

Paradoxes, Parallels and Pedagogy

*A case study of Ignatian Pedagogy and of teachers' perceptions
of its implementation in Australian Jesuit Schools*

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Statement of Sources

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma. No other person's work has been used without due acknowledgement in the main text of the thesis. The thesis has not been submitted for the award of any degree or diploma in any other tertiary institution. All research procedures reported in the thesis received the approval of the Human Research Ethics Committee of the Australian Catholic University.

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Abstract

In 1986 the International Commission on the Apostolate of Jesuit Education (ICAJE) produced a document titled *The Characteristics of Jesuit Education*. This document was an attempt to define the distinctive nature of Jesuit Education. Seven years later, *Ignatian Pedagogy: A Practical Approach* (1993) was written by the same body in response to the following questions:

- How can the principles and orientation of *The Characteristics* be made more useable for teachers?
- How can Ignatian values be incorporated into a practical pedagogy for use in the daily interactions between teachers and students in the classroom?

This study investigates the nature and origins of *Ignatian Pedagogy*, and its implementation in Jesuit schools in Australia.

The first part of the dissertation is a documentary analysis and interpretation. It traces the historical development of *Ignatian Pedagogy* in the context of Jesuit history and spirituality, and clarifies its purposes in relation to the educational mission of the Jesuit order. The inspiration for *Ignatian Pedagogy* is based on the purpose and methodology of the *Spiritual Exercises* of Saint Ignatius Loyola. The dissertation describes the implementation of the Pedagogy within the five Jesuit schools in Australia in the period 1994 to 2000.

Ignatian Pedagogy is then located and evaluated within an educational framework. Its purposes are compared and contrasted with 5 different learning theories (Behaviourist; Cognitivist; Humanist; Social Learning and Constructivist), and comparisons are also made with approaches to ‘personal change’ education such as Groome’s Shared Christian Praxis, Freire’s Pedagogy of the Oppressed and Critical Pedagogy. It is shown that *Ignatian Pedagogy* has many points of similarity with elements in these various theories; the pedagogy was somewhat eclectic in the ideas it incorporated in trying to be faithful to the original vision of Jesuit education, while seeking to provide a coherent across-the-curriculum strategy for promoting the spiritual and moral development of pupils.

The second part of the dissertation reports a qualitative empirical study of teachers' perceptions of the *Ignatian Pedagogy* and its implementation in Jesuit schools. This data collection set out to investigate the level of congruence between the intentions of *Ignatian Pedagogy* and teachers' perceptions of its purposes. A sample of teachers from all five Jesuit schools in Australia were interviewed in small focus groups and the data were analysed and interpreted using the method of grounded theory according to Strauss and Corbin (1990). Their responses were consistent with the findings from interviews with a selection of 'key informants' – very experienced educators/administrators within Jesuit schools who had a more extensive and responsible role in schools for the implementation of the *Ignatian Pedagogy*.

5 key themes were abstracted from the data. The core theme was the *paradoxical* nature of *Ignatian Pedagogy*. The teachers on one hand referred to it as "good teaching practice" and yet struggled to understand and implement the pedagogy. Other themes were the *relational, methodological, Christian ministry* and *political* categories.

The data shows a level of congruence between the intentions of the Pedagogy, the historically stated aims and purposes of Jesuit education and the perceptions of current Australian teachers in Jesuit schools implementing the pedagogy. The data also shows problems with implementation: ecclesiastical/religious/educational terminology caused difficulties; the term 'pedagogy' itself resulted in misunderstandings; the politics of implementation were influential.

The study shows that *Ignatian Pedagogy* as an attempt to sustain and develop the vision of Jesuit education for the lay people who now constitute the teaching staff in Jesuit schools incorporated ideas that are also prominent in other theories of education for personal change. Also, because of the natural complexities and uncertainties in links between pedagogy and actual spiritual/moral change in pupils, *Ignatian Pedagogy*, like other intentional spiritual/moral pedagogies, (e.g., critical pedagogy, values education), exhibits common problems with its conceptualisation and implementation. *Ignatian Pedagogy* is best interpreted as a 'global ministry perspective' informing teaching across the curriculum.

The study helps put *Ignatian Pedagogy* into perspective within the context of contemporary Australian education. It shows how an educational thrust towards the development of critical thinking, social awareness and responsibility has been attempted within Jesuit education. The dissertation concludes with proposed implications for the more effective presentation and implementation of *Ignatian Pedagogy*. While these implications have particular relevance for Jesuit schools and religious schools in general, they also relate to the contemporary interest in the spiritual and moral dimensions to Australian education as evident in the national Values Education programme.

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Chapter One

Educational background and introduction to the research

Spiritual/moral dimension to Australian education

To care for the development of pupils as persons has long been a concern for public school teachers in Australia even though this has not always been strongly articulated in normative education documents before the 1970s (Hill, 1991, Crawford & Rossiter, 2005). Over the last 30 years, increasing attention has been given to the personal (or spiritual/moral) dimension to education. Aims related to the spiritual/moral development of pupils have become more prominent (Hill, 2004a, 2004b; Hack 2004a, 2004b; Crawford & Rossiter, 2005). More recently, the Commonwealth Government's Values Education initiative has put values more strongly on the agenda for public education – both values underpinning and informing education as well as pedagogical strategies and content for educating in values (National Framework for Values Education in Australian Schools in Curriculum Corporation, 2003a, 2003b).

By contrast, independent schooling sponsored by the Christian Churches has always given special attention to the spiritual and moral development of pupils. In particular, this emphasis has been distinctive of the education conducted by the religious orders in the Catholic Church in Australia since the first Catholic schools were established here in 1840s (O'Farrell, 1992; Green, 1997). This study is

concerned with the approach taken by Jesuit schools in Australia since 1994 known as *Ignatian Pedagogy: A Practical approach*. (1993).

Spiritual/moral dimension to Catholic schooling in Australia

Since the 1840s, the Australian Catholic community expressed its concern for the moral, spiritual and intellectual development of youth in the establishment and staffing of Catholic schools. Education was to be the medium to deliver the Church's mission to youth. The earliest religious orders that came to Australia were inspired by a missionary desire to bring Christianity and its perceived moral and spiritual gifts to Catholics who were perceived as socially marginalised. Among the orders that began this work were the Sisters of Charity in 1839; the Christian Brothers in 1843; the Sisters of Mercy in 1846; the Jesuits in 1848; the Sisters of the Good Samaritan established by Bishop Polding in 1857; Sisters of St. Joseph established by Fr Woods and Mother Mary McKillop in 1866; the Dominican Sisters in 1867 and the French Marists in 1872. They also brought with them a particular worldview, spirituality or insight often framed by their founder and early members; this was often referred to as the particular 'charism' or distinctive religious/cultural focus of the order. While religious education was always central to the endeavour in Catholic schools, the whole schooling experience in itself was considered as effective in influencing the spiritual and moral development of pupils (O'Farrell, 1992).

For religious orders the renewal and review of the moral and spiritual purposes to school education have been an ongoing concern. A strong impetus for further renewal flowed from the Second Vatican Council (1962-1965), as was particularly evident in the documents published by the Council (Abbott, 1989). This council was

a catalyst for a theological, institutional and educational redefinition of Catholic schooling, as part of the renewal of all Church ministries.

As the purpose of this thesis is to investigate the initiative of one religious order, the Society of Jesus (Jesuits) in implementing an across-the-curriculum teaching methodology into their Australian schools, some perspective on ecclesiastical/religious terminology and constructs used in Church documents is necessary. These constructs are important as they give direction to Catholic schooling and frame much of the origin and interpretation of *Ignatian Pedagogy*.

One of the major Roman Catholic Church documents on the importance of a Christian holistic vision of education was *Gravissimum Educationis* (1964). It marked the beginning of a systematic approach to Catholic education. It described Catholic schools existing for the “welfare of the world and [contributing to] the extension of the kingdom of God” (n. 8). These words nuanced an earlier statement about Catholic education’s serving the “person’s moral good and ultimate purposes of life” (Pius XI, 1929, cited in Crotty, 2002, p. 22).

The Roman Catholic *General Directory for Catechesis*, (1997, n. 47, n. 73, n. 80) placed strong emphasis on the role of education in the mission of the Church. It referred to mission as having three distinct yet connected activities: evangelisation, catechesis and religious instruction (Malone & Ryan, 1994; Crotty, 2002).

Evangelisation refers to how the Church communicates the message of liberation through the person of Jesus Christ. Catechesis is an extension of evangelisation. The etymology of the word means to “to resound,” “to echo” or “to hand down.” In

this sense, it refers to handing down or instruction within the “ministry of the word” (Groome, 1980, p. 27). Religious instruction is an extension of catechesis and in the Australian context is usually called religious education (Rummery, 2001).

The Vatican II document *Perfectae Caritatis* (1965) instructed religious orders to engage in a process of renewal, adaptation and review of their mission and vocation. The document called for the orders to be responsive to the needs of the people they served in the modern world. Twelve months later, Pope Paul VI promulgated *Ecclesiae Sanctae* (1966) which provided further instruction on the procedures of renewal. “Faithfulness to the founding vision” and “relevance to the contemporary situation” are two phrases that could sum up the challenge given to religious orders. *Perfectae Caritatis* (1965) provided the following reason for the change.

For the good of the Church, institutes must seek after genuine understanding of their original spirit, so that they will preserve it faithfully when deciding on adaptations, will purify their religious life from alien elements and will free itself from what is obsolete. (1965, n. 16)

The emphasis on the spiritual, theological, educational and moral development of students in Catholic schools was also of significant importance and focus. These renewal processes were encouraged by the Catholic Church’s hierarchy through further official documentation. Two key theological documents refocussed and addressed the vision and needs of the Catholic Church in the contemporary world were *Lumen Gentium* (1964) and *Gaudium et Spes* (1965). This latter document stated that the Church was “to be of service to the world and to learn from the world by being immersed in its culture” (n. 25).

Other Church documents following Vatican II such as *The Catholic School* (1977) placed greater emphasis on the evangelizing mission of the Church by defining the

role of the Catholic school in synthesis of faith and culture. This document identified the Catholic school “as a place of integral education of the human person through a clear educational project of which Christ is the foundation” (n. 34).

The Religious Dimension of Education in a Catholic School (1988) further promoted the mission of the Catholic school as the mission of the Church. The document endorsed an educational philosophy to bring faith, culture and life into harmony. Significantly, it directed the Catholic educators’ attentiveness towards sociological and cultural consciousness, attentiveness to the ethos of the school and pedagogical processes for the attainment of an illumined education. (D’Orsa, 1994; Treston, 1988; Welbourne, 2001).

The most recent Vatican statement on schools, *The Catholic School on the Threshold of the Third Millennium* (1997), described the Catholic school as “a sensitive meeting point for the problems which besiege this restless end of the Millennium” (n. 6). The statement continues the call for schools to engage in the apostolic mission of the Church but makes clear that the mission “is not merely a matter of adaptation, but of missionary thrust, the fundamental duty to evangelize” (n. 3).

New educational interest in values and spirituality

In a wider context, over the last thirty years, in most Western countries there has been a notable increase in the reference to values and to a spiritual / moral dimension to education within the educational discourse (Beare, 2001; Curriculum Corporation, 2003a; Delors, 1996; Hack, 2004a). In the USA, the holistic education movement has argued that meaningful reform must link the cultural, social and spiritual

dimensions of education more strongly with the developing needs of students as persons (Kane,1992, p. 2). In the UK, since the 1988 Education Act there has been vigorous debate on the emphasis on the inclusion of spiritual/moral/values education across the curriculum. The debate heightened when the official documentation on the school's role in promoting the "spiritual, moral, social and cultural development" of the students was given statutory requirement status for inspection by the office of standards in education (OFSTED) (Rossiter, 1996).

In NSW, another example of this emphasis is apparent in the following statement from the 1989 NSW State Government education document:

The moral, ethical and spiritual development of students is a fundamental goal of education. It is clearly not confined to one area of the curriculum. All teachers, across all areas of the curriculum have a responsibility to inculcate in their students' positive values and a capacity for moral and ethical judgment ... the importance for all students is developing spiritual values. (Metherell, 1990, p. 65).

Catholic schools have regarded this focus as central to their *raison d'être*. These schools were until the 1960s predominantly staffed by religious orders. As members of these orders, they received a religious formation process that gave them a natural familiarity with the above mentioned religious constructs and terms. There was a simple congruence between their religious formation and the religious purposes of schools. In the 1970s however, there were large cultural changes taking place within orders and their numbers began to decline. Consequently, large numbers of *lay* teachers were employed. This significant change prompted religious orders to share and hand on their distinctive charism (Flynn, 1991, p. 116; Sleight, 1996). The construct "charism" is defined on p.13.

