental presentations by campus leaders about fair and balanced leadership.
16. Regular on-campus or off-campus reflection retreats for promoting an integrated life.
17. Collaborative programs with campus groups offering well-being workshops such as: personal/professional well-being; negotiation and life balance; women and spirituality in academe; meditation for stress relief; wellness and integration; and yoga and you.

Overall, new faculty members were interested in exploring and incorporating spirituality and the issues of meaning and purpose. They suggested a wide range of possibilities for doing more of this that included: career advice and support from faculty developers and each other; connecting with other new faculty on campus; discussions on spirituality within teaching, research, service and administration; engaging in activities that would promote a sense of community; improving academic leadership potential; meeting for retreat and reflection; and attending professional development-related events. In general, they would like to feel that the university cares about their holistic well-being.

Recommendations: Humanizing higher education. Just as these new faculty members had suggestions for spirituality-related faculty development programming, so too did they have recommendations for humanizing higher education. These were offered both from the standpoint of the culture and climate on a research campus, and in terms of the overarching landscape of American higher education that sets the stage for academic environments overall. In spite of being admittedly cynical and expressing disparaging views in the collective group concerning any real cultural change across the deep-rooted system, they were still hopeful for a less fragmented academia. One group participant, Mike, commented on his desire for spirituality's inclusion and used the term well-being:

> It's true we're... splintered into what we can produce and that's how we're seen, but in fact we're whole people. If the university…was interested in promoting our health and well-being because they understand that also promotes our productivity ....that's a different perspective; but...that's not the...logic employed...right now.

Leaders in higher education, from those on accrediting boards and faculty senate committees, to presidents and provosts, may adapt the following recommendation ideas. These spirituality-related suggestions arose from new faculty members; however, they could potentially be beneficial to all. Of special note is that none of these suggestions use the term spirituality, but convey an image of what it could mean if spirituality principles were a part of the academic environment. These have been grouped into the areas of: (a) increase overall diversity; (b) infuse the academic climate; (c) integrate the academic culture; and (d) incorporate fair promotion and tenure practices.

Increase overall diversity.

1. Recruit, promote and retain a more diverse faculty population.

2. Recruit, promote and retain a more diverse graduate student population.
3. Encourage the hiring of diverse faculty through provost incentive programs.
4. Promote and place more diverse leaders at all administration levels.

Infuse the academic climate.

5. Enhance leadership training and approaches that focus on promoting community.
6. Humanistic leadership qualities with management, teaching and research competence.
7. Improve departmental climate by celebrating accomplishments together.
8. Actively promote a sense of community among colleagues and students.
9. Actively encourage happier faculty and students through community and life balance.
10. Promote and fund interdisciplinary faculty research collaborations between colleges.

Integrate the academic culture.

11. Soften the academic culture to extend permission for the inclusion of spirituality.
12. Create a culture that encourages holistic well-being of mental, physical and spiritual.
13. Humanize the university across multiple-levels of department, college and institution.
14. Humanize the institutional ranking system to reduce competitive pressure on faculty.
15. Transform higher education to incorporate an emphasis on more humanistic elements.

Incorporate fair promotion and tenure practices.

16. Base annual raises on merit productivity for both untenured and tenured faculty, rather than across the board, to balance the excessive pressure on junior faculty.
17. Create more humanistic tenure clock agreements to support faculty members when circumstances are out of their control.
18. Enhance the use of tenure clock extensions/modifications for both women and men with clear expectations for success.

19. Create more fair and equitable promotion and tenure evaluation procedures that eliminate the bias of reviewers; attempt to de-politicize the process.
20. Create holistic and honest promotion and tenure evaluations that give fair weight to activities such as: collaborations and multiple-author scholarship; mentoring efforts; participation in faculty development; qualitative research methodologies; service learning course implementation; service to committees, profession and community.

Overall, new faculty members were cynical about the probabilities for change but interested in the possibilities for transforming the culture and climate of higher education through humanizing practices. They suggested a transformation that would: bring more diverse faculty and students; create a sense of community; establish checks and balances for tenure to de-politicize and humanize the process; encourage service learning projects in the community; expand evaluation criteria to honor a broader range of work; facilitate research collaborations; openly permit spirituality principles; and structure tenure and promotion to effect fairness, equity and life balance. Basically, new faculty would like to renovate and transform higher education into one that supports spirituality broadly by putting the face of humanity back into the center of the academic landscape picture.

