

Ignatian Pedagogy

A Practical Approach

1993

Introductory notes

(1) This document grows out of the tenth part of *The Characteristics of Jesuit Education*¹ in response to many requests for help in formulating a practical pedagogy which is consistent with and effective in communicating the Ignatian worldview and values presented in the *Characteristics* document. It is essential, therefore, that what is said here be understood in conjunction with the substantive Ignatian spirit and apostolic thrust presented in *The Characteristics of Jesuit Education*.

(2) The field of Jesuit pedagogy has been discussed in numerous books and scholarly articles over the centuries. In this paper, we treat only some aspects of this pedagogy which serve to introduce a practical teaching strategy. The Ignatian pedagogical paradigm proposed here can help to unify and incarnate many of the principles enunciated in *The Characteristics of Jesuit Education*.

(3) It is obvious that a universal curriculum for Jesuit schools or colleges similar to that proposed in the original *Ratio Studiorum* is impossible today.² However, it does seem important and consistent with the Jesuit tradition to have a systematically organized pedagogy whose substance and methods promote the explicit vision of the contemporary Jesuit educational mission. Responsibility for cultural adaptations is best handled at the regional or local level.³ What seems more appropriate at a more universal level today is an Ignatian pedagogical paradigm⁴ which can help teachers and students to focus their work in a manner that is academically sound and at the same time formative of persons for others.

(4) The pedagogical paradigm proposed here involves a particular style and process of teaching. It calls for infusion of approaches to value learning and growth within existing curricula rather than adding courses. We believe that such an approach is preferable both because it is more realistic in light of already crowded curricula in most educational institutions, and because this approach has been

¹ *The Characteristics of Jesuit Education* (International Commission on the Apostolate of Jesuit Education, Rome 1986)

² Efforts to reintroduce a universal *Ratio Studiorum* (or *Plan of Studies*), following the restoration of the Society of Jesus in 1814, and common to all Jesuit schools worldwide, were finally rejected by the 25th General Congregation of the Society of Jesus in 1906.

³ The importance of local adaptation goes back to Ignatius himself who repeatedly writes in the *Constitutions* and in letters that decision and arrangements are to reflect the 'circumstances of time, people and place'.

⁴ OED: "paradigm: a typical example or pattern of something; a pattern or model"

found to be more effective in helping learners to interiorize and act upon the Ignatian values set out in *The Characteristics of Jesuit Education*.

(5) We call this document *Ignatian Pedagogy* since it is intended not only for formal education provided in Jesuit schools, colleges and universities, but it can be helpful in every form of educational service that in one way or other is inspired by the experience of St Ignatius recorded in the *Spiritual Exercises*, in Part IV of the *Constitutions* of the Society of Jesus, and in the Jesuit *Ratio Studiorum*.

(6) Ignatian pedagogy is inspired by faith. But even those who do not share this faith can gather valuable experiences from this document because the pedagogy inspired by St Ignatius is profoundly human and consequently universal.

(8) Ignatian pedagogy from its beginnings has been eclectic in selection of methods for teaching and learning. Ignatius Loyola himself adapted the *modus Parisiensis*,⁵ the ordered pedagogical approach employed at the University of Paris in his day. This was integrated with a number of the methodological principles he had previously developed for use in the *Spiritual Exercises*. To be sure, the sixteenth century Jesuits lacked the formal, scientifically tested methods proposed, for example, in developmental psychology in recent times. Attention to care for the individual student made these Jesuit teachers attentive to what really helped learning and human growth. And they shared their findings across many parts of the world, verifying more universally effective pedagogical methods. These were specified in the *Ratio Studiorum*, the Jesuit code of liberal education which became normative for all Jesuit schools.⁶

(9) Over the centuries, a number of other specific methods more scientifically developed by other educators have been adopted within Jesuit pedagogy insofar as they contribute to the goals of Jesuit education. A perennial characteristic of Ignatian pedagogy is the ongoing systematic incorporation of methods from a variety of sources which better contribute to the integral intellectual, social, moral and religious formation of the whole person.

(10) This document is only one part of a comprehensive, long term renewal project which has been in progress for several years with such programmes as the Colloquium on the Ministry of Teaching, the Curriculum Improvement Process, the *Magis* Programme and the like. Renewal requires a change of heart, an openness of mind and spirit to break new ground for the good of one's students. Thus, building on previous stages of renewal this document aims to move a major step ahead by introducing Ignatian pedagogy through understanding and practice of methods that are appropriate to achieve the goals of Jesuit education. This paper, therefore, must be accompanied by practical staff development programmes which enable teachers to learn and to be comfortable with a structure for teaching and learning the *Ignatian Pedagogical Paradigm* and specific methods to facilitate its use. To assure that this can happen, educators, lay and Jesuit, from all continents are being trained to provide leadership in staff development programmes at regional, province and local school levels.

(11) The Ignatian pedagogy project is addressed in the first instance to teachers. For it is especially in their daily interaction with students in the learning process that the goals and objectives of Jesuit education can be realized. How a teacher relates to students, how a teacher conceives of learning, how a teacher engages students in the quest for truth, what a teacher expects of students, a teacher's

⁵ *Modus Parisiensis*, literally the 'method of Paris [University]' which Ignatius attended from 1528 to 1535.

⁶ A brief description of some of these methods is presented in Appendix 2.

own integrity and ideals; all of these have significant formative effects upon student growth. Father Kolvenbach takes note of the fact that "Ignatius appears to place teachers' personal example ahead of learning as an apostolic means to help students grow in values."⁷ It goes without saying that in schools, administrators, members of governing boards, staff and other members of the school community also have indispensable and key roles in promoting the environment and learning processes that can contribute to the ends of Ignatian pedagogy. It is important, therefore, to share this project with them.

Ignatian pedagogy

Pedagogy is the way in which teachers accompany learners in their growth and development. Pedagogy, the art and science of teaching, cannot simply be reduced to methodology. It must include a world view and a vision of the ideal human person to be educated. These provide the goal, the end towards which all aspects of an educational tradition are directed. They also provide criteria for choices of means to be used in the process of education. The worldview and ideal of Jesuit education for our time has been expressed in *The Characteristics of Jesuit Education*. Ignatian Pedagogy assumes that worldview and moves one step beyond suggesting more explicit ways in which Ignatian values can be incarnated in the teaching-learning process.

The goal of Jesuit education

(12) What is our goal? *The Characteristics of Jesuit Education* offers a description which has been amplified by Fr General Kolvenbach:

“The pursuit of each student's intellectual development to the full measure of God-given talents rightly remains a prominent goal of Jesuit education. Its aim, however, has never been simply to amass a store of information or preparation for a profession, though these are important in themselves and useful to emerging Christian leaders. The ultimate aim of Jesuit education is, rather, that full growth of the person which leads to action; action, especially, that is suffused with the spirit and presence of Jesus Christ, the Son of God, the man for others. This goal of action, based on sound understanding and enlivened by contemplation, urges students to self-discipline and initiative, to integrity and accuracy. At the same time, it judges slipshod or superficial ways of thinking unworthy of the individual and, more important, dangerous to the world he or she is called to serve.”⁸

(13) Father Arrupe summarized this by pointing to our educational goal as "forming men and women for others."⁹ Father Kolvenbach has described the hoped-for graduate of a Jesuit school as a person who is "well-rounded, intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God."¹⁰ Father Kolvenbach also

⁷ cf. Appendix 2 n.125

⁸ cf. *The Characteristics of Jesuit Education*, n.167

⁹ Pedro Arrupe SJ, *Men for Others*, n.2

¹⁰ From an address of Peter-Hans Kolvenbach SJ at St Paul's High School, Winnipeg, Canada, 14th May 1986; published in the Newsletter of the Upper Canadian Jesuit Province, June 1986, p.7-8. These five qualities constitute the Profile of a Graduate at Graduation ('Grad at Grad' profile) developed by the Jesuit schools in the United States during the 1980s: 1

states our goal when he says, "We aim to form leaders in service, in imitation of Christ Jesus, men and women of competence, conscience and compassionate commitment."¹¹

(14) Such a goal requires a full and deeper formation of the human person, an educational process of formation that calls for excellence (a striving to excel, to achieve one's potential) that encompasses the intellectual, the academic and more. It calls for a human excellence modelled on Christ of the gospels, an excellence that reflects the mystery and reality of the Incarnation, an excellence that reveres the dignity of all people as well as the holiness of all creation. There are sufficient examples from history of educational excellence narrowly conceived, of people extraordinarily advanced intellectually who, at the same time, remain emotionally undeveloped and morally immature. We are beginning to realize that education does not inevitably humanize or Christianize people and society. We are losing faith in the naïve notion that all education, regardless of its quality or thrust or purpose, will lead to virtue. Increasingly, then, it becomes clear that if we in Jesuit education are to exercise a moral force in society, we must insist that the process of education takes place in a moral as well as an intellectual framework. This is not to suggest a programme of indoctrination that suffocates the spirit; neither does it look for the introduction of theoretical courses which are speculative and remote from reality. What is needed is a framework of inquiry for the process of wrestling with significant issues and complex values of life, and teachers capable and willing to guide that inquiry.

Towards a pedagogy for faith and justice

(15) Young men and women should be free to walk a path whereby they are enabled to grow and develop as fully human persons. In today's world, however, there is a tendency to view the aim of education in excessively utilitarian terms. Exaggerated emphasis of financial success can contribute to extreme competitiveness and absorption with selfish concerns. As a result, that which is human in a given subject or discipline may be diminished in students' consciousness. This can easily obscure the true values and aims of humanistic education. To avoid such distortion, teachers in Jesuit schools present academic subjects out of a human centredness, with stress on uncovering and exploring the patterns, relationships, facts, questions, insights, conclusions, problems, solutions, and implications which a particular discipline brings to light about what it means to be a human being. Education thus becomes a carefully reasoned investigation through which the student forms or reforms his or her habitual attitudes towards other people and the world.

(16) From a Christian standpoint, the model for human life, and therefore the ideal of a humanely educated individual, is the person of Jesus. Jesus teaches us by word and example that the realization of our fullest human potential is achieved ultimately in our union with God, a union that is sought and reached through a loving, just and compassionate relationship with our brothers and sisters. Love of God, then, finds true expression in our daily love of neighbour, in our compassionate care for the poor and suffering, in our deeply human concern for others as God's people. It is a love that gives witness to faith and speaks out through action on behalf of a new world community of justice, love and peace.

Intellectually competent, 2 Open to growth, 3 Religious, 4 Loving, 5 Committed to justice and service.

¹¹ cf. n.139 below

(17) The mission of the Society of Jesus today as a religious order in the Catholic Church is the service of faith of which the promotion of justice is an essential element.¹² It is a mission rooted in the belief that a new world community of justice, love and peace needs educated persons of competence, conscience and compassion, men and women who are ready to embrace and promote all that is fully human, who are committed to working for the freedom and dignity of all peoples, and who are willing to do so in cooperation with others equally dedicated to the reform of society and its structures. Renewal of our social, economic and political systems so that they nourish and preserve our common humanity and free people to be generous in their love and care for others requires resilient and resourceful persons. It calls for persons, educated in faith and justice, who have a powerful and ever growing sense of how they can be effective advocates, agents and models of God's justice, love and peace within as well as beyond the ordinary opportunities of daily life and work.