The various religious orders - Salesians, Sisters of Mercy, Institute of the Blessed Virgin Mary (Loreto), Marist Sisters, Marist Brothers, Christian Brothers, Jesuits and Sisters of Charity have all developed individualized programmes of formation for staff. Hilton's (1997) research into these congregations noted that it is a highly diverse and complex process involving formal and informal elements. His recommendations for transmission of the charism included:

- challenging the traditional roles of the religious and laity;
- expanding current dialogue between congregations to share current programmes and experiences in charism transmission;
- developing effective storytelling resources at a local level to “tell the story” of the charism, in a range of modes;
- being attentive to the unique characteristics of each congregation and school community ;
- giving more attention to widening the reflection on the charism to encompass not just the vision but the practicalities of school life.

This research found a common and genuine desire of the orders to work with laity to be “partners in a shared mission”. Yet, the researcher also discovered that most formation days were conducted on an ad hoc basis (Hilton 1997, p. 120).

Green (1997, p. ii) however, argued that the Marist Brothers “have a strong, self-conscious and consistently expressed culture within their schools and among those who lead, work and learn in them.” He discovered using grounded theory methodology, a well-developed model of core Marist values and suggested ways of future formation. The Christian Brothers have also recently launched and workshopped all the staff in their schools on the *Edmund Rice Educational Charter*

(2004). This document is designed to promote the distinctive characteristics of an Edmund Rice education for their thirty-eight schools in Australia.

The Catholic Education Office, Sydney, has developed a model of teaching, *Sense of the Sacred* (1999), which attempts to integrate Christian values across the curriculum. The model was based on the sociological and theological concept of inculturation. It is a particular concept of Gospel values putting down deep roots in a particular culture, and the process will result in a new expression of Christian spirituality, holiness and community life (Clancy, 2003). The construct “inculturation” is further defined in chapter 2.

The initiative of developing and introducing *Ignatian Pedagogy* to Jesuit schools

Central to the purpose of this study have been recent moves by the Society of Jesus (Jesuits) to establish their own programme of school renewal and classroom practice. This thesis will explore the Australian experience of one such Jesuit strategy, *Ignatian Pedagogy* (1993). In 1986, the International Commission on the Apostolate of Jesuit Education (ICAJE) produced a document titled *The Characteristics of Jesuit Education*. This document was an attempt to define the distinctive nature of Jesuit education. Seven years later, *Ignatian Pedagogy: A Practical Approach* (1993) was written by the same body in response to the questions:

- How can the principles and orientation of *The Characteristics of Jesuit Education* be more useable for teachers?
- How can Ignatian values be incorporated into a practical pedagogy?
- How can spiritual/moral values be communicated in the daily interactions between teachers and students in the classroom?

The intention of *Ignatian Pedagogy* was to bring about “a radical transformation not only in the way people think and act, but of the way they live in the world” (*Ignatian Pedagogy*, 1993, n. 19).

The authors of *Ignatian Pedagogy* intended it to be an across the curriculum based teaching approach or style (*Ignatian Pedagogy*, 1993, n. 73). It is grounded in the methodology of Saint Ignatius Loyola’s *Spiritual Exercises*. At the core of the process is the Ignatian Pedagogical Paradigm (IPP). The fundamental dynamic of the paradigm is the interplay between experience, reflection and action. An expanded definition is given in the chapter 2.

Ignatian Pedagogy was implemented in all Australian schools from 1994.

The purpose of this study

The two central research tasks for this study:

1. *To define and locate Ignatian Pedagogy within the historical context of Jesuit education and spirituality, and to evaluate the pedagogy within a wider educational framework.*
2. *To determine the level of congruence between the intention of the authors of Ignatian Pedagogy in designing an across the curriculum teaching methodology, the historically stated aims and purposes of Jesuit education and the experience of current Australian teachers in Jesuit schools implementing the pedagogy.*

These two research tasks are pursued in separate parts of the thesis as noted below.

The study will help articulate *Ignatian Pedagogy* within the religious context in which

it developed as well as in relationship with the wider educational discourse about the spiritual/moral dimension to education. The empirical data collected will help identify implications for those responsible for implementing and sustaining the *Ignatian Pedagogy*.

The investigation of sub-questions emerging from the two research tasks

A number of sub-questions emerge from the two main research tasks. These have to do with both the nature and purposes of *Ignatian Pedagogy* and with its implementation; these questions will be explored within the two part research process.

1. To what extent can *Ignatian Pedagogy* be used by teachers in a classroom to bring about personal change in a pupil?
2. Is it realistic to try to replicate the methodology used in spiritual direction (e.g., the *Spiritual Exercises* of Saint Ignatius) as an effective teaching approach in the classroom?
3. Do teachers need to be conversant with Ignatian spirituality to use *Ignatian Pedagogy* to achieve the intended outcomes?
4. Can the mission of the Jesuits be successfully communicated to both teachers and students by the use of a specific pedagogy?
5. Can *Ignatian Pedagogy* be an effective instrument for advancing social justice?
6. Is it useful to align other learning orientations to *Ignatian Pedagogy* to assess its viability?
7. What are the issues associated with the implementation of *Ignatian Pedagogy*?

8. What does the Australian experience of *Ignatian Pedagogy* say with respect to the wider educational debate about strategies for promoting the spiritual/moral development of pupils in schools?

Research methodology

The thesis has two major methodological components. Firstly, a systematic analysis of historical/documentary Jesuit educational literature was undertaken to define the context, substance and process of Ignatian Pedagogy. The thesis then defined, located and evaluated *Ignatian Pedagogy* within an educational framework.

Secondly, Strauss and Corbin (1990) grounded theory methods were used to gather and interpret data from a selection of teachers in the five Jesuit schools in Australia implementing Ignatian Pedagogy into their teaching practice. A theory-formulated interpretation was then presented.

Background, significance and need for the study

Ignatian schools worldwide have been implementing *Ignatian Pedagogy*. At present, apart from Sharkey's (1999) hermeneutically oriented case study of one particular Australian school introducing Ignatian ethos strategies over a period of sixteen years, there has been little published research or systematic examination of the implementation process or usefulness of the *Ignatian Pedagogy* either in Australia or overseas. Sharkey (1999) referred to a large number of competing demands on schools' agenda today. He found that unless the new ethos strategy was introduced with appropriate priority, leadership and resources, the project would have limited success. Metts (1995) wrote a process handbook for using *Ignatian Pedagogy* in the

classroom. He compared and contrasted its methodology with current educational theory. His work was based on a constant comparison with the methodology and intention of the *Spiritual Exercises*. Apart from these two studies, there is little formative evaluation available to enable Ignatian administrators to:

- Clarify their assumptions regarding Ignatian Pedagogy.
- Evaluate their own programme in terms of general issues and approaches.
- Become more aware of alternative approaches of implementation and their underlying philosophies.
- Develop more effective Ignatian programmes that meet their current needs.

Within the context of this research study, it is important to note that the phenomenon of attempting to revise teaching methodologies within Jesuit institutions is not something new. As observed over 100 years ago by Schwickerath (1903, p. 4) in his seminal work on Jesuit education:

We are living in an age of school reforms and pedagogical experiments. The question of higher education in particular is warmly debated ... The respective merits of rival educational systems are topics of lively debate and discussion in numberless books and articles. New curricula are planned on all sides and new courses offered in various seats of learning.

Defining Ignatian Pedagogy

In defining *Ignatian Pedagogy*, this study will limit its definition to the document produced in 1993 by the International Commission on the Apostolate of Jesuit Education (ICAJE). As with many other religious orders, the Jesuits have attempted to define their distinctive charism (the distinguishing vision and sense of mission of

the order) by using a variety of strategies for the professional development of members of the order, as well as for non-Jesuits who staff the schools. These strategies are referred to by the Jesuits as formation. As there has been a significant increase in non-Jesuits or lay people who staff their schools (see Table 2.1, p. 62), *Ignatian Pedagogy* is a teaching and charism strategy to encompass the mission, goals and outcomes intended by the Jesuit order for all teachers in Jesuit schools to use. In this particular case, it is a teaching paradigm called the Ignatian Pedagogical Paradigm (IPP). The word paradigm in this context is used in a similar way as Kuhn's (1962) definition of "working within and against the background of an unquestioned theory or set of beliefs." This dynamic will be explored in chapter 4 of the thesis. The theory in this particular instance is the methodology of prayer used by Saint Ignatius in writing the *Spiritual Exercises*. *Ignatian Pedagogy* is defined in detail in chapter 2.

Organisation of the thesis

The thesis is structured as follows:

Chapter One introduces the research study, outlining the context and purpose of *Ignatian Pedagogy*; and identifies a number of sub-questions or related problems areas for the pedagogy that will be investigated in the study.

Chapter Two defines *Ignatian Pedagogy*. It is also located within the Australian educational context and literature.

Chapter Three describes the historical underpinnings of *Ignatian Pedagogy* within the context of Jesuit education and spirituality.

Chapter Four locates and evaluates *Ignatian Pedagogy* within an educational framework.

Chapter Five outlines the research design employed and details methodologies used in the collection and analysis of data. This chapter demonstrates the use of grounded theory to code, analyse and inductively derive the theory.

Chapter Six is a presentation of the emergent theory generated from the interview data and a discussion of the results.

Chapter Seven contains a synthesis, conclusion and recommendations of the study.

Chapter Two

The nature of Ignatian Pedagogy and its implementation in the Australian context

Introduction

This chapter defines, examines and gives an account of the nature of *Ignatian Pedagogy* as a whole school educational strategy. This includes its goals and purposes with:

- a distinctive spiritual orientation;
- underlying values for the educational process;
- across the curriculum pedagogical strategies;
- the influence of the school culture;

Each of these has some purposes that parallel aspects of the *Ignatian Pedagogy*. A more detailed discussion of the pedagogy's origins and an educational evaluation of it will take place in chapter 5. As educators have their own notions of pedagogy, and because *Ignatian Pedagogy* gives special attention to across the curriculum pedagogies, it will be necessary to examine the use of the construct 'pedagogy' in contemporary educational literature to provide context for its interpretation.

It would also be important in interpreting the meaning of *Ignatian Pedagogy* in a contemporary context to refer to the key religious constructs that inform Catholic

thinking about ministry and education. There are a number of constructs from the religious sphere such as catechetics, charism, ministry, inculturation, evangelizing, religious formation that would assist in interpreting the purpose of the pedagogy under review. However, because of the scope of the thesis it is not possible to examine each in detail. Only those that have significant meaning and linkage to *Ignatian Pedagogy* will be reviewed. The following constructs, charism; Christian ministry and inculturation will be critiqued. It is important to note that these constructs also have significant overlap with one another.

From the educational sphere the constructs, spiritual / moral / values education and holistic education, will be critiqued because they also have some purposes that parallel aspects of *Ignatian Pedagogy*. The investigation of these will assist in the overall interpretation and location of *Ignatian Pedagogy* as a religious and educational strategy.

What appears to be fundamentally common to all these constructs is the concern to educate to bring about personal change in the student.

The term personal change means change in an individual's beliefs, attitudes and values over and above changes in knowledge, understanding and cognitive skills.

What the researcher is concerned with is:

- change in the way a student thinks and feels about an issue.
- change in attitudes.
- change in beliefs about an issue.
- change in the values related to the issue.

Another significant dimension to personal change is action: for example, a readiness to take some form of social action that follows in addition to the personal changes listed above (Rossiter, 2002).

The chapter also provides some contextual information on the Australian Jesuit schools and the initial implementation process for *Ignatian Pedagogy* in these schools.

