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How Do Colleges and Universities Support Multifaith Chaplaincy? The Causes and Effects of Different Institutional Approaches

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Abstract

This article examines institutional approaches to multifaith chaplaincy across private institutions of higher education. Based on a pilot study of eight nonreligious colleges and universities, the authors identify a continuum of models for multifaith chaplaincy. At one end of this continuum, universities facilitate access for chaplaincy affiliates they do not pay; at the other end, universities employ staff chaplains. The authors find that smaller institutions and those historically affiliated with a religious group tend to employ more staff chaplains. Chaplaincy models affect how deeply chaplains and affiliates are involved on campus and the possibilities for interfaith engagement.

Every Tuesday afternoon, Buddhist monk Ji Hee Lee¹ visits Hancock University's campus to meet with students and lead a guided meditation session. She uses programming space in the Center for Religious and Spiritual Life, a building shared by many of Hancock's student religious groups. Ji Hee does not receive a paycheck from the university; except for a few administrators, those who provide religious leadership for students on Hancock's campus are not employees of the university. Instead, Ji Hee and other chaplaincy affiliates² are sent to the campus by local congregations, denominations, and other

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¹Names of chaplains and institutions are pseudonyms. We have also modified the names of some departments, offices, and position titles to ensure confidentiality.

²We use the term *affiliate* when referring to religious leaders who are formally recognized but not employed by an institution of higher education. These individuals may be paid by an external organization (e.g., denomination, congregation, parachurch organization) or may be volunteers. Following Schmalzbauer (2014), we use the term *chaplain* when referring to religious leaders who are employed by a college or university.

religious organizations. Although some affiliates come to campus every day, Ji Hee spends only a few hours on Hancock's campus each week. She allocates another couple of hours to similar work at another university in her city and devotes the rest of her time to a full-time, paid position at a Buddhist temple.

Aalia, the Hindu Chaplain at Somerville University, is a full-time, paid employee of the university. Every week, Aalia's schedule includes two regular evening events with students from the Somerville Hindu student organization and a meeting with the other chaplains and administrators in the Somerville Office of Religious Life. Throughout the rest of the week, Aalia tries to make herself available to students, faculty, and staff by being present in her office for walk-in pastoral counseling appointments and by spending time in other spaces on campus such as the dining hall. Much of this work, which Aalia describes as "a ministry of presence," is informal and improvisational, determined by whatever "feels right" on a given day. She also spends much of her time forging partnerships with other groups on campus, such as area studies departments, cultural centers, and nonreligious student organizations.

Ji Hee and Aalia are two of hundreds of religious care providers who work in institutions of higher education across the country. Some like Aalia are employed directly by those institutions and are centrally integrated into many aspects of campus life. Others like Ji Hee are more on the fringes—given identification cards and access to students but no salary and limited opportunities to collaborate with university staff in other departments. Comparing the positions of these two women reveals important differences in the ways that their respective universities approach campus religious life and raises important questions about causes and consequences of each approach. Why do some universities employ staff chaplains like Aalia, while others utilize the services of affiliates like Ji Hee? How do these different approaches to chaplaincy impact students, staff, and their institutions?

These questions are empirically motivated by curiosity about how institutions of higher education are adapting to changes in the religious demographics of college students.³ Young adults today are more religiously diverse than ever, including a growing number who have no religious affiliation (Cooperman, 2015; Kosmin & Keysar, 2013; Mayhew et al., 2016). Higher education administrators and religious professionals are reconfiguring traditional models of campus chaplaincy, creating new organizational containers for campus religious life (Khoja-Moolji, 2011; Kowalski & Becker, 2015; Schmalzbauer & Mahoney, 2018). Institutional approaches to multifaith chaplaincy vary considerably, but there are no established categories to describe how chaplaincy models differ or analyze what effects these differences may have. Although researchers (Schmalzbauer & Mahoney, 2018) and religious professionals (Cooper Nelson, 2013; Kazanjian & Laurence, 2007) have described multifaith chaplaincy structures at individual universities, few have asked how institutional approaches to chaplaincy may vary in patterned ways or considered how institutional differences make possible different forms of student learning and engagement (Aune et al., 2019; Davis et al., 2004; Grubbs, 2006).

Our research begins to address this gap by sorting and naming the different models of multifaith chaplaincy that exist among the eight private, nonreligious colleges and universities in our pilot study. We build on the ideal types Cadge (2012) developed for chaplains in healthcare organizations to present one of the first detailed descriptions of how formally secular institution of higher education approach multifaith campus chaplaincy (Aune et al., 2019; Grubbs, 2006). We then ask how and why different chaplaincy models developed, and how different institutional approaches to chaplaincy impact the work chaplains do.

³ Seven institutions in our sample are universities and one institution is a liberal arts college. While our pseudonyms reflect each institution's identity as a university (e.g., Hancock University) or a college (e.g., Concord College), we use the terms *college* and *university* interchangeably throughout the rest of the article, following common usage.

This study has important implications for student affairs professionals and social scientists. First, our findings can offer practical insight to student affairs professionals and others invested in holistic student development—particularly those who oversee or collaborate with chaplains and chaplaincy affiliates (Barton et al., 2020; Kazanjian & Laurence, 2007; Temkin & Evans, 1998). By highlighting our respondents’ perceptions of how different chaplaincy models enable or constrain effective campus ministry, we hope to draw attention to factors that may impact chaplaincy at other institutions and prompt fruitful conversations among university administrators, student affairs professionals, chaplains, and chaplaincy affiliates.

Second, this study offers a foundation for future research on the effects of chaplaincy services (van Stee et al., *in press*). By identifying, labeling, and comparing chaplaincy models across private institutions of higher education, we hope to provide a starting point for future empirical studies that examine the relationship between chaplaincy services and student outcomes related to learning and well-being. Ultimately, we hope that the conceptual model and findings presented here will enable researchers to compare the effects of different institutional approaches and identify best practices in the field.

Background

The Changing Religious Landscape of Higher Education

To situate the work of chaplains in higher education it is important, first, to recognize that the religious and spiritual demographics of college students have changed. Americans of all ages have become increasingly disconnected from organized religion and young adults are significantly less likely than members of older generations to identify with a religious tradition or attend religious services (Cooperman, 2015). At the same time, college-aged Americans are more religiously diverse than ever (Kosmin & Keysar, 2013; Mayhew et al., 2016), and many students believe that institutions of higher education have a responsibility to create welcoming campus environments for religiously diverse students and facilitate engagement across religious difference (Mayhew et al., 2016).

