

THE SIGNIFICANCE OF A CALLING, WHETHER SECULAR OR SPIRITUAL

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Abstract

Hall and Chandler argued that one of the deepest forms of satisfaction or psychological success can occur when the person experiences work as more than a job or career – when it is a calling (2005, p. 160). They defined calling as work that a person perceives as his purpose in life. Adams (2012) said “there has been a recent awareness of the need to find ways to incorporate meaning into people’s work (p. 66).” Steger defined meaning as “the extent to which people comprehend, make sense of, or see significance in their lives, accompanied by the degree to which they perceive themselves to have a purpose, mission, or over-arching aim in life” (Steger, 2009, p. 680). Historically, an individual received an external calling from God but today another type of calling is being discussed: that of an internal calling.

The Student Volunteer Movement or SVM was the name of one of history’s most impactful Christian missionary movements to ever take place, and it originated in collegiate America (Ahrend, 2010). More missionaries were sent out in the first year of the Student Volunteer Movement than had been sent from the United States in the previous century. From 1890 to 1930 the SVM was comprised of 100,000 volunteers who committed to give their lives to the employment of Christian missions. Of those, 20,000 actually left America to live in other countries while 80,000 stayed behind in America. Those who stayed behind formed the Laymen's Missionary Movement to financially support the goers (Ahrend, 2010). During these forty years, this mobilization effort was able to recruit one out of every thirty-seven university students in the United States (Ahrend, 2010).

Undoubtedly, there are important implications for understanding the Student Volunteer Movement if you are affiliated with a Christian campus ministry. However, if the Student Volunteer Movement were seen as only religious individuals, then one would have

misunderstood the developmental excellence of the SVM. The lessons learned from the Student Volunteer Movement, transcend religious boundaries.

Examining the Student Volunteer Movement helps student development educators create new ways to support students as they discover their calling. Additionally, it has implications for how faculty and professionals advise students who have calling. This paper provides an example of the relationship between student affairs professionals and spiritual development among students. This comprehensive analysis of the Student Volunteer Movement informs student affairs professionals how best to support a student's holistic development.

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Dedication

My master's degree and this paper would not have been possible without a few individuals who I would like to thank publicly. Each of you played a significant role in the completion of this degree and/or report:

Tracy – My beautiful bride, first of all thanks for saying yes. Thank you for your patience each time I disappeared for hours at a time to get this done. You are an amazing woman, mother and friend. I love you.

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Chapter 1 - Introduction

What is a Calling?

Do you have a calling? How do you get one? How do you find a calling? Does it find you? Do only religious people have a calling? Are there different types of callings? There have been many confusing notions of calling today's society. Historically a calling meant one had received a divine revelation or inspiration from God to fulfill a specific role or responsibility for God's greater purpose. This idea is still the definition of an external calling (Hardy, 1990).

Davidson and Caddell (1994) observed that there has been an intentional shift towards including a secular definition of the word calling. A secular calling is characterized by an individual doing work out of a strong sense of inner direction – work that would contribute to a better world (Davidson & Caddell, 1994). Moran (2001) referred to this work as vocational planning, which is determined when individuals discover the activities that give them pleasure and utilize their skills and talents. Hall and Chandler (2005) gave two views of a calling, secular and religious, and they are presented below in Table 1.1.

Table 1.1 Two Views of a Calling

	RELIGIOUS VIEW	SECULAR VIEW
SOURCE OF CALLING	From God or a higher being	Within the individual
WHO IS SERVED?	Calling serves community	Serves individual and or community
METHOD OF IDENTIFYING A CALLING	Discernment (e.g., prayer, listening)	Introspection, reflection, meditation, relational activities
THE MEANING	Enacting God's larger plan for an individual's life	Enacting individual's purpose for personal fulfillment

Note. From "Psychological Success: When the Career is a Calling," by D.T. Hall and D.E. Chandler, 2005, *Journal of Organizational Behavior*, 26, p. 162.

Significance of a Calling

Duffy and Sedlacek (2010) wrote about the salience of a career calling among college students. They asked students whether they believed they had a career calling. Forty-four percent reported they had a calling, and 28% responded by saying they were still looking for a

calling. If a student has a career calling, you would allow him or her to take the lead in defining what their calling meant to their own career development. Duffy and Sedlacek (2010) went on to say it was the responsibility of the advisors and counselors to facilitate students in their search for a calling.

Hall and Chandler (2005) defined calling as work that a person perceives as his purpose in life. They believed a person experienced the deepest satisfaction when one perceived one's work as a calling, rather than simply a job or career. For the remainder of this report, calling is defined as purposeful service or work.

A Historical Case Study

The Student Volunteer Movement, or SVM, was the name of one of America's most impactful religious movements (Ahrend, 2010). When it came to spiritual growth in America, it had become normal to be spiritually stagnant or nominal (Ahrend, 2010). The SVM challenged the idea of spiritual nominalism and got people moving spiritually in their Christian faith. It stirred spiritual interest on the college campus, which led students toward spiritual steps of growth. This student growth resulted in one of history's most impactful Judeo-Christian movements.

After the first year of the SVM, by the summer of 1887, more college graduates left the United States to help others grow spiritually around the world than had been sent from the United States in the previous century (Parker, 2008). From 1890 to 1930 the SVM was comprised of 100,000 volunteers who committed to work with the SVM throughout the world (Parker, 2008). Twenty thousand students actually left America to go to another country, while another 80,000 remained in America to form a group that supported the goers financially (Parker, 2008). Christian work was comprised of meeting physical, social justice, linguistic and spiritual

needs throughout the world. During those forty years, the mobilization effort of the SVM was able to recruit one out of every thirty-seven university students in the United States to become a member (Ahrend, 2010).

The SVM knew the power of discovering one's calling. The Student Volunteer Movement was, and remained until its end, a Christian movement. The lessons learned with regards to calling, took place within a religious context. The impact of a calling can be observed clearly through SVM practices. A calling is a need; it is purposeful service/work. Over time, individuals with this calling came to realize that they had the ability to meet the needs of individuals around them and around the world.

One must assess and synthesize the methods and challenges the SVM faced in order to learn how they holistically developed students. Doing a comprehensive analysis of the Student Volunteer Movement can assist any individual who works with collegiate students to aid in the holistic development of students. Regardless of personal religious views there are many lessons we can learn from the Student Volunteer Movement which have significant implications on today's student affairs staff. To ignore them, as many history books do, is a disservice to collegiate student development.