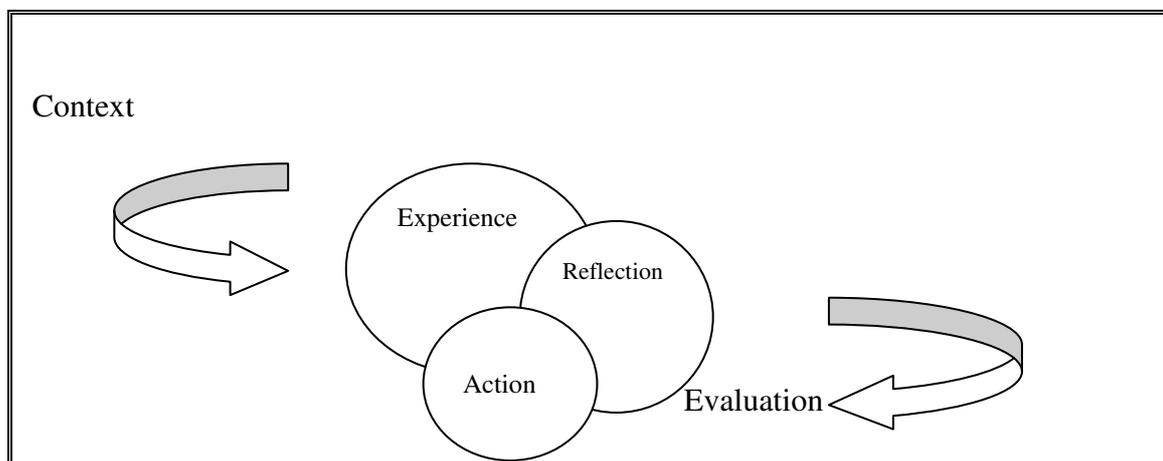
Ignatian Pedagogy: A Practical Approach (1993)

The published document was an attempt to give teachers a practical, adaptable and effective way of proceeding in the classroom. Drawing on the inspiration, vision and methodology of the *Spiritual Exercises* of Saint Ignatius, the Ignatian Pedagogical Paradigm (IPP) attempted to clearly articulate and focus the purpose, function and form of Jesuit Education into a teaching pedagogy. The intention of the pedagogy was to promote the involvement of students as active and creative participants in the teaching/learning dynamic (*Ignatian Pedagogy*, 1993, n. 74). The students draw upon their experiences and learning from life. The IPP encourages the students to engage in a discerning process prior to making judgments and decisions. (*Ignatian Pedagogy*, 1993, n. 151)

The IPP as developed in *Ignatian Pedagogy; A Practical Approach (1993)* is an application of the desire of the Society of Jesus, as articulated in the Jesuit 32nd *General Congregation* (1975, (4) n. 59), that “the spirit of the *Exercises* should pervade every other ministry of the Word that we undertake.” The core of the paradigm follows the methodology that Saint Ignatius used in creating the *Spiritual*

Exercises. The focus of the IPP is on the process rather than the substance of the *Spiritual Exercises.* The paradigm calls for “infusion of approaches to value learning and growth within existing curricula rather than adding courses” (*Ignatian Pedagogy*, 1993, n. 4). The paradigm is not a linear progression of the five dimensions of “context, experience, reflection, action and evaluation”; rather it is spiral movement where the teacher creates the conditions for an ongoing process where there is a constant interplay between the stages.

Figure 2.1: The Ignatian Pedagogical Paradigm (IPP)



This figure gives an outline of the key movements of the paradigm. Figure 2.2 (p. 23), later in the chapter, gives a more detailed illustration of the IPP process.

The first major emphasis is on the context of learning. Context refers to the student’s life, which includes family; peers; social situations; the educational institution, and finally, the political, cultural and socio-economic situation in which the student lives and grows. It also encompasses the previously acquired concepts that a student brings to the beginning of the learning process. This could include the student’s

points of view; the insights that may have acquired from earlier study or picked up spontaneously from cultural environment; and also the student's feelings, attitudes and values regarding the subject matter to be studied. Before Ignatius would begin to direct a retreatant in the *Spiritual Exercises*, he would always want to know about their predisposition to prayer, to God. In the *Spiritual Exercises* Ignatius makes the point that the experiences of the retreatant should determine the shape and context of the exercises that are being used.

The next part of the paradigm only makes sense when it is viewed from the perspective of mirroring the methodology of the *Spiritual Exercises*. The emphasis is on the continual interplay of experience, reflection and action. The outcome is for the person to evaluate his or her life in a relationship with God. The first drafts of the *Spiritual Exercises* were put together whilst Ignatius was undergoing spiritual transformation at Manresa in 1522-1523 following his conversion. This was long before he contemplated founding a religious order.

Ignatian Pedagogy (1993, n. 25) described the interaction of "experience, reflection and action" in the *Spiritual Exercises* in this way:

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 experience of God is leading. Ignatius urges reflection on the 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 towards 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.

Ignatian Pedagogy called for the teacher to be in a similar relationship with the students as a retreat director would be with a retreatant who is in the process of looking at the spiritual dimensions of his/her life. Whereas this is a proven method for a spiritual retreat, the question of whether this can be translated for a teacher with numerous students in his or her class is a question discussed later in the study.

The essence of *Ignatian Pedagogy* is the continual interplay between these elements of experience, reflection and action in the teacher/learning dynamic of the classroom. *Ignatian Pedagogy* attempted to spell out in practical terms, how the Jesuit mission can be realized through the curricula of its schools worldwide. It focussed on how to engage the students in a way that will make them sensitive to the work of the Spirit.

To understand the motivation for articulating a specific pedagogy, there is a need to comprehend the Jesuit mission. *Ignatian Pedagogy* (1993, n. 17) states the mission of the Jesuits as:

the service of faith of which the promotion of justice is an essential element. 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 freedom and dignity of all peoples, who are willing to do so in cooperation with others equally dedicated to the reform of society and its structures.

In brief, the key movements or dimensions of *Ignatian Pedagogy* (1993) are:

- **EXPERIENCE:** the teacher creates the conditions whereby students gather and recollect the material of their own experience in order to distill 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 (*Ignatian Pedagogy*, 1993, nn. 42-46)

- **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 shapes the consciousness of students; their habitual attitudes, values and beliefs as well as ways of thinking are compelled to move beyond knowing to action (*Ignatian Pedagogy*, 1993, nn. 47-58).
- **ACTION.** Action is the growth within the students. The students make a conscious decision about how they will live their lives. 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. The goal of this dimension is some interior change within the student even if it merely leads to new experiences, further reflections and consequent actions within the subject area under consideration (*Ignatian Pedagogy*, 1993, nn. 59-62.)

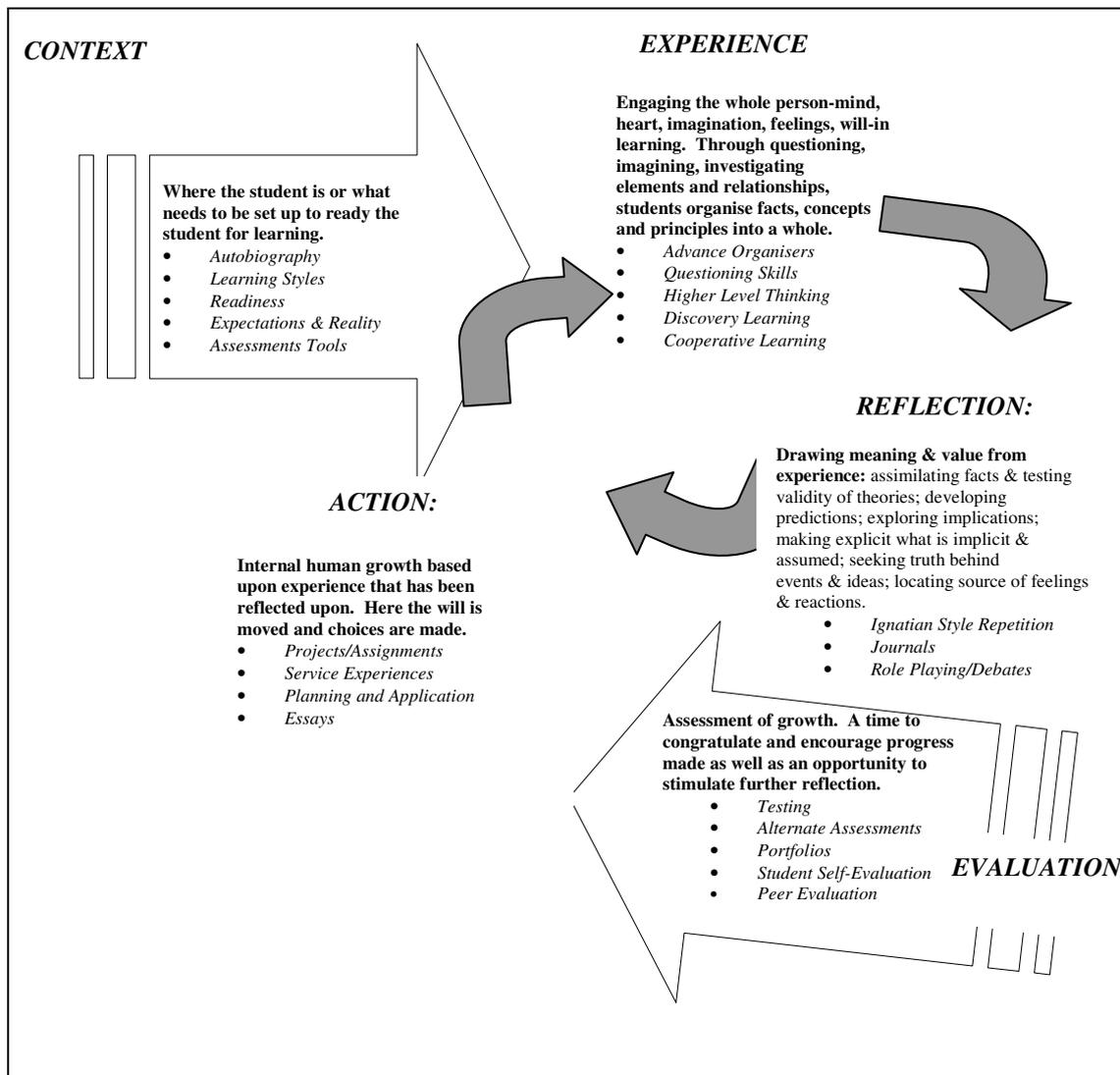
The final stage of the Ignatian paradigm is evaluation. *Ignatian Pedagogy* goes beyond academic mastery. There is a concern about the students well-rounded growth as a person for others. The authors of *Ignatian Pedagogy* believe there are varieties of ways in which this fuller growth can be appraised. There is a need to take into account the age, talents and developmental levels of each student. *Ignatian Pedagogy* outlines approaches such as mentoring, review of student journals, self-evaluation as well as State prescribed assessment instruments. This can be an important moment for the teacher as it is a time both to affirm or congratulate the student on his/her growth and to encourage the student to further reflection in light of any blind spots or lacunae in the student's point of view (*Ignatian Pedagogy*, 1993, nn. 63-70).

The extent to which personal change can accurately be measured or assessed is a problematic issue discussed later in the thesis.

According to *Ignatian Pedagogy* (1993, nn. 19, 68-70) evaluation is an ongoing process and a stimulus to remain open to growth throughout a lifetime. Often evaluation needs a repetition of the *Ignatian Pedagogy* to help the student to learn to discriminate and be selective in choosing experiences and to be able to draw fullness and richness from the reflection on those experiences. Within the framework of the paradigm, it is hoped the student will become self-motivated by his/her own integrity and humanity to make conscious, responsible choices.

Figure 2.2: Ignatian Pedagogical Paradigm Expanded

The following figure illustrates in detail the methodology and essential dimensions/movements of the Ignatian Pedagogical Paradigm (IPP) (*JSEA Bulletin* March /April 2004, p. 4).



The issue of definition: Pedagogy

The etymology of the word pedagogy comes from the Greek, “paidagogos”, the slave who took children to and from school (from “pais” - a boy / child; “agogos” – slave or guide). Therefore, the original meaning of the word is “a guide to an education”. A current Australian dictionary definition of pedagogy is “the function, work and art of teaching” (*Macquarie Dictionary*, 1997). However, after reviewing the related literature, it appears that there are differing interpretations and meanings of the construct.

The following researchers illustrated the divergence in understanding of the meaning of the word. Watkins and Mortimore (1999), in a review of research literature on pedagogy, asserted that the models of pedagogy held by researchers have become more complex over time, incorporating, for example, recent developments in the understanding of cognition and metacognition.

The contextual difficulties of definition are further illustrated by Lovat (2003, p. 11) who defined pedagogy as a “highly complex blend of theoretical understanding and practical skill. It is the level of balance between knowledge, understanding, skill and process where there appears most disagreement.”

Alexander (1992) identified teaching methods and pupil organization as the only two facets of pedagogy. He suggested that pedagogy is only understood within the broader framework of educational practice. As such, Alexander’s definition is quite restrictive to just method and organization. Alexander placed learning, development, evaluation and personal change into categories other than pedagogy.

Grimmit (2000, p. 16) alternatively defined pedagogy in an inclusive way, “a theory of teaching and learning encompassing aims, curriculum content and methodology.” As such, the definition for educators becomes problematical because it is so broad, it lacks precision and distinction of what constitutes pedagogy. Thus, the contextual understanding of the word may present vagueness.