John Schmalzbauer and Kathleen Mahoney recognized these demographic changes in their book, *The Resilience of Religion in American Higher Education* (2018), and described how institutions of higher education are responding. Arguing against the once-popular secularization thesis, Schmalzbauer and Mahoney demonstrated that the decline of mainline Protestant campus ministries in the 1970s created space for an “era of religious innovation” in which new religious groups have taken center stage (Schmalzbauer & Mahoney, 2018, p. 106). As students have become more religiously diverse, the composition of religious professionals present on college campuses has changed dramatically. Since the late 1990s, the presence of chaplains and affiliates representing minority religious traditions—particularly Islam and Hinduism—has become increasingly common (Chander, 2013; Chander & Mosher, 2019; Kazanjian, 2013; Kazanjian & Laurence, 2007; Khoja-Moolji, 2011; Kowalski & Becker, 2015; Schmalzbauer, 2013; Schmalzbauer & Mahoney, 2018; Shipman, 2018).

Furthermore, increasing awareness of religious diversity has sparked interest in engagement across religious difference, fueling a growing campus interfaith movement (Patel, 2007; Schmalzbauer, 2018a, 2018b; Schmalzbauer & Mahoney, 2018; for a critical perspective on this movement, see Edwards, 2016a, 2016b). Schmalzbauer (2018b) observed that, unlike in earlier decades, the role of the 21st-century chaplain often includes acting as an “interfaith traffic director.” Similarly, Barton et al. (2020) described the “bridge-building” work of chaplains who forge connections between various religious and

nonreligious groups on campus. Rather than ministering only to students of one's own religious tradition, contemporary chaplains work with students of diverse traditions in religiously pluralistic campus environments.

Institutional Approaches to Multifaith Chaplaincy

Schmalzbauer and Mahoney's (2018) volume and other descriptive studies of campus chaplaincies contain hints that chaplaincy models vary across institutions of higher education (Cherry et al., 2001; Kowalski & Becker, 2015; J. Schmalzbauer, 2018a). However, very few researchers have attempted to explain, label, or identify the consequences of different institutional approaches (Aune et al., 2019; Davis et al., 2004; Grubbs, 2006). Thus, while it is evident that the salaries, resources, relationships with university personnel, physical work environments, priorities, and responsibilities of the individuals who provide religious leadership to students are extremely heterogeneous, researchers have no established categories for thinking analytically about these differences. Likewise, few have asked why different chaplaincy models exist or what effects, if any, they have on students (for an exception, see Aune et al., 2019). Although chaplains themselves have written about the challenges and benefits of different chaplaincy models (Chander, 2013; White, 2005), these issues have been largely overlooked by social scientists.

We are aware of only a handful of studies that explicitly address how of institutions of higher education support chaplaincy. First, two exploratory studies compared chaplaincy at public and private institutions. Grubbs (2006) identified differences in the administrative oversight of campus religious groups, and Davis et al. (2004) described differences in chaplains' and campus ministers' access to university facilities and relationships with student affairs personnel. Aune et al.'s (2019) report on university chaplaincy in the United Kingdom provided a far more comprehensive analysis of how chaplaincy models vary across institutions and why these differences matter. This study reveals that chaplains' relationships to the wider university (e.g., sources of funding, administrative oversight, interactions with university staff) vary in patterned ways across five types of British universities. Their results also suggest that chaplains who are (a) paid by the university and (b) work full-time report seeing the greatest impact of their work (Aune et al., 2019, p. 116). These findings raise important questions about how different funding arrangements affect not only chaplains' perceptions of their impact but also students' experiences with chaplaincy services. This research also draws attention to important differences concerning higher education and religion in the United States and the United Kingdom, underscoring the need for analytical categories to describe chaplaincy models in the American context (Berger et al., 2008; Evans, 2018; Guest et al., 2013; Kerckhoff, 2001; Turner, 1960).

To develop meaningful categories for the different chaplaincy models that we observe in American institutions of higher education, we turn to the literature on healthcare chaplaincy and build on the ideal types Cadge (2012) developed for chaplains in healthcare organizations. Cadge labeled chaplaincy departments as professional, traditional, or transitional based on the extent to which their chaplains were viewed as professionals and were integrated into hospital life. In professional departments, chaplains tended to be paid directly by the hospital, reported directly to administrators, had board certification, and were integrated into hospital protocols. In traditional departments, chaplains were less likely to be integrated into hospital protocols or interdisciplinary teams, may have been hired without board certification, and tended to report to lower levels of the administration. Traditional departments also tended to rely

on the services of CPE students and others who, like the affiliate chaplains on college campuses, were not paid by the hospital. Transitional departments were oriented toward some of the same goals as professional departments (i.e., employing chaplains directly, making chaplains more visible and integrated into the wider hospital) but had not fully achieved these goals.

Given the structural differences between hospitals and universities, and the different standards for chaplains' certification and training in each, we modify these categories to better reflect the variables that are most relevant to chaplaincy in higher education. However, we adopt Cadge's analytical approach in identifying how nonreligious institutions organize, support, and manage the work of paid and unpaid religious care providers. Like Cadge, we pay particular attention to funding arrangements and the degree to which chaplains and affiliates are integrated into the institution as a whole.

Methods

This study is driven by three empirical questions. First, how do multifaith chaplaincy models vary across institutions of higher education? Second, what factors explain different institutional approaches to multifaith chaplaincy? Finally, how do different institutional approaches impact the work chaplains do? To begin to answer these questions, we draw from interviews conducted with religious life personnel from eight private, nonreligious colleges and universities ($n = 14$). The respondents are a convenience sample of religious life personnel who participated in a multifaith retreat program designed to provide professional development and cultivate connections among campus chaplains of diverse traditions.⁴ The institutions that they represent are well-known, nationally ranked universities or liberal arts colleges located on the east coast of the United States. Two schools (Hartford and Ingersoll) were founded by religious groups but now have no formal religious affiliation (Hurt, 1923). Institutional characteristics and chaplaincy arrangements are summarized in [Table 1](#).

We developed the interview guide, which we include as an Appendix, as part of a larger project about multifaith campus chaplaincy. While we approached this research broadly interested in chaplains' institutional contexts, at the time we drafted the interview guide, we had not yet formulated the specific research questions addressed in this article. Instead, building on themes from previous studies on chaplaincy in higher education, we formulated a variety of questions about respondents' positions, experiences, and campus environments (e.g., Astin et al., 2010; Davis et al., 2004; Kowalski & Becker, 2015; Schmalzbauer, 2013, 2014, 2018a, 2018b). For example, we asked respondents about their training and experience, sources of funding, and daily schedules. We also asked the respondents to describe their interactions with chaplaincy colleagues and staff from other departments and centers on campus.

All interviews were conducted by the third author in the summer and fall of 2017, digitally recorded, and then transcribed by a professional transcription service. The interviews lasted between approximately half an hour and one hour and 40 minutes, with an average duration of about one hour. Three interviews were facilitated by a video conference software, and the rest were conducted over the phone.

