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Spirituality and Higher Education: Perspectives from Service-Learning

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The spiritual dimension of Service-Learning:
a multicultural and interreligious perspective

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15. THE SPIRITUAL DIMENSION OF SERVICE-LEARNING: A MULTICULTURAL AND INTERRELIGIOUS PERSPECTIVE

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Abstract

Across the globe, personal greed, failure in corporate and government bailouts show that Nation's moral character is in peril. Higher education institutions need to promote and support the development of the students' ethical values, which can only sustain the country's future. The countries across the globe face a dire need for a culture of care, where the individuals practice interconnectedness with the Divine power, self, others, and God's other creation. Spirituality, which goes beyond religion or a particular belief system, is interconnected by creating meaning in our lives.

All Higher education institutions have their institutional mission incorporating social consciousness as part of their educational experience. Increasing student diversity on campus requires colleges and universities to be inclusive and appreciative of many cultures, values, and religions. Service-Learning is a pedagogy that can develop multicultural training and can provide a powerful context for exploring issues related to justice, responsibility, faith, and commitment. Service-Learning can help college students to explore faith and spirituality since it offers many opportunities for reflection on personal values, responsibilities, and moral commitments. Service-Learning helps students' spiritual growth and can create a new generation who are more caring, more globally aware, and more committed to social justice than previous generations.

The spiritual dimension can be developed by engaging the students through Service-Learning. The examples of Service-Learning offered by institutions from different cultures and its scope for enhancing multicultural and interreligious perspectives will be discussed in this chapter.

Introduction

The debate in recent times in higher education focuses on rankings, quality, financing, and student mobility. However, more significant questions about spirituality and the social relevance of higher education have taken on new urgency. The COVID-19 pandemic, the climate crisis, the calls for decolonization, the persistence of gender violence, the rise of authoritarian nationalism have given rise to both a new era of uncertainty and perhaps to an opportunity for what some have called a significant transition or a civilizational shift to a newly imagined world. We have reached a point where we have a limited capacity to understand the way forward but must have an unlimited capacity of caring for each other and the planet within which we are but a tiny part.

Reports about personal greed, corporate and governmental failures increasingly reflect human moral and ethical collapse. Higher education builds youth must inculcate spiritual and ethical values through their curriculum and pedagogy for the world to have a sustainable future. Christian educational institutions have become increasingly diverse and multi-faith. There is always a struggle to find the right balance in being faithful to its vision, mission, and identity in embracing and serving multi-faith commitments and students. As campus communities become ever-more diverse, it is vital that all students feel a sense of belonging, even while embracing multiple campus cultures within a single institution. Increasing student diversity on campus requires colleges and universities to appreciate many cultures, values, and religions.

What is Spirituality?

Spirituality is a lifelong development of a sense of the authentic Self. Spirituality places us in relationships with others through care and outreach.

Spirituality is something that's often debated and commonly misunderstood. Many people confuse spirituality with religion and bring pre-existing beliefs

about the impact of religion on discussions about spirituality. Though all religions emphasize spirituality being an essential part of faith, it is possible to be "spiritual" without necessarily being a part of an organized religious community. Spirituality is a broad concept with room for many perspectives. People may describe a spiritual experience as sacred or transcendent or simply a deep sense of aliveness and interconnectedness (Beauregard and O'Leary, 2007). Spirituality is a lifelong development of a

sense of the authentic Self. Spirituality places us in relationships with others through care and outreach.

a. Spirituality involves the ongoing construction of meaning and knowledge.

Spirituality and spiritual experiences can be symbolic, unexpected, and present in learning environments. Spirituality emphasizes interconnectedness and wholeness. Spirituality not only asks “Who am I”? Nevertheless, it can also ask, “Whose am I?”. Welch and Koth (2009) challenge the assumption that students’ spiritual development is a developmental approach to nurture students’ spirituality through service-learning (Pigza & Welch, 2010).

b. Spirituality also emphasizes interconnectedness and wholeness.

When the students are involved in community engagement, they interact with the community and get challenged by their needs. Such an experience in the community makes them raise some tough questions about their existence and interconnectedness.

c. Spirituality as human intelligence.

Spirituality results in the ongoing construction of meaning and knowledge. Robert Emmons (2000), a leading researcher in the psychology of spirituality, proposed that spirituality is a different type of human intelligence. The ability of the person to process the world around them and discover meaning and significance is spiritual intelligence (for further explorations, see also Rahman, 2017). Spirituality impacts students, where the students see the meaning of their life and how they view family, friendships, vocation, religious affiliation, and political and civic engagement through the lens of Spirituality (Pigza & Welch, 2010).

d. Spirituality as wholeness and compassion.

