A Multiple Intelligence Approach to the Formulation and Implementation of Programs and Activities in DLS-CSB's CLM-Student Ministry

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Abstract: This paper focuses on the use and integration of the Multiple Intelligence theory in the planning, formulation, and implementation of programs and activities for the campus ministry student volunteer group in De La Salle-College of Saint Benilde. It gives an overview of the Multiple Intelligence approach and a background on the CLM-Student Ministry wherein the theory is employed. Proposed programs and activities are identified through a process wherein the needs of the students at the forefront would help determine the particular intelligences that can be developed. In charting the various programs and activities, with the corresponding intelligences to be developed by such, expected learning outcomes are met and core competencies likewise.

Key words: Multiple Intelligence; Campus Ministry; student volunteer

1. INTRODUCTION

"Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given a manifestation of the Spirit for the common good."

 - 1 Corinthians 12:4-7 New Revised Standard Version (NRSV)

In 1985, the United States Conference of Catholic Bishops (USCCB) came out with a Pastoral Letter entitled "Empowered by the Spirit: Campus Ministry Faces the Future." This document recognizes the importance and role of Campus Ministry in bridging the Church and the school especially in higher educational institutions. The document defined campus ministry in higher education "as the public presence and service through which properly prepared baptized persons are empowered by the Spirit to use their talents and gifts on behalf of the Church in order to be a sign and instrument of the Kingdom in the academic world."

In the Philippines, the Catholic Bishops' Conference (CBCP) came up with the Directory of Catholic Youth Ministry in the Philippines. It gave a detailed presentation of the what, why, how and where of doing youth ministry. It clearly identified Campus Ministry as one of its strong venues.

Campus Ministry can be considered as one of the venues for learning in educational institutions. Students do not only learn within the four corners of a classroom, but rather it extends beyond. Learning does not only take place inside the classroom, nor is it only dictated by the curriculum. Programs, services and activities of non-academic offices also provide venues for the learning of students, especially when students themselves are involved with the office. Educational institutions provide opportunities for student involvement and volunteerism to organize and facilitate holistic development. Campus Ministry as an academic service component of educational institutions provides students with opportunities to practice and/or develop skills such as faith development, leadership training, enrichment, etc.

Furthermore, Campus Ministry provides an essential element in the ministerial life of a Catholic school as it fosters the faith development of young people and the entire school community through effective religious education and variety of programs and activities, such as service projects, retreats, prayer services and liturgies, spiritual formation programs, leadership training, peer ministry and vocation ministry.

This paper focuses on the use and integration of the Multiple Intelligence theory in the planning, formulation and implementation of programs and activities of the Campus Ministry student volunteer unit, the Center for Lasallian Ministry – Student Ministry, of De La Salle-College of Saint Benilde. This paper proposes an approach that will hopefully attend to a wide-spectrum of student needs and is attuned to the distinct developmental, social, cultural, and religious needs of students. It encourages an approach designed to address the particular needs of students involved in campus ministry.

2. DE LA SALLE-COLLEGE OF SAINT BENILDE'S CENTER FOR LASALLIAN MINISTRY – STUDENT MINISTRY UNIT

De La Salle-College of Saint Benilde (DLS-CSB) is a private Catholic college under the De La Salle Brothers Philippine District. DLS-CSB is a learning environment that nurtures students to develop their interests and passions, and trains them to become professionally competent in established industries and emerging fields of specialization. According to its Student Handbook, DLS-CSB "recognizes the uniqueness and multidimensionality of human intelligence." (Benilde Student Handbook 2013-2016) At DLS-CSB, learning in its many forms is encouraged. Spiritual creative pursuits, artistic endeavours, service to the community, awareness of environmental issues, and concern for the common good are all part of the Benildean education. This is evident in the vision-mission and educational philosophy of DLS-CSB as stated below:

DLS-CSB's Vision-Mission Statement

De La Salle-College of Saint Benilde is committed to building a just and humane society by being at the forefront of innovative education that is accessible to the poor and diversely-gifted learners.