Purpose of Report

The purpose of this report was to investigate the importance of a calling by observing the Student Volunteer Movement. The SVM helped students discover their calling, which gave meaning and purpose to their work. In this report, I investigated the ways that the SVM implemented practical advising practices. This discussion answered this salient question. How can discovering a clear calling change the course of one's life? The final chapter discussed

practical implications and considered the ways student affairs professionals can help students to achieve personal, intentional goals, and to nurture and develop their calling.

Chapter 2 - The SVM

The Student Volunteer Movement, the SVM, began within another seminal organization, which began at universities in London in 1844 (Shedd, 1934). The Y.M.C.A. is an acronym standing for the Young Men's Christian Association, according to their website, www.ymca.net. The Y.M.C.A. was known as an organization that helped young adults grow spiritually, especially collegiate students. The "Y", as it became known globally, focused on helping individuals study the Bible, pray, and initiate spiritual conversations with their friends (Shedd, 1934). In the 1850's, it was considered the spiritual nerve center of American colleges (Shedd, 1934).

In 1886, Luther Wishard suggested an idea for a four-week summer conference, where two male students from every university across the United States would be invited to study the Bible together under the tutelage of a well-known Bible scholar and teacher. The majority of those students invited had just completed their freshman or sophomore year. In July of 1886, 251 students from eighty-nine campuses across the United States came to attend what became known as the Mount Hermon Conference. Luther Wishard had asked Dwight L. Moody to be the main speaker. No one knew that this conference would be the beginning of the world's single most influential Christian missionary mobilization effort of the millennium.

Robert Wilder was a Princeton senior studying Greek, philosophy and music, who came to the Mount Hermon Conference largely at the urging of his sister, Grace Wilder (Ahrend, 2010). Their parents had been doing Christian work in India and as only two men from each campus were invited to this conference, Grace saw this as an opportunity to influence all of the American universities and subsequently all of America.

Although D.L. Moody and Luther Wishard had no intention of discussing the spiritual needs of the world at the Mount Hermon Conference, two weeks into the conference they allowed Robert Wilder to speak of the physical, social justice, linguistic and spiritual needs throughout the world. Upon completion of the conference, Luther Wishard found himself reflecting upon the amount of American students across the country who had not been able or been asked to attend the conference. So he cast the vision to four students to consider joining him in mobilizing college students by traveling the country throughout the next year, stopping at major university campuses to teach specifically what the Bible says about God's heart for the world. During the academic year of 1886-1887, Wilder traveled to 167 different campuses speaking on God's heart for the world from the Bible.

Since the signing of the Declaration of Independence, the United States had sent a little less than 2,000 Christian workers overseas (Ahrend, 2010). The first year, of what would become later known as the Student Volunteer Movement, 2,106 students volunteered to be foreign Christian workers (Parker, 2008). The President of Princeton University commended the commitment of the students involved in the SVM saying he had never known of such a group of sacrificial, selfless young men and women (Hopkins, 1951).

Amassing over 100,000 volunteers (Parker, 2008) the SVM was comprised of individuals who committed their resources and lives to purposeful work throughout the world. This potent group of individuals within the Student Volunteer Movement changed their world as they knew it.

Core Practices of the SVM

The Student Volunteer Movement was intentional and repeatedly implemented areas of focus: (1) commitment, (2) calling, (3) educational courses, and (4) conferences (Ahrend, 2010).

These methods when practiced led to holistic student development and ultimately the formation of the Student Volunteer Movement.

Commitment

Robert Wilder was born in India and lived there until he was twelve years old (Ahrend, 2010). His third year at Princeton University, Wilder became committed to lead other students spiritually. He helped other students to study the Bible and to follow God's Biblical teachings as written in scripture. Wilder challenged other students to ascribe the same commitment through a declaration of intent which he signed and encouraged others to do the same. The declaration challenged students to a bigger worldview and a commitment to be a part of the solution to the many needs throughout the world not just here at home. Wilder encouraged fellow students he was helping grow spiritually to sign a declaration of intent like this, not on a whim, but after some deliberation. He encouraged his fellow students to pray about making this commitment. This practice is known today as a declaration of intent or a declaration of commitment and became a central part of the SVM core methods (Ahrend, 2010).

John Mott, future leader of the SVM, attributed the declaration of intent or commitment as something which brought unity of purpose to the movement (Mott, 1900). Mott said the declaration of commitment broke down the barriers of denominational differences, and thereby generated greater unity among the members centered around an agreeable mission (Mott, 1900).

A speaker introduced a declaration of commitment at a conference of a few thousand college students in Des Moines, IA, in 1919. The speaker challenged students to: (1) move into the corners of the world, (2) meet the spiritual and physical needs globally and (3) see if God would stop them (December 31, 1919). Instead of defaulting on staying at home out of comfort, the SVM encouraged students to go into the world.

The SVM generated the *watchword* phrase which expressed the core purpose of the Student Volunteer Movement. The watchword phrase was – *The evangelization of the world in this generation* (Ahrend, 2010). This phrase revealed the goal of the SVM, which was that people all over the world would have the opportunity to learn about the God of Judeo-Christianity. The phrase is derived from Acts 13:36, which referred back to an important Biblical leader, King David. The King James Bible translation says, “For David, after he had served his own generation by the will of God, fell asleep...” John Mott wrote about the Watchword, saying it is the responsibility of all who are alive to know and share the truth of the Bible with others while they are alive (Mott, 1900). The watchword was a succinct technique that summarized the commitment of the SVM. It was something every individual involved knew by heart and rallied behind.

Calling

Calling was an action that had been misunderstood among the generations previous to the students of the Student Volunteer Movement (Davidson & Caddell, 1994). Unless an individual had an emotional experience, gut feeling, or mystical moment from God, ministry was not considered as a vocational choice or option. These experiences could be anything from the death of a close friend or even having a unique perception of a need around them that seemed to go unnoticed by others. At the Fifth International Convention of the Student Volunteer Movement Manley (1906) spoke saying that calling was more than a gut feeling. It was seeing a need and realizing that you had the ability to meet that need. The SVM helped students understand the physical, social justice, linguistic and spiritual needs throughout the world. Once students comprehended the needs around the world, the SVM challenged them to see how they could get involved as part of the solution.

More than 20,000 SVM members were sent to foreign countries over the lifespan of the Student Volunteer Movement; another 80,000 remained in the US to support those members who served as ambassadors in another country (Parker, 2008). More than 100,000 members of the SVM considered they had been called to foreign missions, some as goers and others as financial supporters (Parker, 2008). The SVM focused on informing college students across the United States of the physical, social justice, linguistic and spiritual needs throughout the world. Casting the vision that a student could meet needs all over the world, it empowered and galvanized a deep internal calling to make a difference in the world.