Historian of alternative education Ron Miller, in his treatise “Holistic Education for an Emerging Culture” (1999), has referred to the “many layers of wholeness and meaning” of which human beings are composed. Glazer (1999) has also described wholeness as “the inherent, seamless, interdependent quality of the world,” And therefore, a relationship exists between everything. It is the responsibility of the educators to lead students to discern this wholeness. The educators who use service-learning pedagogy can facilitate the students to develop this dimension of spirituality. Rachel Naomi Remen, the clinical professor of family and community medicine, addressed human questions in education in her essay “Education for Mission, Meaning and Compassion” (1999) and wrote that the soul-saving and world-saving attribute of compassion implied its place in the classroom and personal relationship (Jones, 2005).

Spirituality in a Multicultural, Multireligious context

The major religions in Asia are Buddhism, Islam, and Hinduism. Many Christian institutions intentionally offer service learning since their institutional mission focuses on developing socially conscious and spiritually inspired young men and women.

The major religions in Asia are Buddhism, Islam, and Hinduism. Many Christian institutions intentionally offer service-learning since their institutional mission focuses on developing socially conscious and spiritually inspired young men and women.

If there is an actual spiritual dimension linking us so that we are all brothers and sisters in some profound and loving way, we have a vital basis for creating peace in the world and genuinely caring for each other's welfare. We will be rich in a much more critical way than in the material dimension, and these riches will transform our world for the better.

Spirituality and Buddhism

Education was first initiated in India on a larger scale during the Buddhist movement. The main aim of Buddhist education is the student's holistic development (Thero, 2017). According to Buddhism, holistic development includes physical, mental, moral, and intellectual development. Buddhist educational objectives are broad and deep similar to that of the objectives of modern-day education. It focuses on spiritual purity by ending all mental ills like lust, faults, and ignorance through physical and mental discipline. The intelligent person without virtue and discipline is fruitless. Buddhism also teaches a person to live selflessly, and this is made possible by training a person to look at himself/herself and others with respect. Serving society is the central concept of Buddhist education. If the educational institutions offer education with these objectives, there will not be any social problems, complexity, and corruption in this World (Thero, 2017). HEIs, which have a more significant proportion of Buddhist students, have such an understanding of spirituality.

Spirituality and Islam

Islam defines spirituality as the presence of a relationship with Allah that affects the individuals' self-worth, sense of meaning, and connectedness with others (Hussain, 2020).

In the Islamic religion, by contemplating God's signs in the world around us, knowledge gives us Information to think, act, and feel. When a person with high spiritual intelligence goes through life, he/she constantly derives positive thoughts from his/her events. This experience acts as fuel for his inspiration, optimism, gratitude, and perseverance. People with lower levels of spiritual intelligence take false meaning from the world around them, or they fail to recognize the sign of God. This experience fuels anger, jealousy, arrogance, and conceit (Rahman, 2017). It is also believed in Islam that the most important dimension of health is the spiritual one. Islam also perceives spirituality as having special cognitions, behaviours with oneself, God, and others (Marzband *et al.*, 2017). "*Islamic Spirituality is the solution to the present behaviour disorder*" is another belief in Islam (Ubale & Abdullah, 2015). They believe that the sources of Islamic Spirituality help preserve spirituality and shape human behaviour, involving human capacities at mental, emotional, physical and social interaction levels. Service-learning enables the students and staff to reflect on their behaviour as they engage in the community

Hinduism and Spirituality

Hinduism is a combination of many religious traditions native to India. There is no specific founder for Hinduism. In Hinduism, Spirituality is an attitude. Hindus believe that one can enter higher states of consciousness or the realm of the Self by transcending beyond their ordinary nature and perpetual consciousness. They also believe that a spiritual person does not necessarily believe in God. However, he or she believes in himself/herself and their spiritual nature by leading a spiritual life. The spiritual person will be able to control the mind and body, be free from the temptations of life, and remain mentally stable under all circumstances by distancing themselves from the world's attractions. By identifying himself with the inner Self, the spiritual person will overcome the limitations and weaknesses by practising virtue.

In Hinduism, the Vedas that present the most profound single truth, say Brahman (in English, Divine), pervades the entire universe. This divine reality is present in all living beings. Brahman created everything, and everything is constantly repeating its cycle and preserved, dissolved, and transformed. Srivastava and Barmola (2013), based on their research study on how Rituals in Hinduism is related to spirituality, have reported that rituals that Hindus follow lead to spirituality, and it is the rituals that help to adjust the ego, understand psychic phenomena, maintain health and wellness, the effect of distant prayer and relation between science and Spirituality. When the students go to the community, service-learning helps them relook into themselves, and hence their ego gets transformed, which Hinduism promotes through rituals.

Christian Spirituality

The scriptures of Christianity say that there is no exclusively private self. Human existence is inherently a relational one. The root meaning of spirituality is taken from the Latin word 'spiritus,' meaning the breath or life force. Spirituality refers to meaning and purpose in one's life, a search for wholeness, and a relationship with a transcendent being.

Human existence inherently embodies a social task. The great North African theologian, Augustine of Hippo, in his Commentary on Genesis, Adam's sin (image of human failure) was portrayed as living for himself alone and believed that human existence was related to the common good. Christian Spirituality has an essentially social dimension, which has explicit attention to social transformation. Many Christian writers feel that social engagement is possible mainly by mysticism and contemplation. There is a close relationship between Christian spirituality and social transformation critically, depending on how the public world is valued.