⁴ The interview guide, included as an Appendix, includes questions about these retreats. However, discussion of chaplains' experiences during the retreats is beyond the scope of this article.

Table 1

Institutional Characteristics

Institution	Religious history	Size of student body	Number of chaplaincy administrators	Number of chaplaincy affiliates	Number of staff chaplains	Chaplaincy model
Hancock University	Nonsectarian	26,700	1	70	0	Affiliate
Reynard University	Nonsectarian	6,700	1	35	0	Affiliate
Bennett University	Nonsectarian	10,600	2	100	0	Affiliate
Concord College	Nonsectarian	2,500	1	< 10	1	Hybrid
Somerville University	Nonsectarian	6,000	3	35	3	Hybrid
Cromwell University	Nonsectarian	5,300	3	15	3–4	Hybrid
Hartford University	Religious	18,300	2	15	6	Hybrid
Ingersoll University	Religious	5,500	1	< 10	9	Staff

Note. All data are from 2017–2018. Student populations are rounded to the nearest 100. Figures for affiliates are approximations based on available data.

Analysis

Qualitative analysis of the interview transcripts was a collaborative, multi-stage process that included both inductive and deductive coding strategies. The first stage of analysis was led by the third author, who completed an initial round of open coding in NVivo to identify broad themes within the interview transcripts (Charmaz, 2014; Glaser & Strauss, 1967). In conversation with one another, the three authors compared these themes with existing literature on chaplaincy in higher education (e.g., Aune et al., 2019; Grubbs, 2006; Khoja-Moolji, 2011; Kowalski & Becker, 2015; Schmalzbauer, 2014) and found that there was no existing analytical framework that could explain or provide labels for the different chaplaincy models that the respondents were describing. We realized that our data could begin to address this gap in the literature.

Due to the limited number of institutions for which we had interview data, we decided to proceed with further qualitative—rather than quantitative—analysis to develop an initial typology of institutional approaches to campus chaplaincy. In doing so, we hoped to identify preliminary categories and issues that could be tested quantitatively across a larger, more diverse sample of colleges and universities in future analyses. Additionally, because we recognized that chaplaincy services at public and religious institutions are shaped by unique legal and theological concerns, we decided to limit this analysis to private, non-religious colleges and universities (Deberg et al., 2008; Glanzer, 2011; Magolda, 2010; Schmalzbauer & Wheeler, 1996). Because we did not have access to interview data from a sufficient number of religious life personnel from public or religious

institutions to make meaningful comparisons across types of institutions, we excluded public and religious schools from the analysis presented here.

After deciding to focus on how chaplaincy arrangements vary across institutions, and narrowing the sample to eight private, nonreligious schools, the first author analyzed transcripts from the 14 respondents affiliated with these institutions. Beginning with a set of codes based on our emerging research questions about the causes and effects of different chaplaincy arrangements, the first author completed multiple rounds of additional coding, in which she refined these codes and generated additional codes based on emerging themes.⁵ After finalizing this codebook, the first author applied these codes to the entire dataset. To increase the credibility and rigor of this analysis, the first author shared analytic memos with the other authors, who provided feedback at multiple stages of analysis. As it became clear that staffing models (i.e., chaplains' working hours and sources of compensation) were at the core of the institutional variation we observed, we realized that Cadge's (2012) typology of chaplaincy departments in healthcare organizations could yield analytical insight into the structures of university chaplaincies.

During this process, the authors also created a case-by-attribute matrix (Miles & Huberman, 1994) that integrated interview data with current and historical university data from institutional websites and the *College Blue Book* (Hurt, 1923). The authors used this matrix display to identify relationships between institutional attributes and chaplaincy arrangements, as well as to test alternative strategies for clustering chaplaincy models. Throughout the analysis, the authors were in conversation with one another and worked together to generate and refine the conceptual categories that comprise the "continuum of institutionalization" presented in the following.

Terms and Definitions

In this article, we use the phrase "chaplaincy model" to refer to the arrangement of paid and unpaid religious leaders on each campus. We use the phrase "institutional approaches to chaplaincy" when referring to the actions or guiding principles that produce different chaplaincy models. We define a "chaplaincy administrator" as an individual who is employed by a college or university to manage religious life programming, policies, and personnel (e.g., dean of religious life, executive director, university chaplain).⁶ We use this term to make a distinction between individuals whose primary role is administrative (chaplaincy administrators) and those who provide on-the-ground leadership for students of particular religious traditions (chaplains and affiliates). We make a further distinction between campus religious leaders who are *employed* by institutions of higher education (chaplains) and those who are only *recognized* by the university that they serve (chaplaincy affiliates). Thus, while the titles used by our respondents vary across campuses (e.g., Muslim chaplain, Muslim advisor, coordinator for Muslim life),

⁵ For example, this initial list of codes included campus-specific challenges, department structure, and community outreach. Codes generated inductively in the process of analysis captured emerging themes such as religious history, influential leaders, and accountability to the university.

⁶ Although we use a single category for chaplaincy administrators, the extent to which these administrators interact with individual students and participate in religious services varies across institutions, as does the degree to which the personal religious identity of each administrator is a salient part of their professional identity.

⁷ However, these distinctions in nomenclature are in fact meaningful for many practitioners—including some of the respondents in this study. Although the word *chaplain* is often taken for granted as a religiously-neutral term, it is important to recognize that this term has Christian origins. A thorough discussion of this issue is beyond the scope of this article; however, a critical analysis of Christian hegemony in the context of campus religious life can be found in Edwards (2016a, 2016b).

in this article we describe our respondents as *chaplains* or *affiliates* to minimize confusion (cf., Aune et al., 2019; Barton et al., 2020; Khoja-Moolji, 2011).⁷ Our interviewees include eight chaplaincy administrators, three chaplains, and three affiliates. When possible, we interviewed two individuals from each institution. However, in two cases (Cromwell University and Concord College), it was only possible for us to interview one person from the chaplain’s office.