Following Beare (2001, p. 168) pedagogy implied that the teacher knows “how to teach, about classroom management, knows about modes of student learning and teaching methods which are appropriate to those modes, and about appropriate teaching technologies and strategies.” The focus of this definition is on teaching methods, strategies and student learning. It acknowledges a wide variety of approaches rather than a universal framework.

In Australia, various government organizations have embarked on pedagogical research studies and associations to improve the effectiveness of the art and science of teaching. For example, in NSW, the *Quality Teaching Project* (QTP, 2002) has focussed on developing skills in teaching and learning by providing release time and financial assistance to research and trial pedagogical models. The Queensland School Reform Longitudinal Study (QSRLS, 2000) following Hayes, Lingard and Mills (2000) resulted in the *Productive Pedagogies New Basic Project* adoption by government and non-government schools as the core pedagogical methods to be used in that state. In Western Australia, the establishment of the Centre of Excellence in Teaching (CET) also provided incentives and resources to research and implement effective pedagogical models. In July 2004, the Australian government established the National Institute for Quality Teaching and School Leadership (NIQTSL) to further advance quality teaching across the country.

The researcher believes that pedagogy is best understood in an educational framework, as “to relate the process of teaching to that of learning on the part of the child.” (Simon, 1981, p. 95). Added to the processes of teaching are the quality of the teaching and the ongoing professional development of the teacher. The key findings of research into school effectiveness are that teachers and their professional development do make a difference, and that it is not so much what students bring with them but what they experience on a day-to-day basis in the interaction with teachers and other students in classrooms that really matters (Beare, 2001; Catterance, 2001; Igarson, 2002; Rowe, 2002).

The relational aspect of pedagogy, as its etymology suggests, highlights the transference of knowledge and skills between teacher and pupil. To restrict the definition of pedagogy to just the teaching act and not to acknowledge some relationship between teacher and student is to deny what some researchers have found fundamental to effective teaching/learning processes (Ramsey, 2000; Trent & Rowe 2002).

Added to knowledge and skills, the researcher expects the intentional activities associated with pedagogy will also promote the development of values, acknowledging that the acquisition of values is far more complicated procedure than the acquisition of knowledge and skills.

The processes of planning, teaching, assessing and evaluation, and the knowledge needed for these processes, are described in Shulman’s model of pedagogical reasoning. (Shulman, 1987). Shulman focussed on knowledge more than ideas and beliefs. Moreover, there is evidence that teachers’ ideas, beliefs and values may also influence practice. (Moseley et al., 1999). Therefore, both facets need to be

considered. According to Shulman, teachers' knowledge bases include the following categories of knowledge:

- content knowledge;
- general pedagogical knowledge (knowledge related to general teaching issues, for example, teaching approaches and classroom management);
- curriculum knowledge (knowledge about the tools of trade: schemes of work, resources, and so on);
- pedagogical content knowledge: 'that special amalgam of content and pedagogy that is uniquely the province of teachers, their own form of professional understanding.' (Shulman, 1987, p. 8);
- knowledge of learners and their characteristics;
- knowledge of educational contexts: groups, classes, the school and wider community;
- knowledge of educational ends, purposes and values and their philosophical and historical grounds.

This list matches some of the elements of *Ignatian Pedagogy*, particularly in reference to knowing the students and their context; having mastery of the content; being a competent teacher; knowing the context of the school, the culture of the wider community, the outcomes, the purposes and values of the education. However, there is no reference to the action or growth intended which is central to the dynamic of the Ignatian pedagogical paradigm of the interplay between experience, reflection and action.

Problematic for this thesis was the lack of a clear and coherent definition of pedagogy in the literature. This posed difficulties because of the likelihood of misinterpretation of the meaning of the word.

The stated intention of the ICAJE in developing and publishing *Ignatian Pedagogy* (1993, n.35) was for the transformation of the student “for the complete good of the individual student and for the good of that student’s world.” Thus, the meaning of pedagogy becomes much more for the Jesuit authorities than the dictionary held definition of “the function, work or art of teaching.” The process delineated in *Ignatian Pedagogy* expected an outcome that is spiritually engaging, character forming and value laden. As outlined in its introductory notes, *Ignatian Pedagogy* (1993, n. 8) is concerned with “the integral intellectual, social, moral and religious formation of the whole person ... far more than just cognitive acquisition.” The word ‘formation’ in this context draws on a traditional usage in religious orders of a religious and spiritual training or personal development of a person. Thus pedagogy, as used by the Jesuits, implied far more meaning than just a teaching method or strategy.

As explained in chapter 4, the genesis of *Ignatian Pedagogy* is to enter into the historical context, spiritual journey and methodology of the *Spiritual Exercises* and *The Constitutions*. The worldview found in the *Exercises* is both spiritual and worldly (*Ignatian Pedagogy*, 1993, n. 6).

The intention of Ignatius was for people to realize that all of creation and human understanding is God’s expression of love (*Ignatian Pedagogy*, 1993, n. 16). Ignatian spirituality is an invitation to the recipient to find and be found by God in all things, in every circumstance, in every movement of the heart and thereby to understand the world and ourselves. It is a transformational action of freedom to let God’s will be

done in the person (Silf, 1999). Thus, *Ignatian Pedagogy* addresses, through the humanities, science and technology, the nature of God's partnership with human beings in creating a better quality of life and a more just world (*Ignatian Pedagogy*, 1993, nn. 15-22). A spiritual and religious dimension is central to the purposes of *Ignatian Pedagogy* and this represents the movement from the *Spiritual Exercises* to teaching students in schools. This becomes a central issue in how the pedagogy is interpreted and implemented.

Therefore, the implications for the widespread implementation of this particular pedagogy are numerous for teachers. The ICAJE proposes that teachers use this paradigm so that a possible outcome of its use will be "to unify and incarnate many of the principles enunciated in *The Characteristics of Jesuit Education*" (*Ignatian Pedagogy*, 1993, n. 2). Added to this is the ICAJE's belief that "the methods promote the explicit vision of the contemporary Jesuit educational mission" (*Ignatian Pedagogy*, 1993, nn. 2-3).

Ignatian Pedagogy is therefore, by intention, more a charism strategy, a style of ministry or a framework of holistic personal development, spiritual discernment, moral, social and formative action. As such, confusion may arise because of definition. In educational terms, understanding *Ignatian Pedagogy* simply as "the function, work and art of teaching" appears inappropriate. Notions of a style of ministry, a charism strategy and spiritual praxis model of teaching framework are far more appropriate.

Teachers will have a contextual understanding of what pedagogy is and this will affect their processing and use of *Ignatian Pedagogy*. This is a key issue for the thesis and will be discussed in detail in chapter 6. How the teachers perceived, implemented and

judged the effectiveness of the goals of *Ignatian Pedagogy* will influence their delivery, and consequently, its overall effectiveness.

As one of the purposes of this thesis is to investigate the Jesuit attempt to implement a whole school educational strategy with a spiritual orientation into their Australian schools, an understanding of ecclesiastical/religious terminology and constructs used in Church documents is necessary. The thesis will limit itself, because of space, to a brief summary of each construct. An understanding of these constructs is important as they give direction to Catholic education. As such, the constructs are analytical tools to examine, interpret and frame much of the origin, intention and structure of *Ignatian Pedagogy*.

Charism

Charism is the sense of distinctive mission of a religious order that represents a fidelity to the inspiration of the founder or founders of the order. In the last three decades, as members of the religious communities have declined, there is a strategy in place to promote the historical continuity of their mission. As such, charism as a construct, although used widely, suffers from a lack of clarity. This inexactness has made the definition and consequent study of charism somewhat problematic. Since the Second Vatican Council, the term charism has become associated increasingly with the distinctive identity of a religious congregation. Etymologically, *charis* means graciousness. The term charism has its origin in the early Christian literature when St. Paul used it to refer to the Holy Spirit in his letter to members of the early Church community as, “having charisms according to the grace given to you varies” (Rm. 12:6).

The word makes its first appearance in Catholic Church official documentation in the renewal of the religious life Papal statement, *Evangelica Testificatio* (1971, n. 11, 32). When addressing members of religious orders, Pope Paul VI spoke of the “charisms of your founders” and the “charisms of the various institutes of religious congregations.” (Thompson, 1998, p. 1).

Though not found in the Second Vatican Council document, *Perfectae Caritatis* (1965), dealing with religious orders, it is certainly implied when it calls upon members of religious institutes to respect their “particular characteristics and work” and “their founder’s spirit and special aims” in proceeding with their renewal (1965, n. 2b).

The Catholic Church document, *Mutuae Relationes* (1978), declared that “the charism of the founders” appears as an “experience of the spirit” (n. 11) and that “every authentic charism implies a certain element of genuine originality and of special initiative for the spiritual life of the Church” (n. 12).

Marechal (2001, p. 3) defined charisms as the “great” Gospel ideas. These ideas have given some structure and direction to the activities of religious orders who believe they are carrying out the spirit of the Christian Gospel. People in the orders have also believed that charisms have helped them to promote what they understand as the reign of God in ways that are more effective. Religious orders have used the construct of charism in their attempts at renewal.

The question remains, how is this concept of an individual was able to be extended to followers, other groups or school communities? Some writers, for example, Marechal (2001) have simply used individual-based definitions and applied them to groups, assuming that the same spirit inspires them without substantial argument to develop the concept. Charism was described as basic to the identity of religious communities and it was characterized as “the enfleshment of a founder’s vision in present day followers” (Renfro, 1986, p. 528).

The validity of the assumption that charism can be easily accessible or even exist in religious orders required exploration. Thompson, (1998, p. 1) argued that the construct of charism in its current usage is a term of such vagueness and ambiguity as to be almost meaningless. Her research into women’s apostolic congregations in the USA in the nineteenth century stated that it did not exist in the form suggested by these definitions.

However, Renfro (1986, p. 527) argued that charism was a “gift or combination of gifts which God the Holy Spirit gave to the founding person so that the community might come into existence in the first place.” This view promoted an understanding of charism as having a social and relational aspect and that charism rests firmly within a community.

Worsley (1968, pp. ix-xix) also proposed that the term charism refers to a social relationship between a person and a group. The individual’s charismatic appeal is perceived, invested with meaning and acted upon by the group. No single individual therefore can be charismatic unless involved in some relationship with others.

Followers are as constitutive of the event called charism as was the leader (Lee, 1989, p. 30). Lee further clarified this point by differentiating three elements of charism today, namely:

- the charism of the founding persons;
- the narrative or story embodying that vision and
- the charism found in communities where the story is brought to life.

McDonough, (1993, p. 648) believed that charism, as a social reality:

is not defined as an individual's gift but as a comprehensive culture in which the leader and followers, time and place all have a role. Secondly, this community commences a story, a narrative, which takes form over the life of the group and embodies the group's belief and values, its history and vision. Thirdly, this inherited story becomes charism when it is lived out as it takes hold of the community and they make sense of their experiences of life from the perspective of that story.

The school setting becomes the social context to give meaning and purpose to the story (Hilton, 1997).

The intention of the construct, 'charism' is to "captivate and transform."

(McDonough, 1993, p. 649) As such, its shared congruence with the vision of *Ignatian Pedagogy*, that is the intervention of the Spirit, has been transformational in peoples' lives, (*Ignatian Pedagogy*, 1993, n. 16) Much has been written about the Ignatian charism, (e.g., Dulles, 1998; Lonsdale, 1990; Barry & Doherty, 2002). They believed that God gave Saint Ignatius a gift, and this gift was revealed as the inspiration for the mission and original and continued works of the Jesuit order. The Ignatian charism is best defined in terms of the insights found in the *Spiritual Exercises*. Silf (1999, p. xxiv) described these insights as:

- directing self towards God;

- noticing God's action in personal life;
- responding to the movements of the heart;
- seeking God's will;
- becoming free of all distraction to find the deepest desires;
- making choices in line with truest self;
- connecting lived experience with Jesus Christ's life, death and resurrection;
- responding to God's love;
- finding God in all things.

Though these insights are not unique and found in many other spiritualities, the Jesuits claim that Ignatius' gift was to present the insights in a distinctive form of prayer, namely the *Spiritual Exercises*. The charism of Saint Ignatius is therefore linked to a method of communicating to God through a style of prayer. During prayer, it was proposed that the worldview or perspective of the person was changed and the person grew in an intimate relationship with God (Silf, 1999; Lonsdale, 1990; Lambert, 1999).

As the number of Jesuits decreased (refer to Table 2.1, p. 62), a way to pass on the perceived distinctiveness of the charism of the order to non-members of the order was via methods of professional development or formation experiences. In this particular instance, the intention of ICAJE in writing the document *Ignatian Pedagogy* was to share with non - Jesuits a charism strategy to enable the continued mission of the Jesuits to be realized in years to come. Whether the methodology of prayer can be replicated into a teaching methodology to elicit similar outcomes is a key focus of this thesis.

