SAINT LOUIS UNIVERSITY
DIVISION OF STUDENT DEVELOPMENT

Bias-Related Incident Protocol

I. Purpose

Saint Louis University welcomes students, faculty, and staff from diverse backgrounds and identities, and strives to create a sense of community that facilitates their development as individuals for and with others. The Mission of Saint Louis University is the pursuit of truth for the greater glory of God and for the service of humanity. In order to serve society with the transformative privilege of higher education, the University supports free, active, and original intellectual inquiry in all disciplines of thought and promotes application of learning for the betterment of the world. Saint Louis University affirms that harassment because of sex, gender, race, color, religion, national origin, ancestry, disability, age, sexual orientation, marital status, military status, veteran's status, pregnancy, or any other protected classification is detrimental to its mission and values.

Therefore in accordance with its Mission, Saint Louis University considers acts of hate and bias unacceptable and antithetical to its commitment to an inclusive learning community that respects the fundamental dignity of all human beings and that is committed to excellence in teaching, research, health care, and service. The University values freedom of expression and the open exchange of ideas that may include expression of controversial ideas and differing viewpoints that are a vital part of the University discourse. This value of openness protects the expressions that may be offensive, inflammatory, or contrary to some, but it does not protect harassment or expressions of bias or hate that violate the Community Standards outlined in the Student Handbook or the University’s Harassment Policy.

The goals of this protocol are to:

i. address acts of hate, bias, or other acts of intolerance that impact members of our University community;

ii. appropriately inform the community about such incidents;

iii. take appropriate actions to demonstrate that Saint Louis University fosters a community of inclusivity and commits itself as an educational institution to address incidents of hate, bias, or other acts of intolerance that detract from the learning process and development of whole persons; and

iv. facilitate development of competencies in awareness, knowledge, and skills to prevent such incidents and promote the restoration of justice to the affected communities when and where acts of hate, bias, or other acts of intolerance have occurred.

This protocol was originally established in the 2009-2010 academic year in response to actual campus incidents. The campus community members involved in this protocol emphasize that in addition to providing necessary guidance for a proper educational and
socially just response to such incidents, it must also engage the campus community in educational interventions that may prevent such incidents from ever occurring. This protocol is also subject to reasonable interpretation and periodic revisions to keep the language, scope, recommended actions, guiding principles, and other content current with all applicable legal, social, and cultural parameters.

II. Scope

A. What is a hate crime?


Generally speaking, a hate crime (also known as a bias-motivated crime) is a criminal act that is motivated by actual or perceived membership in a social identity group such as race, color, religion, national origin, gender, sexual orientation, gender identity, or disability.

The Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act of 1990 (20 U.S.C. § 1092(f)) (also known as “The Clery Act”) defines hate crimes for the purposes of its reporting requirements. In compliance with this federal statute, annual statistics of criminal offenses, hate crimes, and violations of the Community Standards outlined in the Student Handbook, must be disclosed in a yearly report. Any criminal offense (such as murder, manslaughter, sex offenses, robbery, aggravated assault, burglary, motor vehicle theft, or arson); or any incident of larceny-theft, simple assault, intimidation, or destruction/damage/vandalism of property that is motivated by bias; must also be reported as a hate crime.

B. What is a bias-related incident?

Just as our laws protect our community according to our society’s standards, Saint Louis University defines the parameters of its learning enterprise with policies that support and complement those laws. In the criminal and legal system, not all hateful or biased behavior rises to the level of a crime, and not all crimes are hate crimes. A bias-related incident is experienced by its impact, not its intent. Behavior may be defined by community standards to be inappropriate without being a bias-related offense. Therefore, additional definition for the University community is provided in this protocol.

This protocol uses the term “bias-related incidents” to define a form of harassment, a violation of the Community Standards outlined in the Student Handbook and/or the Harassment Policy. Specifically, bias-related incidents refer to any act or failure to act that and is based upon real or perceived consideration of sex, gender, race, color,
religion, national origin, ancestry, disability, age, sexual orientation, marital status, military status, veteran's status, pregnancy, or any other protected classification.

Examples of bias-related incidents include, but are not limited to: epithets, slurs, negative stereotyping, threats, intimidation, or hostile acts of communication in spoken, written, or electronic media that relate to the classifications protected by our laws and policies.

For further illustration, a discussion between two people about Nazi Germany in a historical context might not be a bias-related incident; but a person who calls someone of perceived or real German descent a “Nazi” that elicits or attempts to elicit a harmful experience may have committed a bias-related act.