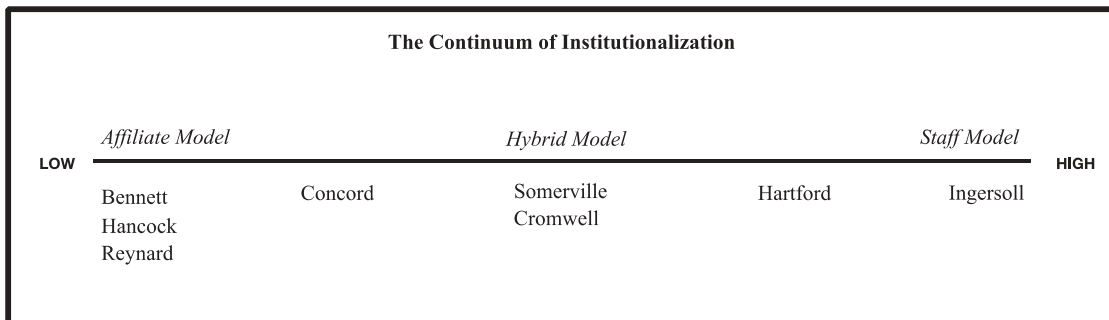
Findings

This article presents one of the first detailed descriptions of how formally secular institutions of higher education structure the work of campus chaplains (Aune et al., 2019; Davis et al., 2004; Grubbs, 2006). Our pilot study of eight private institutions revealed important differences in ways nonreligious private colleges and universities approach multifaith campus chaplaincy, with some institutions facilitating the work of chaplains they do not pay and others directly employing a staff of chaplains. We name these models the *affiliate model* and the *staff model*, respectively, and conceptualize these models as ideal types that bookend what we call the *continuum of institutionalization* (Figure 1). We also begin to consider the causes and consequences of the different models, hoping that our preliminary findings will provide a foundation for future research that examines how different institutional models for chaplaincy impact students.

Facilitating Religious Leadership: The Affiliate Model

At one end of the continuum of institutionalization, chaplaincy services are outsourced to external religious groups. Instead of hiring a staff of chaplains, schools at this end of the continuum rely on the services of affiliates from off-campus organizations such as parachurch groups, congregations, and denominations. A university-employed chaplaincy administrator (e.g., dean of religious life, executive director, university chaplain, etc.) played a supervisory role, but the individuals that provided religious leadership to individual religious groups were sent by denominations, local congregations, and other regional or national organizations. These affiliates were usually required to sign some form of contract (typically involving a “no proselytizing” clause) and may have been

Figure 1. The Continuum of Institutionalization



required (or merely encouraged) to attend meetings with the other affiliates. They were not, however, employed by the colleges and universities that they served. Some were paid by the external organizations that they represented, while others fundraised for their salaries or worked as volunteers.

Three universities in our sample utilized the affiliate model: Bennett, Hancock, and Reynard. These institutions did not pay chaplains to serve any specific religious communities. Instead, the university employs one or more administrators to oversee affiliates sent by external religious groups. Laurel, the Executive Director of the Center for Religious and Spiritual Life at Hancock University, explained her administrative role in this way:

Anybody who's a Protestant, Methodist, or evangelical, or Jewish student, or Catholic, or Hindu student, I help to facilitate them finding chaplains and religious leaders to lead their services. We help to provide space for those religious services to happen, you know, for bible studies or for text studies. And we oversee, together with the office of student activities, fifty religious and spiritual clubs, so that people can find communities and that's basically where they find communities, they find their chaplains, they have their spaces.⁸

Laurel's description of her roles—to *facilitate*, to *provide space*, and to *oversee*—demonstrates that her position was distinct from that of the affiliates who led religious clubs and text studies. The primary role of administrators like Laurel was to promote and provide leadership for campus religious life in general rather than to serve students of a single tradition.

A similar arrangement was in place at Reynard University, where the university chaplain, Susan, oversaw approximately 35 chaplaincy affiliates. The affiliates at Reynard were vetted by two faculty committees, but they were not paid by Reynard University. Susan was ordained in a mainline Protestant denomination but described her position as representing the “institutional desire” of Reynard University rather than the interests of a single student group. She explained that this institutional commitment differentiated her work from that of the chaplaincy affiliates, who were committed first and foremost to their respective religious communities. Still, although Susan's role was primarily administrative, she also noted that she had one-on-one meetings with students and provided a “pastoral presence” in times of crisis.

The third institution with an affiliate chaplaincy model was Bennett University, where two administrators (the university chaplain and associate chaplain) were responsible for “overseeing, or we prefer the term, ‘cheerleading,’ religious life on campus,” explained Mark, the university chaplain. Mark, like Susan, is an ordained Protestant minister but was hired to oversee all of Bennett's student religious groups. Mark described the gate-keeping function of the chaplaincy office, noting that it was designed to “control” religion on campus by monitoring the external groups that interact with students. In order to be recognized by the university, affiliates must have contact with the Chaplain's Office and make an end-of-year report. They were also expected to attend monthly gatherings. At Bennett, approximately 100 affiliates led the 40–50 religious student groups that were currently active on campus. The number of affiliates varied by group, as did the affiliates' roles and qualifications.

⁸ When quoting participants, we omit some false starts and repeated words to improve readability.

Providing Religious Leadership: The Staff Model

At the other end of the continuum, chaplaincy is highly institutionalized; schools at this end of the continuum hire a staff of chaplains to provide religious leadership for the major religious traditions present on campus. Although off-campus groups may be (and usually are) permitted to send representatives to campus, the center of religious and spiritual life on campus is initiated by the university itself.

Among the schools in our sample, only Ingersoll had fully implemented the staff model. At Ingersoll, nine paid chaplains served the Catholic, Protestant, Muslim, Jewish, Humanist, and Buddhist communities on campus. Michael, the university chaplain at Ingersoll, led this staff of chaplains. In many ways, Michael's role was similar to those of the administrators in the affiliate model chaplaincies described in the aforementioned. For example, Michael's responsibilities included overseeing chaplaincy facilities, managing internal and external relations, deciding on the chaplaincy's mission and programs, making budget decisions, and managing files and records. Michael's role differed from these other administrators, however, in that the religious leaders he oversaw were fellow employees of Ingersoll University. The nine chaplains working under Michael had offices on campus, either in the chapel or in the interfaith center. The Jewish chaplain, like Michael, was a full-time employee, and the others worked part time.

The Middle of the Continuum: Hybrid Models

Between either end of the continuum, four schools in our sample paid chaplains to provide leadership for some religious traditions but relied on affiliates to provide leadership for other religious traditions. Thus, at these institutions, chaplaincy was only partially institutionalized. We locate four institutions—Concord, Cromwell, Somerville, Hartford—in this middle area of the continuum and refer to the chaplaincy models in place at these institutions as hybrid models. Among these institutions, we locate Cromwell and Somerville at the midpoint of the continuum. Somerville employed staff chaplains to provide leadership for Muslim, Hindu, and Protestant student groups on campus. Cromwell employed Muslim, Hindu, and Jewish chaplains. Additionally, one of Cromwell's chaplaincy administrators had a second role as the chaplain of a Christian group.