(18) Accordingly, education in faith and for justice begins with a reverence for the freedom, right and power of individuals and communities to create a different life for themselves. It means assisting young people to enter into the sacrifice and joy of sharing their lives with others. It means helping them to discover that what they most have to offer is who they are rather than what they have. It means helping them to understand and appreciate that other people are their richest treasure. It means walking with them in their own journeys toward greater knowledge, freedom and love. This is an essential part of the new evangelization to which the Church calls us.

(19) Thus education in Jesuit schools seeks to transform how youth look at themselves and other human beings, at social systems and societal structures, at the global community of humankind and the whole of natural creation. If truly successful, Jesuit education results ultimately in a radical transformation not only of the way in which people habitually think and act, but of the very way in which they live in the world, men and women of competence, conscience and compassion, seeking the *greater good* in terms of what can be done out of a faith commitment with justice to enhance the quality of peoples' lives, particularly among God's poor, oppressed and neglected.

(20) To achieve our goal as educators in Jesuit schools, we need a pedagogy that endeavours to form men and women for others in a postmodern world where so many forces are at work which are antithetical to that aim.¹³ In addition we need an ongoing formation for ourselves as teachers to be able to provide this pedagogy effectively. There are, moreover, many places where governmental entities define the limits of educational programmes and where teacher training is counterproductive to a pedagogy which encourages student activity in learning, fosters growth in human excellence, and promotes formation in faith and values along with the transmission of knowledge and skill as integral dimensions of the learning process. This describes the real situation facing many of us who are teachers and administrators in Jesuit schools. It poses a complex apostolic challenge as we embark daily on our mission to win the trust and faith of new generations of youth, to walk with them along the pathway toward truth, to help them work for a just world filled with the compassion of Christ.

(21) How do we do this? Since the publication in 1986 of *The Characteristics of Jesuit Education*, a frequent question of teachers and administrators alike in Jesuit schools has been 'How can we achieve what is proposed in this document, the educational formation of youth to be men and

¹² GC32 Decree 4, *Our Mission Today: The Service of Faith and the Promotion of Justice* n.2

¹³ Such as secularism, materialism, pragmatism, utilitarianism, fundamentalism, racism, nationalism, sexism, and consumerism, to name but a few.

women for others, in the face of present day realities?’ The answer necessarily must be relevant to many cultures; it must be usable in different situations; it must be applicable to various disciplines; it must appeal to multiple styles and preferences. Most importantly, it must speak to teachers of the realities as well as the ideals of teaching. All of this must be done, moreover, with particular regard for the preferential love of the poor which characterizes the mission of the Church today. It is a hard challenge and one that we cannot disregard because it goes to the heart of what is the apostolate of Jesuit education. The solution is not simply to exhort our teachers and administrators to greater dedication. What we need, rather, is a model of how to proceed that promotes the goal of Jesuit education, a paradigm that speaks to the teaching-learning process, that addresses the teacher-learner relationship, and that has practical meaning and application for the classroom.

(22) The first decree of the 33rd General Congregation of the Society of Jesus, *Companions of Jesus Sent into Today's World*, encourages Jesuits in the regular apostolic discernment of their ministries, both traditional and new. Such a review, it recommends, should be attentive to the Word of God and should be inspired by the Ignatian tradition. In addition, it should allow for a transformation of peoples' habitual patterns of thought through a constant interplay of experience, reflection and action.¹⁴ It is here that we find the outline of a model for bringing *The Characteristics of Jesuit Education* to life in our schools today, through a way of proceeding that is thoroughly consistent with the goal of Jesuit education and totally in line with the mission of the Society of Jesus. We turn our consideration, then, to an Ignatian paradigm that gives preeminence to the constant interplay of experience, reflection and action.

Pedagogy of the *Spiritual Exercises*

(23) A distinctive feature of the Ignatian pedagogical paradigm is that, understood in the light of the *Spiritual Exercises* of St Ignatius, it becomes not only a fitting description of the continual interplay of experience, reflection and action in the teaching-learning process, but also an ideal portrayal of the dynamic interrelationship of teacher and learner in the latter's journey of growth in knowledge and freedom.

(24) Ignatius' *Spiritual Exercises* is a little book that was never meant to be read, at least as most books are. It was intended, rather, to be used as a way to proceed in guiding others through experiences of prayer wherein they might meet and converse with the living God, come honestly to grips with the truth of their values and beliefs, and make free and deliberate choices about the future course of their lives. The *Spiritual Exercises*, carefully construed and annotated in Ignatius' little manual, are not meant to be merely cognitive activities or devotional practices. They are, instead, rigorous exercises of the spirit wholly engaging the body, mind, heart and soul of the human person. Thus they offer not only matters to be pondered, but also realities to be contemplated, scenes to be imagined, feelings to be evaluated, possibilities to be explored, options to be considered, alternatives to be weighed, judgments to be reached and choices of action to be made; all with the expressed aim of helping individuals to seek and find the will of God at work in the radical ordering of their lives.

(25) A fundamental dynamic of the *Spiritual Exercises* of Ignatius is the continual call to reflect upon the entirety of one's experience in prayer in order to discern where the Spirit of God is leading.

¹⁴ GC33 Decree 1, n.42-43

Ignatius urges reflection on human experience as an essential means of validating its authenticity, because without prudent reflection delusion readily becomes possible and without careful reflection the significance of one's experience may be neglected or trivialized. Only after adequate reflection on experience and interior appropriation of the meaning and implications of what one studies can one proceed freely and confidently toward choosing appropriate courses of action that foster the integral growth of oneself as a human being. Hence, reflection becomes a pivotal point for Ignatius in the movement from experience to action, so much so that he consigns to the director or guide of persons engaged in the *Spiritual Exercises* primary responsibility for facilitating their progress in reflection.

(26) For Ignatius, the vital dynamic of the *Spiritual Exercises* is the individual person's encounter with the Spirit of Truth. It is not surprising, therefore, that we find in his principles and directions for guiding others in the process of the *Spiritual Exercises* a perfect description of the pedagogical role of teacher as one whose job is not merely to inform but to help the student progress in the truth.¹⁵ If they are to use the Ignatian pedagogical paradigm successfully, teachers must be sensitive to their own experience, attitudes, opinions lest they impose their own agenda on their students.¹⁶

The teacher-learner relationship

(27) Applying, then, the Ignatian paradigm to the teacher-learner relationship in Jesuit education, it is the teacher's primary role to facilitate the growing relationship of the learner with truth, particularly in the matter of the subject being studied under the guiding influence of the teacher. The teacher creates the conditions, lays the foundations and provides the opportunities for the continual interplay of the student's experience, reflection and action to occur.

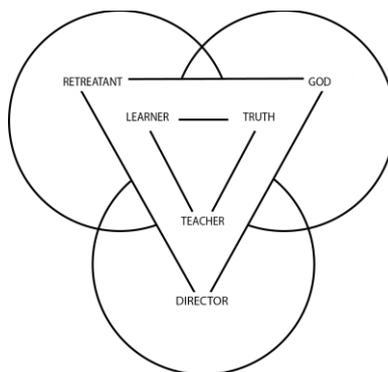


Figure 1. The Ignatian Paradigm and the Teacher-Learner Relationship

In the Ignatian tradition of the *Spiritual Exercises*, the retreatant is supported in his relationship to God by the retreat director. In the Ignatian school, the learner is supported in her relationship with the truth by the teacher.

¹⁵ This fundamental insight into the Ignatian paradigm of the *Spiritual Exercises* and its implications for Jesuit education was explored by François Charmot SJ in *La Pédagogie des Jésuites: Ses principes - Son actualité* (Aux Editions Spes, Paris 1943). "Further convincing information may be found in the first ten chapters of the directory of the *Spiritual Exercises*. Applied to education, they place in relief the pedagogical principle that the teacher is not merely to inform, but to help the student progress in the truth." (A note summarizing a section of the book in which Charmot describes the role of the teacher according to the *Exercises*, taken from an unofficial annotation and translation of sections of Charmot's work by Michael Kurimay SJ)

¹⁶ cf. n.111 below

(28) Starting with **experience**, the teacher creates the conditions whereby students gather and recollect the material of their own experience in order to distil what they understand already in terms of facts, feelings, values, insights and intuitions they bring to the subject matter at hand. Later the teacher guides the students in assimilating new information and further experience so that their knowledge will grow in completeness and truth. The teacher lays the foundations for learning how to learn by engaging students in skills and techniques of **reflection**. Here memory, understanding, imagination and feelings are used to grasp the essential meaning and value of what is being studied, to discover its relationship to other facets of human knowledge and activity, and to appreciate its implications in the continuing search for truth. Reflection should be a formative and liberating process that so shapes the consciousness of students, their habitual attitudes, values and beliefs as well as ways of thinking, that they are impelled to move beyond knowing to **action**. It is then the role of the teacher to see that the opportunities are provided that will challenge the imagination and exercise the will of the students to choose the best possible course of action to flow from and follow up on what they have learned. What they do as a result under the teacher's direction, while it may not immediately transform the world into a global community of justice, peace and love, should at least be an educational step in that direction and toward that goal even if it merely leads to new experiences, further reflections and consequent actions within the subject area under consideration.

(29) The continual interplay, then, of experience, reflection and action in the teaching-learning dynamic of the classroom lies at the heart of an Ignatian pedagogy. It is our way of proceeding in Jesuit schools as we accompany the learner on his or her journey of becoming a fully human person. It is an Ignatian pedagogical paradigm which each of us can bring to the subjects we teach and programmes we run, knowing that it needs to be adapted and applied to our own specific situations.

Ignatian paradigm

(30) An Ignatian paradigm of experience, reflection and action suggests a host of ways in which teachers might accompany their students in order to facilitate learning and growth through encounters with truth and explorations of human meaning. It is a paradigm that can provide a more than adequate response to critical educational issues facing us today. It is a paradigm with inherent potential for going beyond mere theory to become a practical tool and effective instrument for making a difference in the way we teach and in the way our students learn. The model of experience, reflection and action is not solely an interesting idea worthy of considerable discussion, nor is it simply an intriguing proposal calling for lengthy debate. It is rather a fresh yet familiar Ignatian paradigm of Jesuit education, a way of proceeding which all of us can confidently follow in our efforts to help students truly grow as persons of competence, conscience and compassion.