Summary and Implications: Spirituality in the Picture

These findings and recommendations have resulted from an exploration of the place of spirituality for new faculty within this picture. In reviewing this inquiry task, support was first developed using Adult Development, Adult Learning, and Existential theory to provide a theoretical foundation. Literature from the Faculty Development, Higher Education and Adult Education fields were then introduced to explore both literary support and literary need for the investigation. A qualitative methodology within an interpretive paradigm was designed in hopes

of successfully answering the research questions. A survey was launched, 18 participants recruited, 36 individual interviews conducted, in addition to a collective focus group, and collection of the data transpired.

Analysis revealed spirituality's importance within the adjustment of new faculty members. At the individual level, this was evident through holistic adult development of: emotional coping and sensitization to hope and despair; growth in identity and integrity; and life/work integration. At the environmental level of impact from academic culture and climate, the importance of spirituality to their adjustment was evident in experiences of inhibiting, avoiding, or promoting actions that led to negative, neutral, or nourishing conditions, which affected new faculty members by decreasing, abandoning/isolating, or increasing their spiritual development. Even inadvertent actions within the academic environment, such as avoiding spirituality, at best led to a spiritually isolated autonomy, and possibly at worst, left some new faculty members feeling spiritually abandoned.

Finally, in supporting a new faculty member's holistic development, adult learning, and the possibilities for transformation, this exploration of their spirituality led to revealing recommendations for faculty development and higher education. New faculty members were cynical about the probabilities for systemic change but hopeful about the possibilities for humanizing and transforming higher education itself.

Although these inquiry findings are admittedly speculative and generative of the possibilities for further thought and research, the implications are worth addressing. As a unique and personal experience, spirituality was apparent within the lives and identities of these new faculty members—on and off the job. It influenced their decision-making, as well as, held a central place within their relationships; which was generated into all the areas of their lives—

personally and professionally. Spirituality had an impact on their emotional coping through the transition, their sense of integrity, and overall work/life integration. In sum, it can be understood to have provided fundamental feedback to a new faculty member regarding their sense of adjustment, belonging, and academic fit.

Inhibiting spirituality through negative conditions was found to either enhance dependence on spirituality in order to cope or decrease a new faculty member's spiritual development. Findings increase our understanding of how faculty may feel regarding the sense of fragmentation that many higher education scholars are concerned about (Astin, 1999; Chickering, 2006; and Palmer, 1999). It would appear that taking the standard position of avoiding spirituality in order to remain neutral on the subject institutions are running the risk of abandoning new faculty, in the spiritual sense. By promoting and appreciating spirituality as an aspect of human development through faculty development programs, institutions could create conditions that potentially increase faculty holistic development, potentially improve their work/life integration, and produce a happier professoriate. In terms of the spiritual dimension of adult learners, English, Fenwick & Parsons (2003) claim tolerance and courtesy are not enough; that we must provide a sense of hospitality to warmly welcome faculty into our spaces. Also, promoting spiritual development may help prepare new faculty for appropriately and comfortably addressing this with students; an issue discovered to be highly relevant to the college students of today (HERI, 2000).

In terms of enhancing the university's support for the spirituality of new and established faculty, insightful suggestions have been offered for inspiring such efforts. By viewing the faculty developer's role as an adult educator for new faculty who are learning while in transition, as suggested by Lawler & King, 2000, faculty development programs could go beyond the basics

of focusing on enhanced teaching to benefitting the holistic integration and development of faculty, which may have an impact their students as well. Such efforts could potentially be transformative if new meaning perspectives and habits of mind were to take hold for these individuals (Mezirow, 1997).

With regard to new faculty members' hopes and dreams for a more humanized higher education, these implications theoretically relate to the basic need for belonging (Maslow, 1968). Essentially, new faculty members want to feel that the university cares about their well-being and that the academy supports their personal and professional development, which could engender a confirmed sense of belonging. Yalom (1980), regarding Maslow's Hierarchy of Needs (1968), warned that society may obstruct one's personal development through expectations and roles that are ill-fitting to the individual's unique construction. For new faculty members who may be unique in recognizing spirituality, both the academic culture and climate hold the power to obstruct spiritual development through restrictive expectations and roles, such as: unfair practices, ignoring personal passions, and denying their need for personal and professional integration. Hope and despair are not emotions solely unique to new faculty; they represent coping that is essential to any faculty member, who is after all, the heart and soul of an institution.