Chaplaincy was more institutionalized at Hartford, where the Office of Religious Life paid six chaplains but continued to rely heavily on affiliates. "Some [religious leaders] are paid by the university and then some of them are volunteer," explained Doug, the executive director, clarifying that these volunteers "either fundraise their own salaries or are paid by outside religious organizations." Doug went on to explain that the Muslim chaplain, formerly a volunteer, was now paid by the university. The Jewish, Buddhist, Unitarian Universalist, and Hindu chaplains were also employed by Hartford, and the Sikh chaplain received "something nominal" from the university in compensation for his work on campus. In sum, six religious traditions—Muslim, Jewish, Buddhist, Hindu, Sikh, and Unitarian Universalist—were represented by leaders who were employed by Hartford University. However, Evangelical, mainline Protestant, and Catholic chaplains were noticeably absent from this staff.⁹ Instead, the religious leaders who served the Christian communities on campus were affiliates from external organizations.

⁹ Although the Unitarian and Universalist traditions were part of the Protestant Establishment historically, today sociologists of religion generally do not consider the Unitarian Universalist Church to be a mainline Protestant denomination (Steenland et al., 2000; Wilde et al., 2018).

In contrast to Hartford, Concord's hybrid model aligned more closely with the affiliate model. At Concord, only the chaplaincy administrator and the Jewish chaplain were employed by the university. Other religious communities on Concord's campus—Protestant, Catholic, Buddhist, and Muslim—were led by affiliates or students. Most of the affiliates had other full-time jobs, and one affiliate was a Concord faculty member.

What Factors Explain Different Models?

As we collected data on the institutional characteristics of each school in our sample, we discovered patterns in the relationships between each institution's position on the continuum of institutionalization and two factors: religious history and size of undergraduate student body. We recognize that our sample includes only eight institutions, and we share these initial observations hoping to stimulate further research.

Historical Religious Affiliation

First, our data suggest that there is a relationship between an institution's religious history and its current chaplaincy arrangements. In our sample, the two schools that had the most institutionalized chaplaincy programs—Ingersoll and Hartford—were also the only two schools that had ever been formally affiliated with a religious group. Our interviews provide further insight into the relationship between these institutions' religious histories and their current chaplaincy arrangements.

First, both respondents from Ingersoll—the institution with the most institutionalized chaplaincy model—described the continuing impact of Ingersoll's religious history. Barbara, Ingersoll's Muslim chaplain, explained that “Ingersoll's religious life has always [been] really integrated into the university.” Her colleague, Michael, described how the values of Ingersoll's religious founders continued to shape the university's culture: “It's such a progressive institution, and one that has, I think from its [progressive religious] roots, really has a deep concern for kind of peace making and you know, cultural reconciliation.” These statements suggest that an institution's religious history may continue to shape institutional priorities and the campus ethos even when it no longer has a formal religious affiliation.

Speaking from the other end of the continuum, an affiliate at Bennett suggested that Bennett University's decision to utilize the services of affiliate chaplains stemmed from its secular origins. Amelia, the Muslim affiliate, explained that Bennett was one of the first American universities “that was started to be deliberately liberal arts and not religious.” She went on to compare Bennett to Georgetown University,¹⁰ which utilized a staff chaplaincy model:

So, [Bennett is] different from, you know, something like Georgetown, which was very early in saying, “Yes, we want creative space for the religious leaders or the religious support from all these different traditions.” The way that that sort of funnels through to the chaplaincy office, so the chaplaincy office at Bennett sort of is more facilitating, so they have what they call the Bennett Religious Life Council, so they meet about once a week and then that's like leaders of all the different religious groups that minister in some way or another to students on campus.

The perspectives voiced by these respondents from Ingersoll and Bennett suggest that historical religious affiliation played a role in determining an institution's position on the continuum of institutionalization. If

¹⁰ Not a pseudonym. Georgetown University is the oldest Catholic and Jesuit institution of higher education in the United States.

religion had been historically integrated into campus life, as in the case of Ingersoll, it follows that institutional leaders may be more likely to assume the responsibility of providing religious and spiritual care for its students—and put forth the resources necessary to accomplish this task. At institutions that have historically embraced secularity, like Bennett, administrators may be more likely to view the cultivation of religious and spiritual life as being outside the purview of the university and therefore they outsource this task to affiliates.

Size of Undergraduate Student Body

Second, we see a relationship between the size of an institution's undergraduate student body and its location on the continuum of institutionalization. Of the eight institutions in this pilot study, those that utilized the services of affiliate chaplains from external organizations tended to be—perhaps counter-intuitively—larger than the schools with more institutionalized chaplaincy structures (see [Table 1](#)). The institutions with affiliate model chaplaincies (Hancock, Bennett, and Reynard) were considerably larger than all of the other institutions in our sample except Hartford. Although our respondents did not use size as an explanation for the chaplaincy models in place at their respective institutions, it is possible that the staff model is simply more feasible when there are fewer students seeking chaplaincy services.

It may also be the case that expectations concerning the university's role in student extracurricular life vary across institutions of different sizes. Like liberal arts colleges (Hurst, 2019), smaller universities may place more value on the holistic development of students and may be therefore more willing to pay for chaplains as spiritual leaders to be present on campus. We encourage researchers to employ quantitative methods to examine the relationship between an institution's historical religious affiliation, the size of its student body, and the extent to which chaplaincy is institutionalized, including in these analyses other factors such as institutional selectivity, the racial and ethnic composition of the student body, endowments, faculty-to-student ratios, campus setting, and geographical region.

Consequences of Organizational Positioning

How chaplains and affiliates are institutionally connected to the colleges and universities they serve influences the work they can do. While those who study chaplaincy across settings tend to emphasize the training of individual chaplains, these organizational relationships may play a bigger role influencing whether chaplains are present, who they are, and how they are able to interact with students (Cadge, 2012). Our respondents described two distinct—but often overlapping—factors that impacted how chaplains and affiliates interact with one another, students, and the broader university. First, the respondents indicated that the status of chaplains as university staff increased their accountability to the university and created opportunities for collaboration—both within and beyond the chaplaincy—that were less available to affiliates. Second, the respondents identified part-time appointments as a practical barrier to collaboration among and between chaplains and affiliates. Together, these factors impacted the extent to which chaplains and affiliates participated in formal and informal interfaith work.

Factors Influencing Chaplaincy Work

Staffing Models

First, respondents from across the continuum indicated that universities benefitted from the staff model because staff chaplains could be held accountable to the university's mission. Specifically, respondents

from the two schools with the greatest number of staff chaplains—Ingersoll and Hartford—explained that hiring staff chaplains enabled an institution to select religious leaders who shared the administration’s goals and then held these employees accountable to these goals. According to Michael (university chaplain, Ingersoll), who previously worked in institutions with affiliate model chaplaincies, the staff model ensured that chaplains “join in initiatives that advance the university’s mission.” At Ingersoll, which “has a very social justice focus,” this meant that the chaplains “advance the spiritual and ethical life agenda of the campus” by leading a variety of spiritual, educational, cultural, and service-based initiatives. Michael’s colleague Barbara, the Muslim chaplain at Ingersoll, agreed that her position entailed not only supporting students (although this was her primary role) but also “representing the university” and creating programming that “advance[s] diversity.” Michael further explained that although affiliates “are doing work that looks similar to the work that chaplains do,” they tended to do this work “from a denominational or a particular point of view.” Unlike Ingersoll’s staff chaplains, Michael said, affiliates “are not necessarily selected by students, they’re not accountable to students or the university, they don’t necessarily have the same agenda or mission that the university does.”