Educational Courses

Educational courses were important tools used by the SVM to teach students about the world's needs. The curriculum consisted of scriptural lessons taught from a Judeo-Christian worldview. The purpose of these educational courses was threefold (Mott, 1904). The first courses were designed to create, among SVM, a Biblically-based worldview. Using the Bible, the courses focused on what God's purposes were for those who ascribed to his instructions; namely that every follower is called to be God's representative to the world around them and the world abroad. Second, the courses helped students become lifelong learners about the world's needs. The SVM recognized the physical, social justice, linguistic and spiritual needs throughout the world; those needs need to always be on the forefront of our minds in order for members to do something about them.

Third, the courses trained members how to share their learning with others and finally to challenge them to do something about the needs of others. Through these courses, the SVM challenged members to give their very best, and to take personal responsibility to become part of the solution by meeting needs locally and internationally (Ahrend, 2010).

By 1918 over 47,000 college students were attending educational courses under the instruction of the Student Volunteer Movement (Ahrend, 2010). Educating members of the SVM of the needs around the world, of a Biblical worldview, and of the personal responsibility we have to meet and help others meet those needs were the objectives of the educational courses.

Conferences

The SVM held annual conferences, which were open to students from college campuses across the country. They came together to be challenged to grow in their leadership ability and spiritual lives. During one conference, Mott (1946) told a story of a student who called the conferences life changing. Mott remarked that the students said the conference was a life landmark experience where life altering decisions were made (Mott, 1946). Students who attended the conferences described them as four days of development through being empowered, challenged, and encouraged (Mott, 1946). In 1920 there was a national SVM conference in Des Moines, IA with 6,890 in attendance (Ahrend, 2010).

Annual conferences helped educate, develop, and challenge students by showing them the reality of the global needs, and providing them with the responsibility to meet those global needs. They enhanced the student development process by allowing students to interact with others who shared similar goals of meeting global needs. At the Cleveland conference in 1898, in front of over 2,000 attendees (Ahrend, 2010), the speaker acknowledged that the reason they came together at a conference was twofold. The first reason was to consider the physical and spiritual global problems and secondly to resolve to undertake greater things to meet those global needs. The SVM and its members considered this God's plan and purpose for their lives. SVM annual conferences were designed to be spiritual greenhouses, environments ideal for growth.

The SVM generated momentum when they utilized conferences as developmental events to encourage growth and foster greater commitment among its members.

These four methods of the SVM were: (1) commitment, (2) calling, (3) educational courses and, (4) conferences. Each method was critical within the movement and resulted in creating and expanding momentum.

Critical Issues Facing the SVM

While the SVM had consistent methods, it faced consistent challenges and issues resulting in a lack of greater personal education, ownership and commitment (Ahrend, 2010). Three primary challenges the SVM faced were: (1) family influence, (2) materialism, and (3) apathy or ignorance. These challenges often resulted in a lack of follow through from an SVM member's stated commitments.

Family Influence

Men and women on the university campus often only had the illusion of their own decision making process. Parents, with the best of intentions, kept their sons and daughters from what they wanted to major in and/or get a job in. Many students' parents had made all their decisions resulting in students with a lack of personal commitment to much of anything (Mott, 1891). The primary issue that prevented students from volunteering to go to another country was family (Ahrend, 2010). Opposition from fathers and mothers caused students to change the course of their lives more often than any other type of opposition (Mott, 1891). Mott felt the overreach of an SVM parent could often result in a lack of follow through with commitments an SVM member would make.

Materialism

Materialism is defined as a preoccupation with or emphasis on material objects and comforts that lead to excess. It is selfish greed and always accompanied with discontentment with what one has. And even what one has is never enough. When speaking of future leadership within Christianity, the leaders of the SVM observed a trend. It seemed making money and being wealthy was the greatest priority among the common culture and God was becoming a side note. Success was defined by the accumulation of wealth and stuff. The culture in America valued the accumulation of wealth, power, and prominence of greater worth than self-denying service for God and man (Mott, 1908). Materialism overshadowed God's purpose for the lives of the college students in America; to be God's representatives who take responsibility for and meet the needs of people worldwide.

Apathy or Ignorance

Ignorance means not knowing but apathy means not caring. The problem with apathy is that it is often accompanied by ignorance. Once a person is informed of the global needs, they are no longer ignorant. The leaders of the SVM as they went from campus to campus met with thousands of students who were well qualified to make a major worldwide impact, most of whom were ignorant of the needs. No one had ever presented the world's needs in a way that revealed they could meet those needs (Mott, 1904). The SVM saw students not only lacked knowledge though they also lacked motivation, compassion and passion to meet those needs.

Family influence, materialism, and ignorance resulted in a lack of personal education, ownership and commitment (Ahrend, 2010). Family, wealth, and gaining knowledge are all good things but they can cause you to get distracted, resulting in a lack of follow through with your priorities and commitments. Navigating these challenges became a focus for SVM leaders

and an opportunity to develop a student towards greater personal commitment. Utilizing these methods and facing these challenges made SVM a world change agent (Ahrend, 2010).

The End of the SVM

The Student Volunteer Movement officially didn't shut down as an organization until 1969, but its collegiate influence in America dissolved. Among other things there were three major influences which led to the end of the Student Volunteer Movement: World War I, The Great Depression, and World War II. All three of these world altering events took place in the thirty year window of 1914-1945. From 1915-1928 John Mott the leader of the SVM was also the general-secretary of the International Committee of the Y.M.C.A. Mott offered his services to President Wilson in World War I and Mott became general secretary of the National War Work Council, receiving the Distinguished Service Medal for his work. John Mott was awarded the Nobel Peace Prize in 1946. Although the SVM dissolved, its impact is still felt today.

Chapter 3 – Student Development Theory

Sanford (1967) referred to the idea of student development as organizing increasingly complex ideas. Student development must be focused on holistic development, growth and health of the whole person (Rogers, 1990, p.27). The objective of holistic student development is to get everyone involved to be able to “master increasingly complex tasks, achieve self-direction, and become interdependent” (Miller & Prince, 1976, p. 3). It is in this concern for the whole person that the SVM focused.

The Student Volunteer Movement was very intentional in its efforts to develop students. Dissecting their methods and investigating their leaders’ habits reveal student development theory underneath each decision they made and each lesson they taught. The SVM was a group of intentional individuals who sought to challenge, develop, mature and inspire other students to enlarge their purpose for their lives. This success of the Student Volunteer Movement can be best understood by investigating the theory that guided much of the organization’s student development.