DLS-CSB's Educational Philosophy

The learning environment is founded on the belief that each student is unique and endowed by God with talents and gifts that should be understood, appreciated and nurtured. In such an environment, students develop an appreciation and respect for their own talents and gifts as well as the talents and gifts of others. To nurture these talents and gifts, the College provides an educational environment that promotes innovations through learner-centered teaching methodologies grounded on Howard Gardner's Theory of Multiple Intelligences. The College likewise encourages responsive student activities and services.

Learner-Centered Parameters

As a Lasallian learner-centered institution, DLS-CSB accompany students in their journeys of faith development and personal transformation, and share with them meaningful learning encounters that will enable them to become, among others, creative thinkers, competent professionals, and socially responsible citizens. We believe that this brand of educational experience leads to more sustained and empowered learning from which students can draw insights and lessons beyond classroom education.

DLS-CSB believes that each student is endowed by God with talents and gifts, which the College understands, appreciates and nurtures in accordance with the individual's learning style and capacity. Through its vision-mission, educational philosophy and learner-centered parameters, DLS-CSB is at the forefront of innovation and inclusion. Education is a collaborative effort of teachers, administrators and personnel committed to cultivating a culture and climate conducive to lifelong learning and character formation. Given that DLS-CSB has officially expressed its adherence to Multiple Intelligence (MI) through the learner-centered philosophy, offices and centers are expected to incorporate learner-centered practices. Decisions in relation to services, programs, policies and procedures are made with a primary consideration for the benefit of the learner. MI

serves as a guide in the development of strategies and decisions that affects learners specifically in the facilitation of learning and providing meaningful and useful learning to individuals.

The Center for Lasallian Ministry (CLM) of DLS-CSB serves as its Campus Ministry unit, wherein it initiates spiritual formation, retreat and recollection programs. By providing venues for transformational experiences, CLM seeks to assist Benildeans in their process of spiritual discovery and personal growth. CLM also facilitates a holistic formation of the Benildean community towards discovering their mission in the Church. It has three major ministries, the Office for Worship, the Office for Student Accompaniment, and the Office for Adult Accompaniment. These offices envision Benildeans who are strongly committed to the Mission by providing them a formative process that will develop their Lasallian identity, deepen their spirituality, and cultivate their sense of belonging to a community for the human and Christian education of the youth. Guided by the Benildean core values, its programs are aimed at strengthening a sense of community among Benildeans, constantly reminding them that everyone is in this together, and that together and by association individuals would be most effective in shaping the lives of the students entrusted to the care of those involved in the formation and education of Benildean students. Campus ministers, through programs and activities, guide students and act as mentors in their faith development, particularly in learning the Gospel message and the basic teachings of the Church. Campus ministers provide an informal way of learning for students, especially those involved in the ministry.

<u>CLM Vision-Mission</u>

Inspired by the spirit of faith and zeal for service, we, the Center for Lasallian Ministry accompany the Benildean community towards being a people of God in campus, together and by association.

The DLS-CSB's campus ministry is supported by a group of youth ministers known as the Student Ministry (SM) Unit – a Christ-centered student volunteer group bonded by commitment to evangelize and serve the Benildean community for its progressive development through faith, zeal for service and communion in mission. The CLM-SM is composed of Benildean students who are called to assist in the faith formation of the College through active participation in worship activities and student retreats and recollections. Such participation is meant to enrich the students in their spiritual life and instill in them a sense of service to others. The special formation and training they receive while serving their fellow students and the academic community develops them to be effective student ministers. They are guided by the Campus Minister for Student Formation who is tasked to provide venues for character and relational skills development and spiritual formation.

CLM-Student Ministry under the Campus Minister for Student Formation is a community that helps students deepen their relationship with God and develop a spirit of joyful giving. It affords an environment where students can learn and can practice leadership skill. CLM-SM is also able to reach at-risk students and provides much needed care and support. It provides students the opportunity to participate in the life of the Church. Student Ministry promotes the growth of healthy, competent, caring, and faith-filled students. CLM-SM fosters positive development and growth in both Christian discipleship and Lasallian-Benildean identity. Promoting the growth of students means addressing their unique developmental, social and religious needs and nurturing the qualities or assets necessary for positive development. It also means addressing the Vision-Mission of the College in becoming innovative, inclusive and learner-centered.