Although Hartford had not fully implemented the staff model, the executive director of Hartford’s Office of Religious Life, Doug, described a similar rationale behind his decision to create a paid Muslim chaplaincy position. “We needed to start paying the Muslim Chaplain, so that we could get someone who we could retain and have some accountability and better support for Muslim students,” Doug explained. Like the directors from the transitional chaplaincy departments profiled by Cadge (2012, p. 116), Doug appears to be pursuing elements of the staff model while continuing to utilize affiliates.

At the other end of the continuum, Susan (university chaplain, Reynard) noted that because Reynard’s affiliate chaplains were accountable to sending organizations rather than the university, they tended to prioritize their respective student constituencies over the broader university community. “Most of the [affiliates], if not all, really have constituent groups that they are immediately accountable to,” Susan explained.

[T]hey are specifically charged to work with their individual communities and so the institutional desire, which is the desire that I represent, [is] to try to get them to think not only about their individual communities, but how they can contribute to the wider Reynard community at large.

Even so, Susan said that the affiliate model is best for Reynard. After studying other campus chaplaincy programs in order to construct a strategic plan for her university, Susan concluded that “the strength of Reynard’s chaplaincy is the fact that we have people on the outside of this institution who are doing this work.” She explained further that

the fact that we have people on the outside of this institution who are doing this work . . . in some ways that is better, it’s more trusted, than if it’s something that arises out of the inside of the institution.

Susan was the only respondent who indicated that it was easier for affiliates than for staff chaplains to gain the trust of the institution.

Respondents also described how staffing models impacted interfaith collaboration among and between chaplains and affiliates. They indicated that staff chaplains had more opportunities than affiliates to collaborate with one another and with other university staff. For example, according to Michael and Barbara, Ingersoll’s staff model both created an expectation for formal collaboration among the chaplains and provided opportunities for informal collaboration. When asked whether chaplains at Ingersoll worked together often, Michael responded:

That's the beauty of all being Ingersoll staff . . . it's really part of our job description, if you will, to work together. So we meet every other week as a team. And in the meantime, people are, the chaplains I mean, develop their own kinds of projects and ways to work together. So like our Catholic and Muslim chaplains worked together this year on a program on the figure of Mary in Christianity and Islam. Our Protestant and Catholic chaplains always work together on various rituals for Lent, for Ash Wednesday, and Good Friday. So there's been, I think, the presence of our Buddhist-in-residence, and the popularity of his mindfulness program have encouraged our Jewish chaplaincy to begin to offer more Jewishly-oriented meditation, for instance. So, yeah, so I think there's a lot of cross-pollination between the different programs.

Barbara echoed this description of the Ingersoll chaplaincy, affirming that she worked closely with the other chaplains on staff. She mentioned, for example, that the chaplains often co-sponsored events, engaged in public dialogue, and planned joint trips. "We're really closely and regularly in contact and I love the people I work with. They're so inspiring and it's a real asset to be working with such an inspiring team," she said. Barbara also described collaborative work with other university staff and faculty. According to Barbara, a typical day at work involved "cultivating programming and running programming and doing it in a way that's collaborative with other departments and programs." Barbara went on to name the LGBTQ center, the Africana Center, the Asian American Student Center, and a variety of humanities departments as recent collaborators.

The chaplains from Somerville and Cromwell—institutions with hybrid chaplaincy models—described similar collaborative relationships with groups and departments beyond the chaplaincy. Like Barbara, staff chaplains Vihan (Hindu chaplain, Cromwell) and Aalia (Hindu chaplain, Somerville) regularly collaborated with employees and students working in other parts of the university. For example, Vihan reported that he sat on a university committee led by the vice president for diversity and inclusion. He also served as vice president of the South Asian employee affinity group and tried to connect with nonreligious South Asian student groups on campus. Vihan explained that when he reached out to these groups, he was not wearing his "Hindu chaplain hat" but rather acting "as a university employee who identifies not just religiously as Hindu but also culturally and ethnically as of South Asian origin."

Collaboration *within* the Office of Religious life, however, appears to have been less common at Cromwell than it was at Ingersoll. Unlike Barbara, Vihan reported that the chaplains at Cromwell rarely worked together. "I think it's occasional," Vihan said, referring to collaboration among staff chaplains as well as collaboration between these chaplains and the affiliates. He added, "And of course it's wonderful when it happens, but I wouldn't say it's happening often."

Aalia, in contrast, described a highly-collaborative chaplaincy environment at Somerville. Referring to staff in the Office of Religious Life, Aalia said,

We have weekly staff meetings in our chaplain's office and we talk about what we're doing in our communities, but we also have programs that we do together . . . We all sit and talk about the issues that come up, analyze and navigate our campus climate, and what has been happening . . . you know, we like each other.

Like Vihan and Barbara, she frequently forged partnerships with nonreligious student groups and employees from other areas of the university.

Together, these descriptions of chaplains' interactions with other groups and departments on campus suggest that individual chaplains working in hybrid model offices may, like their counterparts in staff model chaplaincies, be well-integrated into the broader university. However, Vihan's experience at

Cromwell suggests that frequent collaboration among chaplains and with affiliates is not guaranteed in these contexts.

Part-Time Positions

As might be expected, how much chaplains can do and what effects they might have on students are related to how many hours they are paid to work. Administrators, chaplains, and affiliates from Hancock, Reynard, Hartford, and Concord described practical barriers to collaboration related to part-time positions. Unlike the aforementioned respondents who asserted that affiliates were constrained by the expectations of external supervisors or their own theological commitments, others cited part-time work as the primary barrier to formal and informal interfaith engagement.

Doug (executive director, Hartford) described collaboration among chaplains of different faiths as a “growing edge,” indicating that the chaplains’ ability to work with one another was often limited by the few hours for which they are paid. He described the chaplains’ situation in this way: “[I]t’s like breathing for air to try to get what they need to do for their own groups in how few hours they have, or how few hours they’re paid for.” His colleague Laurin, the associate director, remarked that the affiliate advisors were “all part-time and that makes it difficult for them to work together all the time.” As a result, Laurin concluded, interfaith work “becomes secondary.”