Career and Calling Theory

Hall and Chandler (2005) defined calling as work that a person perceives as his purpose in life. They believed a person experienced the deepest satisfaction when one perceived one’s work as a calling, rather than simply a job or career. Malcolm Gladwell (2008) said three things are needed to result in satisfying and fulfilling work: (1) autonomy, (2) complexity, and (3) connection between effort and reward. Gladwell (2008) said individuals rejoiced in the prospect of endless years of hard labor as long as their work fulfills them or gives them meaning. He referred to such a work that fulfills as calling, purposeful work.

Historically, a calling was considered a divine revelation or inspiration from God to fulfill a specific role or responsibility for a greater purpose (Hardy, 1990). Davidson and Caddell (1994) observed that there was an intentional shift towards including a secular definition of the word calling. A secular calling is characterized by an individual doing work out of a strong sense of inner direction – work that would contribute to a better world (Davidson & Caddell, 1994).

The Student Volunteer Movement challenged students to: (1) heed the call, and (2) follow God’s call to live a purposeful life. “A calling can arise from a set of religious beliefs or from an individual’s sense of self and meaningfulness” (Hall & Chandler, 2005, p. 163). Whether from learned religious beliefs or from within the self, a calling is essential for a meaningful life.

Meaning Making Theory

How important is meaning? How do we come to find meaning? Recently, there has been a greater emphasis placed on the need to find meaning and incorporate meaning into one’s daily work and decision making process (Adams, 2012). Individuals rejoiced in grueling all-consuming work as long as that work fulfilled them or gave them meaning (Gladwell, 2008). If the process of meaning making is this important in the process of holistic student development then it must not be over looked.

Baxter Magolda (2009) said student affairs professionals should be committed to the whole student. People in their twenties are asking three questions that speak to the way they form meaning. ‘How do I know?’ ‘Who am I?’ and ‘How do I want to construct relationships with others?’ (Magolda, 2001). Her model involved four stages of meaning making: (1) knowing, (2) transitional knowing, (3) independent knowing, and (4) contextual knowing

(Magolda, 1992). The path of self-authorship moved along these stages but simultaneously there were four phases along the path to self-authorship which took place in each stage. Those four phases are: (1) following formulas, (2) crossroads, (3) becoming the author of one's life, and (4) internal foundation (Magolda, 2001). These four phases help one identify meaning and progress through the four stages.

Baxter Magolda (2009) explained that the student development process has been overcomplicated, including the meaning making process. The reason could be that student affairs professionals do not have a simple definition of what meaning means. To the degree that one understands or sees life as significant, one must have a calling, purposeful service/work. Purpose can be defined as one's aim in life, mission or one's significance. If someone sees oneself as having a greater purpose, mission or direction in life, then the individual has a sense of meaning (Steger, 2009, p. 680).

If a calling can be defined as purposeful service, then, to the degree one understands his or her life calling is the degree to which that individual will see life as having a sense of meaning. A meaningful life is a life full of significance or purpose. If a person discovers purpose, mission, or an overarching aim in their life through work or service, this will lead to a sense of meaning through one's calling.

Within the Student Volunteer Movement, there was a direct correlation between sense of meaning through one's calling and effort exerted by one's life. How did this group of previously unconnected individuals come together and accomplish so much so quickly? The members of the SVM's sense of calling (acts of purposeful service) that came from a meaning making process, led them to what Magolda (2001) referred to as becoming the author of one's self.

When students were faced with conflicting viewpoints from respected individuals around them, they were challenged to determine their own beliefs (Magolda, 2001).

Parks (2000) spoke of the uniqueness of the season of life traditionally following adolescence, the young adult season of life. The college years are a very unique time of life when meaning making is happening often for the first time (Parks, 2000), but it is left to the student affairs professionals to help cultivate this process of meaning making. The SVM incorporated meaning making into their conferences, educational material, calling and challenges. If incorporating meaning into people's work yields greater effort, commitment, and satisfaction in life, then it is no wonder that it is an essential part of the holistic development of students.

Identity Development Theory

Identity development is the process of discovering the self, answering the question, "Who am I?" (Evans, Forney, & Guido-DiBrito, 2009). Chickering and Reisser (1993) discussed seven vectors that lead to the formation of an individual's identity development theory.

1. Developing Competence
2. Managing Emotions
3. Moving Through Autonomy Toward Interdependence
4. Developing Mature Interpersonal Relationships
5. Establishing Identity
6. Developing Purpose
7. Developing Integrity

Chickering (1969) used the term, vector, to illustrate both the magnitude and direction of each area of development taking place at any given time. According to Chickering (1969), these

vectors contributed to the formation of individual identity and they happened either simultaneously or independently. The Student Volunteer Movement specifically emphasized the developing purpose and developing integrity.

The SVM, as a movement, specialized in developing purpose (Ahrend, 2010). Chickering and Reisser (1993) described developing purpose as a process of developing clear occupational goals along with meaningful commitment making. Developing purpose included sticking with decisions one has made in the face of opposition (Evans, Forney, & Guido-DiBrito, 2009).

The Student Volunteer Movement emphasized identity development and challenged students to keep their commitments especially when opposition to commitments came, notably from family influences. Though often well intentioned, such influences caused difficulty for students to follow through with their commitments, either resulting in a step backwards in developing purpose or developing a new purpose. This step away from an individual's personal commitments and beliefs is often made because of the influence or personal commitment of another individual who is highly respected. This resulted in conformity and a lack of personal integrity.

Integrity was important for the Student Volunteer Movement as it challenged students to discover whether their values were consistent with their actions. Evans, Forney, and Guido-DiBrito (2009) defined congruence as an aligning or balancing of your self-interest with a sense of social responsibility. Chickering and Reisser (1993) stated that as the direction and magnitude of developing integrity grows then one is beginning to understand that their actions line up with their actual values, not necessarily their verbal values. A person of integrity is one whose verbal values line up with their actual values, and you can observe that by observing a person's actions.

Along with the seven vectors of identity development, Chickering and Reisser (1993) felt there were seven key environmental influences on the formation of identity development. The seven key environmental influences are:

1. Institutional Objectives
2. Institutional Size
3. Student-Faculty Relationships
4. Curriculum
5. Teaching
6. Friendships and Student Communities
7. Student Development Programs and Services

The SVM emphasized having a healthy environment for growth. Whether through how they established meaningful friendships, built an intentional curriculum or the clearly defined institutional objectives the SVM environment was suited for optimal growth (Ahrend, 2010). Students learned best from another students (Chickering & Reisser, 1993), which explained how quickly the SVM grew as recent student graduates became the leaders and instructors (Ahrend, 2010).