3. THE MULTIPLE INTELLIGENCE THEORY

The Multiple Intelligence (MI) theory was first introduced by Harvard psychologist Howard Gardner in the early 1980s. It is an alternative view proposed by Gardner in his book *Frames of Mind* published in 1983. He believed that "human cognitive competence is better described in terms of a set of abilities, talents, or mental skills… intelligences." Prior to his MI theory, the prevailing view on intelligence was that each individual possessed a general intelligence guiding human behaviour and cognition. Through years of research, Gardner argued that IQ style testing shouldn't be the only way one measures the intelligence of a student. While a pianist and an

athlete may not score high on an IQ test, they are extremely intelligent in their areas of expertise (Gardner, 1999). Questioning the traditional measure of intelligence and the use of the single IQ score, Gardner refashioned the definition of intelligence after extended observation and study. Gardner defines intelligence as "a biopsychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture." (Gardner, 1999) Gardner differentiates his theory on intelligences from the learning style that has been approached as a one-size-fits-all solution to the way students learn, as opposed to students having a spectrum of ways in which they cognitively function (Gardner, 1999). His research led him to three conclusions about the MI theory (Gardner, 1999) namely,

1. Everyone has all of the intelligences, as all of the intelligences put together make us human beings.
2. No two people share the same profile of intelligences, because each individual's experiences are different, shaping one's profile in a different manner.
3. Showing a strong inclination for intelligence does not mean one will act intelligently.

Gardner theorizes that students learn in a multitude of ways (different kinds of smarts) and identifies eight ways to think and learn called intelligences: verbal-linguistic, logical-mathematical, musical-rhythmic, bodily-kinaesthetic, visual-spatial, interpersonal, intrapersonal and naturalistic. According to Gardner, these eight intelligences are all possessed by every person to some degree, within which the wide spectrum of human potential and giftedness could be understood.

Below are brief descriptions of these eight kinds of intelligence (Gardner, 1999):

1. Verbal-Linguistic intelligence – involves sensitivity to spoken and written language, the ability to learn languages, and the capacity to use language to accomplish certain goals.
2. Logical-Mathematical intelligence – involves the capacity to analyze problems logically, carry out mathematical operations, and investigate issues scientifically.
3. Musical-Rhythmic intelligence – entails skill in the performance, composition, and appreciation of musical patterns.
4. Bodily-Kinaesthetic intelligence – entails the potential of using one's whole body or parts of the body to solve problems or fashion products.
5. Visual-Spatial intelligence – features the potential to recognize and manipulate the patterns of wide space as well as the patterns of more confined areas.
6. Interpersonal intelligence – denotes a person's capacity to understand the intentions, motivations, and desires of other people and, consequently, to work effectively with others.
7. Intrapersonal intelligence – involves the capacity to understand oneself, to have an effective working model of oneself – including one's own desires, fears, and capacities – and to use such information effectively in regulating one's own life.
8. Naturalistic intelligence (Gardner, 1999) - someone comfortable in the world of organisms and may well possess the talent of caring for, taming, or interacting subtly with various living creatures.

4. INTEGRATION OF MI THEORY TO STUDENT-CENTERED PROGRAMS AND ACTIVITIES

The services within CLM allow students to participate and assist in its various programs and activities. Since the aforementioned activities and functions necessitate formation on the part of the students, programs and activities are designed and facilitated by the Campus Minister for Student Formation. The Student Ministry program as a formation arm of CLM provides venues for character and skills development and spiritual formation to its student volunteers. Students undergo an intensive faith formative program designed in the light of the MI theory. By understanding the different intelligences, campus ministers can use a variety of intelligences and also personalize their pedagogy for individual student volunteers. Each individual may have a unique blend of these intelligences. The purpose of the MI is not to label students as "linguistically smart" or "interpersonally challenged"; rather, the theory can

help campus ministers recognize that there are multiple ways of learning. When campus ministers utilize a variety of approaches, they will be more successful in helping their student volunteers learn. Awareness that students have different intelligences can encourage a broadening of the activities in the ministry. As campus ministers recognize their students' favoured ways of learning, campus ministers will be better able to provide their student volunteers with the instruction they need. Part of the educational power of MI is that it can help campus ministers recognize that students may have diverse ways of learning and that campus ministers can facilitate the students' learning by providing opportunities for students to utilize the intelligences with which they feel most comfortable.