III. Adjudication Under University Policy

Incidents of hate crimes or bias-related incidents, on campus or off campus, will be subject to investigation and procedures according to existing University policy, including the Community Standards outlined in the Student Handbook and the Harassment Policy. If the investigation of a bias-related incident warrants the initiation of charges related to student conduct, the incident will be advanced to a Hearing Officer, which is defined in 2.1.7 of the Community Standards outlined in the Student Handbook.

Absent mitigating circumstances, once a Hearing Officer determines that a student has committed a bias-related incident that violates the University’s community standards, the student may be engaged in an educational process of restoring justice to/in the community or communities that were harmed by the incident, and/or may receive subsequent sanction(s), including but not limited to minimum separation from the University for one semester. Sanctions can be imposed for the creation of a hostile environment when harassment is sufficiently severe, pervasive (or persistent), and objectively discriminates against any protected class information in accordance with the University Harassment Policy and/or adversely impacts the Saint Louis University community --- mission and values.

If the investigation is determined to involve non-student members of the campus community, then the incident will be forwarded to the Office of Institutional Equity & Diversity for follow-up in either its informal or formal processes. Whenever possible, restorative justice solutions to confirmed bias-related incidents will be sought.

A member of the University community accused of committing a bias-related act may be charged both within the scope of University policy and procedures and also in the criminal justice system (if and when the incident meets criminal definitions of a hate crime). Even if criminal justice authorities or the victim(s) choose not to prosecute the matter in the legal system, the University may still pursue disciplinary action through the Community Standards outlined in the Student Handbook (see Hearing Procedures, 2.8 of the Community Standards).
IV. **Response Protocols**

The following outlines the steps that: (i) a student should follow to report an incident; and (ii) the University will follow upon receiving a report of an incident.

A. **Reporting an Incident:** Upon experiencing or learning of a bias-related incident, contact the appropriate party ("Responding Party") listed below:

1. **Department of Public Safety ("DPS"):** If the incident involves criminal activity, requires immediate emergency attention, or occurs beyond regular business hours, contact DPS. If a student is a victim of an alleged hate crime, DPS will inform the student of criminal reporting options and assist with contacting the St. Louis Police Department.

2. **Housing & Residence Life:** If the incident occurs in a University-owned or operated residence hall or apartment, contact the Housing & Residence Life Professional Staff On-Call.

3. **Dean of Students:** All incidents can be reported to the Dean of Students Office.

4. **Office of Institutional Equity & Diversity:** All incidents can also be reported to the Office of Institutional Equity & Diversity.

Upon contacting the Responding Party, report all known information. The Responding Party will document the incident (including photographing and/or recording any damage, vandalism, injuries, or other relevant circumstances). Until the incident can be documented appropriately by the Responding Party, the scene should not be disturbed, if at all possible.

B. **Incident Response Process:** The University’s Response Process will be initiated immediately after the Responding Party has received a report and documented the incident.

1. Upon receiving a report, the Responding Party will notify the Office of Institutional Equity & Diversity and report all known information. In the event an incident involves criminal activity or requires immediate emergency attention, DPS will evaluate the incident and notify appropriate authorities.

If personnel of the Office of Institutional Equity & Diversity are not immediately available, or for other reasons cannot be immediately contacted, the Responding Party must take immediate actions to further protect the University community. If the facts and circumstances of the incident do, or may, constitute an “ongoing threat” to the victim(s) or to the University community in general, the Responding Party must contact DPS immediately to ensure that the University meets its Clery Act obligations to provide the
University community with timely warnings about threats to safety. If there is no immediate or ongoing threat to the victim(s) or to the University community, the safety, health, and wellbeing of the victim(s) should be assessed in collaboration and consultation with DPS.

2. The Office of Institutional Equity & Diversity will consult with the Dean of Students Office to make a reasonable determination if a bias-related incident has occurred, and to determine the appropriate investigation and case management strategy. The Office of Institutional Equity & Diversity will coordinate any necessary notifications to the University community (see Section V.).

3. The Dean of Students Office will notify the Vice President for Student Development and report all known information and make a report to the Bias Incident Response Team (BIRT) within 48 hours of receiving a report (see Section IV. C.). The Bias Incident Response Team may be convened, when deemed necessary, to coordinate an appropriate institutional response.

4. The Vice President for Student Development will notify the University’s executive leadership and report all known information.