Only by contemplating God's compassion for humanity can make one show genuine compassion and create deep transformative structures (Sheldrake, 2016). Spirituality is more of individual practice and has to do with having a sense of peace and purpose. It also relates to the process of developing beliefs around the meaning of life and connection with others. The National Survey of Student Engagement (NSSE) data gathered in 2004 from 149801 students at 461 four-year degree colleges and universities showed a good correlation between participation in spiritual practices and spirituality. NSSE also reported that the strongest predictor of spiritual growth among the curricular experiences was enrolment.

Educational experiences and practices that promote spiritual development – especially Service-Learning, interdisciplinary courses, study abroad – have uniformly positive effects on traditional college outcomes.

Educational experiences and practices that promote spiritual development –especially Service-Learning, interdisciplinary courses, study abroad– have uniformly positive effects on traditional college outcomes.

Exposing students to diverse people, cultures, and ideas through study abroad, interdisciplinary coursework, Service-Learning, and other forms of civic engagement helps students value multiple perspectives as they confront our time's complex social, economic, and political problems. Self-reflection and meditation are among the most powerful tools for enhancing students' spiritual development.

Christian faith also believes that when those involved in service projects do not reflect on their experiences, do not ponder the situation of those served and relate them to the sacred scriptures and practice of their community, then precious opportunities to make explicit the connections between faith and faith life are forfeited (Radecke, 2007).

Service Learning and Spirituality

The college years are very significant for an emerging adult to develop intellectually, morally, and spiritually. Earlier research has highlighted that disinclination of some, perhaps many, young adults to be involved in traditional spiritual beliefs or ministries does not indicate that they are religiously disaffected or spiritually disengaged. It reveals the contrary: 77% of college students pray, 78% discuss religious topics with friends, and 70% attended religious services. Only 27% say that the existence of God is a matter of indifference to them (Radecke, 2007).

Studies have found that undergraduates, and youth in general, have an overwhelming interest in spirituality. Barrett (2016) discovered that 78% of undergraduates discussed religion or spirituality with their friends. Roehlkepartain *et al.*, (2008) have investigated spiritual beliefs among 12- to 25-year-olds in eight countries and found that only 20% described themselves as not spiritual. However, students have expressed that higher education academic experiences are not meeting their desire for spiritual development. In a survey conducted by Higher Education Research Institute, UCLA, 2010 it has been reported that 53% of undergraduates said that the classroom had no impact on their spiritual beliefs, and only 55% were satisfied with the experience their college provided for religious or spiritual reflection.

Definitions of Spirituality are many and varied, often equated with religion or morality, and can be used as inclusive and recognize all things' interrelatedness. Faith is the matrix of meaning that human beings construct, negotiate, disassemble, and reconstruct throughout their lives as they seek to make sense of the world, their lives, relationships with others, and God.

Conceptualization of Spirituality comprises the following dimensions:

1. being engaged in a dynamic process of inner reflection to understand better oneself and the meaning and purpose of one's life;
2. living out one's philosophy of life with authenticity and integrity;
3. seeking a connection to and relationship with a higher power; and

4. believing in the interconnectedness of humanity and a related desire to be of service to others (Bertrand, 2013).

Spirituality in education refers to no more – and no less– than a deep connection between student, teacher, and subject –a connection so honest, vital, and vibrant that it cannot help but link the omnipresent God and spiritual values. Nourishment of this spark in the classroom allows it to flourish globally in Humanities and Sciences, politics, medicine, engineering –wherever our students are and go after graduation. In Higher education institutions, the classroom is unable to foster the spiritual dimension of students. Over the past 25 years, the prevalence of Service-Learning on college and university campuses has grown exponentially. Initially conceived in the 1980s as a means to engage what was perceived to be a self-absorbed “me generation” of college students in service to society, service-learning has now become a tool to address a host of learning outcomes, including critical thinking skills, career exploration, moral development, the ability to engage in a diverse world, and an understanding of one’s spiritual and/or religious identity (Eyler *et al.*, 2003). Service-learning is a proven pedagogy that provides the right avenue for the students to develop spirituality. Spirituality

Service-learning is a proven pedagogy that provides the right avenue for the students to develop spirituality. Spirituality is an integral dimension that develops the whole person. One of the significant elements of service-learning is reflection. The reflection on the community experiences leads to new knowledge.

is an integral dimension that develops the whole person. One of the significant elements of service-learning is reflection. The reflection on the community experiences leads to new knowledge. The transformation from “Me” to “We” happens during the reflection. The transformation may include a change in or even a challenge of attitudes, values, or

beliefs (Welch & Koth, 2009). Transformation in the new digital era also requires a holistic, human-centric approach, one we call the Head, Heart, and Hands of transformation. The heart has received the least consideration, but it is attention to all three elements that enables educational institutions to succeed today and thrive tomorrow. The head, heart, and hands of transformation is not a panacea, but it is a holistic and human-centric approach that is proven to enable higher education institutions that truly embrace it to succeed today and thrive tomorrow.