Examples of student influences included informal friendship groups or individual relationships. Such influences could include formal groups in residence hall floors or within existing student organizations. The SVM understood that a key influence within the student development process was peer leadership and influence. It was a relational movement of individuals developing individuals. Chickering's Identity Development theory influenced many of the decisions and patterns the SVM. And while the Student Volunteer Movement specifically

emphasized developing purpose and developing integrity, it emphasized the ideal environment for growth, also.

The Wheel of Wellness

Sweeney and Witmer (1991) described five common tasks of healthy and active individuals. Each task worked together to form The Wheel of Wellness. The five life tasks are (1) spirituality, (2) self-direction, (3) work, (4) friendship and (5) love (Myers, Sweeney & Witmer, 2000). Changes in the five tasks, whether positive or negative, affected the other areas.

A description of the Wheel of Wellness is presented in Appendix A. At the center of the Wheel of Wellness is spirituality. The working definition given from Myers, Sweeney and Witmer (2000, p. 252) for spirituality is “an awareness of a being or force that transcends the material aspects of life and gives a deep sense of wholeness or connectedness to the universe...a broad concept representing one’s personal beliefs and values.” They go on to clarify that a view of institutional beliefs or religiosity can be a significant part of Spirituality but does not necessarily need to be included for wellness. Spirituality is the hub of this wheel illustration: it is the central characteristic of healthy people (Seaward, 1995).

Self-direction refers to the “sense of mindfulness and intentionality in meeting the major tasks in life” (Myers, Sweeney & Witmer, 2000, p. 253). A healthy sense of self-direction means one has a healthy sense of self-worth, self-control and a rational belief structure that guides both feelings and behaviors (Sweeney, 1998). The third life task, work, provides an opportunity for challenge, task accomplishment and personal satisfaction. Work satisfaction can come by completing a challenging assignment, making money, developing relationships at work or even from the work environment. According to Pelletier (1994) work satisfaction is one of the best predictors of longevity and perceived quality of life.

The life tasks of friendship and love occur within either relationships with others or with one's community. Typically, friendships are common outside of the immediate familial relationships. The life task of love occurs among healthy people and is found among relationships formed on a foundation of sustained commitment. The feeling of being loved is a core element resulting in a sense of support (Sarason, Shearin, Pierce & Sarason, 1987). Five of the characteristics of healthy loving friendships according to Myers, Witmer and Sweeney (1998) and Sweeney and Witmer (1991) are:

- a) The ability to be intimate, trusting, and self-disclosing with another person
- b) The ability to receive as well as express affection with significant others
- c) The capacity to experience or convey non-possessive caring that respects the uniqueness of another
- d) The presence of enduring, stable, intimate relationships in one's life
- e) Concern for the nurturance and growth of others

The Wheel of Wellness can become an important tool and resource for students to help them assess their own personal health. As they begin to use the wheel illustration as a diagnostic test, identifying areas needing attention, then the student affairs practitioners can make application steps with the student to increase health in all five areas. It is important to use the wheel to help students identify unhealthy decisions that have negative impact on them.

The SVM saw spirituality as central in holistic development. If one were growing spiritually, it facilitated growth in other areas of a student's life. The Wheel of Wellness emphasized the importance of self-direction and its relationship to development in other areas of life including the development of worth, sense of self control, and emotional awareness, etc. (Myers, Sweeney & Witmer, 2000). Work and leisure combined to make up the third life task, Adler (1954) defined work as a community benefiting activity, either monetarily or otherwise. Adler considered work the most important task for maintenance of life.

The final two tasks are friendship and love, which often overlap in life. The Student Volunteer Movement was composed of men and women who had seen God's love for them and wanted to make it their work to take this message of love to others throughout the world. The SVM challenged students to make their purpose, their calling, that in this generation every person throughout the world would have the opportunity to know of the love they had discovered from God. Love and the declaration of love were compelling motivators of the SVM and their worldwide impact gives us a good example of how essential and impactful the wellness of college students is and can be.

Sweeney and Witmer (1991) knew the five common tasks of healthy and active individuals each affected the other, whether positive or negative. If one was not growing spiritually, one would likely not have much sense of satisfaction at work, and vice-versa. One's sense of calling then, whether positive or negative, impacts the holistic health of an individual.

Psychosocial Identity Development Theory

Psychosocial theories described the content of development, those life altering situations and issues individuals will face as their life goes on (Marcia, 1980). Marcia (1980) said there were two essential variables of identity creation or development; (1) exploration (crisis) and (2) commitment. Crisis is a moment that included reexamining the values and goals which had been previously defined by authority figures in your life (Marcia, 1980). Then, as a part of the reexamining process, one evaluated alternatives and their potential repercussions (Marcia, 1980). Commitment is referred to as the personal ownership of a certain set of defined choices, values and goals. (Bilsker, Schiedel, & Marcia, 1988) Included in the commitment is an affirmation of personal goals and also a personal ownership in seeing those goals accomplished.

Marcia described four identity statuses for an individual. An identity status was a way to balance crisis and commitment (Marcia, 1966). Marcia's four identity statuses were: (1) Foreclosure, (2) Moratorium, (3) Identity Achievement, and (4) Diffusion (Marcia, 1966). Each status is presented briefly below.

Foreclosure status is a person who has commitment without having been through a crisis. This individual is a rule follower who demonstrates rigid thinking (Marcia, 1994). He or she demonstrates a lack of dynamic or flexible thinking (Marcia, 1994). Often times, a person in foreclosure status grew up in an environment with little or no exposure to alternative worldviews. With this type of homogenous upbringing it is normal to be encouraged to not question the normal convictions of the group resulting in a fear of what is different, or even a fear of change, thinking it will guarantee failure.

A person in moratorium status is a person of crisis, but no commitment. The person in moratorium could be seen as vacillating or flexible, two seemingly opposite places of commitment, proving they are in crisis (Marcia, 1980). Typically, people can be expected to move from this place of crisis to identity achievement rather quickly (Marcia, 1994). Often individuals stay in this status the shortest amount of time of the four statuses (Marcia, 1994). Marcia considered a person in the status of Identity Achievement if the individual has had crisis that resulted in a strong commitment. This type of commitment and goal setting leads to building a deep long lasting foundation for life. These individuals experience moments of crisis as their identity is now strong enough to challenge the status quo more often than individuals in the other three alternatives (Marcia, 1994).