When asked if there were any ways chaplains could better serve the Hancock University community, part-time Buddhist chaplain Ji Hee replied that she wanted to see more interfaith gatherings. While she said that Hancock was, overall, “really good with the interfaith work,” she noticed that the affiliates tended to focus their attention on their respective religious groups. According to Ji Hee, affiliates typically devoted 95% of their time and energy to students of their own tradition and just 5% to interfaith work. “I would maybe hope to see more of 70% and 30%,” Ji Hee said. She said she wished she had more time and energy to devote to her work at Hancock, but her full-time position at a local Buddhist temple meant campus chaplaincy could not be her first priority. Ji Hee’s supervisor, Laurel, likewise noted that part-time affiliates like Ji Hee tended to be less involved in interfaith programming than their full-time counterparts:

[T]hat same third [of chaplaincy affiliates] that are barely ever on campus are probably also not focused on, or it’s not really in their wheelhouse to be constantly programming interfaith events. Or to even show up at our interfaith events. They tend to be the ones that we don’t really see that often, they just come for very specific purposes, like a prayer session or a bible study. The other two-thirds, I would say have varying degrees of commitment to interfaith work, but probably would do some bit over the course of their year.

Still, Ji Hee saw at least one benefit to part-time chaplaincy work. She found that dividing her time between chaplaincy work and her temple community kept her from experiencing burnout in either position. “I have different, kind of different groups of people and work, so I get refreshed from [the] other group to come back to this chaplain’s work,” Doyeon explained,

but I was sometimes wondering if for those who are doing the full-time chaplaincy, what would be their challenges, where they get the support I really like my position where I do have a couple different groups of people I’m working with, so each time I get more refreshed.”

Echoing Laurel’s observation that involvement in interfaith work varies among affiliates, Shaul (Jewish affiliate, Reynard) explained that some of the affiliates were “full-time and interested in interfaith programming” like him, whereas others “have churches that they spend 95% of their time with.” As at Hancock, the number of hours that each Reynard affiliate devoted to chaplaincy work varied: “Some

people really only come to campus really once every two weeks, and other people are there every day,” Shaul reported.

Because most of these respondents described the barriers of part-time work when referring to part-time *affiliates*, it is difficult to tease out the separate effects of part-time and affiliate status (Aune et al., 2019). However, the fact that both chaplaincy administrators at Hartford described the limiting effects of part-time work among paid chaplains suggests that time constraints impact collaboration among staff chaplains as well as affiliates.

Discussion

Chaplains and other religious leaders have long been present in institutions of higher education (Schmalzbauer & Mahoney, 2018). Today the students with whom they interact are more religiously diverse than ever, including a growing number who are religiously unaffiliated (Cooperman, 2015). Responding to these demographic changes, a growing number of colleges and universities across the United States now employ or formally recognize chaplains from multiple religious traditions and engage in interfaith programming (Schmalzbauer, 2018b; Schmalzbauer & Mahoney, 2018). These multifaith chaplaincy structures vary across American institutions of higher education, but researchers have not developed analytic categories to label and evaluate different institutional approaches (Aune et al., 2019). Our pilot study begins to fill this gap by revealing how and why multifaith chaplaincy models vary across private college campuses, and how different institutional approaches to chaplaincy impact the work chaplains do.

By answering the research questions outlined previously, this study makes three key contributions to research on campus religious life. First, the continuum of institutionalization presented above represents the first scholarly attempt to identify and conceptualize organizational variation in higher education chaplaincy. By building on the ideal types Cadge (2012) developed for chaplaincy departments in healthcare organizations, we are able to offer higher education researchers a preliminary set of analytic categories to describe, sort, and analyze the range of chaplaincy models that exist across private colleges and universities in the United States. Like the professional chaplaincy departments profiled by Cadge, at one end of the continuum of institutionalization we identify institutions where chaplaincy is highly institutionalized: the staff model. In this model, the university hires a religiously diverse team of chaplains to provide religious care and leadership for students. At the other end of the continuum, we identify institutions where chaplaincy is outsourced: the affiliate model. In this model, the university relies on the services of external religious leaders who, like the CPE students in Cadge’s traditional departments, are not employed by the university. At the middle of the continuum, we identify institutions with hybrid model chaplaincies in which some religious traditions are led by staff chaplains, but others are led by affiliates.

Second, this study begins to identify how chaplaincy models are related to institutional characteristics. Our findings suggest that an institution’s position on the continuum is related to its religious history as well as the size of its student body. Among the colleges and universities examined here, we see that the only two institutions that were historically affiliated with religious groups now have the most institutionalized chaplaincy arrangements—reflecting, perhaps, a lasting institutional commitment to holistic student development. Respondents’ testimonies in the interviews support this conclusion—chaplains from both ends of the continuum stated that they believed their university’s model of chaplaincy was

related to the university's religious or secular roots. We also see that schools with a smaller population of undergraduate students were more likely to utilize the staff model. Like the small liberal arts colleges profiled by Hurst (2019) in *Amplified Advantage*, it may be the case that the smaller institutions in our sample prioritized students' extracurricular engagement and therefore took a more active role in cultivating campus religious life (see also Hill & Pisacreta, 2019).

Finally, this research illuminates practitioners' perceptions of the effects of different chaplaincy models. Our respondents described two distinct factors that shaped chaplains' and affiliates' interactions with one another, students, and the broader university. First, respondents suggested that staff chaplains were more likely to interact with faculty and staff in other departments, collaborate with chaplains of different faiths, and participate in interfaith programming. Respondents from Ingersoll and Hartford indicated that the university itself benefitted from the staff model because employees were held to a greater degree of accountability and tended to share the goals of the administration. Second, respondents from across the continuum identified part-time appointments as a practical barrier to collaboration and interfaith engagement. According to some of our respondents, part-time chaplains and affiliates were likely to prioritize work with students of their own tradition during the few hours for which they received compensation, leaving less time for collaboration with other chaplains, students, or staff.

Limitations and Directions for Future Research

This pilot study has several limitations that should be taken into consideration when interpreting the findings presented previously. First, we cannot conclude from these data whether the source of chaplains' funding (university or external organization) or the extent of funding (part-time or full-time appointments) has a greater impact on the work chaplains are able to do (Aune et al., 2019). In order to assess the relative importance of these factors, future studies will need to include a greater number of part-time staff chaplains and full-time affiliate chaplains.

Second, when considering the respondents' perceptions of the consequences of different chaplaincy models, it is important to remember that these individuals were recruited through a multifaith retreat program. Therefore, it is likely that our respondents prioritized interfaith engagement more than their colleagues who did not participate in this program. The perceived benefits of the staff model described by our respondents reflect progressive cultural and religious values that may conflict with the agendas of other religious leaders (Glanzer, 2011; Schmalzbauer, 2014). For example, leaders affiliated with Evangelical parachurch groups are likely to prioritize conversion and discipleship over interfaith collaboration, and may therefore appreciate the greater degree of separation afforded by the affiliate model (Schmalzbauer, 2018a). Likewise, it stands to reason that those who did not share the university's values would not think that it was beneficial for campus religious leaders to "have the same agenda or mission that the university does," as one of the Ingersoll respondents mentioned. Therefore, it will be particularly important for future researchers to examine the perspectives of chaplains and affiliates from groups beyond those represented in this study (e.g., Humanist, Orthodox Jewish, Mormon, Evangelical Christian) and to clarify *whose* goals are best served by various models.