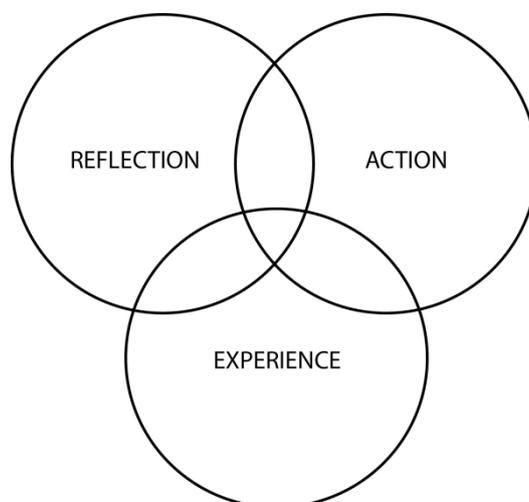


Figure 2. The Ignatian Paradigm

(31) A critically important note of the Ignatian paradigm is the introduction of reflection as an essential dynamic. For centuries, education was assumed to consist primarily of accumulated knowledge gained from lectures and demonstrations.¹⁷ Teaching followed a primitive model of communications in which information is transmitted and knowledge is transferred from teacher to learner. Students experience a lesson clearly presented and thoroughly explained and the teacher calls for subsequent action on the part of students whereby they demonstrate, frequently reciting from memory, that what was communicated has, indeed, been successfully absorbed. While research over the past two decades has proven time and again, study after study, that effective learning occurs through the interaction of the learner with experience, still much of teaching continues to be limited to a two-step instructional model of EXPERIENCE → ACTION, in which the teacher plays a far more active role than the student.¹⁸ It is a model often followed where development of memorization skills on the part of students is a primary pedagogical aim. As a teaching model of Jesuit education, however, it is seriously deficient for two reasons:

In Jesuit schools, the learning experience is expected to move beyond rote knowledge to the development of the more complex learning skills of understanding, application, analysis, synthesis, and evaluation.

¹⁷ The methodology of the lecture hall, in which the authority of the teacher (*magister*) as the dispenser of knowledge reigns supreme, became the predominant instructional model in many schools from the middle ages onwards. The reading aloud of the lecture marked the *lectio*, or lesson of the class, which the student was subsequently expected to recall and defend. Advancements in the technology of printing eventually led to the greater availability of books for private reading and independent study. In more recent times, textbooks and materials written by professionals in the field and commercially published for the mass market of education have had a significant impact on classroom teaching. In many cases, the textbook has replaced the teacher as the primary authority on curriculum and teaching, so much so that textbook selection may be the most important pedagogical decision some teachers make. Coverage of the matter in terms of chapters and pages of text that students need to know to pass a test continues to be the norm in many instances. Often little thought is given to how knowledge and ideas reflected upon within the framework of a discipline might dramatically increase not only students' comprehension of the subject but also their understanding of and appreciation for the world in which they live.

¹⁸ One only needs to think of discipleship and apprenticeship to appreciate the fact that not all pedagogies have been so passive when it comes to the role of the learner.

If learning were to stop there, it would not be Ignatian. For it would lack the component of reflection wherein students are impelled to consider the human meaning and significance of what they study and to integrate that meaning as responsible learners who grow as persons of competence, conscience and compassion.

Dynamics of the paradigm

(32) A comprehensive Ignatian pedagogical paradigm must consider the context of learning as well as the more explicitly pedagogical process. In addition, it should point to ways to encourage openness to growth even after the student has completed any individual learning cycle. Thus five steps are involved:

- Context
- Experience
- Reflection
- Action
- Evaluation

Context of learning

(33) Before Ignatius would begin to direct a person in the *Spiritual Exercises*, he always wanted to know about their predispositions to prayer, to God. He realized how important it was for a person to be open to the movements of the Spirit, if he or she was to draw any fruit from the journey of the soul to be begun. And based upon this pre-retreat knowledge Ignatius made judgments about readiness to begin, whether a person would profit from the complete *Exercises* or an abbreviated experience.

(34) In the *Spiritual Exercises*, Ignatius makes the point that the experiences of the retreatant should always give shape and context to the exercises that are being used. It is the responsibility of the director, therefore, not only to select those exercises that seem most worthwhile and suitable but to modify and adjust them in order to make them directly applicable to the retreatant. Ignatius encourages the director of the *Spiritual Exercises* to become as familiar as possible beforehand with the life experience of the retreatant so that, during the retreat itself, the director will be better equipped to assist the retreatant in discerning movements of the Spirit.

(35) Similarly, personal care and concern for the individual, which is a hallmark of Jesuit education, requires that the teacher become as conversant as possible with the life experience of the learner. Since human experience, always the starting point in an Ignatian pedagogy, never occurs in a vacuum, we must know as much as we can about the actual context within which teaching and learning take place. As teachers, therefore, we need to understand the world of the student, including the ways in which family, friends, peers, youth culture and mores as well as social pressures, school life, politics, economics, religion, media, art, music, and other realities impact that world and affect the student for better or worse. Indeed, from time to time we should work seriously with students to reflect on the contextual realities of both our worlds. What are forces at work in them? How do they experience those forces influencing their attitudes, values and beliefs,

and shaping our perceptions, judgments and choices? How do world experiences affect the very way in which students learn, helping to mold their habitual patterns of thinking and acting? What practical steps can they, and are they, willing to take to gain greater freedom and control over their destinies?

(36) For such a relationship of authenticity and truth to flourish between teacher and student, mutual trust and respect that grows out of a continuing experience of the other as a genuine companion in learning is required. It means, too, being keenly conscious of and sensitive to the institutional environment of the school or learning centre; being alert as teachers and administrators to the complex and often subtle network of norms, expectations, behaviours and relationships that create an atmosphere for learning.

(37) Praise, reverence and service¹⁹ should mark the relationship that exists not only between teachers and students but among all members of the school community. Ideally Jesuit schools should be places where people are believed in, honoured and cared for; where the natural talents and creative abilities of persons are recognized and celebrated; where individual contributions and accomplishments are appreciated; where everyone is treated fairly and justly; where sacrifice on behalf of the economically poor, the socially deprived, and the educationally disadvantaged is commonplace; where each of us finds the challenge, encouragement and support we need to reach our fullest individual potential for excellence; where we help one another and work together with enthusiasm and generosity, attempting to model concretely in word and action the ideals we uphold for our students and ourselves.

(38) Teachers, as well as other members of the school community, therefore, should take account of:

(a) The real context of a student's life which includes family, peers, social situations, the educational institution itself, politics, economics, cultural climate, the ecclesial situation, media, music and other realities. All of these have an impact on the student for better or worse. From time to time it will be useful and important to encourage students to reflect on the contextual factors that they experience, and how they affect their attitudes, perceptions, judgments, choices. This will be especially important when students are dealing with issues that are likely to evoke strong feelings.

(39) (b) The socio-economic, political and cultural context within which a student grows can seriously affect his or her growth as a person for others. For example, a culture of endemic poverty usually negatively affects students' expectations about success in studies; oppressive political regimes discourage open inquiry in favour of their dominating ideologies. These and a host of other factors can restrict the freedom which Ignatian pedagogy encourages.

(40) (c) The institutional environment of the school or learning centre, ie. the complex and often subtle network of norms, expectations and especially relationships that create the atmosphere of school life. Recent study of Catholic schools highlights the importance of a positive school environment. In the past, improvements in religious and value education in our schools have usually been sought in the development of new curricula, visual aids and

¹⁹ cf. *Spiritual Exercises* n.23

suitable textbook materials. All of these developments achieve some results. Most, however, achieve far less than they promised. The results of recent research suggest that the climate of the school may well be the pre-condition necessary before value education can even begin, and that much more attention needs to be given to the school environment in which the moral development and religious formation of adolescents takes place. Concretely, concern for quality learning, trust, respect for others despite differences of opinion, caring, forgiveness and some clear manifestation of the school's belief in the transcendent distinguish a school environment that assists integral human growth. A Jesuit school is to be a face-to-face faith community of learners in which an authentic personal relationship between teachers and students may flourish. Without such a relation much of the unique force of our education would be lost. For an authentic relationship of trust and friendship between teacher and student is an indispensable dispositive condition for any growth in commitment to values. Thus, *alumnorum cura personalis* (ie. a genuine love and personal care for each of our students) is essential for an environment that fosters the Ignatian pedagogical paradigm proposed.

(41) (d) What previously acquired concepts students bring with them to the start of the learning process. Their points of view and the insights that they may have acquired from earlier study or picked up spontaneously from their cultural environment, as well as their feelings, attitudes, and values regarding the subject matter to be studied form part of the real context for learning.

Experience

(42) Experience for Ignatius meant "to taste something internally."²⁰ In the first place this calls for knowing facts, concepts, principles. This requires one to probe the connotation and overtones of words and events, to analyze and evaluate ideas, to reason. Only with accurate comprehension of what is being considered can one proceed to valid appreciation of its meaning. But Ignatian experience goes beyond a purely intellectual grasp. Ignatius urges that the whole person (mind, heart and will) should enter the learning experience. He encourages use of the imagination and the feelings as well as the mind in experience. Thus affective as well as cognitive dimensions of the human person are involved, because without internal feeling joined to intellectual grasp, learning will not move a person to action. For example, it is one thing to assent to the truth that God is Father or parent but for this truth to live and become effective, Ignatius would have us feel the tenderness with which the Father of Jesus loves us and cares for us, forgives us. And this fuller experience can move us to realize that God shares this love with all of our brothers and sisters in the human family. In the depths of our being we may be impelled to care for others in their joys and sorrows, their hopes, trials, poverty, unjust situations, and to want to do something for them. For here the heart as well as the head, the human person is involved.

(43) Thus we use the term 'experience' to describe any activity in which in addition to a cognitive grasp of the matter being considered, some sensation of an affective nature is registered by the student. In any experience, data is perceived by the student cognitively. Through questioning, imagining, investigating its elements and relationships, the student organizes this data into a whole or a hypothesis: What is this? Is it like anything I already know? How does it work? And even

²⁰ *Spiritual Exercises* n.2

without deliberate choice there is a concomitant affective reaction: I like this. I'm threatened by this. I never do well in this sort of thing. It's interesting. Ho hum, I'm bored!

(44) At the beginning of new lessons, teachers often perceive how students' feelings can move them to grow. For it is rare that a student experiences something new in studies without referring it to what he or she already knows. New facts, ideas, viewpoints, theories often present a challenge to what the student understands at that point. This calls for growth, a fuller understanding that may modify or change what had been perceived as adequate knowledge. Confrontation of new knowledge with what one has already learned cannot be limited simply to memorization or passive absorption of additional data, especially if it does not exactly fit what one knows. It disturbs a learner to know that he does not fully comprehend. It impels a student to further probing for understanding (analysis, comparison, contrast, synthesis, evaluation) all sorts of mental and/or psychomotor activities wherein students are alert to grasp reality more fully.

(45) Human experience may be either direct or vicarious.

Direct – It is one thing to read a newspaper account of a hurricane striking the coastal towns of Puerto Rico. You can know all the facts: windspeed, direction, numbers of persons dead and injured, extent and location of physical damage caused. This cognitive knowing, however, can leave the reader distant and aloof to the human dimensions of the storm. It is quite different to be out where the wind is blowing, where one feels the force of the storm, senses the immediate danger to life, home, and all one's possessions, and feels the fear in the pit of one's stomach for one's life and that of one's neighbours as the shrill wind becomes deafening. It is clear in this example that direct experience usually is fuller, more engaging of the person. Direct experience in an academic setting usually occurs in interpersonal experiences such as conversations or discussions, laboratory investigations, field trips, service projects, participation in sports, and the like.

Vicarious – But in studies direct experience is not always possible. Learning is often achieved through vicarious experience in reading, or listening to a lecture. In order to involve students in the learning experience more fully at a human level, teachers are challenged to stimulate students' imagination and use of the senses precisely so that students can enter the reality studied more fully. Historical settings, assumptions of the times, cultural, social, political and economic factors affecting the lives of people at the time of what is being studied need to be filled out. Simulations, role playing, use of audio visual materials and the like may be helpful.