Christian ministry

There is a wide body of literature that discusses the purpose of Christian Ministry (e.g., O' Meara, 1999; McBrien, 1987; Groome, 1998). At the core of ministry's meaning was the word mission. The etymology of mission is "to send." The usage of the word in Christian mission finds its historical origin and purpose in the life of Jesus Christ and means "to send" his message to others. "It is to carry on the mission that he had from God to the world ... to serve the reign of God. Ministry is to help realise the fullness of life that God wills for all ... in every arena of life, on every level of existence." (Groome, 1998, pp.299-300)

It is from a committed religious theological perspective that ministry's intention is for evangelizing purposes. There are multiple ministries of the Church all with the same intended purpose for example:

- evangelizing and preaching the Word;
- leading, coordinating and serving the community at worship and in celebrating the sacraments;
- pastoral counselling and spiritual direction;
- social services and welfare;
- biblical and theological scholarship;
- teaching.

This thesis will limit itself to a brief summary of how the Jesuit teaching in schools may bring about personal change.

Coleman (2003, p. 81) sees the ministry of teaching as a means for spreading the Gospel, not just to students but also to anyone whom they may influence.

The Catholic Church's Congregation for Catholic Education produced an official document, that outlined the mission and purpose of education, entitled *The Catholic School* (1977). This document identified "the school as a place of integral formation by means of a systematic and critical assimilation of culture" (1977, n. 26). This assimilation was dependent on the exercise of intellectual and moral imperatives and a synthesis of faith and culture. It was modelled by adult persons who practise and live the virtues and mission inherent in the Gospels of the Christian community (*Catechism of the Catholic Church*, 1994, n. 1803; Haring, 1999). The fact that the universal teaching authority of the Roman Catholic Church has comprehensively added the significance and mission of Catholic schools signals the importance and challenge of the work of teachers (Treston, 2001, p. 15).

The Catholic Church's Congregation for Catholic Education produced another document in 1998, *The Catholic School on the Threshold of the Third Millennium*, calling for a "courageous renewal on the part of the Catholic school." The school should have a "missionary thrust" which leads people "to evangelize, to go out towards men and women wherever they are and spread the Gospel of Jesus." (Quillinan, 2002).

Issues pertinent to the interpretation of *Ignatian Pedagogy*

The mission of the Society of Jesus (Jesuits), as a religious order in the Catholic Church "is the service of faith of which the promotion of justice is an essential element." (*Ignatian Pedagogy*, 1993, n. 17). The ICAJE stated that *Ignatian*

Pedagogy “is inspired by (Christian) faith” (*Ignatian Pedagogy*, 1993, n. 5). The pedagogy’s purpose, as outlined, is inspired by the mission of the Jesuits:

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. ...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 (*Ignatian Pedagogy*, 1993, n. 17).

Ignatian Pedagogy is, therefore, by intention and context an instrument of Christian ministry. Not only was it intended to be a teaching methodology but more importantly, it was to “exercise a moral force in society” and the process of education the pupils received “takes place in a moral as well as an intellectual framework” (*Ignatian Pedagogy*, 1993, n. 14).

The implementation of *Ignatian Pedagogy* would need to take into account the possible lack of congruence where teachers may not see the pedagogy relevant to the classroom as a ministry.

Inculturation

By definition, inculturation is “the process of historically realising the intimate relationship between Christian faith and culture” (Groome, 1998, p.154). Tillich (1959, p. 42) wrote, “Religion is the substance of culture; culture is a form of religion.” His point was that every faith tradition becomes intertwined with its cultural contexts; it shapes, and is shaped by, the culture of its adherents.

Within Roman Catholic circles inculturation has been widely discussed (e.g., Arrupe, 1978; Shorter, 1988; Schineller, 1990; Principle, 1991; Lane, 1993; McGrady, 1997).

Inculturation is a theological construct as it explores the relationship between faith and culture and is aligned with enculturation which is a sociological construct; it is “the process by which children become functioning members of their own society” (Gunlan & Mayers, 1979, p. 76). Enculturation is similar to socialization on a macro-level. The way the Catholic Church documents have interpreted inculturation has been to stress the two way critical feed back between the faith tradition and the local culture each challenging the other.

The first systematic exploration of the construct was delivered in a letter to other Jesuits by Pedro Arrupe (1978, p. 172), then Superior General of the Jesuits. He defined it this way:

Inculturation is the incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question. This alone would be no more than a superficial adaptation, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about a new creation!

For Arrupe, inculturation relates not only to the insertion of faith into a culture but is also an ongoing dialogue between faith and culture that will eventually transform society. The construct was first used by a Pope in official documentation by John Paul II in *Catechesi Tradendae* (1979) in which he stated that:

Catechesis ... is called to bring the power of the Gospel into the very heart of culture and cultures. ...Catechesis will seek to know these cultures and their essential components; it will learn their most significant expressions; it will respect their particular values and riches. ...The power of the Gospel everywhere transforms and regenerates. When that power enters into a culture, it is no surprise that it rectifies many of its elements (1979, n. 53).

The Second Vatican Council document, *Gaudium et Spes* (1965), stated repeatedly that Christian faith was “bound to no particular form of human culture.” Better that “each nation develops the ability to express Christ’s message in its own way” so that “a living exchange is fostered between the Church and the diverse cultures of people” (1965, nn. 40-62).

The Council’s call for “a living exchange” between faith and culture reflected awareness that there is something of God in all human reality, that God is actively present and revealing Godself (Groome, 1998, p. 153). This concept was closely aligned to the Ignatian foundational insight of “finding God in all things” (Day, 1994, p. 1).

Implicit support for a pedagogy that respects the relationship and living exchange between faith, the school and culture was outlined in the Vatican document, *The Religious Dimension of Education in a Catholic School* (1988), which argued that the Catholic school was based on “an educational philosophy in which faith, culture and life are brought into harmony” (n.51). Further support is evident when the Vatican document states that “one of the characteristics of a Catholic school is that it interprets and gives order to human culture in the light of faith” (n. 52). The curriculum of the Catholic school should provide “careful rigour in the study of culture and the development of a critical sense” (n.101). The intended outcome is a mature religious faith “able to recognise and reject cultural counter-values which threaten human dignity” (n. 52).

Issues pertinent to the interpretation of *Ignatian Pedagogy*

Ignatian Pedagogy implied a similar emphasis of respect to the living exchange of faith, the school and culture and a belief the goal of education was “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” (*Ignatian Pedagogy*, 1993, n. 14). The reference to Incarnation mirrored Arrupe’s (1978) above-mentioned reference to “inculturation being the incarnation of Christian life and of the Christian message in a particular cultural context.”

Mistakes, however, have been made by Christian communities over many centuries as they attempted to forge a relationship between *faith* and *culture*. Schineller (1990, pp. 14-17) highlighted the following inadequate ways of relating faith and culture:

imposition, forcing an already culturally embedded Christianity on new cultures with no appreciation or respect for what is already there; *translation*, transferring symbols of Christian faith to a culture without creative modification in accord with local customs or thought patterns; and *adaptation*, adjusting the cultural trappings of Christianity to *fit* the context but engaging in no real dialogue with the local culture.

Inculturation therefore required a respect for local cultural context, expression and the Gospel. *Ignatian Pedagogy* (1993, n. 3) on one level honours the same principles when it emphasizes that “responsibility for cultural *adaptations* is best handled at the regional or local levels.” Yet, for teachers in Jesuit schools world- wide, there is an implicit imposition of the pedagogy because it has come from the highest Jesuit educational authority, the ICAJE in Rome. Therefore, there is a subtle pressure to fulfil the direction from Rome even though the pedagogy stated quite clearly that it is an invitation to participate and implement.

There are also aspects of indirect imposition by the ICAJE concerning the pedagogy. For example, because this strategy is “part of a comprehensive (Ignatian) renewal project” (*Ignatian Pedagogy*, 1993, n. 9), unless one participated, one’s teaching will not be as “academically sound” (*Ignatian Pedagogy*, 1993, n. 3) as those who use it.

The construct of inculturation has a number of significant emphases that are valuable in interpreting *Ignatian Pedagogy*. The following points summarize the key emphases:

- the relationship between faith and culture and the ongoing dialogue between the two lies at the heart of *Ignatian Pedagogy* (1993, nn. 15-22, 71);
- the priority of understanding the cultural context of teaching and learning. (*Ignatian Pedagogy*, 1993, nn. 33-41);
- the intention of a formative and transforming action (personal change) brought about by interpreting the reflection on experience (*Ignatian Pedagogy*, 1993, nn. 58-62);
- the focus on the social / relational dimension of teaching and learning (*Ignatian Pedagogy*, 1993, nn. 77-80).

Moral and values education

As briefly discussed in the introductory chapter there has been an ongoing educational concern for the teaching of morals and values in schools. Scholarly debate on moral development and education extended back as far as Aristotle’s *Nichomachean Ethics* and Socrates’ *Meno* and continued through to modern times (Nucci, 1989). In the UK there has been great emphasis at governmental level on the spiritual, moral, social and cultural development of pupils (National Curriculum Council, 1993) and in 1992 the National Curriculum Council reminded schools that their “values lie at the heart of the

school's vision of itself and itself as a community" (cited in Cairns, 2000, p. 6). On a global level, the importance of values education was taken up by the International Commission on Education UNESCO report, *Learning: The Treasure Within* (Delors, 1996). The Commission identified four pillars of education for the future; learning to be, learning to do, learning to live together and learning to know. Implicit in the report's findings was the essential nature of values education.

A large amount of related literature exists on morals and values education and formation, (e.g., Durkheim, 1979; Elias, 1989; Wilson, 1970; Hill, 1991; Warnock, 1969; Beck, Crittenden & Sullivan, 1971; Dewey, 1960; Hare, 1973; Kohlberg, 1984). Due to a lack of space, a brief summary of related literature is presented.

Durkheim (1979) of the social relativistic tradition believed that the qualities of a moral person could be developed via intentional educative activities; they are not already developed internal traits of the individual. Thus, the teacher and the school can and should educate the person to be moral. Alternatively, Wilson (1970) believed in a generalized approach to confronting problems in a moral sphere (philosophic infrastructure) rather than reducing morality to specific answers and actions. He emphasized morality as a procedure that is learnt and then applied to a broad range of moral situations.

Hare (1973) and Griffiths (1967) both adhered to a formalism tradition of understanding morality to be a particular form of radical discourse. Here people engaged in discourses to consider what is good and what ought to be done. To be moral in this view meant preparing to give reasons for a particular action and for those

actions affecting the interests of others. Adding to the comprehensive literature has been the emphasis on moral development via cognitive stages by Piaget (1962) and Kohlberg (1984). Yet, much of this thinking has emphasized individual responsibility for moral behaviour. What emerged more appropriate was for collective social responsibility to encourage and support the ethical behaviour of individuals.

While the techniques used by Piaget and Kohlberg have been shown to be effective in changing thinking, the question of whether changing thinking will automatically lead to a change in behaviour requires further investigation (Huitt, 2004). For authentic personal change to take place the change needs to be initiated, appropriated or accepted freely by the individual (Rossiter, 2002, p. 7).

Values education has positive links to citizenship and character development (Miller, 2003; Huitt, 2004). Yet values is a term that often has an ambiguous meaning. It may also have negative connotations as what some people value is not always good. For this reason, the concept of *virtues* has much more to offer as an alternative with respect to moral education (Rossiter, 2002). Associated with education in truth, honesty, respect, virtues, is an understanding of the importance of volition as “the capacity to make choices” (Groome, 1998, p. 89).

Hill (1991) discussed the importance of volition or “will”. He provided an important framework to understand what values education should seek as a minimum specification. First it was to enable students:

- (a) to acquire a representative knowledge base concerning the values traditions which have helped to form contemporary culture;

- (b) to enter with empathy into the perceptions and feelings of people who have been strongly committed to these traditions;
- (c) to develop skills of critical and appreciative values appraisal;
- (d) to develop and put into practice the skills of decision making and value negotiation; and

Second, it should encourage them to develop a concern for the community and care of its members (Hill, 1991, p. 10).

Since 2003 a significant impetus to values education has been given by the Australian Government values education project. Hill has contributed at the forums and an agreed set of underpinning values has emerged for values education (National Framework for Values Education in Australian Schools, 2005). The result of this framework has been extensive action research to show best practice in this area.