Service-Learning and Whole Person Education

The twenty-first century expects higher education institutions to produce well-equipped graduates for various jobs with the required skill sets and the ability to cope with the various demands on the personal and professional sides. Higher education has constantly been facing pressure to enhance competence for a world that keeps changing the work demand, and this need has been much more accelerated in the recent past when the whole globe has faced the disastrous effects of the pandemic. The Centre for Research in Higher Education policies (CIPES) of Portugal has investigated and suggests that a set of transversal competencies is the need in the present situation. These competencies are critical in preparing students for future work. One crucial skill is adaptability (Schueller and Figueiredo, 2021). The constantly changing job market also requires skills developed in college to grow during their professional career. Therefore, the Colleges are required to make intentional efforts in imparting such employable skills that are required. The companies value such flexible education offered by higher education institutions through whole-person education. A report from the Brookings Institution titled “The ‘Great Gatsby Curve’ for Character Skills and Mobility” (Reeves, 2014) gives many economic data to show the value of whole-person education, particularly in the United States. Long-term career success and intergenerational wealth require a whole-person education that develops 21st-century skills.

The context of Whole-Person Education

Employers expect higher education institutions to provide the following three skill types along with excellent disciplinary skills.

- ▶ Cognitive Skills: problem-solving, creativity, critical thinking
- ▶ Interpersonal Skills: communications, teamwork, leadership
- ▶ Intrapersonal Skills: adaptability, initiative, discipline, ethics, persistence

These skills strongly influence the long-term success of individuals in the workplace. Creating new experiences can develop such skills, which actively develops metacognitive skills.

As an example, Loyola Marymount University (California, the USA) offers whole-person education as a simultaneous process of Information, formation, and transformation. It encourages personal integration of the student’s thinking, choosing evolving Self through academic and professional development and physical, social, psycholog-

ical, moral, cultural, religious/spiritual growth. When students get to know themselves and the world at large through whole-person education, they are encouraged to grow in personal and social literacy skills needed for responsible citizenship. Another example is Japan, where education – a mix of cultural philosophy, social neuroscience, historical analysis, and socio-cognitive and constructive theories – is understood as a whole person education, practised as Zen-in education by people of this country. The Japanese started promoting education for sustainable development through this whole-person education. (Clark *et al.*, 2020).

Higher Education institutions evolve strategies to develop competence on the intellectual side without suitably balancing the affective and psychomotor domains. The academic experience offered by HEIs cannot make the students fit for the challenges in their personal and professional life. The Latin word *Universitas* means whole, and hence university education needs to be holistic. Everywhere in human existence, whole-person development is anticipated. In the family, workplace, and the community, everyone aspires for whole-person development. It is developing a person to develop personally to lead indeed and improve others. It gives someone the ability to know how to improve themselves and know how to help others improve.

Whole person development is the solution by employers to retain the employee and effective employee engagement, which is a real challenge these days. The workplace changes rapidly, and so the employers face high employee turnover and unmotivated teams. 2018 LinkedIn report says that 93% of employees stay at a job longer if there is an investment in their career. 2016 Deloitte Millennial survey shows that 71% of those who are likely to leave their job in the next two years are dissatisfied with their Development of Leadership skills. Sometimes, employers develop the employee's traditional skills but overlook their personal and professional skill development in the workplace. In such cases, the employers need to adopt an approach that focuses on improving personal and emotional skills or soft skills and traditional professional skills.

The workplace becomes a place with a high level of trust in the environment to work. The employees develop a growth mindset, focusing on personal development, which results in a high level of employee engagement and retention. Employees can work on core skill sets that may not be directly related to their job but are very important to success as a leader. A 2015 study from LinkedIn says that 59% of US hiring managers say it is challenging to find candidates with soft skills. When the company takes an interest in their work and their personal lives, the employees feel valued, leading to increased engagement and loyalty in their work.

Education of the whole person is much more than self-actualization. It strives to cultivate students' social, emotional, physical, and ethical development. This experience fosters creativity, enables the person to experience psychological wellbeing, and encourages social skills. Accomplishing the institution's mission of whole-person education is possible by evolving suitable mechanisms for students to explore societal issues, facilitating them to judge those issues. By expanding their experiential learning, the students become problem seekers and problem solvers in the relevant context. Such learning environments make the students develop professional competencies, communication skills, leadership, and team skills; Many Higher Education Institutions today offer Serve-Learn -Sustain programs that give ethical and societal contexts for whole-person education.