Suggestions: Further Research on Spirituality

This research has attempted to enrich an understanding of the place of spirituality in the adjustment of new faculty and provides important findings for Adult and Higher Education. Implications are indicated for faculty development and higher education through an understanding of adult development, adult learning, and existential theories. This qualitative study was limited to the new faculty population but the methodology could lend itself to further

research efforts with a broader base of faculty at various career levels as well. For instance, in a study of mid-career faculty (Karpiak, 1996), it was recommended that faculty developers and the institution find ways to increase their sense of mattering. How might spirituality serve as a feature of support for this faculty group? For other groups, such as tenured and senior faculty, who are experiencing a crisis or vulnerability in their lives, how might spirituality contribute to or complicate resolution of these issues? What would they need, or want, from a secular university to sustain spirituality and promote their increased self-understanding?

This study was also limited to those who self-identified with spirituality through the initial survey. In the case of the atheist participant, his strong ethical convictions placed him within the broader definition of spirituality and subjectively away from any religious affiliation. Might other faculty on secular campuses, who similarly associate with an atheist or agnostic view, relate to the broader conceptualization of spirituality that was supported by this inquiry and others (HERI, 2000)? What place would spirituality serve for these members in times of career or life transition? How might such faculty be encouraged to examine their spirituality in view of the potential for misunderstanding the term itself? One overall question remaining open for further research is: What place does spirituality have in how faculty members negotiate university life in secular settings?

Another direction for further research in this area concerns acceptability within the fields of Adult and Higher Education of the term spirituality itself and other such concepts inherent to understanding this topic; such as, sacred and soul. Some scholars, examined previously in the literature review of Chapter Three, have been willing to boldly go where no new academic dare go, regarding spirituality and specifically the use of ‘sacred’ in the literature (Beringer, 2000; Chavez, 2001; Dirkx, 2001; HERI, 2006; Palmer, 1999; Wink & Dillon, 2002) and the use of

'soul' in the literature (Brewer, 2001; Chickering, 2006b; Dirkx, 1997, 2001; Jung, 1933; Lauzon, 1998; Rogers & Love, 2007; and Sardello, 1992). It would be reasonable to assume that these terms, sacred and soul, extend beyond adult and higher education boundaries and into the territory of religious studies scholarship. And yet, Beringer (2000) conducted a literary conceptual analysis of spirituality and revealed "the sacred" as an aspect that was fundamental to understanding the topic of spirituality. What is the attitude in the field concerning the use of these terms within legitimate scholarship on spirituality? How comfortable are scholars in Adult and Higher Education overall in using, understanding, and/or relating to the terms of sacred and soul? These issues themselves deserve further attention and inquiry to determine what the acceptability of this terminology is in the field.

The subject of spirituality is, at present, still wide-open to contemplation, further inquiry enlightenment, and practical applications. Considering the appropriateness of spirituality within the secular institution, Walsh (in Kazanjian & Laurence, 2006) has contended that focusing on human development and spiritual growth will maximize the effectiveness of higher education. She emphasized spirituality as a personal source for engaging in quality academic work in her statement that, "Great teaching comes from spirit, not from technique" (p.6). The spirituality of these new faculty members came through as they taught and engaged with students. While they did not claim to be great, they did feel grateful for these relationships that were developed within the academy.

Conclusion: Transition and Transformation

This study has focused on the gap in the literature that justified an exploration of spirituality within new faculty adjustment during their transition into the academy. The identified problem centered on the observation that the academy gave little attention to the holistic

development of faculty regarding the integration of their personal lives and professional roles, with even less acknowledgment on the place of spirituality in their adult development. Scholars have expressed concerns about the consequences of a sense of fragmentation and claimed that a movement in quest of wholeness is afoot to reform higher education (Astin & Astin, 1999). Given this problem, we have had little information on how to holistically support new professoriate at a time when they are especially vulnerable. The notion of providing such support for new faculty members, while they are in transition, along with transforming the higher education institution and system, including programming within faculty development, would require committed reflection focused on the underlying paradigms that drive this system. Such efforts would further require the consequent development of new meaning perspectives in order to effectively initiate, infuse, and sustain more humanizing practices.