(46) In the initial phases of experience, whether direct or vicarious, learners perceive data as well as their affective responses to it. But only by organizing this data can the experience be grasped as a whole, responding to the question: 'What is this?' and 'How do I react to it?' Thus learners need to be attentive and active in achieving comprehension and understanding of the human reality that confronts them.

Reflection

(47) Throughout his life, Ignatius knew himself to be constantly subjected to different stirrings, invitations, alternatives which were often contradictory. His greatest effort was to try to discover what moved him in each situation; the impulse that leads him to good or the one that inclines him to

evil; the desire to serve others or the solicitude for his own egotistical affirmation. He became the master of discernment that he continues to be today because he succeeded in distinguishing this difference. For Ignatius to ‘discern’ was to clarify his internal motivation, the reasons behind his judgments, to probe the causes and implications of what he experienced, to weigh possible options and evaluate them in the light of their likely consequences, to discover what best leads to the desired goal: to be a free person who seeks, finds, and carries out the will of God in each situation.

(48) At this level of reflection, the memory, the understanding, the imagination and the feelings are used to capture the meaning and the essential value of what is being studied, to discover its relationship with other aspects of knowledge and human activity, and to appreciate its implications in the ongoing search for truth and freedom. This reflection is a formative and liberating process. It forms the conscience of learners (their beliefs, values, attitudes and their entire way of thinking) in such a manner that they are led to move beyond knowing, to undertake action.

(49) We use the term reflection to mean a thoughtful reconsideration of some subject matter, experience, idea, purpose or spontaneous reaction, in order to grasp its significance more fully. Thus, reflection is the process by which meaning surfaces in human experience:

(50) (a) By understanding the truth being studied more clearly. For example: What are the assumptions in this theory of the atom, in this presentation of the history of native peoples, in this statistical analysis? Are they valid? Are they fair? Are other assumptions possible? How would the presentation be different if other assumptions were made?

(51) (b) By understanding the sources of the sensations or reactions I experience in this consideration. For example: In studying this short story, what particularly interests me? Why? What do I find troubling in this translation? Why?

(52) (c) By deepening my understanding of the implications of what I have grasped for myself and for others. For example: What likely effects might environmental efforts to check the greenhouse effect have on my life, on that of my family, and friends or on the lives of people in poorer countries?

(53) (d) By achieving personal insights into events, ideas, truth or the distortion of truth and the like. For example: Most people feel that a more equitable sharing of the world's resources is at least desirable, if not a moral imperative. My own life style, the things I take for granted, may contribute to the current imbalance. Am I willing to reconsider what I really need to be happy?

(54) (e) By coming to some understanding of who I am (What moves me, and why?) and who I might be in relation to others. For example: How does what I have reflected upon make me feel? Why? Am I at peace with that reaction in myself? Why? If not, why not?

(55) A major challenge to a teacher at this stage of the learning paradigm is to formulate questions that will broaden students' awareness and impel them to consider viewpoints of others, especially of the poor. The temptation here for a teacher may be to impose such viewpoints. If that occurs, the risk of manipulation or indoctrination (thoroughly non-Ignatian) is high, and a teacher should avoid anything that will lead to this kind of risk. But the challenge remains to open students' sensitivity to human implications of what they learn in a way that transcends their prior experiences and thus causes them to grow in human excellence.

(56) As educators we insist that all of this be done with total respect for the student's freedom. It is possible that, even after the reflective process, a student may decide to act selfishly. We recognize that it is possible that due to developmental factors, insecurity or other events currently impacting a student's life, he or she may not be able to grow in directions of greater altruism, justice, etc., at this time. Even Jesus faced such reactions in dealing with the rich young man.²¹ We must be respectful of the individual's freedom to reject growth. We are sowers of seeds.²² In God's providence, the seeds may germinate in time.

(57) The reflection envisioned can and should be broadened wherever appropriate to enable students and teachers to share their reflections and thereby have the opportunity to grow together. Shared reflection can reinforce, challenge, encourage reconsideration, and ultimately give greater assurance that the action to be taken, individual or corporate, is more comprehensive and consistent with what it means to be a person for others.

(58) The terms 'experience' and 'reflection' may be defined variously according to different schools of pedagogy, and we agree with the tendency to use these and similar terms to express or to promote teaching that is personalized and learner-active, and whose aim is not merely the assimilation of subject-matter but the development of the person. In the Ignatian tradition of education, however, these terms are particularly significant as they express a 'way of proceeding' that is more effective in achieving 'integral formation' of the student, that is, a way of experiencing and reflecting that leads the student not only to delve deeply into the subject itself but to look for meaning in life, and to make personal options ('action') according to a comprehensive world vision. On the other hand, we know that experience and reflection are not separable phenomena. It is not possible to have an experience without some amount of reflection, and all reflection carries with it some intellectual or affective experiences, insights and enlightenment, a vision of the world, of self, and others.

Action

(59) For Ignatius the acid test of love is what one does, not what one says. "Love is shown in deeds, not words."²³ The thrust of the *Spiritual Exercises* was precisely to enable the retreatant to know the will of God and to do it freely. So too, Ignatius and the first Jesuits were most concerned with the formation of students' attitudes, values, ideals according to which they would make decisions in a wide variety of situations about what actions were to be done. Ignatius wanted Jesuit schools to form young people who could and would contribute intelligently and effectively to the welfare of society.

(60) Reflection in Ignatian pedagogy would be a truncated process if it ended with understanding and affective reactions. Ignatian reflection, just as it begins with the reality of experience, necessarily ends with that same reality in order to effect it. Reflection only develops and matures when it fosters decision and commitment.

²¹ cf. Mark 10:17-22

²² cf. the parable of the sower in Mark 4:1-9

²³ *Spiritual Exercises* n.230

(61) In his pedagogy, Ignatius highlights the affective-evaluative stage of the learning process because he is conscious that in addition to letting one "sense and taste",²⁴ ie. deepen one's experience, affective feelings are motivational forces that move one's understanding to action and commitment. And it must be clear that Ignatius does not seek just any action or commitment. Rather, while respecting human freedom, he strives to encourage decision and commitment for the *magis*, the better service of God and our sisters and brothers.

(62) The term 'action' here refers to internal human growth based upon experience that has been reflected upon as well as its manifestation externally. It involves two steps:

(a) Interiorized choices

After reflection, the learner considers the experience from a personal, human point of view. Here in light of cognitive understanding of the experience and the affections involved (positive or negative), the will is moved. Meanings perceived and judged present choices to be made. Such choices may occur when a person decides that a truth is to be his or her personal point of reference, attitude or predisposition which will affect any number of decisions. It may take the form of gradual clarification of one's priorities. It is at this point that the student chooses to make the truth his or her own while remaining open to where the truth might lead.

(b) Choices externally manifested

In time, these meanings, attitudes, values which have been interiorized, made part of the person, impel the student to act, to do something consistent with this new conviction. If the meaning was positive, then the student will likely seek to enhance those conditions or circumstances in which the original experience took place. For example, if the goal of physical education has been achieved, the student will be inclined to undertake some regular sport during his free time. If she has acquired a taste for history of literature, she may resolve to make time for reading. If he finds it worthwhile to help his companions in their studies, he may volunteer to collaborate in some remedial programme for weaker students. If he or she appreciates better the needs of the poor after service experiences in the ghetto and reflection on those experiences, this might influence his or her career choice or move the student to volunteer to work for the poor. If the meaning was negative, then the student will likely seek to adjust, change, diminish or avoid the conditions and circumstances in which the original experience took place. For example, if the student now appreciates the reasons for his or her lack of success in school work, the student may decide to improve study habits in order to avoid repeated failure.

Evaluation

(63) All teachers know that from time to time it is important to evaluate a student's progress in academic achievement. Daily quizzes, weekly or monthly tests and semester examinations are familiar evaluation instruments to assess the degree of mastery of knowledge and skills achieved. Periodic testing alerts the teacher and the student both to intellectual growth and to lacunae where further work is necessary for mastery. This type of feedback can alert the teacher to possible needs for use of alternate methods of teaching; it also offers special opportunities to individualize encouragement and advice for academic improvement (eg. review of study habits) for each student.

²⁴ *Spiritual Exercises* n.2

(64) Ignatian pedagogy, however, aims at formation which includes but goes beyond academic mastery. Here we are concerned about students' well-rounded growth as persons for others. Thus periodic evaluation of the student's growth in attitudes, priorities and actions consistent with being a person for others is essential. Comprehensive assessment probably will not occur as frequently as academic testing, but it needs to be planned at intervals, at least once a term. A teacher who is observant will perceive indications of growth or lack of growth in class discussions, students' generosity in response to common needs, etc., much more frequently.

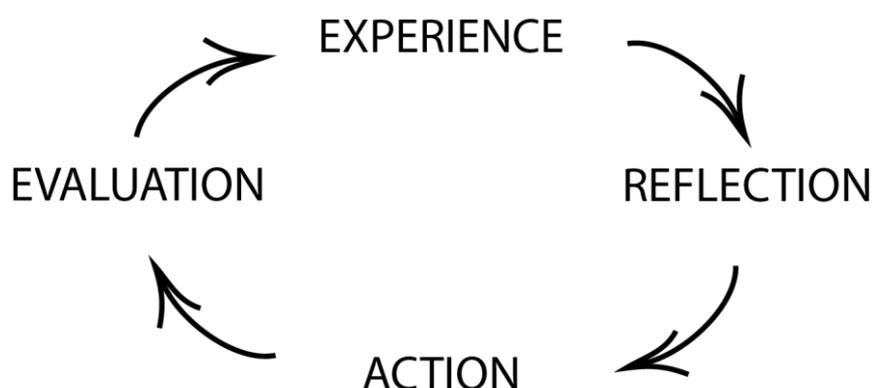
(65) There are a variety of ways in which this fuller human growth can be assessed. All must take into account the age, talents and developmental levels of each student. Here the relationship of mutual trust and respect which should exist between students and teachers sets a climate for discussion of growth. Useful pedagogical approaches include mentoring, review of student journals, student self-evaluation in light of personal growth profiles, as well as review of leisure time activities and voluntary service to others.

(66) This can be a privileged moment for a teacher both to congratulate and encourage the student for progress made, as well as an opportunity to stimulate further reflection in light of blind spots or lacunae in the student's point of view. The teacher can stimulate needed reconsideration by judicious questioning, proposing additional perspectives, supplying needed information and suggesting ways to view matters from other points of view.

(67) In time, the student's attitudes, priorities, decisions may be reinvestigated in light of further experience, changes in his or her context, challenges from social and cultural developments and the like. The teacher's gentle questioning may point to the need for more adequate decisions or commitments, what Ignatius Loyola called the *magis*. This newly realized need to grow may serve to launch the learner once again into the cycle of the Ignatian learning paradigm.

An ongoing process

(68) This mode of proceeding can thus become an effective ongoing pattern for learning as well as a stimulus to remain open to growth throughout a lifetime:



(69) A repetition of the Ignatian paradigm can help the growth of a student:

- who will gradually learn to discriminate and be selective in choosing experiences;
- who is able to draw fullness and richness from the reflection on those experiences;
- and who becomes self-motivated by his or her own integrity and humanity to make conscious, responsible choices.