The educational experiences offered at the Christian liberal arts institutions shape the lives of young people who are stepping into adulthood because they offer the opportunity for a broad-based sustained, relationally based conversation led by trusted scholars about who God is, who we are, and how we live faithfully in this World (Longman, 2020). The holistic approach seeks to develop critical, confident, and independent learners capable of action in their professions and society in general. The holistic teacher enables the learners to become critical learners and devise ways to take action in society. Holistic education is made possible by the HALTI approach (Holistic Approach to Learning and Teaching Interaction). Patel, 2003 has independently developed the HALTI approach over nine years of reflective teaching practice in the field of information systems and computing across three higher educational institutions, which could now be extrapolated to other fields too. The two aspects of this approach are: developing Self, and the inspired learners become concerned about knowledge through the discipline of knowledge. In the holistic approach, the critical learners perceive the Self as the foundation of the critical learner and address the Self's needs. The students' education during their undergraduate program (18-21 years) intertwines discipline and learning about themselves and society. The Self is the basis of the personal construction system. At the undergraduate level, the students are in the process of discovering themselves. The critical learners' self-discovery process is by using case studies or experiential learning in a teaching session. This experience of self-discovery is the spirituality dimension in whole-person education (Patel, 2003).

Service-Learning proves to enhance students' civic responsibilities, career awareness, interpersonal skills, and cultural tolerance

In the present scenario, higher education institutions visualize community issues to illustrate actions towards accomplishing the

UN Sustainable Development Goals. The liberal arts education provides a good and productive environment to develop four characteristics: broad disciplinary foundation, humanism values, connection to communities, and self-awareness originated from in-class learning and outside classroom engagement. Specifically, liberal arts education encourages students to actively get involved in civic efforts crossing economic, social, cultural, and environmental disciplines.

Service-Learning proves to enhance students' civic responsibilities, career awareness, interpersonal skills, and cultural tolerance (Hebert & Hauf, 2015; Peters *et al.*, 2006; Toncar, 2006). All these competencies are vital for students to grow into social innovators. In whole-person education, there is an integrated approach of the head, heart, and hand, and this approach impacts the students' daily actions and behaviours. This approach distinctively shifts higher education, resulting in the most required outcomes of learning. It results in making the students become critical thinkers, lifelong learners, and global citizens. This approach also encourages the learners and educators to develop socially, ethically, and psychologically. Higher education institutions need to create opportunities for students to reflect critically about social change and how they need to behave to change society. The educators offer such experiences of discomfort, which ultimately results in a transformation in the students and the society. Education is multidisciplinary and multidimensional in creating a holistic experience. It is not a place for creating the workforce alone (McSweeney *et al.*, 2015). The experiential learning pedagogy, service-learning is quite suitable for offering whole-person education. These education programs put into effect at the higher education level make attempts to integrate the transformative and spiritual aspects of holistic education. Thus spiritual development may occur during the service-learning experience (Barrett, 2016)

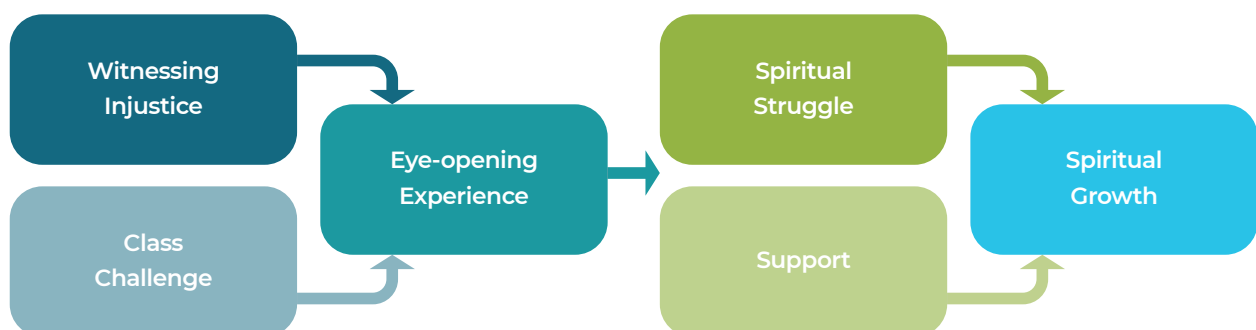


Figure 1. Conceptualization of how spiritual growth may occur during Service-Learning

Service-Learning as a spiritually engaged pedagogy

Study findings point toward important service-learning components that should be incorporated to maximize potential spiritual growth for students. First, it is essential to develop community partnerships that will enable students to interact with and build reciprocal relationships with individuals facing injustice so that possibilities exist to hear stories about or witness injustice. Indeed, through these stories and observations, students' stereotypes and assumptions about the world are challenged. In this eye-opening experience, a student realizes that his or her preconceptions about people living in poverty are not entirely accurate, and, therefore, the student's prior worldview is no longer sustainable. The resulting disequilibrium opens up the possibility for growth. At the same time, Service experiences challenge students' assumptions; class experiences should challenge students to think critically about assumptions and beliefs, which can be facilitated by hearing diverse perspectives in class discussions or class readings and asking students to consider, in-class discussions and assignments, what they believe and why (Higher Education Research Institute Report, 2007).

The most significant predictor of spiritual growth among undergraduates was whether a professor encouraged spiritual discussions in class.