It is important to note that all programs and activities are rooted in the vision-mission of CLM-SM.

CLM-SM Vision-Mission

CLM-Student Ministry is a Christ-centered student volunteer group bonded by commitment to evangelize and serve the Benildean community for its progressive development through faith, zeal for service and communion in mission

Rooted in its vision-mission, the Campus Minister for Student Formation takes the first step of consulting and meeting student volunteers to identify the expected learning outcomes in the Student Ministry. These expected learning outcomes serves as the goal and objective of students which they need to achieve. It also helps in identifying the needs of the student volunteers which CLM-SM can provide.

After identifying the expected learning outcomes, programs and activities can be proposed based from these identified needs. Students are the ones primarily involved in the Student Ministry with the guidance of a Campus Minister specifically assigned to look after them. The consultation does not only help prioritize the needs of the student ministry, but it also helps develop a network of interest, information, support and learning for the campus minister in pastoral work. Using a variety of intelligences can be challenging in the creation of programs and activities. A simple way that campus ministers can apply MI is to use a variety of intelligences as entry point in activities as a learning material.

Upon formulating the programs and activities of CLM-SM, target intelligences can now be recognized based from the proposed programs and activities. The organization of how students think can be a helpful tool for campus ministers who are in-charge of student volunteers. Especially in the way that campus ministry help students discern and receive sources, MI can help teach students in a way that more reflects their discovery than our own. It is important for campus ministers to use all of the intelligences through which students learn, thus engaging every type of learner in the ministry. There are different ways of incorporating all of the intelligences into the planning and implementing of the various programs and activities under the CLM-SM. Since the central tenet of MI is that people have different types of intelligences, if campus ministers utilize their student volunteers' strongest intelligences, students will learn better. If campus ministry develops and hones the strongest intelligence of students, then the students can utilize their intelligence in, for and to the service of campus ministry, the Church and the community.

The use of MI theory in the formulation and implementation of programs and activities in student ministry can enrich the diversity of approaches by implementing strategies that address the wide range of intelligences found in any student organization or group. An effective ministry incorporates the eight intelligences with their programs and activities so that the learning needs of the students and the resources of the campus ministry of the school could be wisely used. This multi-dimensional approach is a needed response to lector-only, altar-server-only, choir-only student programming.

The framework is designed to:
- utilize campus ministry programs and activities
- provide developmentally appropriate programs and activities that promote personal and spiritual growth for students
- enrich and promote the faith growth of students
- incorporate students into aspects of Church life and engage them in ministry and leadership in the faith community
- create partnerships with other schools, churches and organizations in a common

effort to promote positive student development.

5. METHOD

1. In preparing programs and activities, first determine what the students need to know and be able to do as a result of the program or activity. This can be done through identifying the expected learning outcomes that is hooked on the vision-mission of the ministry.
2. Once the expected learning outcomes are known, think about various ways to differentiate the activities and instructions to meet the various intelligences and learning styles of the students. It takes time in getting to know the students and focusing on their learning strengths and weaknesses.
3. Determine if the variety of learning styles are met and if ideas for the programs and activities meet the style of learning.

These methods are offered as a foundation in the development of programs and activities in the CLM-Student Ministry. They are not intended as a final statement, but rather as a guide to nurturing student faith development and achieving the campus ministry's goals. This is a proposed framework for integrating MI with CLM-SM programs and activities. This approach is a framework for integration rather than a specific model. The approach is not a single program or recipe for student volunteer groups. Rather, it provides a way of integrating Student Ministry with multiple intelligences, recognizing that the whole school community is responsible for this ministry. By offering this framework, it is sought to provide direction to the CLM-Student Ministry and to affirm and encourage creativity.

