

Heewon Chang and Drick Boyd (Eds.). *Spirituality in Higher Education: Autoethnographies*. Walnut Creek, CA: Left Coast Press, 2011. 266 pp. Hardcover: \$89.00. ISBN: 978-1-59874-626-6.

REVIEWED BY DAVID GREGORY, DOCTORAL STUDENT, SCHOOL OF EDUCATION, KENT STATE UNIVERSITY

At the heart of *Spirituality in Higher Education* lies the editors' desire to provide meaningful examples of the qualitative research method known as autoethnography and to encourage readers to explore spirituality in the academy through this process.

Addressed to higher education faculty, the book's three primary sections each relate the issue of spirituality to an aspect of faculty life. Part 1 discusses the integration of spirituality into one's personhood. Part 2 explores the struggle to integrate spirituality into such instructional activities as curriculum development, teaching method, and learning assessment. Part 3 addresses the intersection of spirituality with other faculty responsibilities such as the scholarship of discovery (research) and the scholarship of service (community).

Editor Heewon Chang begins the book by establishing autoethnography as a method of spirituality research. Qualitative, self-focused, and context-conscious, autoethnography encourages one to reflect spiritually. Chang affirms the approach as well suited for understanding the highly subjective nature of spirituality and how to connect issues of personal meaning, purpose, and value to the individual's context-specific professional settings.

The authors in Part 1 report how their personal pursuit of spirituality has affected their achievement of a sense of being. In Chapter 2, Sally Galman reflects on the multiple identities that she experiences in her life (her various "hats") and how they simultaneously converge. She points out that one must resist the temptation to create hierarchies of roles. The key to equanimity is not in striking a balance among these roles, but rather in living them out in an integrative manner—for example, by articulating a common goal that creates shared meaning and purpose. In this way, Galman describes her pursuit of spirituality as a pursuit to uncover the transformative connections by which the roles in her life combine.

Mary Poplin, in Chapter 3, unfolds her personal story that culminates in a defense for the need to incorporate spirituality into academia and to resist the apparent "secular imperative." As she explains her own journey of self-discovery, she specifically pinpoints the transformative power of forgiveness. Her worldview greatly expanded as she considered how her personal transformation would integrate with her role as a faculty member. Poplin suggests that, without a spiritual framework by which to

discern truth from misinformation, the pursuit of knowledge becomes disconnected and ultimately lacks perspective.

Ruth Anna Abigail, in Chapter 4 evaluates her spiritual identity in the context of a faith-based institution. She reflects on her spiritual journey of trying to become an "insider" at her institution and how, through opportunity and personal pain, she makes the discovery that there is no "inside."

By accepting this idea, she discovers the imperative to press forward and connect with others rather than to rest safely in the recesses of the mythical "inside." She suggests that willingly donning the role of an "outsider" not only heightened her awareness of the undercurrents in her own life, but also increased her perspective of those within her context.

Chapter 5 concludes the discussion of personhood with a description of how six colleagues—Eileen O'Shea, Roben Torosyan, Tracey Robert, Ingeborg Haug, Maggie Wills, and Betsy Bowen—created a small professional community dedicated to the development of spiritual practices in higher education. Each contributes a unique perspective of spirituality as it plays out within her respective discipline, yet all resonate with similar themes that highlight the personally transformative value of connecting with others. These themes echo those reflected in the previous chapters.

Part 2, focusing on the teaching component of the faculty life, considers how to impart spirituality in the classroom. Robert J. Nash and Monique Swaby, in Chapter 6, emphasize the need to establish a place in college curricula for the inward journey of spirituality.

Even though the two authors have different religious beliefs, both champion the need for students to explore a personal spirituality of meaning. They suggest issues such as service to others, forgiveness, and peaceful living with diversity as topics that may allow a meaningful dialogue among faculty and students collectively. Such dialogues, Nash and Swaby emphasize, would create a safe learning space for moral conversations aimed at helping students make relevant religio-spiritual connections in their personal and professional lives.

In Chapter 7, Joyce Munro extends Nash and Swaby's line of thinking, introducing the use of the personal narrative as a means of encouraging personal authenticity, others-centeredness, and a connection to that which brings meaning and purpose in the lives of students. She challenges readers to use this narrative tool to gain perspective of their individual identity and the points at which it connects to others.