Issues pertinent to the interpretation of *Ignatian Pedagogy*

Ignatian Pedagogy (1993, n. 1), in its opening paragraph, emphasized the reason for creating the pedagogy was to effectively communicate the Ignatian worldview and values presented in the *Characteristics of Jesuit Education* (1986). In fact, the framework of the pedagogy was similar to Hill's (1991) minimum specification for values education. The pedagogy was also quite explicit in linking the product of its use as "leading to virtue" (*Ignatian Pedagogy*, 1993, n. 14). In addition, the pedagogy stated that it exercises "a moral force in society ... that the process of education takes place in a moral as well as intellectual framework" (*Ignatian Pedagogy*, 1993, n. 14).

The pedagogy viewed the role of teacher as having responsibility for creating the conditions, laying the foundations and providing the opportunities for a value laden learning environment and experience (*Ignatian Pedagogy*, 1993, nn. 27-30). As such, the pedagogy has alignment to Durkheim's (1979) view of moral education occurring via intentional educative activities. The pedagogy is also consistent with the work of D'Orsa, *Sense of the Sacred* (1994, pp. 5-8), which was an attempt to implement Christian values at the micro-level of the classroom. The intention was to impart Christian values within each teaching opportunity across the curriculum rather than expand the curriculum to include a formal study of values. *Ignatian Pedagogy* has a similar intention. "The pedagogy proposed ... involves a particular style and process of teaching. It calls for infusion of approaches to value learning and growth within the existing curriculum rather than adding courses." (*Ignatian Pedagogy*, 1993, n. 4).

Crawford & Rossiter (2005), however, have argued that one of the difficulties of the debate on values education is that there is not a simple link between classroom practice and actual change in values.

Wilson's (1970) generalized approach to confronting problems in a moral sphere (philosophic infrastructure) appeared similar to the *Ignatian Pedagogy's* view that all teaching imparted values and therefore promoted justice. (*Ignatian Pedagogy*, 1993, n. 81).

Ignatian Pedagogy's essential component of the dialogue required in the interplay of reflection, experience and action (1993, nn. 33-62) was also similar in approach to Hare's (1973) outcome from the radical discourses.

Therefore, there is a close correlation between aspects of morals and values education and the emphasis of *Ignatian Pedagogy's* aim "that alerts young people to the intricate network of values ... so that students can examine them and make judgments and commitments freely, with real understanding" (*Ignatian Pedagogy*, 1993, n. 81).

For the purposes of this thesis, the work of Hill (1991) provided the most appropriate framework to locate *Ignatian Pedagogy* as a model of moral/values education. Hill's focus enabled students to acquire knowledge on value traditions; to enter with empathy into the perceptions of people committed to these traditions; to appreciate values; to make decisions and to develop a concern for the community and care of its members are all major emphases of *Ignatian Pedagogy*.

Spiritual Education

There has been a significant body of writing on spiritual education and as a construct differentiated between religious and non-religious spirituality. As such, spirituality was a difficult term to define. Wright (2000, p. 7) defined it as "concern for the ultimate meaning and purpose in life." He also described it as being "elusive and mysterious ... also linked to that which is vital, effervescent, dynamic and life-giving."

Spirituality is taken to mean the ways in which people look for and perceive meaning, purpose and values as well as other personal aspects like beauty, appreciation of

nature, fulfilment, happiness and community. Spirituality often, but not always, revolved around belief in God and the practice of religion (Crawford & Rossiter, 1993).

There are a large number of writers who have written on spirituality and education (e.g., Beck, 1999; Erricker & Erricker et al. 1997; Hardy, 1979; Hay & Nye, 1998; Hill, 1989; Hull, 1998; Merton, 1979; Palmer, 1983; Priestley, 1982; Thatcher, 1999; Wright, 2000). In particular, there are journals which have given much attention to this area: *International Journal for Childrens' Spirituality*; *Journal of Beliefs and Values*; *International Journal of Education and Religion*; *British Journal of Religious Education*; and *Australian Journal of Religious Education*. For the purposes of this thesis, and because of the limits of space, the discussion of spirituality will be restricted to Christian spirituality. In addition, because of space, the work of a limited number of the writers mentioned will be explored. The framework for spirituality in education used is one within which *Ignatian Pedagogy* can be seen to make a valuable contribution.

A key phrase from Christian scriptures interpreted John's Gospel as the heart of spirituality when it described the Spirit of God, like the wind which "blows where it pleases; you can hear its sound but you cannot tell where it comes from or where it is going" (John 3:8). The Second Vatican Council document, *Dei Verbum* (1965, n. 2) also outlined that it was God's intention "in goodness and wisdom, to reveal himself and make known the mystery of his will."

Merton (1979) and Palmer (1983) both emphasized the importance of education that focusses on the transcendent source of human life and the world to give authentic meaning to “knowing” and “being”. They both contended that the transcendent should be present in the educative process.

Hardy (1979) claimed, in face of reductivist criticism, that spiritual experience was of an actual objective reality, and as such could not be dismissed as mere illusion. Far from being a pathological aberration, spiritual experience was natural to the human condition. Against behaviourist psychology, he argued that a person’s biological make-up does not constitute a reductive cause of the person’s spiritual experience, but rather that he/she possesses a biologically determined openness to transcendent reality. He believed that human beings were spiritual by nature.

Hay & Nye (1998) drew the conclusion that openness to spiritual experience was in danger of being eroded by modern secular culture. The post-Enlightenment hermeneutic of suspicion serves to undermine and distort what was in fact an innate and natural capacity for spiritual awareness (1998, p. 20). This concept mirrored the *Ignatian Pedagogy’s* belief that students “have unconsciously accepted values which are incompatible with what truly leads to human happiness” (1993, n. 124).

Issues pertinent to the interpretation of *Ignatian Pedagogy*

In *Ignatian Pedagogy* the acceptance and willingness to “engage” the transcendent in an affective response is the basis of Ignatian spirituality premise of “finding God in all things and thus, discover God’s plan” (*Ignatian Pedagogy*, 1993, n. 131).

The importance of the relationship of the person to the transcendent is fundamental to understanding spiritual education. *Ignatian Pedagogy*, as described earlier, used the methodology of Saint Ignatius' *Spiritual Exercises* and placed significant emphasis on the power of spirituality to be transformed (*Ignatian Pedagogy*, 1993, n. 19). The core of the pedagogy is underpinned by the assumption that God seeks a relationship with all of humankind and will change the person's worldview. According to the pedagogy, it is the sacred responsibility of the teacher to create the conditions for the teaching/ learning dynamic to "serve faith through reflective inquiry into the full meaning of the Christian message and its exigencies" (*Ignatian Pedagogy*, 1993, n. 120).

Therefore, significant emphasis in *Ignatian Pedagogy* is placed on the teacher's spirituality: "these young (students) ... need mature understanding and love in the teachers of all areas of the curriculum with whom they explore the awesome mystery of life"(1993, n. 125).

An important role played by the teacher's personal spirituality, influencing the outcome of learning, was evident in Harris' (1987, p. 33) observation of Martin Buber speaking of the teacher "discovering an inner religious impulse to be of service of the One who was able to do what human beings cannot do: to create and form and transform." In addition, Liddy's (1999) case studies illustrated the important influence of a teacher's personal spirituality and values in orientating the nature, purpose and process of their teaching.

The intention of the pedagogy was the creation of the "hoped-for graduate of a Jesuit school who is well-rounded, intellectually competent, open to growth, religious,

loving, and committed to doing justice in the generous service to the people of God” (*Ignatian Pedagogy*, 1993, n. 13). Transformation of the student to be a “person for and with others” was viewed as the prime outcome of the pedagogy. Thus, the construct of spiritual education has significant congruence with the intended purposes of *Ignatian Pedagogy*.

Holistic Education

Holistic education as a construct has many advocates. Alternative educators such as John Dewey, Maria Montessori, Rudolf Steiner and A. S. Neil, among others, all insisted that education should be understood as the art of cultivating the moral, emotional, physical, psychological and spiritual dimensions of the developing child (Miller, 2003, p. 1).

Holistic education is a way of viewing the world that has exponents as diverse as cosmologist, Tielhard de Chardin; political leaders such as Jan Smuts; religions such as Taoism and its symbolic representation of the universe as the Yin and Yang; Judeo-Christian tradition; evolutionists such as Darwin and popular writers such as Paul Davies, David Suzuki and Charles Birch (Dufty, 1994).

This form of education is based on the premise that each person finds identity, meaning and purpose in life through connections to the community, to the natural world, and to spiritual values such as compassion and peace. Holistic education also seeks a balance in the learning situation between content and process, learning and assessment, and analytical and creative thinking (Beare, 2001; Miller, 2003).

Holistic education proponents believed one needs to balance the traditions of subject specialisation in academically oriented schools because it leads to obsessive competition. Holistic education is also needed to balance the emphasis on economic rationalism, and its inevitable materialism, and to broaden current conceptions of excellence, which more relate to intellectual skills and to competencies needed for employment rather than education for living or being (Dufty, 1994).

Some supporters of holistic education argued for a non materialistic view of the curriculum which emphasised connectedness and integration and recognised that “each person is connected in some way to everyone else and to everything in the cosmos and, together, it is the sum of actions and thoughts that creates the world” (Smith & Lovat, 1990)

The holistic approach to education tried to make use of new paradigm thinking concerning the nature of human beings, knowledge and the universe. Some of the concepts that emerge are summarized by Dufty (1994, p. 87):

1. connectedness to something greater than self – a creator or creative spirit;
2. groundedness and belonging- having a sense of relationship with the place;
3. integration of knowledge and of subjects, an awareness of subjectivity of knowledge and the role humans play in its generation, in its influence and in the getting of wisdom;
4. the uniqueness and multifaceted abilities of each person and respect for the individual;

5. education of the whole person including body/mind / spirit;
6. education which uses the whole brain and assumes multiple intelligences;
7. empowerment, centredness and energy – people are aware of their own inner strengths and potentialities;
8. concern and compassion and a paradoxical decentredness so that they are not self-centred in an anthropocentric world but their connectedness makes them realise they are in a network of relationships;
9. retention of a critical perspective on society and schooling so that one is able to question dominant paradigms in life and learning and to assist in the transformation of self and society;
10. schools, curricula and methods of teachings: use of reflection on the nature and meaning and evolution of life; mediation and imagining leading to action; experiential learning, cooperation and conflict resolution; multiple forms of evaluation.

Issues pertinent to the interpretation of *Ignatian Pedagogy*

While, the intention of balance in education is without question, the proposition that holistic education will assist in helping young people develop morally and spiritually requires far more clarification. This issue is particularly relevant to the problem driving this research because the ICAJE believed that by using their pedagogy all students would be infused with Ignatian values and thus their worldview would be changed. The assumption that all students change because of a certain style, paradigm or method of teaching is questionable. By testing for congruence between

the intentions of the authors of *Ignatian Pedagogy*, the historically stated aims and practices of the Jesuits and the experience of teachers implementing the pedagogy, the answer to this question will become clearer.