The most significant predictor of spiritual growth among undergraduates was whether a professor encouraged spiritual discussions in class. As students face the disequilibrium associated

with having their eyes opened and realize that their prior assumptions may be inaccurate, they must have access to support through integration and relationships. The effective integration of classroom material and service-learning can help students understand their challenging experiences and process their feelings of disequilibrium. As demonstrated in previous research, this vital integration can occur in class discussions, small-group reflections, journaling, and class reading and writing assignments (Astin et al., 2011; Eyler & Giles, 1999; Hatcher et al., 2013).

Concerning the impact of service-learning on self-authorship, Jones researched a group of students two and four years after they participated in a service-learning course. The results of this study suggested that service-learning promotes development in each domain of self-authorship, but what is enduring about service-learning is the likelihood of increasing integration of these domains. This integration occurs because the service-learning context enables students to construct their identities in complicated, challenging, and unfamiliar environments. These settings typically

facilitated new and more complex thinking about participants' personal and social identities, constructing identity about serving others, and the kinds of commitments participants wanted to make in their lives. Because students were able to develop relationships with both individuals and social issues with which they were unfamiliar, previously held notions of Self and others were disrupted, challenged, and reconstructed (Jones & Abes, 2004).

Whole person education offered through Service-Learning in Asia

Whole person education via Service-Learning may lack the clear boundaries of a defined academic discipline. But by touching each point of a trinity – intellectual, social, and moral – it enables the United Board for Christian Education in Asia and the colleges and universities in its network to infuse academic life with new purpose.

Whole person education via Service-Learning may lack the clear boundaries of a defined academic discipline. But by touching each point of a trinity – intellectual, social, and moral – it enables the United Board for Christian Education in Asia and the colleges and universities in its network to infuse academic life with a new

purpose. Let us focus on a few examples of how different institutions have taken on this journey of Service-Learning on their campus.

The Hong Kong Baptist University offers whole-person education through the Centre for holistic teaching and learning. The university delivers whole-person education that fosters their students' spiritual, intellectual, and physical development and nurtures them to become confident, caring leaders who possess integrity, perseverance, and a sense of responsibility for themselves and others. Their focus on whole-person education reflects their Graduate Attributes (GA). Their academic, co-curricular, and extracurricular activities develop their Graduate Attributes.

The United Board, an Asian higher education network, offers ground teaching and learning programs in academic rigour, social concerns, and moral inquiry. United Board trains educators to offer WPE that promotes critical thinking, and their curriculum leads towards the exploration of ethics, service, and knowledge. The ranking criteria challenge Asian institutions, so the United Board replaces the wild pursuits of prestige and ranking with a commitment to developing sound citizens. The students

become sensitive to the needs of the surrounding community. The United Board wants education that connects knowledge to Christian values; hence, service-learning becomes an integral part of WPE. UB expands its holistic approach to East Asia, Southeast Asia, and South Asia.

To increase their awareness of social issues, Chung Chi College in Hong Kong launched the Service-Learning Programme as an elective course of the Graduation Capstone course of the college's general education curriculum. Students can participate in in-service programs in local, mainland China or overseas social organizations for three to six weeks. Students reflect on the knowledge and skills learned in class and explore their potential through this experiential learning.

Many parts of the Philippines face frequent natural disasters, being one of the top 10 climate hotspots. Therefore, resilience is an essential life skill for the Filipinians. Miriam College, Philippines (United board Report, 2015) developed teaching-learning modules using the whole person approach-leading to a culture of safety and caring for others. The prepared materials equipped the students with resilient knowledge, skills, and attitudes necessary to face the unknown future, a few dimensions of spirituality. Seoul Women's University, South Korea, developed a Service-Learning Program for Gender and Sexuality Education (United Board Report, 2015). This program was to identify the intangible factors associated with adolescents' gender/sexuality culture and understand the complexity of sexual violence and sex trafficking. On interviewing 22 youngsters, the students realized the significance of commodifying sexuality, experiencing hierarchy in the peer group, exploitation under the pretext of romance, and overlapping perpetration and victimization. The women students get prepared to face real-life challenges through this program, and their spiritual quotient can be enhanced.

Ginling Women's College, Nanjing University (United Board Report, 2015), offered a service-learning program to prepare future English teachers. The Institutional motto being "Abundant Life", the English students were enriched by serving in the Community Children's Libraries. The students of this course learned Child development, second language acquisition, and pedagogy to teach reading for children. The students became more confident about attracting the attention of parents and children by working with the students in the Library. They also developed skills to ask questions during storytelling, apply voice modulation, and adapt suitable body language. This experience has paved the way for many students to take up teaching as a career. The students have expressed that the community engagement has taught them what they missed in learning in the classroom. The students were able to truly experience

the shade of Abundant life through this service-learning program. Ginling Women's College had another service-learning program on Health care for the elderly (United Board Report, 2015) for the Nutrition and Gerontology course students. They conducted surveys on Nutrition and Psychology before and after Health education offered to 1000 elders of 60 years and above. The students realized the necessity of offering health care education for the elderly, and this experience can make them empathetic, and they learned to connect with the elders quite naturally.