(70) In addition, perhaps most important, consistent use of the Ignatian paradigm can result in the acquisition of life-long habits of learning which foster attention to experience, reflective understanding beyond self-interest, and criteria for responsible action. Such formative effects were characteristic of Jesuit alumni in the early Society of Jesus. They are perhaps even more necessary for responsible citizens of the third millennium.

Noteworthy features of the Ignatian pedagogical paradigm

(71) We naturally welcome an Ignatian pedagogy that speaks to the characteristics of Jesuit education and to our own goals as teachers. The continual interplay of context, experience, reflection, action and evaluation provides us with a pedagogical model that is relevant to our cultures and times. It is a substantial and appealing model that speaks directly to the teaching-learning process. It is a carefully reasoned way of proceeding, cogently and logically argued from principles of Ignatian spirituality and Jesuit education. It consistently maintains the importance and integrity of the interrelationship of teacher, learner and subject matter within the real context in which they live. It is comprehensive and complete in its approach. Most importantly, it addresses the realities as well as ideals of teaching in practical and systematic ways while, at the same time, offering the radical means we need to meet our educational mission of forming young 'men and women for others'.²⁵ As we continue to work to make Ignatian pedagogy an essential characteristic of Jesuit education in our schools and classrooms, it may help us to remember the following about the paradigm itself:

(72) The Ignatian pedagogical paradigm applies to all curricula

As an attitude, a mentality and a consistent approach which imbues all our teaching, the Ignatian pedagogical paradigm applies to all curricula. It is easily applicable even to curricula prescribed by governments or local educational authorities. It does not demand the addition of a single course, but it does require the infusion of new approaches in the way we teach existing courses.

(73) The Ignatian pedagogical paradigm is fundamental to the teaching- learning process

It applies not only to the academic disciplines but also to the non-academic areas of schooling, such as extra-curricular activities, sports, community service programmes, retreat experiences, and the like. Within a specific subject (history, mathematics, language, literature, physics, art, etc.), the paradigm can serve as a helpful guide for preparing lessons, planning assignments, and designing instructional activities. The paradigm has considerable potential for helping students to make connections across as well as within disciplines and to integrate their learning with what has gone before. Used consistently throughout a school's programme, the paradigm brings coherence to the total educational experience of the student. Regular application of the model in teaching situations contributes to the formation for students of a natural habit of reflecting on experience before acting.

²⁵ Pedro Arrupe SJ, *Men for Others*, Address to the Tenth International Congress of Jesuit Alumni of Europe held at Valencia, Spain, on 31st July 1973.

(74) The Ignatian pedagogical paradigm promises to help teachers be better teachers

It enables teachers to enrich the content and structure of what they are teaching. It gives teachers additional means of encouraging student initiative. It allows teachers to expect more of students, to call upon them to take greater responsibility for and be more active in their own learning. It helps teachers to motivate students by providing the occasion and rationale for inviting students to relate what is being studied to their own world experiences.

(75) The Ignatian pedagogical paradigm personalizes learning

It asks students to reflect upon the meaning and significance of what they are studying. It attempts to motivate students by involving them as critical active participants in the teaching-learning process. It aims for more personal learning by bringing student and teacher experiences closer together. It invites integration of learning experiences in the classroom with those of home, work, peer culture, etc.

(76) The Ignatian pedagogical paradigm stresses the social dimension of both learning and teaching

It encourages close cooperation and mutual sharing of experiences and reflective dialogue among students. It relates student learning and growth to personal interaction and human relationships. It proposes steady movement and progress toward action that will affect the lives of others for good. Students will gradually learn that their deepest experiences come from their relationship with what is human, relationships with and experiences of persons. Reflection should always move toward greater appreciation of the lives of others, and of the actions, policies or structures that help or hinder mutual growth and development as members of the human family. This assumes, of course, that teachers are aware of and committed to such values.

Challenges to implementing an Ignatian pedagogy

(77) Achievement of value oriented goals like those presented in *The Characteristics of Jesuit Education* is not easy. There are formidable challenges working at cross purposes to our aims. Here are but a few:

1 Limited view of education

(78) The purpose of education is often presented as cultural transmission, passing on to new generations the accumulated wisdom of the ages. This is certainly an important function to assure coherence in human endeavours within any society and in the human family at large. Failure to inform and train youth in what we have learned would result in the need for each new generation to reinvent the wheel. In fact, in many places cultural transmission is the dominant, if not the sole purpose of public education.

(79) But the purpose of education in today's world, marked by rapid changes at every level of human endeavor and competing value systems and ideologies, cannot remain so limited if it is effectively to prepare men and women of competence and conscience capable of making significant contributions to the future of the human family. From a sheerly pragmatic point of view, education which is limited to cultural transmission results in training for obsolescence. This is clear when we consider programmes training for technology. Less apparent, however, may be the results of failure to probe human implications of developments that inevitably affect human life such as genetic engineering, the image culture, new forms of energy, the role of emerging economic blocks of nations, and a host of other

innovations, that promise progress. Many of these offer hope for improved human living, but at what cost? Such matters cannot simply be left to political leaders or the captains of industry; it is the right and responsibility of every citizen to judge and act in appropriate ways for the emerging human community. People need to be educated for responsible citizenship.

(80) In addition, therefore, to cultural transmission, preparation for significant participation in cultural growth is essential. Men and women of the third millennium will require new technological skills, no doubt; but more important, they will require skills to lovingly understand and critique all aspects of life in order to make decisions (personal, social, moral, professional, religious) that will impact all of our lives for the better. Criteria for such growth, through study, reflection, analysis, critique and development of effective alternatives, are inevitably founded on values. This is true whether or not such values are averted to explicitly. All teaching imparts values, and these values can be such as to promote justice, or work partially or entirely at cross purposes to the mission of the Society of Jesus.

(81) Thus, we need a pedagogy that alerts young people to the intricate networks of values that are often subtly disguised in modern life (in advertising, music, political propaganda, etc.) precisely so that students can examine them and make judgments and commitments freely, with real understanding.

2 Prevalence of pragmatism

(82) In a desire to meet goals of economic advancement, which may be quite legitimate, many governments are stressing the pragmatic elements of education exclusively. The result is that education is reduced to job training. This thrust is often encouraged by business interests, although they pay lip service to broader cultural goals of education. In recent years, in many parts of the world, many academic institutions have acceded to this narrow perspective of what constitutes education. And it is startling to see the enormous shift in student selection of majors in universities away from the humanities, the social and psychological sciences, philosophy and theology, towards an exclusive focus on business, economics, engineering, or the physical and biological sciences.

(83) In Jesuit education, we do not simply bemoan these facts of life today. They must be considered and dealt with. We believe that almost every academic discipline, when honest with itself, is well aware that the values it transmits depend upon assumptions about the ideal human person and human society which are used as a starting point. Thus educational programmes, teaching and research, and the methodologies they employ in Jesuit schools, colleges and universities are of the highest importance, for we reject any partial or deformed version of the human person, the image of God.²⁶ This is in sharp contrast to educational institutions which often unwittingly sidestep the central concern for the human person because of fragmented approaches to specializations.

(84) This means that Jesuit education must insist upon integral formation of its students through such means as required core curricula that include humanities, philosophy, theological perspectives, social questions and the like, as part of all specialized educational programmes. In addition, infusion methods might well be employed within specializations to highlight the deeper human, ethical, and social implications of what is being studied.

²⁶ cf. Genesis 1:27

3 Desire for simple solutions

(85) The tendency to seek simple solutions to complex human questions and problems marks many societies today. The widespread use of slogans as answers does not really help to solve problems. Nor does the tendency we see in many countries around the world toward fundamentalism on one extreme of the spectrum and secularism on the other. For these tend to be reductionist; they do not realistically satisfy the thirst for integral human growth that so many of our brothers and sisters cry out for.

(86) Clearly Jesuit education which aims to form the whole person is challenged to chart a path, to employ a pedagogy, that avoids these extremes by helping our students to grasp more comprehensive truth, the human implications of their learning, precisely so that they can more effectively contribute to healing the human family and building a world that is more human and more divine.

4 Feelings of insecurity

(87) One of the major reasons contributing to a widespread quest for easy answers is the insecurity many people experience due to the breakdown of essential human institutions that normally provide the context for human growth. Tragically, the family, the most fundamental human society, is disintegrating in countries around the world. In many first world countries, one out of two marriages end in divorce with devastating effects for the spouses, and especially for the children. Another source of insecurity and confusion is due to the fact that we are experiencing an historic mass migration of peoples across the face of the earth. Millions of men, women and children are being uprooted from their cultures due to oppression, civil conflicts, or lack of food or means to support themselves. The older émigrés may cling to elements of their cultural and religious heritage, but the young are often subject to culture conflict, and feel compelled to adopt the dominant cultural values of their new homelands in order to be accepted. Yet, at heart, they are uncertain about these new values. Insecurity often expresses itself in defensiveness, selfishness, a me-first attitude, which blocks consideration of the needs of others. The emphasis that the Ignatian paradigm places upon reflection to achieve meaning can assist students to understand the reasons underlying the insecurities they experience, and to seek more constructive ways to deal with them.

5 Government prescribed curricula

(88) Cutting across all of these factors is the reality of pluralism in the world today. Unlike Jesuit schools of the 16th century, there exists no single universally recognized curriculum like the Trivium or Quadrivium²⁷ that can be employed as a vehicle for formation in our times. Curricula today justifiably reflect local cultures and local needs that vary considerably. But in a number of countries, governments strictly prescribe the courses that form curricula at the level of elementary and secondary education. This can impede curriculum development according to formational priorities of schools.

(89) Because the Ignatian learning programme requires a certain style of teaching, it approaches existing curricular subjects through infusion rather than by changes or additions to course offerings. In this way it avoids further crowding of overburdened school curricula, while at the same time not being

²⁷ The seven Liberal Arts of the Medieval universities consisted of the Trivium (grammar, logic and rhetoric) and the higher studies of the Quadrivium (geometry, astronomy, arithmetic and music).

seen as a frill tacked on to the ‘important’ subjects. This does not rule out the possibility that a specific unit concerning ethics or the like may on occasion be advisable in a particular context.

Theory into practice: staff development programmes

(90) Reflecting on what has been proposed here, some may wonder how it can be implemented. After all, very few teachers really practice such a methodology consistently. And lack of know-how is probably the major obstacle to any effective change in teacher behaviour. The members of the International Commission on the Apostolate of Jesuit Education can understand such reservations. Research has shown that many educational innovations have foundered precisely because of such problems.

(91) We are convinced, therefore, that staff development programmes involving in-service training are essential in each school, province or region where this Ignatian pedagogical paradigm will be used. Since teaching skills are mastered only through practice, teachers need not only an explanation of methods, but also opportunities to practice them. Over time staff development programmes can equip teachers with an array of pedagogical methods appropriate for Ignatian pedagogy from which they can use those more appropriate for the needs of students whom they serve. Staff development programmes at the province or local school level, therefore, are an essential, integral part of the Ignatian pedagogy project.

(92) Accordingly, we are convinced of the need to identify and train teams of educators who will be prepared to offer staff development programmes for province and local groups of teachers in the use of the Ignatian pedagogical paradigm. Therefore, training workshops are now being planned. These will, of course, encourage local adaptations of specific methods which are consistent with the Ignatian pedagogy proposed.