The question is then: Can these types of efforts and resulting transformation occur within a system as entrenched as American higher education? Is the system like a dog that is unable to learn a new trick? Or more so, like an old gent who is set in his ways and not willing to be open to newfangled ideas? Recall that some faculty members who are new to the professoriate consider spirituality to be organic and pervasive, like the air they breathe. Spirituality helped them bring balance to negotiating a transition that involved concurrently adjusting to both a new career and a new life. Incorporating spirituality into academic programs and practices, according to findings from this inquiry, would have aided new faculty members in their functional adjustment and could have enhanced their holistic work/life integration. These findings have implications for the Adult and Higher Education fields with regards to: (a) new faculty needs for holistic development and their learning during transition; and (b) the impact of their needs for envisioning changes at the institutional and systemic levels of higher education. The aim of

integrating spirituality could potentially be nothing less than transformational for both new faculty members, who may be precariously balancing on the brink of their transition, and for breathing new life into the future of the academy.

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INFORMATION SHEET FOR CONSENT TO PARTICIPATE IN A RESEARCH STUDY

My name is Ann Riley, and I am a doctoral candidate in Adult & Higher Education at the University of _____. I am requesting that you volunteer to participate in my dissertation research study titled *New Faculty in Transition: Understanding the Place* of *Spirituality*. You were selected as a possible participant because you were hired in 2005 as a new faculty member and are now in your third year with this university. Please read this information sheet and contact me to ask any questions that you may have before agreeing to take part in this study.

Purpose of the Research Study: The purpose of this study is to increase our understanding of the place that spirituality has in the holistic adjustment of new faculty during their first three transitional years at this public research university.

Procedures: If you agree to be in this phase of the study, you will be asked to complete a brief eight-question online survey by following this link: _____

Risks and Benefits of Being in the Study: Completion of this survey involves no risks. All replies will be kept confidential and your name will not be linked with your responses. You will only be contacted for further participation in the study if you agree to do so and provide such information. There are no directly anticipated benefits to you by participating in this survey.

Compensation: You will not be compensated for your time and participation in this study.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not result in penalty or loss of benefits to which you are otherwise entitled. If you decide to participate, you are free not to answer any question or discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled.

Length of Participation: Completing the brief eight-question online survey that should take no more than 5 -10 minutes of your time and would be greatly appreciated.

Confidentiality: The records of this study will be kept private and your supervisor will not have access to your responses. In published reports, there will be no information included that will make it possible to identify you as a research participant. Research records will be stored securely in a locked cabinet and under computer password protection. Only approved researchers will have access to the records.

Appendix B: Online Recruitment Letter

Dear Faculty Member,

You are being contacted because you were hired in 2005 as a new faculty member and are now in your third year with the University of _____. A dissertation research project is being conducted and your participation in this brief eight-item online survey is needed. I hope you'll take a moment to help. The purpose of the study is to increase our understanding of the place that spirituality has in the holistic adjustment of new faculty during their first three transitional years at this public research university.

In general, spirituality can be considered to be "the self's existential search for ultimate meaning through an individualized understanding of the sacred (Wink and Dillon, 2002, p.79)", which can relate to specific religious traditions or remain apart from them and includes those atheist, agnostic, and pluralistic religious beliefs, as well. The following definition, adapted by this researcher from the Higher Education Research Institute (HERI, 2006) national faculty survey on spirituality, serves the purpose of this study:

> *Spirituality points to our interiors and is subjectively reflected in personal values and beliefs related to the meaning and purpose we see in our lives and our connectedness to others, including aspects of the mysterious and sacred. Each of us has a unique view of our own spirituality; for some traditional religious beliefs may be essential and for others such beliefs may play little or no part.*

As a new faculty in their third year of transition here, you may be able to assist in the exploration of this aspect of your experience during this phase of your academic career. Implications will be drawn for theory and practice within the intersecting fields of Faculty Development, Higher Education and Adult Education. Your contribution to our knowledge about holistic adult adjustment within the faculty career transition is greatly appreciated. Thank you for your time and attention.

Appendix C: Online Recruitment Survey

Online Recruitment Survey: 2005 New Faculty Hires

Please respond to these items for demographic purposes.

1. What is your age? _____ 2. What is your academic discipline? _____

Carefully consider and choose the response that best describes your relationship to spirituality.