5. The Office of Institutional Equity & Diversity, or designee, acting on behalf of the University, will initiate contact with the affected individual(s)/community(-ies) and confirm that an incident meeting the definitions of a bias-related incident has been reported. This initial outreach will identify campus resources available for assistance and will explain the University’s course of action to adjudicate the matter. Finally, this initial contact will confirm that the University’s bias-related incident log will be updated and available to all members of the University community. E-mail notification will be sent to the University community, in accordance with Clery requirements, and on a periodic basis with information regarding on-campus resources, the Incident Report Log, and guidelines for reporting.

C. Bias-related Incident Response Team (BIRT)

1. BIRT is comprised of a diverse group of individuals from within the SLU community, who will coordinate an appropriate institutional response to any report of a bias-related incident.

2. BIRT is chaired by a designee from the Dean of Students Office.

3. B.I.R.T. is minimally comprised of the following members, or their designee:
   - Vice President for Diversity & Social Justice, Student Government Association or designee
   - Student Representative, Residence Hall Association (when appropriate/incident occurs/impacts the residential experience)
4. The BIRT Chair may appoint additional members or resources as needed, and membership may vary with each individual incident. Possible examples of additional members that could be named may include but are not limited to: Marketing and Communications, Community Relations, and/or partners from the local community such as the YWCA, National Conference for Community & Justice, or the Islamic Center of St. Louis.

D. Assessment and Recommendations: BIRT will assess any threat to parties involved and recommend appropriate actions to protect the safety of the impacted individual(s) or group. Such actions may include relocation or separation of targeted individual(s) or offender(s). BIRT will also assess the need for emergency services (emergency medical or psychological assessment or treatment) follow-up, recommend if (student) conduct charges should be initiated against an individual or group, and recommend a response to specific individuals involved, or to the community(-ies) impacted. BIRT may apply its collective consciousness to make the reasonable determination that any University policy or community standard was violated and that a motivation of bias was included in that violation. Finally, BIRT may provide guidance to the relevant individuals or departments working with the adjudication process to consider possible restorative justice interventions that can maximize individual and/or community capacity to succeed and thrive.

E. Communication with Other Units: The Dean of Students Office will communicate as necessary with other units impacted to make directors or department chairs aware of the incident.

F. BIRT Advocate: With advisement from BIRT, the Dean of Students Office, the Office of Student Responsibility & Community Standards, and/or Office of Institutional Equity & Diversity will assign a BIRT Advocate to the person(s) who reported or is involved in the incident. The BIRT Advocate will be responsible for maintaining contact with the person(s) throughout the adjudication process.
process, and as long as necessary to address academic, personal, and other needs that may develop as a result of the incident (see Appendix C).

V. University Tracking and Reporting of Hate Crimes and Bias-Related Incidents

If the Office of Institutional Equity & Diversity, in consultation with the Dean of Students Office (or the assembled BIRT), determines a bias-related incident may have occurred, a report of the hate crimes and bias-related incidents involving students will be documented and tracked via an Incident Report Log facilitated by the Office of Institutional Equity & Diversity. The purpose of the Incident Report Log is to inform the campus community of all reports, allegations, investigative findings, or actions taken to address acts of hate, bias, or other acts of intolerance that impact members of our University community. The log will contain relevant information related to each report within the limitations of privacy laws. The reporting language used in the log should be clear and succinct with relevant details to inform the campus, without further causing hurt to individuals or damage to communities. The log will be posted online and available to all members of the University community. E-mail notification will be sent to the University community, in accordance with Clery requirements, and on a periodic basis with information regarding on-campus resources, the Incident Report Log, and guidelines for reporting.

VI. Communication of Hate Crimes

In the event that a reported hate crime poses an ongoing threat to the campus community, the Department of Public Safety (DPS) will issue a timely warning crime alert, as described in the department’s Annual Security and Fire Safety Report.

VII. On-Campus Resources

Saint Louis University provides resources and support to those who are affected by bias-related incidents, including the following:

A. Campus Ministry
   Eckelkamp Center for Campus Ministry
   (314) 977-2425

B. Cross Cultural Center
   Center for Global Citizenship, Suite 134
   (314) 977-2119

C. Dean of Students Office
   Busch Student Center, Suite 313
   (314) 977-9378
D. Office of Institutional Equity & Diversity  
DuBourg Hall, Room 36  
(314) 977-3838

E. Housing and Residence Life  
DuBourg Hall, Room 157  
(314) 977-2811

F. Department of Public Safety  
Wool Center, Room 114  
Emergencies: (314) 977-3000  
General Information: (314) 977-2376