A person in the Diffusion status is an individual who exhibits an overall indifference towards making commitments and has not experienced significant crisis (Marcia, 1989). These

individuals go with the flow never even taking into account the positive and negative implications of their decisions or lack of decisions. These individuals conform to external rather than internal authorities (Waterman & Archer, 1990).

Josselson (1991) studied all four of Marcia’s Identity Statuses in an all-female university student multiple campus study. Josselson extended Marcia’s work by adding a descriptive word for each status group. She described a group of women graduating from college as *Drifters*, having no sense of direction, correlating with Marcia’s Diffusion status (Josselson, 1991). Those in Marcia’s Moratorium group were searching for a new identity, so Josselson renamed them *Searchers*. The Foreclosures were high functioning individuals whose downfall was they took their parents beliefs, as their own, without questioning the beliefs. The Foreclosure status group would do anything to not disappoint their parents, disrupt family tradition, or success. Josselson referred to the Foreclosure status as the *Guardians*, the purveyors of the heritage.

Those who have the identity status of Identity Achievements are *Pathmakers* according to Josselson (1991), or pavers of the way. They break ties with their childhood and form unique identities independently of their parents. Typically their peers, teachers, and others outside of the family have a significant influence on helping the student understand they do not need to abandon the old self in order to experience their true self in new ways.

Table 3.1 Marcia’s Identity Statuses & Josselson’s Descriptions (from Josselson, 1991)

	CRISIS	COMMITMENT	JOSSELSON’S IDENTITY DESCRIPTION
Foreclosure	No	Yes	Purveyors of the Heritage (Guardians)
Moratorium	Yes	No	Daughters of the Crisis (Searchers)
Identity Achievement	Yes	Yes	Pavers of the Way (Pathmakers)
Diffusion	No	No	Lost and Sometimes Found (Drifters)

Note. From “Finding Herself: Pathways to identity development in women,” by R.E. Josselson, 1978/1991, San Francisco: Jossey-Bass

It would be easy to argue that the majority of students involved with the Student Volunteer Movement were mere *Guardians*. However, if one looked at the history of the SVM and the challenges that students faced even sometimes from their own parents, one would find that many students had arrived at Identity Achievement. Sometimes parents were the ones challenging the students' commitments to a new idea of being the solution to the world's needs (Ahrend, 2010). When a student finally came to a point of crisis like this that Identity Achievement was arrived upon and then the student became a *Pathmaker* for their own life. Often times when one became a *Pathmaker*, they also became the paver of the way for others to do the same as well.

Career and calling theory, meaning making theory, wellness theory, psychosocial and cognitive identity development theory were each implemented by the Student Volunteer Movement leading to intentional holistic and healthy development. Greater and more exhaustive statistical and empirical research of the SVM would prove to be beneficial for student development theory and practice for student affairs professionals.

Chapter 4 - Implications to Student Affairs

Several practical and immediate action steps are valuable for student affairs practitioners. After taking a look at the Student Volunteer Movement, one can begin to answer the following questions. How can discovering a clear calling change the course of one's life? And how can personal and intentional goal setting, educating and advising develop an individual? Intentional advising must begin by discussing meaning, purpose, spirituality and understanding the implications of a calling.

A Powerful Calling

Dalton (2001) considered all of life a spiritual journey, but the height of the quest is the transition from youth to adulthood, during the college years. This season of development for many college students can include questioning and spiritual searching for ultimate meaning in life. It is in this season that one's beliefs and opinions are cemented into commitments having lifelong implications for both vocation and lifestyle choices (Dalton, 2001).

But do all callings have to be vocationally driven? Not necessarily, if calling is defined as purposeful work (Hall & Chandler, 2005). Not all callings need to be satisfied through an occupation but rather could be satisfied through being a parent (Adams, 2012). As student affairs professionals, there are many methods we can take to ensure the development of a sense of purposeful work, and we must get away from the idea that the only work we are called to do is our vocation.

Dalton (2001) said that student affairs professionals should encourage spiritual growth through community service. Community service of all types help to develop students' sense of purpose and is a positive influence in making a difference in the world. Caring for others helps

to connect the head, the heart, and the hands, or the intellectual competence, moral beliefs, and the actions (Dalton, 2001).

Dalton was correct as service projects, philanthropies and social justice issues are common issues on the university campus. But what changes are taking place today when it comes to service activity? How many students are involved with service activities because it is purposeful work outside of fulfilling a class requirement? This is clearly an area for further research, but service can lead to greater spiritual growth resulting in a clearly defined life calling. Discovering a clear calling can change the course of one's life and lead an individual to greater life satisfaction and health.

The role of the student affairs practitioner is not to avoid calling but to help students discover or identify their calling. This likely will be through individual conversations utilizing practical methods leading to further discussion like the Wheel of Wellness. It is not the role of the student affairs practitioner to give the student a calling but to encourage students to begin the process of identifying their calling. For example you could begin with asking questions of a student's values and ethics, which could then be a natural doorway into questioning students about their calling. We cannot avoid the topic of calling if we are to develop the whole student.

Develop the Inner Voice

College is a significant and unique season of human development. This season of life is not simply a matter of increasing individuation as Baxter Magolda (2009) noted. Rather, it is a season in which young adults reconsidered and were open to discuss the connections between their inner voice and their external influences (Baxter Magolda, 2001; Kegan 1994). Intentional advising, including one on one interactions, individualized goal setting and individualized

assessment resulting in action steps, must be preceded by developing one's inner voice. One's inner voice and one's external influences make up one's meaning making structure (Baxter Magolda, 2001).

During adolescence, the external influences are the primary difference makers in meaning making, but it is during young adulthood that the internal voice moves to the foreground (Baxter Magolda, 2009). The internal voice essentially becomes the coordinator bringing together, throwing away and prioritizing external influences for the first time. It is essential that during this season the inner voice is both listened to and cultivated. Cultivating the inner voice involves, "developing parts of themselves they valued, establishing priorities, sifting our beliefs and values that no longer worked, and putting pieces of the puzzle of who they were together" (Baxter Magolda, 2009, p. 7)

Intentional advising cannot be successful without appropriate attention given to personal spiritual development. According to the Student Personnel Point of View (1937), it is the role of student affairs practitioners to assist in, "Supervising, evaluating, and developing the religious life and interests of students." A student affairs professional who ignores a calling in his or her own life could lead to underdeveloped students. Student affairs professionals who show little spiritual interest can sometimes ignore spiritual development in students, resulting in spiritually apathetic or indifferent students. Spiritually apathetic students can then lead to a greater number of Drifters, students living in Diffusion, who then cause greater drifting among their peers (Josselson, 1991).