Some concrete helps to understand the paradigm

(93) The appendices to this document provide a further understanding of the roots of Ignatian pedagogy in Ignatius' own notes²⁸ and in Fr Kolvenbach's address.²⁹ A brief list of the variety of concrete processes and methods which can be used by teachers in each step of the paradigm is provided.³⁰ Fuller training protocols, utilizing these pedagogical methods, will form the substance of local or regional staff development programmes to assist teachers to understand and use this pedagogy effectively.

An invitation to cooperate

(94) Greater understanding of how to adapt and apply the Ignatian pedagogical paradigm to the wide variety of educational settings and circumstances which characterize Jesuit schools around the world will come about as we work with the paradigm in our relationships with students both in and outside

²⁸ Appendix 1

²⁹ Appendix 2

³⁰ Appendix 3

the classroom and discover through those efforts concrete, practical ways of using the paradigm that enhance the teaching-learning process. It can be expected, moreover, that many detailed and helpful treatments of the Ignatian pedagogical paradigm will be forthcoming that will be further enriched by the experience of teachers trained and practiced in applying the paradigm within specific academic fields and disciplines. All of us in the work of Jesuit education look forward to benefiting from the insights and suggestions that other teachers have to offer.

(95) In the Ignatian spirit of cooperation, we hope that teachers who develop their own lessons or brief units in specific subjects of their curriculum utilizing the Ignatian paradigm will share them with others. Accordingly, from time to time we hope to make brief illustrative materials available. For this reason teachers are invited to send concise presentations of their use of the Ignatian paradigm in specific subjects to the International Centre for Jesuit Education.³¹

³¹ International Centre for Jesuit Education, Borgo S. Spirito, 4, C.P. 6139, 00195 Rome, Italy.

Appendix 1

Some overriding pedagogical principles (Ignatian Annotations)

(99) There follows a translation of the *Annotations* (or guiding notes to the Director of the *Spiritual Exercises*) into introductory Ignatian pedagogical statements:

(100) By 'learning' is meant every method of experiencing, reflecting and acting upon the truth; every way of preparing and disposing oneself to be rid of all obstacles to freedom and growth. (Annotation 1)

(101) The teacher explains to the student the method and order of the subject and accurately narrates the facts. He/she stays to the point and adds only a short explanation. The reason for this is that when students take the foundation presented, go over it and reflect on it, they discover what makes the matter clearer and better understood. This comes from their own reasoning, and produces greater sense of accomplishment and satisfaction than if the teacher explained and developed the meaning at great length. It is not much knowledge that fills and satisfies students, but the intimate understanding and relish of the truth. (Annotation 2)

(102) In all learning we make use of the acts of intellect in reasoning and acts of the will in demonstrating our love. (Annotation 3)

(103) Specific time periods are assigned to learning and generally correspond to the natural divisions of the subject. However, this does not mean that every division must necessarily consist of a set time. For it may happen at times that some are slower in attaining what is sought while some may be more diligent, some more troubled and tired. So it may be necessary at times to shorten the time, at others to lengthen it. (Annotation 4)

(104) The student who enters upon learning should do so with a great-heartedness and generosity, freely offering all his or her attention and will to the enterprise. (Annotation 5)

(105) When the teacher sees the student is not affected by any experiences, he or she should ply the student with questions, inquire about when and how study takes place, question the understanding of directions, ask what the student's reflection yielded, and ask for an accounting. (Annotation 6)

(106) If the teacher observes that the student is having troubles, he or she should deal with the student gently and kindly. The teacher should encourage and strengthen the student for the future by reviewing mistakes kindly and suggesting ways for improvement. (Annotation 7)

(107) If during reflection a student experiences joy or discouragement, he or she should reflect further on the causes of such feelings. Sharing such reflection with a teacher can help the student to perceive areas of consolation or challenge that can lead to further growth or that might subtly block growth. (Annotations 8, 9, 10)

(108) The student should set about learning the matter of the present as if he or she were to learn nothing more. The student should not be in haste to cover everything. "*Non multa, sed multum*" ("Treat matter selected in depth; don't try to cover every topic in a given field of inquiry."). (Annotation 11)

(109) The student should give to learning the full time that is expected. It is better to go overtime than to cut the time short, especially when the temptation to "cut corners" is strong, and it is difficult to study. Thus the student will get accustomed to resist giving in and strengthen study in the future. (Annotations 12 and 13)

(110) If the student in learning is going along with great success, the teacher will advise more care, less haste. (Annotation 14)

(111) While the student learns, it is more suitable that the truth itself is what motivates and disposes the student. The teacher, like a balance of equilibrium, leans to neither side of the matter, but lets the student deal directly with the truth and be influenced by the truth. (Annotation 15)

(112) In order that the Creator and Lord may work more surely in the creature, it will be most useful for the student to work against any obstacles which prevent an openness to the full truth. (Annotation 16)

(113) The student should faithfully inform the teacher of any troubles or difficulties he or she is having, so that a learning process might be suited and adapted to personal needs. (Annotation 17)

(114) Learning should always be adapted to the condition of the student engaged in it. (Annotation 18)

(115) The last two annotations allow for creative adaptations to suit persons and circumstances. Such readiness to adapt in the teaching-learning experience is greatly effective. (Annotations 19 and 20)

Appendix 2

Ignatian Pedagogy – A Practical Approach³²

Context: Christian humanism today

(116) I begin by setting our efforts today within the context of the tradition of Jesuit Education. From its origins in the 16th century, Jesuit education has been dedicated to the development and transmission of a genuine Christian humanism. This humanism had two roots: the distinctive spiritual experiences of Ignatius Loyola, and the cultural, social and religious challenges of Renaissance and Reformation Europe.

(117) The spiritual root of this humanism is indicated in the final contemplation³³ of the *Spiritual Exercises*. Here Ignatius has the retreatant ask for an intimate knowledge of how God dwells in persons, giving them understanding and making them in God's own image and likeness, and to consider how God works and labours in all created things on behalf of each person. This understanding of God's relation to the world implies that faith in God and affirmation of all that is truly human are inseparable from each other. This spirituality enabled the first Jesuits to appropriate the humanism of the Renaissance and to found a network of educational institutions that were innovative and responsive to the urgent needs of their time. Faith and the enhancement of *humanitas* went hand in hand.

(118) Since the Second Vatican Council, we have been recognizing a profound new challenge that calls for a new form of Christian humanism with a distinctively societal emphasis. The Council stated that the "split between the faith that many profess and their daily lives deserves to be counted among the more serious errors of our age." ³⁴ The world appears to us in pieces, chopped up, broken.

(119) The root issue is this: What does faith in God mean in the face of Bosnia and Sudan, Guatemala and Haiti, Auschwitz and Hiroshima, the teeming streets of Calcutta and the broken bodies in Tiananmen Square? What is Christian humanism in the face of starving millions of men, women and children in Africa? What is Christian humanism as we view millions of people uprooted from their own countries by persecution and terror, and forced to seek a new life in foreign lands? What is Christian humanism when we see the homeless that roam our cities and the growing underclass who are reduced to permanent hopelessness. What is humanistic education in this context? A disciplined sensitivity to human misery and exploitation is not a single political doctrine or a system of economics. It is a humanism, a humane sensibility, to be achieved anew within the demands of our own times and as a product of an education whose ideal continues to be motivated by the great commandments: love of God and love of neighbour.³⁵

(120) In other words, late twentieth-century Christian humanism necessarily includes social humanism. As such it shares much with the ideals of other faiths in bringing God's love to effective

³² An address by Fr General Peter-Hans Kolvenbach SJ, Villa Cavalletti, Rome, 29th April 1993

³³ *Spiritual Exercises* nn.235-36

³⁴ Vatican II, *Gaudium et Spes* n.43

³⁵ Mark 12:30-31

expression in building a just and peaceful kingdom of God on earth. Just as the early Jesuits made distinctive contributions to the humanism of the 16th century through their educational innovations, we are called to a similar endeavour today. This calls for creativity in every area of thought, education, and spirituality. It will also be the product of an Ignatian pedagogy that serves faith through reflective inquiry into the full meaning of the Christian message and its exigencies for our time. Such a service of faith, and the promotion of justice which it entails, is the fundament of contemporary Christian humanism. It is at the heart of the enterprise of Catholic and Jesuit education today. This is what *The Characteristics of Jesuit Education* refer to as "human excellence".³⁶ This is what we mean when we say that the goal of Jesuit education is the formation of men and women for others, people of competence, conscience and compassionate commitment.

The Society's reply to this context

(121) Just a decade ago, a request came from many parts of the world for a more contemporary statement of the essential principles of Jesuit pedagogy. The need was felt in light of notable changes and emerging new governmental regulations concerning curriculum, student body composition, and the like; in light of the felt need to share our pedagogy with increasing numbers of lay teachers who were unfamiliar with Jesuit education, in light of the Society's mission in the Church today, and especially in light of the changing, ever more bewildering context in which young people are growing up today. Our response was the document describing *The Characteristics of Jesuit Education* today. But that document, which was very well received throughout the world of Jesuit education, provoked a more urgent question: How? How do we move from an understanding of the principles guiding Jesuit education today to the practical level of making these principles real in the daily interaction between teachers and students? For it is here in the challenge and the excitement of the teaching-learning process that these principles can have effect. This workshop in which you are participating seeks to provide the practical pedagogical methods that can answer the crucial question: How do we make *The Characteristics of Jesuit Education* real in the classroom? The *Ignatian Pedagogical Paradigm* presents a framework to incorporate the crucial element of reflection into learning. Reflection can provide the opportunity for students themselves to consider the human meaning and the implications of what they study.

(122) Amid all the conflicting demands on their time and energies, your students are searching for meaning for their lives. They know that nuclear holocaust is more than a madman's dream. Unconsciously at least, they suffer from fear of life in a world held together by a balance of terror more than by bonds of love. Already many young people have been exposed to very cynical interpretations of man: he is a sack of egoistic drives, each demanding instant gratification; he is the innocent victim of inhuman systems over which he has no control. Due to mounting economic pressures in many countries around the world, many students in developed countries seem excessively preoccupied with career training and self-fulfillment to the exclusion of broader human growth. Does this not point to their excessive insecurity? But beneath their fears, often covered over with an air of bravado, and beneath their bewilderment at the differing interpretations of man, is their desire for a unifying vision of the meaning of life and of their own selves. In many developing countries, the young people with whom you work experience the threat of famine and the terrors of war. They struggle to hope that human life has value and a future in the ashes of devastation which is the only world they have ever experienced. In other countries where poverty grinds the human

³⁶ *Characteristics of Jesuit Education* n.107

spirit, modern media cynically project the good life in terms of opulence and consumerism. Is it any wonder that our students in all parts of the world are confused, uncertain about life's meaning?