G. Office of Student Responsibility & Community Standards  
Wuller Hall, 2nd Floor  
(314) 977-7326

H. Student Health Center  
Marchetti Towers East  
(314) 977-2323

I. University Counseling Center  
Wuller Hall, 2nd Floor  
(314) 977-8255

J. Office of International Services  
Des Peres Hall, Room 102  
(314) 977-2318

VIII. Relevant University Policies and Other References

A. Saint Louis University Policies
   i. Community Standards outlined in the Student Handbook (refer to Office of Student Responsibility and Community Standards and follow link to current year’s Student Handbook)
   
   ii. Saint Louis University Harassment Policy

   iii. Saint Louis University Sexual Misconduct Policy (section 1.17)

B. Saint Louis University Department of Public Safety’s Annual Security and Fire Safety Report

C. Missouri Hate Crime Laws
§ 574.085 R.S.Mo.
Criminalizes vandalism or damage to places used for religious worship or other religious purpose, schools, community centers, and any personal property contained therein.

§ 557.035 R.S.Mo.
Provides enhanced penalties for crimes “the state believes to be knowingly motivated because of race, color, religion, national origin, sex, sexual orientation or disability of the victim or victims.”
Appendix A

A summary of the reporting and adjudication process described in further detail in the Bias-related Incident Team protocol.

Incident occurs that may involve a bias

- Option to report to Public Safety
- Option to report to Housing and Residence Life
- Option to report to Dean of Students Office (DOS)
- Option to report to Institutional Equity & Diversity (OIED)

After consulting with OIED, and confirming that a bias-related incident may have occurred, DOS will convene BIRT

After consulting with DOS, and confirming that a bias-related incident may have occurred, IED will log the incident

BIRT convened to assess the situation, identify BIRT Advocate(s), and confirm proper adjudication process

Incident is forwarded to Student Responsibility and Community Standards for investigation, hearing, sanctions, and/or appeal.

Incident is forwarded to OIED for either an informal or a formal investigation process

Incident is resolved; OIED updates incident log and notifies campus community on a periodic basis

Incident is resolved; OIED updates incident log and notifies campus community on a periodic basis
Appendix B
The Oath of Inclusion

We, as students, form a diverse and vibrant university community.

We do not enter into this community by proximity, but by virtue of a shared Jesuit vision - to pursue higher truths, obtain greater knowledge and strive for a better world. In this endeavor, we do not succeed by our individual ambitions, but by our discovery of each other.

We find higher truths when we seek to understand the complexity of our neighbors' identities, we obtain greater knowledge when we consider the perspectives of our fellow students and we begin to strive for a better world when we build a stronger community.

As a student and a member of the SLU community, I will live by this oath.

I will embrace people for the diversity of their identities, creating a community inclusive of race, ethnicity, sex, age, ability, faith, orientation, gender, class and ideology.

I will challenge my worldview through education inside and outside the classroom.

I will show that I am proud to be a Billiken by enriching the culture of our University.

I will foster a community that welcomes all by recognizing the inherent dignity of each person.

I will work for social justice in the Saint Louis community and beyond.

This is the SLU I believe in.

This is the community I am building.

This is our SLU.
Appendix C

BIRT Advocate

Role and Assignment of a BIRT Advocate
- The BIRT Advocate assists a student who reports a bias-related incident, or is the reported victim of a bias-related incident, in accessing campus and local support services and resources and intervenes or facilitates in matters related to the student(s) academic and personal well-being.
- The BIRT Advocate is assigned to the student(s) until the bias-related incident is resolved.
- Based on interactions with the student(s), it may be appropriate to assign a BIRT Advocate who is from the individual's social identity group, if possible.
- The BIRT will assist in identifying appropriate BIRT Advocates from the staff and faculty (employees who are not full-time students) of the university. BIRT members may also be asked to serve as BIRT Advocates.
- In some incidents, it may be appropriate to assign a BIRT Advocate to non-student members of the campus community who reported or have been affected by a bias-related incident. (In such cases, the BIRT Advocate will offer support to the assigned individual(s) through the appropriately designated adjudication process.)