Erlene Grise-Owens, in Chapter 8, continues this discussion by highlighting various Zen practices that encourage greater awareness of self and community. Using a quilting metaphor,

she beautifully illustrates that, only through the establishment of meaning-making activities, can such awareness have lasting impact on both the learner and the teacher.

In Chapter 9, the final for this section, Kathy-Ann Hernandez discusses the spiritual tension for instructors between showing mercy and administering justice in student assessment. She calls attention to the pressure to hold students accountable balanced with the realization that some aspects of learning cannot be quantifiably measured.

Hernandez suggests that tensions may be alleviated through reflection and awareness of the ecological spaces that have shaped both the instructors' and students' worldviews. She asserts that greater attentiveness to students' cultural spaces would encourage greater connection and a more profound learning environment.

The third and last section of the book extends the discussion of spirituality into research and service. In Chapter 10, Faith Wambura Ngunjiri examines the connection of spirituality and leadership. She highlights examples that connect spiritual leadership with the need to encourage the discovery of values, attitudes, and behaviors.

Ngunjiri also suggests that, by integrating these areas into leadership practice, the leader acknowledges the fundamental spirituality of those being led and encourages the pursuit of meaning and purpose in the community at large.

The theme of spirituality in research continues in the next chapter with Joseph Saggio's experiences in Native American communities. Saggio notes that integrating spiritual truths into the life of the researcher greatly enhances the potential of discovery by encouraging a connection that would help to reveal the genuine qualities of a cultural context. He also notes that a researcher's journey to qualitatively explore a context becomes most effective through the connections created by others-centered service. As a result, new cultural insights become possible based on the foundation of a trusting relationship and a more credible perspective emerges.

The following chapter, by Claude Jacobs, moves in a new direction to discuss religious tolerance in higher education. Using the backdrop of 9/11 attacks on the United States, Jacobs describes his passion to understand the growing religious diversity in today's world. This growing diversity necessitates that, as the researcher, he must broaden his perspective and possibly amend incorrect attitudes about how he experiences truth in his worldview.

Through religious tolerance and understanding, the researcher can more effectively cross boundaries with diverse groups, uncover answers to questions of cultural and individual identity and explore deep questions of purpose and value.

Editor Drick Boyd concludes the book in Chapter 13 by describing what he calls the scholarship of activism. Rooted in this scholarly mission are the spiritual pursuit of personal meaning and how these values work out in action. Boyd beautifully draws on the weaving metaphor to explain how he has integrated his faith, activism, and scholarship into the "cloth" of his life. He explains how these "threads" work in harmony and often challenge him.

This edited volume is a timely work. Over the last decade, scholars and practitioners have given increased attention to the issue of spirituality in higher education. Critical events such as the 9/11 attacks and the world financial crisis have led many to ask big ontological questions. In turn, such exploration has stirred discussions of spirituality and the need to address this previously unattended piece as a legitimate part of the integrated whole of the student. Topics of cultural interconnection, religion, and meaning-making emerge as salient aspects to be addressed with and by students.

As leaders in the higher education community, college and university faculty are pressed more than ever to seriously reflect on their own spirituality and how they might attend to the spirituality of students. The authors of this book effectively contribute to this endeavor, drawing on their personal experiences through autoethnography. While the book does not offer a unified definition of spirituality, a common understanding of the components of spirituality runs through each chapter. Offering worthwhile reading for college and university faculty, this edited volume offers valuable perspectives into the ever-growing subject of spirituality in higher education, as well as ideas and examples for integrating spirituality into one's professional career and personal life.

John Saltmarsh and Edward Zlotkowski. *Higher Education and Democracy: Essays on Service-Learning and Civic Engagement*. Philadelphia: Temple University Press, 2011. 360 pp. Cloth: \$95.00. ISBN-13: 978-143-99003-76.

REVIEWED BY KATHY L. GUTHRIE, ASSISTANT PROFESSOR, HIGHER EDUCATION PROGRAM, EDUCATIONAL LEADERSHIP AND POLICY STUDIES, FLORIDA STATE UNIVERSITY, TALLAHASSEE

In *Higher Education and Democracy: Essays on Service-Learning and Civic Engagement*, John Saltmarsh, Co-Director of the New England Resource Center for Higher Education (NERCHE) at the University of Massachusetts, Boston, and Edward Zlotkowski, a professor of English at Bentley University in Waltham, Massachusetts, explore the civic