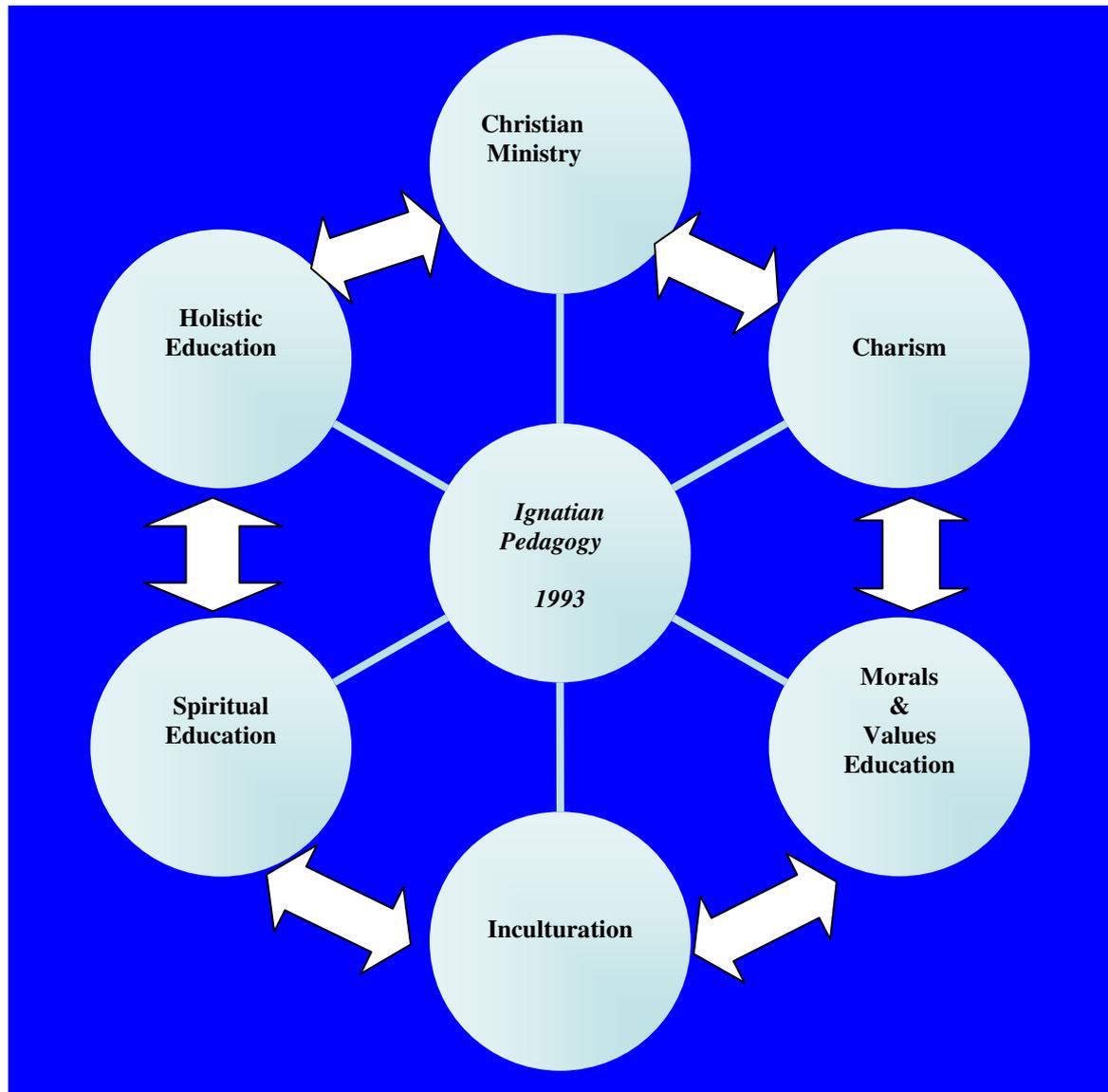
Ignatian Pedagogy (1993, n. 8) stated that a perennial characteristic of the pedagogy is “the ongoing systematic incorporation of methods from a variety of sources which better contribute to the integral intellectual, social, moral and religious formation of the whole person.”

Many of the above mentioned characteristics of holistic education are fundamental to the functioning of Ignatian Pedagogy. For example, connectedness to creator, (*Ignatian Pedagogy*, 1993, n. 131); Groundedness and connection, (*Ignatian Pedagogy*, 1993, nn. 33-41); respect for the individual (*Ignatian Pedagogy*, 1993, n. 37); educating the whole person, (*Ignatian Pedagogy*, 1993, n. 131); reflection (*Ignatian Pedagogy*, 1993, nn. 47-58); transformation (*Ignatian Pedagogy*, 1993, nn. 19, 123); multiple forms of evaluation (*Ignatian Pedagogy*, 1993, n. 163).

Thus, as illustrated above, there is significant similarity and connection between the focus and intention of holistic education and *Ignatian Pedagogy*. Holistic education is concerned with making connections with the mind/ body/spirit for the whole and full development of the person. *Ignatian Pedagogy* proposes the methodology of a particular spirituality to effect personal change in students so that they will be people of “competence, conscience and compassion” who work for justice in society.

Summary

Figure 2.3: The location of Ignatian Pedagogy with related constructs: The Analytical tools



The intention of this chapter was to examine the nature of *Ignatian Pedagogy* as a whole school educational strategy with a spiritual orientation. The investigation of the way pedagogy is used in the educational literature displayed a range of meanings. The lack of a coherent definition is problematical for those attempting to implement

Ignatian Pedagogy. Confusion as to the meaning and purpose of the pedagogy is likely to occur because the teachers bring their own understanding of the word to the context of implementation. Thus, there is the possibility of distraction or misinterpretation from the original aim of the pedagogy.

For the ICAJE, the intention of *Ignatian Pedagogy* was far more than just “the art and science of teaching.” The pedagogy has a spiritual and religious dimension. Therefore, it is more of a charism strategy, a style of ministry or a framework of inquiry, spiritual and moral discernment and formative action.

For the purposes of understanding the nature of the pedagogy, the constructs of charism, Christian ministry, inculturation (constructs from religious literature); morals and values education, spiritual education and holistic education (from educational literature) were examined. These constructs were chosen because of the similarity in purpose to *Ignatian Pedagogy*. They also act as analytical tools to examine the nature of the pedagogy.

From the construct ‘charism’ a number of similar characteristics to *Ignatian Pedagogy* were identified. The gift given by the Creator to the founder of a religious order is interpreted as a charism. It then becomes a source of inspiration for the continuation and growth of that particular institute. In this instance, the Jesuits have used the gift, namely the integral methodology and worldview of Saint Ignatius’ *Spiritual Exercises* and created a pedagogy. The intention of this pedagogy is the same as the *Spiritual Exercises*, namely, some form of personal change. As there

was difficulty in the definition of charism, so too there is complexity as to how this charism can be incorporated into classroom teaching.

Christian ministry is a construct that has as its purpose the fulfilment of the mission of the Church. As the ICAJE viewed education as an apostolic instrument of evangelisation (*Ignatian Pedagogy*, 1993, n. 1), the pedagogy and the mission of the Church are synonymous in purpose. Both aim at a proposed transformation, or personal change “achieved ultimately in our union with God ... that is sought and reached through a living, just and compassionate relationship with our brothers and sisters (*Ignatian Pedagogy*, 1993, n. 16). The mission of the Jesuits, as a religious order of the Catholic Church is the service of faith of which the promotion of justice is an essential element (*Ignatian Pedagogy*, 1993, n. 17). However, the question of how a teacher programmes this into teaching needs to be addressed in far more detail than is presently in the pedagogy document.

Inculturation also has significant alignment with *Ignatian Pedagogy*. The relationship between faith and culture is a prominent theme in both Church documentation and the Jesuit view of education: reflecting on experience and being moved to some form of action. From a theological perspective, inculturation presents a concept of God active and involved in human and society’s affairs. The combination of faith and culture gives a context to a Christian humanism, which is motivated by the commandments “love God and love of neighbour” (*Ignatian Pedagogy*, 1993, n. 119). In both the *Ignatian Pedagogy* and inculturation there is similar focus of bringing faith into social action: “bringing God’s love to effective expression in building a just and peaceful kingdom of God on earth” (*Ignatian*

Pedagogy, 1993, n. 120). There needs however, to be more discussion in the pedagogy of the relationship between faith and culture. It is a large assumption to make that all teachers are well versed in the subject and this has implication for the implementation of the pedagogy.

Ignatian pedagogy also shares common purposes with morals and values education. The reason the pedagogy was produced was to effectively “communicate the Ignatian worldview and values presented in the *Characteristics of Jesuit Education*” (*IP*, 1993, n. 1). Hill (1991) provided a framework to understand values education. Its purpose is the infusion of values into the curriculum in a similar way to *Ignatian Pedagogy*. A common problem for both is the inability to define exactly how the morals and values of the students will change in response to the teaching. Thus, teachers may be unsure of which way to proceed with the infusion of values into their teaching.

Spiritual education also by its nature is similarly aligned to *Ignatian Pedagogy*. As this pedagogy was inspired by and replicates the methodology of Saint Ignatius’ *Spiritual Exercises* there is much congruence between the two. The desire to seek union with the transcendent is the major aim of both the construct and the pedagogy. The issue of definition is also of concern for this construct and pedagogy. Uncertainty of meaning *may* lead to misunderstanding of the purpose and function of the pedagogy on the teacher’s behalf. How, when and why transformation occurs because of the relationship with the transcendent requires far more explanation than is provided in the pedagogy. This may have occurred because those who authored the pedagogy were steeped in Ignatian spirituality. The experience of those who have

had less exposure to that particular form of spirituality may have a different perspective.

Ignatian pedagogy from the outset, placed itself within the context of holistic education. The ICAJE believed that the pedagogy was concerned for the total formation of the student to become “a person for others.” Throughout the pedagogy there is reference to “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. (*Ignatian Pedagogy*, 1993, n. 8). As the pedagogy does not have references to validate any of the above formations it becomes particularly difficult to authenticate the occurrences of personal change.

In all of the constructs discussed, there is a similarity between both the religious and educational themes of:

- a consistent, well rounded view of human nature including its spiritual dimension;
- the intention that the educational process brings about educational change.

It is comparatively easy to construct aims that give respect to all aspects of human development and special attention to the spiritual and moral dimensions but there remain two gaps between these noble intentions for personal development. Firstly, using the teaching strategies employed that may promote it. Secondly, establishing links between those teaching strategies used and actual personal change and acknowledging that authentic personal change requires some form of free personal

response on the part of student. These links, if they exist, are not the same as the causal pathways between teaching transactions and actual knowledge and skills.

The context of the Australian Jesuit schools

The next section of the chapter gives a short summary of the Australian Jesuit schools that participated in the research. It aims to give a brief description of each school rather than a comprehensive coverage. The statistics of the Jesuits, lay staff and students presented are accurate at the time of data collection, which occurred between July 2000 to December 2000.

The Australian Jesuit Schools

There are five Jesuit schools in Australia and each has individual differences, yet they are part of a worldwide network of schools that draw on a common heritage of over 450 years of involvement in education. Saint Ignatius Loyola founded the Society of Jesus in 1540 and established its first school in Messina, Sicily in 1548. The Jesuits are a religious order in the Roman Catholic Church, which at present numbers 25,000 persons in over 85 countries. In April 1997, Jesuit Educational Institutions totalled 1,325 in 68 countries. Of these 191 were tertiary, post secondary institutions, that is, universities, university colleges and faculties of philosophy and theology; 477 were secondary schools; 30 were specialist technical secondary schools; 98 were pre primary; 124 were non formal education centres/ programmes. These Jesuit institutions engage the efforts of approximately 80,247 teachers and educate approximately 1,250,000 students.

Jesuit schools in Australia (Societas Iesu, Catalogus Provinciae Australiae, 2001)

Saint Ignatius College, Riverview established 1880 is a well known day and boarding school in NSW educating boys in classes from Years 5 to Year 12. Its enrolment in 2000 was 1,326 boys. The Headmaster is a Jesuit priest and the school has a community of other Jesuits on staff. The school is non systemic and independently owned by the trustees of the Society of Jesus. The governance of the school has been delegated from the Provincial to a school council. Students come from suburban Sydney and rural areas of NSW. A small number of students are from overseas. The school is well resourced on extensive grounds and has a higher fee structure than the other four schools.

Loyola College, Mount Druitt also in Sydney is a relatively new (established 1993) school situated in the outer western suburbs of Sydney. It is a coeducational Senior High School (Years 11-12). It began as a systemic school with a Jesuit founding Principal and has since amalgamated into a large multicampus high school. It has a Jesuit as campus Principal. There are two other Jesuits on staff. The students are largely from migrant and working class families. The school is administered by the Diocese of Parramatta, NSW.

Xavier College, Kew, established 1878, is a large multicampus day and boarding school in suburban Melbourne, Victoria. The school enrolls boys from Years 5-12 and enjoys a fine reputation for academic and sporting success. The Principal is a lay person and there are six Jesuits on staff. The school is very well resourced and the students come from families with middle to high socio-economic status.

Saint Ignatius' College, Adelaide is fifty years old and situated on two campuses at Norwood and Athelstone, South Australia. The school is an independent day school. It recently changed configuration and now accepts 1,200 boys and girls from reception to Year 12. The school has a fine educational reputation. The Headmaster is a Jesuit and there are five Jesuits on staff. The students come from middle class/professional backgrounds.

Saint Aloysius College, Milsons Point established 1879 is the oldest Jesuit school in Sydney, NSW and located in close proximity to the CBD. The school is for boys and enrolments are taken from Years 3 to Year 12. This school enjoys a strong tradition in academic success. It is non-systemic and its governance is delegated to a school council by the provincial. There are six Jesuits on staff and the Headmaster is a Jesuit. The students are also from middle class professional backgrounds.

The Changing Jesuit Demographic

In the Australian Jesuit schools, there has been a significant change in the number of Jesuits involved in education. The reasons for this include the fall in the number of vocations to the religious life, the ageing Jesuit population and the increase in the number of other works of the Society of Jesus. The following table gives an indication of the changes involved (Societatis Iesu, Catalogus Provinciae Australiae: 1960, 1985, 2000).

Three very significant findings arise from these figures:

- There is a large increase in students though the number of schools has declined.
- There is an every widening gap between the ratio of Jesuits to lay teachers.

- There is a marked decline in the number of Jesuits actually teaching.