(123) During their years in a secondary school, young men and women are still relatively free to listen and to explore. The world has not yet closed in on them. They are concerned about the deeper questions of the 'why' and 'wherefore' of life. They can dream impossible dreams and be stirred by the vision of what might be. The Society has committed so much of its personnel and resources to the education of young people precisely because they are questing for the sources of life 'beyond academic excellence.' Surely, every teacher worthy of the name must believe in young people and want to encourage their reaching for the stars. This means that your own unifying vision of life must be tantalizingly attractive to your students, inviting them to dialogue on the things that count. It must encourage them to internalize attitudes of deep and universal compassion for their suffering fellow men and women and to transform themselves into men and women of peace and justice, committed to be agents of change in a world which recognizes how widespread is injustice, how pervasive the forces of oppression, selfishness and consumerism.

(124) Admittedly, this is not an easy task. Like all of us in our pre-reflective years, your students have unconsciously accepted values which are incompatible with what truly leads to human happiness. More than young people of a previous generation, your students have more 'reasons' for walking away in sadness when they see the implications of a Christian vision of life and basic change of worldview which leads to rejection of softness and the distortedly glamorous image of life purveyed in slick magazines and cheap films. They are exposed, as perhaps no generation in history, to the lure of drugs and the flight from painful reality which they promise.

(125) These young men and women need confidence as they look to their future; they need strength as they face their own weakness; they need mature understanding and love in the teachers of all areas of the curriculum with whom they explore the awesome mystery of life. Do they not remind us of that young student³⁷ of the University of Paris of four and one-half centuries ago whom Íñigo³⁸ befriended and transformed into the Apostle of the Indies?

(126) These are the young men and women whom you are called to lead to be open to the Spirit, willing to accept the seeming defeat of redemptive love; in short, eventually to become principled leaders ready to shoulder society's heavier burdens and to witness to the faith that does justice.

(127) I urge you to have great confidence that your students are called to be leaders in their world; help them to know that they are respected and loveable. Freed from the fetters of ideology and insecurity, introduce them to a more complete vision of the meaning of man and woman, and equip them for service to their brothers and sisters, sensitive to and deeply concerned about using their influence to right social wrongs and to bring wholesome values into each of their professional, social and private lines. The example of your own social sensitivity and concern will be a major source of inspiration for them.

(128) This apostolic aim needs, however, to be translated into practical programmes and appropriate methods in the real world of the school. One of the characteristic Ignatian qualities, revealed in the *Spiritual Exercises*, the fourth part of the *Constitutions*, and in many of his letters, is Ignatius'

³⁷ St Francis Xavier SJ (1506-52), friend of St Ignatius

³⁸ Íñigo was the Basque baptismal name of Ignatius Loyola

insistence simultaneously upon the highest ideals and the most concrete means to achieve them. Vision without appropriate method may be perceived as sterile platitude; while method without unifying vision is frequently passing fashion or gadgetry.

(129) An example of this Ignatian integration in teaching is found in the *Protrepticon or Exhortation to the Teachers in the Secondary Schools of the Society of Jesus* written by Fr Francesco Sacchini, the second official historian of the Society, a few years after the publication of the *Ratio* of 1599. In the preface, he remarks, "Among us the education of youth is not limited to imparting the rudiments of grammar, but extends simultaneously to Christian formation." The *Epitome*,³⁹ adopting the distinction between 'instruction' and 'education' understood as character formation, lays it down that schoolmasters are to be properly prepared in methods of instruction **and** in the art of **educating**. The Jesuit educational tradition has always insisted that the adequate criterion for success in Jesuit schools is not simply mastery of propositions, formulae, philosophies and the like. The test is in deeds, not words. What will our students **do** with the empowerment which is their education? Ignatius was interested in getting educated men and women to work for the betterment of others, and erudition is not enough for this purpose. If the effectiveness of one's education is to be employed generously, a person has to be both good and learned. If she is not educated, she cannot help her neighbours as effectively she might; if not good, she will not help them, or at least she cannot be relied upon to do so consistently. This implies clearly that Jesuit education must go beyond cognitive growth to human growth which involves understanding, motivation and conviction.

Pedagogical guidelines

(130) In accord with this goal to **educate** effectively, St Ignatius and his successors formulated overriding pedagogical guidelines. Here I mention a few of them.

(131) Ignatius conceived of man's stance as being one of awe and wonder in appreciation for God's gifts of creation, the universe, and human existence itself. In his key meditation on God's presence in creation Ignatius would have us move beyond logical analysis to affective response to God who is active for us in all of reality. By finding God in all things we discover God's loving plan for us. The role of imagination, affection, will, as well as intellect are central to an Ignatian approach. Thus Jesuit education involves **formation of the whole person**.⁴⁰ In our schools we are asked to integrate this fuller dimension precisely to enable students to discover the realm of meaning in life, which can in turn give direction to our understanding of who we are and why we are here. It can provide criteria for our priorities and crucial choices at turning points in our lives. Specific methods in teaching thus are chosen which foster both rigorous investigation, understanding and reflection.

(132) In this adventure of finding God, Ignatius respects human **freedom**. This rules out any semblance of indoctrination or manipulation in Jesuit education. Jesuit pedagogy should enable students to explore reality with open hearts and minds. And in an effort to be honest, it should alert the learner to possible entrapment by one's assumptions and prejudices, as well as by the intricate networks of popular values that can blind one to the truth. Thus Jesuit education urges students to know and to love the truth. It aims to enable people to be critical of their societies in a positive as

³⁹ The *Epitome* was a summary of the Constitutions and rules of the Society of Jesus for everyday use.

⁴⁰ *The Characteristics of Jesuit Education* n.25

well as negative sense, embracing wholesome values proposed, while rejecting specious values and practices.

(133) Our institutions make their essential contribution to society by embodying in our educational process a rigorous, probing study of crucial human problems and concerns. It is for this reason that Jesuit schools must strive for high academic quality. So we are speaking of something far removed from the facile and superficial world of slogans or ideology, of purely emotional and self-centred responses, and of instant, simplistic solutions. Teaching and research and all that goes into the educational process are of the highest importance in our institutions because they reject and refute any partial or deformed vision of the human person. This is in sharp contrast to educational institutions which often unwittingly sidestep the central concern for the human person because of fragmented approaches to specializations.

(134) And Ignatius holds out the ideal of the fullest development of the human person. Typically he insists on the *magis*, the more, the greater glory of God. Thus in education, Loyola demands that our expectations go beyond mastery of the skills and understandings normally found in the well informed and competent students. *Magis* refers not only to academics, but also to action. In their training, Jesuits are traditionally encouraged by various experiences to explore the dimensions and expressions of Christian service as a means of developing a spirit of generosity. Our schools should develop this thrust of the Ignatian vision into programmes of service which would encourage the student to actively experience and test his or her acceptance of the *magis*. By this service, the student can be led to discover the dialectic of action and contemplation.

(135) But not every action is truly for God's greater glory. Consequently, Ignatius offers a way to discover and choose God's will. 'Discernment' is pivotal. And so in our schools, colleges and universities, **reflection and discernment** must be taught and practiced. With all the competing values that bombard us today, making free human choice is never easy. We very rarely find that all of the reasons for a decision are on one side. There is always a pull and tug. This is where **discernment** becomes crucial. Discernment requires getting the facts and then reflecting, sorting out the motives that impel us, weighing values and priorities, considering how significant decisions will impact on the poor, deciding, and living with our decisions.

(136) Furthermore, response to the call of Jesus may not be self-centred; it demands that we be, and teach our students to be, **for others**. The worldview of Ignatius is centred on the person of Christ. The reality of the Incarnation affects Jesuit education at its core. For the ultimate purpose, the very reason for the existence of schools is to form men and women for others in imitation of Christ Jesus, the Son of God, the man for others *par excellence*. Thus Jesuit education, faithful to the Incarnational principle, is humanistic.

(137) Fr Arrupe wrote, "What is it to humanize the world if not to put it at the service of mankind?"⁴¹ But the egoist not only does not humanize the material creation, he dehumanizes people themselves. He changes people into things by dominating them, exploiting them, and taking to himself the fruit of their labour. The tragedy of it all is that by doing this the egoist dehumanizes himself. He surrenders himself to the possessions he covets, he becomes their slave, no longer a person self-possessed but an un-person, a thing driven by his blind desires and their objects.

⁴¹ Pedro Arrupe SJ, *Men for Others* n.43

(138) In our own day, we are beginning to understand that education does not inevitably humanize or Christianize. We are losing faith in the notion that all education, regardless of its quality or thrust or purpose, will lead to virtue. Increasingly, it becomes clear that if we are to exercise a moral force in society, we must insist that the process of education takes place in a moral context. This is not to suggest a programme of indoctrination that suffocates the spirit, nor does it mean theory courses that become only speculative and remote. What is called for is a framework of inquiry in which the process of wrestling with big issues and complex values is made fully legitimate.

(139) In this whole effort to form men and women of competence, conscience and compassion, Ignatius never lost sight of the individual human person. He knew that God gives different gifts to each of us. One of the overriding principles of Jesuit pedagogy derives directly from this, namely *alumnorum cura personalis*, a genuine love and personal care for each of our students.

The role of the teacher is critical

(140) In a Jesuit school, the chief responsibility for moral as well as for intellectual formation rests finally not upon any procedure or curricular or extra-curricular activity, but upon the teacher, under God. A Jesuit school is to be a face-to-face community in which an authentic personal relationship between teachers and students may flourish. Without such a relation of friendship, in fact, much of the unique force of our education would be lost. For an authentic relationship of trust and friendship between the teacher and pupil is an invaluable dispositive condition for any genuine growth in commitment to values.

(141) And so the *Ratio* of 1591 insists that teachers first need to know their students. It recommends that the masters study their pupils at length and reflect upon their aptitudes, their defects and the implications of their classroom behaviour. And at least some of the teachers, it remarks, ought to be well acquainted with the student's home background. Teachers are always to respect the dignity and personality of the pupils. In the classroom, the *Ratio* advises that teachers should be patient with students and know how to overlook certain mistakes or put off their correction until the apt psychological moment. They should be much readier with praise than blame, and if correction is required it should be made without bitterness. The friendly spirit which is nourished by frequent, casual counselling of the students, perhaps outside class hours, will greatly help this aim along. Even these bits of advice serve only to apply that underlying concept of the very nature of the school as a community and of the teacher's role as crucial within it.

(142) In the preamble to the fourth part of the *Constitutions*, Ignatius appears to place **teachers' personal example** ahead of learning or rhetoric as an apostolic means to help students grow in values. Within this school community, the teacher will persuasively influence character, for better or for worse, by the example of what he himself is. In our own day, Pope Paul VI observed incisively in *Evangelii Nuntiandi* that, "Today, students do not listen seriously to teachers but to witnesses; and if they do listen to teachers, it is because they are witnesses."⁴²

(143) As teachers in a Jesuit school, then, beyond being qualified professionals in education, you are called to be men and women of the Spirit. Whether you like it or not, you are a city resting on a hill.

⁴² Pope Paul VI, *Evangelii Nuntiandi* (1975), n.41, quoting his own address to the members of the Consilium de Laicis (2nd October 1974) in *Acta Apostolica Sedes* 66 (1974), p. 568.

What you are speaks louder than what you do or say. In today's image-culture, young people learn to respond to the **living** image of those ideals which they dimly sense in their heart. Words about total dedication, service of the poor, a just social order, a non-racist society, openness to the Spirit, and the like may lead them to reflection. A living example will lead them beyond reflection to aspire to live what the words mean. Hence, our continuing growth in the realm of the Spirit of Truth must lead us to a **life** of such compelling wholeness and goodness that the example we set will challenge our students to grow as men and women of competence, conscience and compassion.