Student affairs professionals should do their own soul searching, reflecting on their purpose and meaning in life (Allen & Kellom, 2001). This searching is the first step of four that

Moran (2001) suggests every student affairs professional begin with to ensure the inner voice and external influences are properly developed.

- 1) Student affairs practitioners should spend time reflecting on their own values, beliefs, and purpose in life in order to be able to effectively lead students in doing the same.
- 2) Student affairs practitioners should be willing to invest quality time with students and deem this the priority task within their job descriptions. Quality time with students will afford more opportunities for meaningful conversations to occur.
- 3) Student affairs practitioners should practice the art of asking questions, listening, and reflecting in order to engage in meaningful, intentional conversations with students about existential issues.
- 4) Student affairs practitioners, in all areas of administration, should incorporate issues of purpose in life into every aspect of their work with students.

Thinking about purpose early and often in college can have long lasting effects. Moran (2001, p. 276) said, “By encouraging these students to think about their purpose in life, they may be less likely to participate in health-related behaviors that may deter the fulfillment of their goals and purposes.”

Developmental Materials

One practical step could be to introduce students to the Wheel of Wellness Model using tools like the Wellness Evaluation of Lifestyle (WEL) exercise, which can be life changing. Informal and formal assessment (See Appendix B) of the components of the Wheel of Wellness could be a practical way to begin to help students discover cues of a calling to purposeful work for the betterment of others. Informal assessment could be as simple as using two questions outlined by Craft and Hochella (2010). What is your purpose in life? And are you where you

ought to be? Asking students these two questions can allow for the student to take the conversation where they want to go, resulting in greater personal discovery. Learning the art of asking intentional questions can help aid a student in the discovery of their purpose rather than feel as if one is being imposed upon them.

Have intentional interventions to enhance wellness by developing a personal wellness plan (Myers, Sweeney & Witmer, 2000). “Higher education that ignores the spiritual dimension of learning and development not only inhibits students’ quest for the good life but it makes it less likely that graduates will be engaged citizens willing to do the long and arduous work of creating a good society” (Dalton, 2001, p. 24). Strengths quest and other typology theories are practical tools, which can aid in the practical developmental curriculum for student affairs professionals.

Encourage Involvement:

Involvement results in the formation of a life purpose (Moran, 2001). If greater involvement across campus means an increased likelihood of the formation of a calling, then involvement in any student organization should be highly encouraged and valued. Partnerships with student organizations, academic organizations, residence halls, and even recreational centers should be encouraged.

Future Research Areas

As calling is a word being more frequently used on campus what further areas of research are needed along the topic of calling? What areas of further research needed with the SVM? Greater research is needed to discover whether there is a correlation between calling and effort. What are differences with callings when worldview, race, ethnicity or cultural background change? Is it possible for callings to change? Are there some fixed callings and do others change over time? The following are some areas in need of further study.

Calling Correlation

Does a greater sense or input of meaning and purpose in life lead to a greater output or effort in life? Calling is significant in one's life, but with data can it be proven that there is a direct correlation between a greater output of individuals with a clearly defined calling? Does having a clearly defined calling lead to a greater effort on the behalf of the individual?

Calling Avenue

Adams (2012) noted that not all callings have to be satisfied through a job but rather, some could be satisfied by being a parent. Purposeful work could be vocationally, but could also be through acts of service, philanthropic giving and even providing for a family. Further research is needed to determine whether some callings are more impactful than others. Does the scope of the calling, the complexity, or personal implications of the calling increase its impact? What are other significant avenues which a calling can be satisfied through? Do different cultures prioritize different avenues of calling?

Consider Ethnicity

How do race, ethnicity, and culture impact one's sense of purposeful work, or calling? Moran (2001) said future research needs to consider ethnic minorities. How does one's cultural background allow for individualized calling? How does the ethnic and cultural background of an individual change the way a student affairs advisor counsels a student toward identifying a calling? How has does one's strong connection with one's cultural heritage impact one's sense of a cultural rather than individual calling? A considerable amount research needs to be done on the impact of race, ethnicity, and culture on one's sense of calling.

Calling Change

Can your calling change? What happens when meaning making structure or one's calling is challenged? Is it possible to fail your calling? Parks (2000) said there can become an internal conflict of two great yearnings: the yearning for exercise of one's own distinct agency (one's own power to make a difference) and the yearning for belonging, connection, inclusion, relationship and intimacy. Baxter Magolda (2009) said during the young adult period the balancing of these yearnings is a journey of balancing their own yearnings and the yearnings of important others in their lives.

Significance

Over and over the idea of significance came up with meaning making theory. Significance was used in the definition of purpose, calling and meaning. Where do people find their significance? What does it mean to be significant? Has this changed in the past? SVM emphasized eternal significance; how often do we paint that big of a picture? Does the scope of significance or vision painted for an individual change the way a student views the world around him or her? Do I believe a college student can change the world? Could my lack of faith in idealism limit college students of dreaming about changing the world? Could peers have a greater impact on advising college students because they have yet to give up on idealism?

Delayed Development

Chickering (1969) noted that people move through the seven vectors at different rates. If a college student comes into college underdeveloped, what happens if a student is not ready to discover his/her calling? What should advisors do if a student is not ready to move out of the adolescence stage and into adulthood? What identifiers are there for someone who is not ready to discuss his or her calling? Training for student affairs staff must exist to learn to assess when

an individual is ready and is not ready to discuss calling. It would also be important to research how to challenge students towards growth while leading at their speed of growth and comfort.

Summary

Implementing the idea of calling within the advising practices of student affairs practitioners comes with challenges. For some even the word calling brings up negative connotations, memories and stories that cause you to become uncomfortable. To look within and assess our own development or sometimes lack of development spiritually is never an easy or comfortable thing. Resistance is inevitable because there is vulnerability with answering honestly and a tension towards diplomacy to not speak on behalf of the university. There are many university staff who are confused even legally of what can and cannot be said to students that may result in termination. Ignoring the topic outright may seem easier but it is not fulfilling our responsibility as student affairs practitioners to develop the whole student.