3. To what extent do you consider yourself to be a spiritual person?

Not Applicable	Minimal Extent	Some Extent	Important Extent	Great Extent
1	2	3	4	5

4. To what extent is it important for you to have a sense of meaning and purpose in life?

Not Applicable	Minimal Extent	Some Extent	Important Extent	Great Extent
1	2	3	4	5

5. To what extent do you tend to seek out opportunities to grow and develop spiritually?

Not Applicable	Minimal Extent	Some Extent	Important Extent	Great Extent
1	2	3	4	5

6. To what extent would you say you are inclined to engage in personal self-reflection?

Not Applicable	Minimal Extent	Some Extent	Important Extent	Great Extent
1	2	3	4	5

7. To what extent are you interested in integrating spirituality within your life and work?

Not Applicable	Minimal Extent	Some Extent	Important Extent	Great Extent
1	2	3	4	5

Please respond to this last question as it is applicable for you.

8. Would you be willing to be interviewed about the nature of your spirituality within academe?

a. _____Yes Please provide information so I may contact you by phone and/or email address:

b. _____No For information purposes only, please briefly clarify the basis for your decision:

Thank you so much for your time and participation in this survey.

Appendix D: Approved Research Questions

Institutional Review Board Research Questions

Ann Riley, Principal Investigator

New Faculty in Transition: Understanding the Place of Spirituality

General Research Questions:

1. What importance does one's spirituality, or a sense of meaning and purpose, have on the personal & professional adjustment of new faculty during their first three years?

2. What personal and/or professional experiences have they had that inhibited their spiritual development during this career transition?

3. What personal and/or professional experiences have they had that promoted their spiritual development during this career transition?

4. How might the university support a new faculty member's holistic development?

Non-Directive Interview Question:

"What place has spirituality had in my life during the past three years?"

Semi-Structured Interview Questions:

1. How would you describe, defme or explain your personal concept of spirituality?

2. Describe the overall place that spirituality, or meaning and purpose has in your life?

3. What considerations of a spiritual nature, if any, occurred in choosing this position?

4. In what ways did your sense of spirituality affect your first year of adjustment here?

5. In what ways did your sense of spirituality influence your second year of adjustment?

6. In what ways has your sense of spirituality been important to you in this third year of adjustment?

7. In what ways do you feel your sense of spirituality may have influenced your work?

8. What difficult personal or professional challenges have you experienced during this time?

9. To what extent has your spirituality helped you overcome these life/work challenges?

10. What has occurred during the transition that hindered or inhibited your sense of spirituality?

11. What has occurred during the transition that helped or promoted your sense of spirituality?

12. What can the university do to support the spirituality aspect of your holistic development?

13. What metaphor, theme or image might you offer to explain the role that spirituality has had during this period or career transition?

Appendix E: Approved Group Protocol

Institutional Review Board - Group Protocol Details

Ann Riley, Principal Investigator

New Faculty in Transition: Understanding the Place of Spirituality

Group Email Invitation:

As we are nearing the end of the spring semester, it is time to schedule the discussion sessions for this study. Your informed consent form indicated your willingness to be involved. This is a collective opportunity to share with other new faculty participants about the place that spirituality has had in your career transition here at the university and to discuss ideas for ways the university could appropriately support the holistic development of new faculty members. Both sessions will be held near the campus meditation room, located on the lower level of the Union in room #_____. Please consult your calendars and let me know which of these sessions, #1 or #2, you would be able to attend: 1) _____ or2)_____.

Please know that your participation is greatly appreciated. Through the contribution of your personal experiences and ideas, our knowledge base will be expanded regarding the place of spirituality in the career transition of new faculty.

Group Script & Questions:

Welcome everyone to this opportunity to discuss the place of spirituality in your lives during your first three years here at the University of _____. I hope you will be comfortable in sharing with one another about your experiences on this topic. All responses are to be kept confidential. Our space has been secured, as you can see by the sign on the door, and I have locked it so we won't be interrupted during the next 60-90 minutes. This session will be audio-taped. Please identi1y yourself before you speak by using your pseudonym. Although this may feel awkward, it is necessary for the transcription process.

Your conversation will be guided by two questions, which I ask us to focus on one at a time. The first refers to your own stories regarding spirituality and the second to your collective ideas for university support. Specifically:

1) What role has your sense of spirituality had during your career transition here?

2) How might the university support a new faculty member's holistic development?