In Petra Christian University, Indonesia, the students of Architecture and interior design were involved in inclusive designing as their service-learning activity (United Board Report, 2016). The service activity explored how to provide equal opportunities for persons with disabilities, senior lecturers, pregnant women, and children of the faculty to access the university library resources. The students were taught inclusive design in Sociology classes, where they learned on Universal design approach. The training sessions enabled them to develop empathy with the target community. The workshops with the target group enabled the students to get input for designing the Library. With all the additional disciplinary knowledge gained, the students could design an accessible library on the 6th floor. In a multidisciplinary theme-based service-learning by Silliman University, Philippines, the students addressed the negative impact of climate change and disaster preparedness in rural communities (United Board Report, 2016). The objective was to impart awareness on climate change to the rural community and organize a responsive program for appropriate mitigating measures against the negative impacts of climate change. Hence, the rural community has become more sustainable and disaster-resilient. During the activities with the rural community, the students were enriched with the local knowledge from the community and worked extensively with external and internal partners. A monograph prepared with an interdisciplinary approach on climate change adaptation, with drawings and paintings by the Fine Arts students of the university, was used by all age groups in the community.

St Luke's College of Nursing, Trinity University of Asia, Philippines, offered a health education model as service-learning for the elderly in rural-urban settings (United Board Report, 2016). On determining the indigenous knowledge on health-promoting practices of the elderly, students developed a Health Education model on the health practices of the elderly. The nursing students developed a Training of Trainers model. Few elders in the community and the nursing students started teaching classes for the others in the community. The students of Nursing were able to apply all their academic learning for educating the elderly in rural-urban areas.

Hue University College of Foreign languages, Vietnam, offered a Service-Learning program on Community teaching (United Board Report, 2016). Target community for one group comprised of shop sellers, street vendors, orphans in pagodas, the second group served the staff at some tourist centres, and the third group taught English for the disabled who were the inmates at Hope Centre, and the fourth group taught English for the workers in cruise boats. Lots of foreigners travel in cruise boats, and many foreigners serve as volunteers at Hope centre. The students designed the syllabus and lesson plan, prepared teaching materials, compiled a bilingual phrasebook for the respective community. The students prepared materials with common vocabulary/phrases they use in dialogue along with Vietnamese translation. English teaching in the different community groups has trained them to develop the required teaching skills for their future career as English teachers.

Soegijapranata Catholic University, Indonesia, offered a Service-learning Program on improving Small and Micro Enterprises by Activity-based Budgeting for the students of Management Accounting (United Board Report, 2016). This service activity enabled the students to design financial plans for small and micro-enterprises. The community engagement in this course has enhanced the student registration for this course in the following semester. Many students continued to serve the community even after completing the course by applying their marketing concepts and helping them in their marketing. On discussing the business problem with the community, the students were able to identify the root cause of their problem related to financial planning. These community experiences helped the institution review and revise the syllabus to design courses on budgetary implementation.

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One of the potent tools for making this happen in Lady Doak College, India is Life Frontier Engagement (LiFE), a Service-Learning, community-based experiential learning, and action research program, which without doubt fuses the best of all academic disciplines, expanding the faculty and student boundaries, creating more substantial, more seamless institutional practice. The goal of Life

Frontier Engagement aligns with the college's mission to help Lady Doak students mature into intellectually mature, morally upright, socially responsible, and spiritually inspired women. Students will better appreciate the relevance of their academic training when they cross the frontier – from the classroom to the community – where they can apply their knowledge and gain a deeper understanding of social dynamics and needs. This experiential learning is in complete alignment with the concept of whole-person education, which seeks to prepare students intellectually, socially, and spiritually for rewarding professional and personal lives. It provides whole-person education to undergraduate students in their final year that assimilates academics with real-life experience. It facilitates joyful experiential learning to prepare students to discover real-life values. It enables them to integrate insights from across disciplines with applied and action research to address pressing economic, social, and health issues in the community, transforming each student into productive, caring citizens of our global society.

LIFE is a flagship program of Lady Doak College and is a mandatory course taken up by the final year undergraduate students for six academic credits. Every academic year a total of 14 departments with 17 courses and 24 batches of approximately 1000 students complete around 200 community-based projects ranging from novel community service to research initiatives, resulting in the benefit for the learner and the community. Life Frontier Engagement has provided many opportunities for students to relate what they have learned in their classrooms with the societal issues that clamour for attention. This experience has led them to a deep understanding of the realities with which an ordinary person grapples in his day-to-day life. Working closely with communities has given the students newer insights into their lifestyles. It has especially enabled them to spot how the people they worked with continue to suffer for basic needs like employment, electricity, proper sanitation, health, street lights, education, and how the farmers suffer from high levels of debt and the gender bias surrounding them the agricultural labourers. The students work in small teams, and they have developed excellent team spirit and communicated well with one another and the community. A friendly bond emerges among the students, faculty, community, and collaborating NGOs. This Life Frontier engagement program provides a platform for peer learning and team building. The institution conducts an annual culmination, as an open house, where the students from various departments display their project works in the booths provided, and this event is open to the public, faculty, and students of all departments. During this time, the students reflect on their experiences and share how their decision-making, problem-solving, and leadership skills were enhanced as they had to handle situations independently. Lady Doak College has paved the way for students to connect with society, interact with the world beyond the col-

lege's premises, apply their knowledge and explore new horizons in Service-Learning through the LiFE program.