Responsibilities of the BIRT Advocate
- Encourage the student(s) to file a report with Department of Public Safety (DPS); inform student(s) that DPS can explain when and how to utilize the option to make a report with the St. Louis Police Department (and DPS will offer to facilitate such a meeting).
- Encourage the student(s) to consider using any available support services or campus resources (e.g., University Counseling Center, Campus Ministry, Cross Cultural Center), and, when requested by the student(s), accompany the student(s) to appointments or meetings with University officials/departments, when appropriate. If this is not possible, every effort should be made for the BIRT Advocate to identify a member of the University community who can offer additional support to the student(s). (A BIRT Advocate assigned to a non-student campus community member may make referrals to Institutional Equity & Diversity, to Human Resources, or to the Employee Assistance Program of the University.)
- Advise the student(s) regarding University policies, inform the student of the adjudication process for bias-related incidents, and explain the option to confidentially discuss the matter with a staff member in the Office of Student Responsibility & Community Standards.
- Determine if the student has a safe place to go. If not, the BIRT Advocate will offer to call Housing and Residence Life to discuss temporary housing options.
- Consult with BIRT and the Dean of Students Office.
Appendix D

Restorative Justice

Definitions
Restorative Justice (sometimes known as “reparative justice”) is a philosophical approach to justice and a social movement that involves individual victims and offenders (and their involved communities) in a process of correcting offenses committed against people (as opposed to correcting violations of laws, statutes, or policies, which may be perceived as abstract concepts and not real actions). Restorative Justice focuses actions on the individuals and communities involved in situations that have caused hurt or harm. Restorative Justice seeks active understanding of each victim’s and each offender’s personhood. Utilizing a variety of peaceful conflict resolution practices that emphasize relationships between individuals and communities, Restorative Justice allows victims of offenses to be active participants and encourages offenders to take responsibility for their actions and repair the harm they have caused.

Restorative Justice at Saint Louis University
In support of the Mission of the University that identifies the pursuit of truth in the service of humanity in order to apply fully realized human beings to the good work of transforming society for the better, the BIRT proposes that Restorative Justice is an appropriate method for addressing bias-related incidents. Bias-related incidents involve individuals and communities and affect us so deeply because they are incidents that confront our various social identities. When the full expression of our whole-person human selves is harmed, learning and success are consequently impaired. As an institution of higher education, we recognize the need to develop leaders who can honor multiple viewpoints, engage contentious issues, consider divergent perspectives, and be free to live their full identities in ways that generate peace and maximize justice in the world. By applying Restorative Justice to the adjudication of bias-related incidents, the BIRT hopes that leadership skills, moral reasoning, multicultural competency, global citizenship, and the University’s values for discovery, love, and compassion will be made manifest.

Recommended Practices
The BIRT acknowledges that any individual has the capacity to serve as a justice educator and moral mentor. When communities have been harmed by bias-related incidents of misconduct, restorative justice practices place the victims and offenders (and the affected communities) at the center of the reconciliation, re-unification, and healing process. Suggested strategies include, but are not limited to:

- Victim-Offender Dialogue: facilitated mediation of direct conversation between individuals
- Community Conferencing: mediated conversations with communities affiliated with the individuals involved in a bias-related incident (these community groups can include family members, friends, classmates, or social networks)
- Restorative Circles: facilitated dialogues about the bias-related incident that are open to any member of the campus community who feels affected by the actions.
- Reparation: mediated discussions that allow the victim(s) to identify the ramifications and personal costs (not necessarily limited to monetary costs) of the offender’s actions; and that permit the offender to identify options to restore the cost (not necessarily limited to punitive costs or restitution) or provide acceptable compensation.
- Apology: facilitated conversation that focuses on the offender(s) addressing the bias-related incident directly to the victim(s), with a commitment to change future behavior.
- Community Service: practices that allow an offender to make positive contributions directly to an offended community through acts of service (e.g., specified work with SGA Diversity Leadership Cabinet on a special project or upcoming program).
- Public Declaration: reparative statement that shares reflection and commitment to change with the community (e.g., in positive social media or as opinion-editorial articles in the UNews).
- Continued Engagement: active involvement with educational opportunities on campus to further explore dimensions and impact of the incident (e.g., Intergroup Dialogue, Safe Zone ally training, “I AM” discussions, #InSLUsive conversations, history/cultural celebrations, Atlas Week events).

The BIRT recognizes that successfully implementing Restorative Justice practices requires highly skilled mediation and facilitation and therefore encourages active training for all BIRT members to create a campus community network that can be activated to support the BIRT protocol. Periodic updates to the training and development of these individuals will be required, along with periodic review and revision of the BIRT protocol.