A further limitation of this study is that the institutions that form the basis of our typology are, in general, wealthier and more selective than nonreligious private colleges and universities nationwide (Chetty et al., 2017). Thus, our findings may not reflect the range of chaplaincy arrangements or the experiences of religious life personnel at less elite schools in this sector of higher education. First,

demographic differences in student populations may compel university leaders at less selective institutions to approach chaplaincy services with different goals, priorities, and strategies (Kirst & Stevens, 2015). Second, budget restrictions may play a more prominent role in determining chaplaincy arrangements at institutions experiencing financial strain. While it makes intuitive sense that financial constraints would motivate institutional leaders to adopt the affiliate model, this is an empirical question that we need additional data to answer clearly.

We also encourage others to build on the framework and preliminary findings presented here to examine chaplaincy within and across other types of postsecondary institutions including public universities, religiously affiliated schools, and community colleges. While a growing higher education literature examines how school attributes such as financial aid packages, graduation rates, curricula, special learning opportunities, faculty and staff composition, and student demographics vary in patterned ways across different types of postsecondary institutions (Chetty et al., 2017; Eaton et al., 2019; Gerber & Cheung, 2008; Kirst & Stevens, 2015), we do not know these forms of variation intersect with different institutional approaches to chaplaincy.

There are important legal, demographic, and cultural differences between types of postsecondary institutions that will inevitably impact chaplaincy arrangements at each. University staff and religious leaders working in public institutions, for example, must navigate legal constraints related to the separation of church and state (Glanzer, 2011; Magolda, 2010; Nord, 2010). Chaplains in schools that are currently affiliated with religious groups may be accountable to external religious authorities and theological standards that do not govern their counterparts at nonsectarian institutions (Schmalzbauer, 2014). Those who serve broad-access institutions, including community colleges, will engage a greater proportion of students who are older, caregivers for dependent children, attending school part-time, and who come from lower-income backgrounds (Kirst & Stevens, 2015). These institutional differences underscore the need for further research on chaplaincy across diverse forms of higher education.

Conclusion

This article presents one of the first detailed descriptions of how private, nonreligious institutions of higher education structure multifaith chaplaincy services. In doing so, we make three main contributions to scholarship on higher education chaplaincy. First, this study offers researchers an initial typology to conceptualize institutional variation in multifaith campus chaplaincy arrangements. We argue that chaplaincy models fall along a continuum of institutionalization, with staff model chaplaincies and affiliate model chaplaincies marking each end of the continuum. In staff model chaplaincies, religious leaders are employed directly by the university and work as a multifaith team. In affiliate model chaplaincies, the university facilitates access to religious leaders sent by external organizations. In the middle of the continuum, hybrid model chaplaincies employ staff chaplains to serve some religious traditions by rely on affiliates to provide leadership for other traditions.

Second, our findings suggest that chaplaincy models may be related to institutional size and religious history, with smaller institutions and those historically affiliated with a religious group likely to employ a greater number of staff chaplains. We encourage others to explore how these institutional attributes, as well as other factors such as student demographics and financial resources, are related to chaplaincy models within and across diverse sectors of higher education.

Third, this study offers insight into practitioners' perceptions of how different models enable and constrain chaplaincy work. The respondents in our sample identified two major factors that influenced how chaplains and affiliates interacted with one another, students, and the broader university community. First, the respondents indicated that staff model chaplaincies facilitated interfaith engagement and enabled administrators to hold religious leaders accountable to the university's goals. Second, they suggested that part-time employment limited the extent to which chaplains and affiliates participated in formal and informal interfaith initiatives.

These findings have important implications for student affairs professionals, campus religious leaders, and higher education researchers. First, by sharing these practitioners' perceptions of how organizational structures impacted their work, we hope to encourage those responsible for the oversight or development of campus chaplaincy services to reflect critically on how their institution's model may facilitate or undermine desired chaplaincy outcomes. For example, those interested in promoting interfaith engagement at their institution should consider how staffing models may inadvertently create incentives or disincentives for interfaith collaboration among religious leaders.

Second, we hope this research provides a starting point for further research that identifies how and why chaplaincy models vary within and across diverse sectors of higher education, and—ultimately—how these differences impact students. While we expect that full-time staff chaplaincy appointments do indeed benefit students, future studies will need to gather data from students in order to better understand the effects of various organizational structures. Toward this end, we encourage collaboration among student affairs professionals, religious leaders, and social scientists to build on the categories and findings presented here to empirically assess the effects of different chaplaincy models.

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Appendix. Interview Guide

1. Tell me about you.

a. What is your title? What does that involve? Were you hired to serve one specific religious group or were you hired to serve an inter-religious community?

b. How long have you been in your current position? Are you full or part time? Who pays you?

c. What relevant training or experience did you have for this position?

d. How did you come to have this profession?

e. Tell me what your average day is like?

f. What do your interactions with students look like?

2. Tell me about chaplaincy at your institution.

a. What do you know about the history of chaplaincy here? What are its main goals?

b. How many religious professionals are there? Are they full time or part time? Paid or volunteer?

What are the roles and responsibilities of the campus chaplains?

c. What sacred spaces are there on your campus and how are they used?

c. What people and organizations do you work with most closely on campus? Examples?

d. What people and organizations on campus would you like to be working more closely with?

e. Do the chaplains of different religious traditions work together? How often do they work together? Can you give me a specific example of a time they worked together?

f. If you are hired to serve one religious group: Do you ever serve individuals of religious traditions not your own? Do you participate in interreligious work on campus?

OR

If you are hired to serve the inter-religious community: How would you describe the inter-religious relationships on campus?

g. Can you think of an example when different faiths came together that was particularly meaningful? What about a time they came together that was more difficult?

h. Are there certain situations for which you are always called?

3. The campus climate

a. What are the most important issues facing students on this campus right now? What do you see as the most important issues facing the campus as a whole?

b. What are the most important issues facing the religious group you serve on your campus?

c. What would you say is the overall climate, in regard to religion and religious difference on this campus?

d. Has your work been influenced in the last few months by the country's political climate?

e. Why do campuses most need chaplains – what do you most bring?

4. Now, let's talk about the retreat –

a. What do you personally hope to get out of the retreat?

b. What kinds of interfaith or multifaith experiences would you like to cultivate on your campus?

c. Are there ways campus chaplains could better serve the campus as a whole?

5. Is there anything that I have not asked during this interview that I should have?