Table 1. Multiple Intelligences in Student Ministry Programs and Activities

Competency / Expected Learning Outcome	Programs & Activities	Target Intelligence
A. Rootedness in Faith 1. Raise awareness, explore, clarify and express one's beliefs through consistent prayer life, sharing of experiences, and reception of sacramental grace and regular reading of sacred texts 2. Displays the spiritual virtues by doing good acts consistently, demonstrating moral integrity and practicing good stewardship	*Training and participation in liturgical celebrations as liturgical ministers such as altar servers, lectors, choir members and instrumentalists *Conducting of prayer meetings *Pilgrimages *Faith development seminars	Verbal-Linguistic Musical-Rhythmic Bodily-Kinaesthetic Visual-Spatial Interpersonal Intrapersonal Naturalistic
B. Discernment 1. Exhibit preparedness to take active steps in identifying life choices through healthy well-being and openness to Divine Will 2. Demonstrate sound judgment by exercising the virtue of prudence in making valid choices	*Year-End Evaluation and Planning *Individual consultation / colloquium *Prayer *Recollections and Retreats	Verbal-Linguistic Musical-Rhythmic Bodily-Kinaesthetic Visual-Spatial Interpersonal Intrapersonal Naturalistic
C. Community Orientedness 1. Establish professional collaborative partnerships	*Participation in institutional activities *ALS Catechism *Team Building	Verbal-Linguistic Logical-Mathematical Bodily-Kinaesthetic

within the College through ministerial services 2. Contribute temporal and spiritual goods to the needs of the community members		Visual-Spatial Interpersonal Naturalistic
D. Empathy 1. Demonstrate sensitivity and an attitude of non-discrimination towards others through genuine acceptance and affirmation 2. Listen with respect and openness to others in the spirit of charity 3. Display genuine care and concern in responding to the needs of others	*Individual Consultation / Colloquium *Pastoral visit *House program	Verbal-Linguistic Interpersonal Intrapersonal
E. Social Involvement 1. Displays the spirit of volunteerism towards partner faith communities through various ministries 2. Engage in activities that lead to social transformation	*Community Outreach *ALS Catechism	Verbal-Linguistic Logical-Mathematical Interpersonal Naturalistic

How do we assess the programs and activities based on MI approach? Assessment and evaluation is highly contextual. For Gardner, authentic assessment includes a mentor or apprentice type of relationship where the students demonstrate their skills and knowledge in the performance of program based-tasks (Gardner, 1999). This is where the role of campus ministers enter in terms of assessing the individual's development.

6. CONCLUSION

Studying and using Howard Gardner's work on Multiple Intelligences is a way to learn more about the students, plan programs and activities to meet the needs of the students, differentiate instructions to make sure that the message is incorporated into their lives, and ensure that all will experience success.

If this framework is employed, student volunteer organizations becomes innovative and inclusive because at the end of the day students will come into the group, campus ministers can develop their skills and talents, which in turn they can share as service to the church and the community.

Part of human nature is the desire for variety and change. When students complain about being bored, part of what they often mean is sameness. MI can help campus ministers use more variety in their programs and activities by using it as a framework of how to plan and execute or implement activities in different ways. This can be done using the different intelligences as entry points. Perhaps even more significantly, the use of MI theory can help students utilize ways of learning that are personally meaningful, and thereby increase the benefit they gain from their volunteerism and experience in campus ministry.

Gardner's theory argues that students will be better served by a broader vision of education, wherein educators use different methodologies, exercises and activities to reach all students, not just those who excel at linguistic and logical intelligence. It challenges educators to find ways that will work for students in learning.

CLM-Student Ministry implores the MI approach to discover/rediscover and enhance the uniqueness of each students and their valued contribution to the success of each programs which is the primary goal of a learner-centered approach.

7. REFERENCES

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