Methods

(144) His own painful educational experience had proven to Ignatius that enthusiasm was not enough for success in study. How a student was directed, the method of teaching employed were crucial. When we page through the *Ratio*, our first impression is that of a welter of regulations for time schedules; for careful gradation of classes; for the selection of authors to be read; for the diversified methods to be employed at various times of the morning and afternoon; for correction of papers and the assignment of written work; for the precise degree of skill which the students of each class will be expected to possess before moving upward. But all these particulars were designed to create a firm and reassuring framework of order and clarity within which both teacher and student could securely pursue their objectives. Here I mention just a few of the typical methods employed in Jesuit education.

(145) 1) Given this sort of environment of order and care for method, it would be relatively easy to determine precise and limited academic objectives for the individual classes. It was felt that this was the first requirement of any good learning situation: to know just what one sought and how to seek it. The characteristic tool employed here was the prelection in which the teacher carefully prepared students for their own subsequent immanent activity, which alone could generate true learning and firm habits.

(146) 2) But learning objectives needed to be selected and adapted to the students. The first Jesuit teachers believed that even little boys could learn a good deal if they were not overwhelmed with too much at one time. Thus concern for scope and sequence became prominent according to the abilities of each learner. A century after the *Ratio* was published, Jouvancy⁴³ remarked that youthful talents are like narrow-necked vessels. You cannot fill them by splashing everything in at once. You can, if you pour it in carefully drop-by-drop.

(147) 3) Because he knew human nature well, Ignatius realized that even well ordered experience in prayer or in academic study could not really help a person to grow unless the individual actively participated. In the *Spiritual Exercises*, Ignatius proposes the importance of **self-activity** on the part of the exercitant. The second annotation enjoins the director to be brief in his proposal of matter for each meditation, so that by his own activity in prayer the exercitant may discover the truths and practices to which God calls him. This discovery tends to produce delight for the exercitant and greater "understanding and relish of the truth than if one in giving the *Exercises* had explained and developed the meaning at great length."⁴⁴ In annotation fifteen, he writes, "Allow the Creator to

⁴³ Joseph de Jouvancy SJ (1643-1719), Jesuit philosopher, teacher, poet and dramatist.

⁴⁴ *Spiritual Exercises* n.2 (Annotation 2)

deal directly with the creature, and the creature directly with his Creator and Lord."⁴⁵ Ignatius knew the tendency of all teachers, whether in teaching prayer, history, or science, to discourse at great length about their views of the matter at hand. Ignatius realized that no learning occurs without the learner's own intelligent activity. Thus in numerous exercises and study, **student activities** were seen as important.

(148) 4) The principle of self-activity on the part of the learner reinforced the *Ratio's* detailed instructions for **repetitions**, daily, weekly, monthly, annually. For these were further devices for stimulating, guiding and sustaining that student exercise which is aimed at mastery. But repetitions were not meant to be boring re-presentation of memorized material. Rather they were to be occasions when personal reflection and appropriation could occur by reflecting on what troubled or excited the student in the lesson.

(149) 5) If, as we have seen, there is no mastery without action, so too there is no successful action without **motivation**. Ignatius noted that those who studied should never go beyond two hours without taking a break. He prescribed variety in classroom activities, "for nothing does more to make the energy of youth flag than too much of the same thing."⁴⁶ As far as possible, learning should be pleasant both intrinsically and extrinsically. By making an initial effort to orient students to the matter at hand, their interests in the subject may be engaged. In this spirit, plays and pageants were produced by the students, aimed at stimulating the study of literature, since *friget enim poesis sine teatro*.⁴⁷ Then too, contests, games, etc., were suggested so that the adolescent's desire to excel might help him to progress in learning. These practices demonstrate a prime concern to make learning interesting, and thereby to engage youthful attention and application to study.

(150) All these pedagogical principles are, then, closely linked together. The learning outcome sought is genuine growth which is conceived in terms of abiding habits or skills. Habits are generated not simply by understanding facts or procedures, but by mastery and personal appropriation which makes them one's own. Mastery is the product of continual intellectual effort and exercise. But fruitful effort of this sort is impossible without adequate motivation and a reflective humane milieu. No part of this chain is particularly original, although the strict concatenation had novelty in its day.

(151) Accordingly, to help students develop a commitment to apostolic action, Jesuit schools should offer them opportunities to explore human values critically and to test their own values experientially. Personal integration of ethical and religious values which leads to action is far more important than the ability to memorize facts and opinions of others. It is becoming clear that men and women of the third millennium will require new technological skills, no doubt; but more important, they will require skills to lovingly understand and critique all aspects of life in order to make decisions (personal, social, moral, professional, religious) that will impact all of our lives for the better. Criteria for such growth (through study, reflection, analysis, judgement, and development of effective alternatives) are inevitably founded on values. This is true whether or not such values are made explicit in the learning process. In Jesuit education, Gospel values as focused in the *Spiritual Exercises* are the guiding norms for integral human development.

⁴⁵ *Spiritual Exercises* n.15 (Annotation 15)

⁴⁶ *Ratio Studiorum* (1599) n.15.24

⁴⁷ *friget enim poesis sine teatro* = poetry becomes cold apart from theatre

(152) The importance of method as well as substance to achieve this purpose is evident. For a value-oriented educational goal like ours (forming men and women for others) will not be realized unless, infused within our educational programmes at every level, we challenge our students to reflect upon the value implication of what they study. We have learned to our regret that mere appropriation of knowledge does not inevitably humanize. One would hope that we have also learned that there is no value-free education. But the values imbedded in many areas in life today are presented subtly. So there is need to discover ways that will enable students to form habits of reflection, to assess values and their consequences for human beings in the positive and human sciences they study, the technology being developed, and the whole spectrum of social and political programmes suggested by both prophets and politicians. Habits are not formed only by chance occasional happenings. Habits develop only by consistent, planned practice. And so the goal of forming habits of reflection needs to be worked on by all teachers in Jesuit schools, colleges and universities in all subjects, in ways appropriate to the maturity of students at different levels.

Conclusion

(153) In our contemporary mission, the basic pedagogy of Ignatius can be an immense help in winning the minds and hearts of new generations; for Ignatian pedagogy focuses upon formation of the whole person, heart, mind and will, not just the intellect. It challenges students to discernment of meaning in what they study through reflection rather than rote memory. It encourages adaptation which demands openness to growth in all of us. It demands that we respect the capacities of students at varied levels of their growth; and the entire process is nurtured in a school environment of care, respect and trust wherein the person can honestly face the often painful challenges to being human with and for others.

(154) To be sure, our success will always fall short of the ideal. But it is the striving for that ideal, the greater glory of God, that has always been the hallmark of the Jesuit enterprise.

(155) If you feel a bit uneasy today about how you can ever measure up to the challenges of your responsibilities as you begin this process of sharing Ignatian pedagogy with teachers on your continents, know that you do not stand alone! Know, also, that for every doubt there is an affirmation that can be made. For the ironies of Charles Dickens' time are with us even now: "It was the worst of times, the best of times . . . the spring of hope, the winter of despair."⁴⁸ And I am personally greatly encouraged by what I sense as a growing desire on the part of many in countries around the globe to pursue more vigorously the ends of Jesuit education which, if properly understood, will lead our students to unity, not fragmentation; to faith, not cynicism; to respect for life, not the raping of our planet; to responsible action based on moral judgement, not to timorous retreat or reckless attack.

(156) I'm sure you know that the best things about any school are not what is said about it, but what is lived out by its students. The ideal of Jesuit education calls for a life of intellect, a life of integrity, and a life of justice and loving service to our fellow men and women and to our God. This is the call of Christ⁴⁹ to us today, a call to growth, a call to life. Who will answer? Who, if not you? When, if not now?

⁴⁸ From the opening lines of *A Tale of Two Cities* (1859) by Charles Dickens (1812 – 70).

⁴⁹ *Spiritual Exercises* n.95-98

(157) In concluding, I recall that when Christ left his disciples, he said, "Go and teach!"⁵⁰ He gave them a mission. But he also realized that they and we are human beings; and God knows, we often lose confidence in ourselves. So he continued, "Remember you are not alone! You are never going to be alone because **I shall be with you**. In your ministry, in difficult times as well as in the times of joy and elation, I shall be with you all days, even to the end of time."⁵¹ Let us not fall into the trap of Pelagianism, putting all the weight on ourselves and not realizing that we are in the hands of God, and working hand in hand with God in this, God's ministry of the Word.

(158) God bless you in this cooperative effort. I look forward to receiving reports on the progress of the Ignatian pedagogy project throughout the world. Thank you for all you will do!

⁵⁰ Matthew 28:19

⁵¹ Matthew 28:20

Appendix 3

Examples of methods to assist teachers in using the Ignatian pedagogical paradigm

(159) Context of learning

1. The Student: Readiness for Growth

- a) The student's situation: diagnosis of factors affecting the student's readiness for learning and growth: physical, academic, psychological, socio-political, economic, spiritual
- b) Student learning styles - how to plan for effective teaching
- c) Student growth profile - a strategy for growth

2. Society

- a) Reading the 'signs of the times'⁵² - some tools for socio-cultural analysis

3. The School

- a) School climate: assessment Instruments
- b) Curriculum
 - Formal/informal
 - Scope and Sequence; interdisciplinary possibilities
 - Assessing values in the curriculum
- c) Personalized education
- d) Collegial relationships among administrators, teachers, and support staff

4. The Teacher

expectations and realities

(160) Experience

1. The Prelection

- a) Continuity
- b) Advance organizers⁵³
- c) Clear objectives
- d) Human interest factors⁵⁴
- e) Historical context of the matter being studied
- f) Point of view/assumptions of textbook authors
- g) A study pattern

⁵² Recognizing the 'signs of the times' was a key theme of the Second Vatican Council: "the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its explanations, its longings . . ." (Second Vatican Council, *Gaudium et Spes* n.4)

⁵³ An 'advance organizer' is information that is presented prior to learning and that can be used by the learner to organize and interpret new incoming information.

⁵⁴ i.e. making lessons more directly relevant and interesting by using current examples from the news or from students' own concerns.

2. Questioning Skills

3. Student self-activity: notes
4. Problem solving/discovery learning
5. Co-operative learning
6. Small group processes
7. Emulation
8. Ending the class
9. Peer tutoring

(161) Reflection

1. Mentoring
2. Student journals⁵⁵
3. Ignatian style 'repetition'
4. Case studies
5. Dilemmas/debates/role playing
6. Integrating seminars

(162) Action

1. Projects/assignments: quality concerns
2. Service experiences
3. Essays and essay-type questions
4. Planning and application
5. Career choices

(163) Evaluation

1. Testing: alternatives available
2. Student self-evaluation
3. Assessing a spectrum of student behaviours: the student portfolio
4. Teachers' consultative conferences⁵⁶
5. Questions for teachers
6. Student profile survey

⁵⁵ At the time the IPP was written, journaling was causing great interest in education; it was suggested that by getting students to think about and record their reactions to and reflections on their learning they would more fully enter into the experience.

⁵⁶ ie. Parent-Teacher evenings