Discussion Prompts
The various recommended practices to achieve restorative justice rely upon the learning that can happen in personalized interactions. The work of Saint Louis University to educate leaders who can apply their knowledge and skills to transform and heal the world supports the student learning outcomes to:

- understand how knowledge is created and shared across forms and contexts
- understand inquiry as sustained engagement with increasing complex questions
- understand themselves in solidarity with and for others locally, nationally, and globally
- understand their relationship(s) with the transcendent

The philosophy of restorative justice depend on dialogue between and among persons and not only with the abstractions of policies or statutes. The following questions are informed by the world’s various wisdom traditions that similarly encourage human connections beyond any single community’s social parameters. These questions are intended to start conversations that may heal and repair damaged communities but any
other discussions that seek to reveal greater truths in complex relationships are also encouraged.

- Hindusim encourage engagement with the world and with each other in order to attend to realities beyond our own individual lives. Question prompts: Whom do your actions affect? How have your actions engaged you with another human being?
- Sikhism teaches that alleviating human suffering is one way of becoming unified with God. Question prompts: Have your actions contributed to, or alleviated human suffering?
- Jainism advocates non-violence towards all living things, and emphasizes self-awareness and self-control to always minimize harm in the world. Question prompt: What alternate actions could you have chosen that would create less or no harm in the community?
- Buddhism teaches love for self and love for others in kindness, compassion, joy, and freedom. Question prompt: How did your actions affect the capacity of another person to experience kindness, compassion, joy, or freedom?
- Confucianism applies critical intelligence to the unification and order of a society. Question prompts: How did your actions demonstrate human-heartedness, grace towards others, balanced living, respect for elders? What kind of moral example did your actions define? What reparative actions can you engage in that demonstrate the arts of peace?
- Taoism identifies peace as the highest virtue and encourages balancing the self with all others. Question prompts: How have your actions changed the balance of peace in the world? Do your actions effectively communicate the person you are, or the person you want to be, to the world?
- Islam teaches the distribution of wealth, the dignities of men and women, the equality of races, and jurisprudence in force to achieve peace. Islam also requires that individuals must work with society to achieve peace together. Question prompts: How have your actions communicated to others your values for wealth or privilege or prosperity? How have you actions supported the dignity of all women and men? How have your actions supported the equality of all races? What traditions do you honor? How might you contribute to the greater sense of peace in the community?
- Sufism engages in the mystic practices of love, ecstasy, and intuition and requires the development of a consciousness beyond the individual human experience. Question prompts: Who are the people and communities who are connected to you? How do your choices define your relationship to those people and communities? What does your intuition tell you about the incident? How have your choices affected the force of love in your relationships with others?
- Judaism is a religion of practice (in rituals, ceremonies, and observances) and a religion of social protest that teaches love, generosity, and compassion. Question prompts: What communities do you identify with, and how have your choices allowed non-members to feel welcomed, included, and embraced in your community. What actions can you commit to (in service, volunteering, advocacy, teaching, or mentoring) that can recognize and rectify social inequalities?
Christianity teaches love and commitment to the needs of all neighbors, especially the most vulnerable. Question prompts: How have your actions promoted dignity and/or justice for all people? When you consider the privileges you have, which individuals or communities can you identify who are more vulnerable than you; and how have your choices affected them? How will you choose to engage with the world in the future?

Aboriginal religion (in Australia) teaches the importance of aligning our actions with ideal archetypes defined in history. Question prompts: Who are your most important mentors or teachers or guides in life? What would your actions communicate to those people who are significant to you? When you imagine the best kind of person you can be, how might your future actions be more closely aligned with that best possible person?

Primal religions of the world emphasize living in harmony with all other living things. Question prompts: Have your actions contributed to, or taken away from, the harmonic balance of the community, and how do you know that to be true? How can you heal any damaged relationships with other living things? How will you be a bridge or connector to others, instead of a barrier?

Agnosticism teaches that ultimate truths are beyond human understanding, and that we have a responsibility to live in community with others. Question prompts: What challenges you the most about living in community with others? What kinds of skills and capabilities do you possess that can contribute to responsible living in your communities? What limits you from engaging with others, and how can those limits be tested or expanded? How do you define “justice?” How have you contributed or how can you (in the future) contribute to a just community?

Atheism honors moral codes and encourages living lives of meaning without reliance on any specific religious deity or faith tradition. Question prompts: What are your personal passions and values (the principles or ethics or standards that guide you and inform you)? How have your actions upheld the moral code that you claim to adhere to? How can you positively challenge your personal ethics in ways that situate your individual life in a community context?