Craft and Hochella (2010) quoted a student from a graduate level course in student affairs. The graduate student wrote the following:

Palmer talks about vocation and how it involves a deep understanding and realization of oneself. I do not have that. Although Palmer describes some ways in which he has achieved that, whether it is through religious faith or something else, it is not something that I have been able to achieve. In all honesty, it scares me to death sometimes. Going into this profession, I believe that I need to be strong in my convictions, know what I stand for, and have a solid idea of who I am as a person and as a professional. I do not have that, as I have not taken the time to figure out where my life is leading me. This is an incredibly difficult topic for me to discuss with anyone, much less write in a paper for a class.

I agree with Rogers and Love (2006), who advised that student affairs graduate programs should consider the search for meaning in life as part of their graduate curriculum.

Further investigation of the Student Volunteer Movement is needed. The Student Volunteer Movement has been ignored, but learning about the SVM will serve student affairs professionals favorably. The practices of the SVM can teach student affairs professionals how to address issues of purpose, calling and integrate them across colleges and universities. The SVM used personal and intentional goal setting, educating and advising to develop individuals, who went on to change the world (Ahrend, 2010). The same can be true of students you advise by learning from the Student Volunteer Movement and implementing those lessons in your own life and the lives of the students you work with.

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Appendix A - Dimensions of the Wheel of Wellness

- 1) **SPIRITUALITY** – Personal and private beliefs that transcend the material aspects of life and give a deep sense of wholeness, connectedness, and openness to the Infinite.
 - a. Belief in a power beyond oneself
 - b. Hope and optimism, believing that things will work out for the best
 - c. Meaning and purpose that are a part of one’s philosophy of life
 - d. Worship, prayer, meditation, or self-reflection in relationship to the Infinite
 - e. Love, compassion, and service to others
 - f. Moral and ethical values for guiding everyday life
 - g. Transcendence, going beyond the rational limits for insights or mystical experiences; frequently accompanied by a sense of timelessness, inner peace, harmony, or oneness with nature, the universe or the Infinite
- 2) **SELF-DIRECTION** – The process that enables one to regulate and direct daily activities as well as pursue long range goals through personal attributes.
 - a. Sense of Worth
 - i. Acceptance of self with one’s imperfections and shortcomings
 - ii. Feelings of adequacy
 - iii. Recognition of positive qualities
 - b. Sense of Control
 - i. Beliefs about mastery, competence, self-confidence
 - ii. Believing that certain desired outcomes are possible
 - iii. Ability to be direct in expressing one’s needs (assertiveness)
 - c. Realistic Beliefs
 - i. Ability to perceive truth and reality as they are rather than as one might wish it to be; recognizing the difference between realistic goals and ideals
 - ii. Minimizing irrational beliefs such as having to always be perfect and having to be liked and loved by everyone
 - iii. Being aware of, able to challenge, and to revise irrational thoughts, images, and self-talk that are self-defeating
 - d. Emotional Awareness and Coping
 - i. Being able to experience a full range of emotions and being able to express them appropriately, both positive and negative
 - ii. Able to recognize the emotions in others
 - iii. Enjoying positive emotions and managing negative emotions
 - e. Problem Solving Creativity
 - i. Being mentally active, open-minded; curiosity, need to know, desire to learn
 - ii. Effective problem-solving and conflict-resolution skills for everyday events
 - iii. Desire and willingness to express one’s creative urges
 - f. Sense of Humor
 - i. Ability to laugh appropriately at oneself
 - ii. Having the capacity to see the humor in the contradictions and predicaments in life, thus gaining a more objective or different perspective
 - iii. Using humor to cope with one’s own difficulties or mistakes
 - g. Nutrition
 - i. Eating meals regularly and including a variety of healthful foods for a balanced diet
 - ii. Following a high fiber, low fat, low cholesterol diet with limited sodium and moderate sugar intake
 - iii. Maintaining weight within the acceptable range
 - h. Exercise
 - i. Leading an active rather than sedentary lifestyle
 - ii. Engaging in regular physical activities (at least three times a week) that develop endurance, flexibility, and strength
 - iii. Seeking opportunities at home, at work, and in leisure activities to be physically active
 - i. Self-Care
 - i. Practicing good health habits such as adequate sleep and preventive medical and dental care
 - ii. Practicing safety habits such as wearing a seatbelt and avoiding toxic agents in the environment
- iii. Refraining from using or abusing harmful substances such as alcohol, tobacco, and illegal drugs
- j. Stress Management
 - i. Ongoing awareness and monitoring of the stressors in one’s life
 - ii. Perceiving events and change as a challenge rather than a threat to one’s well-being; believing that life is manageable and meaningful
 - iii. Using mental, emotional, physical, and behavioral methods to cope with stress
- k. Gender Identity
 - i. Satisfaction with one’s gender orientation
 - ii. Feeling supported in one’s gender
 - iii. Valuing relationships with both genders
- l. Cultural Identity
 - i. Satisfaction with one’s cultural background
 - ii. Feeling supported in one’s culture
 - iii. Valuing relationships with persons of different cultures
- 3) **WORK AND LEISURE** – Work serves economic, psychological, and social purposes; leisure activities, whether physical, social, intellectual, creative, or volunteer, provide opportunity for intrinsic satisfaction
 - a. Work
 - i. Perception of adequate financial reward for basic goods and services
 - ii. Satisfactory challenges, coworker relations, and working conditions
 - iii. Satisfaction comes primarily from the relationship between the work goals of the person and the rewards and opportunities in the work setting.
 - b. Leisure
 - i. Self-determined activities and experiences engaged in because of discretionary time and money
 - ii. Positive feelings are associated with the physical, social, intellectual, creative, or volunteer activities chosen
 - iii. By their very nature, leisure activities absorb the person in the flow of the activity so that the individual loses consciousness of time and self
- 4) **FRIENDSHIP** – All those social relationships that involve connection with others either individually or in community, but do not have a marital, sexual or familial commitment.
 - a. Having social support when needed or desired – material, emotional and informational
 - b. Being able to give social support to others through friendships and volunteer activities
 - c. Having the basic social skills that give a sense of comfort when in social settings and while interacting with others, one on one or in small groups
 - d. A sense of connectedness to something beyond oneself and that one is not alone in sharing and facing life events
- 5) **LOVE** – Includes those relationships that are intimate, trusting, self-disclosing, cooperative, compassionate, and usually long-term in commitment; usually few in number from family and significant others
 - a. Trust, intimacy, caring, and companionship in a relationship that is reciprocal
 - b. Romance, passion, and sexual relations may be part of the relationship
 - c. Having at least one person who has a continuing interest in one’s growth and well-being
 - d. Healthy love relationships have the ingredients of commitment, shared interests and values, time together, mutual appreciation and affection, good communication, and problem-solving, conflict-resolution skills

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