Thus, spirituality and Service-Learning can be related meaningfully in institutions of higher education when the vision and mission of the institution has a focus on serving others.

Role of leadership on campus in fostering spirituality

The institutional leadership gears the direction for every activity in an institution. Therefore, the institutional leaders' efforts in promoting spirituality through service-learning play a vital role in the growth and creation of the institution's brand.

In many Asian institutions, the mission statement plays an integral part in serving the community. The academic leader in the higher education institution emphasizes the three pillars of higher education: teaching-learning, research, and service. Service-learning is an engaged pedagogy that integrates all three pillars of higher education. The leaders need to know the extent to which service-learning is a vehicle to promote whole-person education. The whole person leaders can see the significance of service-learning and functions as a bridge between the governance team and the faculty team. The common traits that the whole person leaders intentionally initiate to promote Spirituality in HEIs through service learning are:

- ▶ Deeply convinced of the call as a leader, the necessity for character formation through developing spirituality.
- ▶ Inspiring the different sections of the stakeholders with the benefits of service-learning.
- ▶ Collaborating with the different sections of staff irrespective of their religion and culture in planning for incorporating service-learning in the organisational chart.
- ▶ Being mindful of the dimension of spirituality as perceived by different religions and promoting it through the institutional model for service learning.
- ▶ Offering the necessary administrative support to the office of service-learning since it promotes the spirituality of all stakeholders.

Providing a spirit of lifelong learning to students

Service-Learning and reflection open the students to the disorienting dilemmas,

the transformation of their perspective, dissolution, and recomposition of meaning that are core faith formation components. Any university can actively promote the integration of faith and civic engagement in a diverse and multi-faith setting by institutionalizing Service-Learning'. Thereby the students can explore issues related to justice, responsibility, faith, and commitment by integration of meaningful classroom Academic knowledge and community service.

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The interfaith scholars' program at DePaul University (Dalton, 2007) exemplifies campus efforts to encourage interfaith student leadership. Scholars are chosen through a competitive application process and represent the

student body in several ways, including religious diversity. Once selected, they develop their interfaith leadership skills, build intentional relationships with one another, facilitate activities and programs for their peers, and reflect on their learning and growth. The scholars host regular dialogues and discussions that can engage hundreds of students.

Classroom and other student organization meetings offer convenient and informal settings to engage students in exploring topics of faith and service. The use of trained student peers helps create an informal and welcoming environment that makes it easier for students to discuss topics of service and faith. Personal stories and faith journeys, particularly by the exemplary community and faculty/staff leaders who are role models, motivate students to consider their commitments and values. Small discussion groups can help maximize involvement and encourage sharing and discussion to define the terms "civic engagement clearly" and "faith" broadly and inclusively for the dialogue. The dialogues are assessed through participant surveys and feedback that provide valuable feedback on students' questions, concerns, and perspectives about the connections between faith and civic responsibility. These approaches can help connect faith and Service-Learning (Dalton, 2007) and broaden the intellectual foundation thereby facilitating whole-person development and lifelong learning.

Conclusion

Institutions of higher education are beginning to explore specific programmatic approaches for supporting students in deepening their development of values, in-

cluding spiritual values, in conjunction with furthering their intellectual growth. The goal for education should be no less than a spiritual quest for the times we live in. Curricular Service-Learning experiences and, campus leadership is also crucial for affirming and strengthening the commitment to incorporate the search for personal meaning and values, for authenticity and spiritual growth, as central to the mission of higher education.

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In support of the Global Compact on Education

Uniservitate is a global programme for the promotion of service-learning in Catholic Higher Education. Its objective is to generate a systemic change in Catholic Higher Education Institutions (CHEIs) through the institutionalisation of service-learning (SL) as a tool to achieve its mission of offering an integral education and training of agents of change committed to their community.

“We will not change the world, if we do not change education”

Pope Francis

3 Spirituality and Higher Education: Perspectives from Service-Learning

A research topic that is increasingly attracting the attention of the academic world is the link between teaching and spirituality, understood in its broadest sense. This will be the focus of the volume that we present to our readers today. The aim is to provide, both for Catholic Institutions of Higher Education and universities at large, a space for reflection in their itinerary of discernment about their identity and specific mission.

This book, the third of the Uniservitate collection, explores these topics, bringing together research and experiences of international scope, from the Catholic university world as well as of other creeds and non-religious convictions, which delve into service-learning from the ethics of care and fraternity.

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