Table 2.1. The changing demographic of the Australian Jesuit schools.

Year	Number of Schools	Number of Students	Number of Teaching Jesuits	Number of Lay Staff
1960	8	3495	99	56
1985	7	4807	43	300
2000	5	5924	30	510 E.F.T

Introduction of Ignatian Pedagogy

As stated in chapter 1, *Ignatian Pedagogy* was developed as a response to part ten of *The Characteristics of Jesuit Education*. Over three years the ICAJE developed seven drafts of the document. The first training in its methods took place at Villa Cavalletti, outside Rome, April 1993. At least six people from Jesuit education from each continent (40 people from 26 nations) were invited to be trained, to learn about, practise, and master some of the key pedagogical methods involved.

In August 1993 at Hua Hin, Thailand, all of the Australian Jesuit Headmasters along with Heads of Jesuit schools in East Asia were introduced to the contents, application and use of Ignatian Pedagogy. At this conference, it was decided to introduce the pedagogy to the Australian Jesuit schools in the following year.

Introduction of *Ignatian Pedagogy* to Australia

At Angelsea, Victoria, in April 1994 a conference of 48 selected teachers and administrators from the Jesuit and Loreto schools were inducted into the methods of Ignatian Pedagogy via a series of workshops and lectures prepared by the participants of the 1993 Hua Hin Conference. Each of the teams from the Australian Jesuit schools then undertook to implement the pedagogy within their own school communities. Each school had a process of implementation during 1994/5. The experience of a select number of the teachers in the schools in implementing Ignatian Pedagogy into their teaching practice is the substance of the research study of this thesis. The findings of this research can be found in chapter 6.

Summary

This chapter explored the nature and defined Ignatian Pedagogy as produced by the ICAJE in 1993. The central focus of the Ignatian Pedagogical Paradigm is the interplay between *experience*, *reflection* and *action*. This movement between the dimensions mirrors the methodology of Saint Ignatius' *Spiritual Exercises*. At issue is the definition of *pedagogy* as used in the ICAJE document. Rather than simply being "the work and art of teaching", *Ignatian Pedagogy* is more a charism strategy, a style of ministry, or a framework of inquiry, spiritual discernment and formative action. A limited exploration of a number of constructs gave assistance in locating the intention and purpose of *Ignatian Pedagogy*. An introduction to the Australian Jesuit schools and their demographics gave some context to the research problem.

Chapter Three

Methodology

Introduction

This chapter describes the two methodological approaches employed in this thesis together with a rationale for their use. For the first part of the thesis, an historical documentary analysis methodology examined the nature and purpose of Ignatian Pedagogy in normative documents. This methodology generated the discourse in chapter 4, *The Historical background to Ignatian Pedagogy: The origins, theory, practice and tradition of Jesuit education* and chapter 5, *Locating and Evaluating Ignatian Pedagogy in an educational framework*.

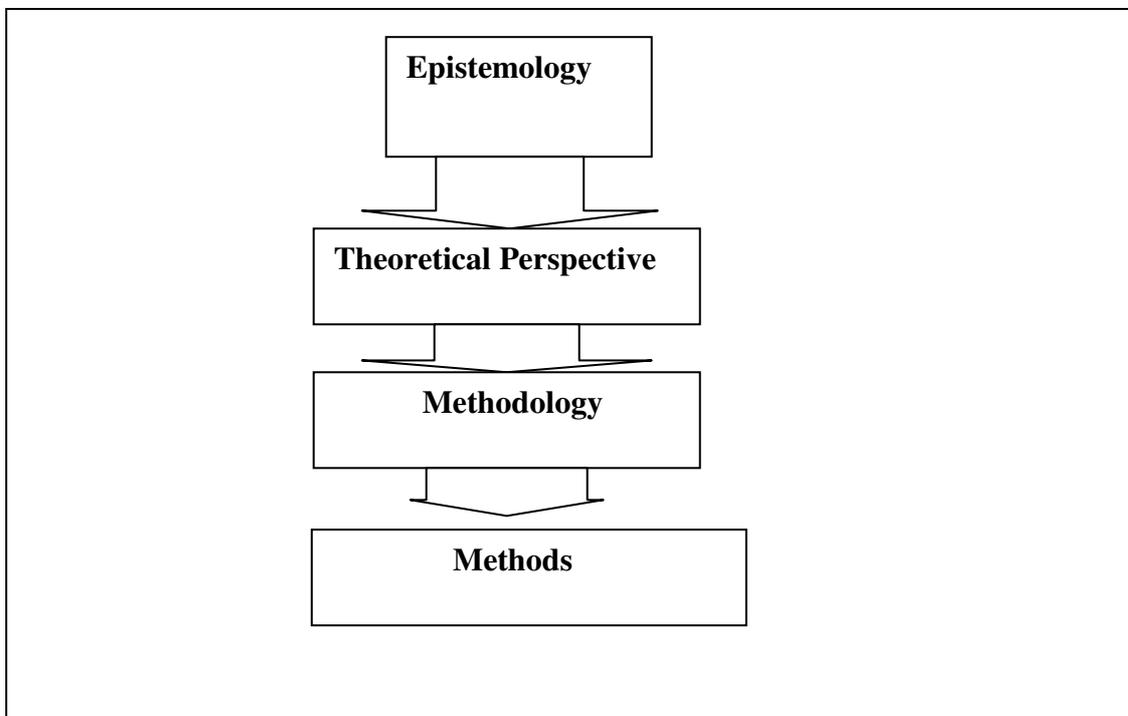
For the second part of the thesis, a qualitative research orientation made use of grounded theory methodology. This chapter also critiques this particular method and outlines the research design, the strategies employed including the data collection. The chapter concludes with some evaluative comments about the appropriateness of using grounded theory as part of this study.

Choice of research methods

As the research questions relate to the level of congruence between theory and perception of Ignatian Pedagogy, two different methodologies were employed to interpret the meanings of the two. According to Meltzoff (1998) the basic questions of the study as well as the environment of the related research determine the method of research.

Crotty (1998, Figure 3.1) proposed that there are four elements that interrelate when considering the choice of method in research. To justify the data collection method and its link to the research question, a process of underlying support structures needs to be explicated.

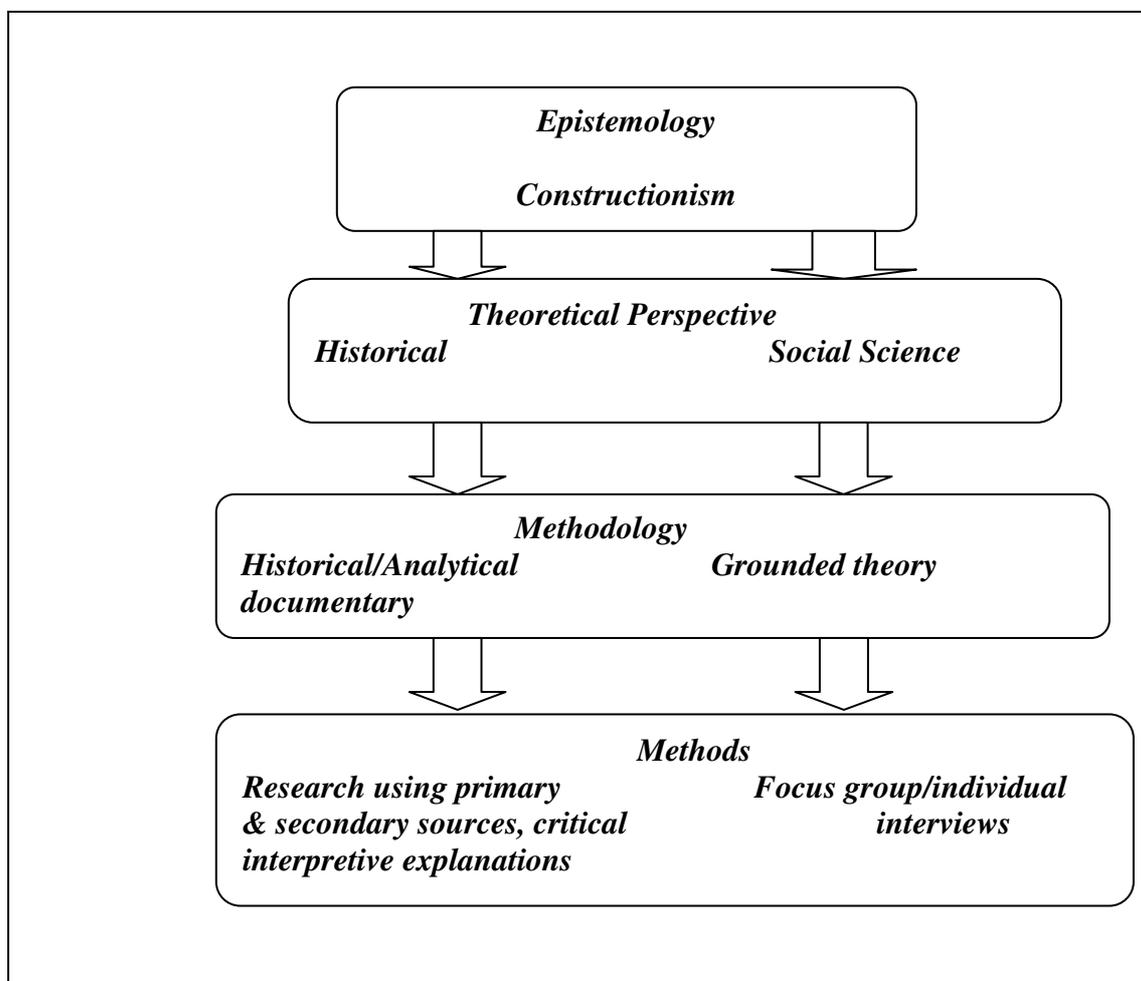
Figure 3.1: Choosing methods for research Crotty (1998)



The top section of Crotty's figure (1998) shows the first area of concern as epistemology, the conceptual framework or theory of knowledge, which informs the

study. The second area is the theoretical or philosophical perspective that provides a reward activity face within an established research tradition. Although other authors may disagree regarding the use of the term methodology for Crotty (1998) it refers to the third area of concern when an established form of method is selected. This finally leads to the choice of method, the techniques and procedures used to gather and analyze the data in this particular study. An overview of the stages of the selection of the methods for this research was adapted using Crotty's (1998) model.

Figure 3.2: The conceptual Framework



First method: Historical / analytical documentary research

Historical/ Analytical research describes and interprets the past or recent past from selected sources. Rigorous techniques of criticism are applied to the source documents. The combination of internal and external criticism of the sources leads to a clarification of meaning of the major ideas and concepts. The focus is on interpreting the facts to suggest causal explanations. McMillan and Schumacher (1997, p. 464) described analytical research as a style of qualitative inquiry, drawing from the disciplines of philosophy, history, and biography.

According to Giddens, et al., (2003),

Documentary research is a method to study something with a historical basis. It involves studying documentary sources to explain a certain type of human behavior during a certain time in history. Documentary research can provide sources of in-depth materials as well as data on large numbers, according to the type of documents studied. However, the researcher is dependent on the sources that exist, which may be partial and difficult to interpret in terms of how far they represent real tendencies.

According to McMillan and Schumacher (1997, pp. 464-499) there are five methodological characteristics of Historical /Analytical Research. These general characteristics are employed in this study in chapters 4 and 5 to interpret the historical context of Ignatian Pedagogy, the process of implementation within the Australian Jesuit Schools and in locating Ignatian Pedagogy in an educational and theological framework. The characteristics and the usage in this thesis are outlined in the following table.

Table 3.1: Historical / Documentary Study usage in the thesis

No.	<i>Characteristic Usage</i>	<i>Distinguishing Features</i>
1	<i>Research Topic Related to Past Events</i>	Individuals, movements, concepts, policy issues. Chapter 4
2	<i>Primary Sources as Data</i>	Written documents: (published or unpublished, theses, notes taken examples of lesson plans. Brochures from conferences, lecture notes, papers presented). Chapter 4 & 5
3	<i>Techniques of Criticism Used in Searching for "Facts" (locating sources)</i>	<p>· Search for surviving records of the past event.</p> <p>Use <i>primary source</i> - documents or testimonies of eyewitnesses to an event. They may be relics collected from the time, place, or person. Primary sources, that have been proven authentic, are the basis for documentation in historical research.</p> <p><i>Secondary sources</i> are not as valued as primary but in most cases necessary. Secondary sources are documents or testimonies of individuals who did not actually observe or participate in the event. Second-hand information or research may be very useful to compare with primary sources.</p> <p>Both types of sources are subjected to techniques of criticism to assess the <i>authenticity</i> and <i>trustworthiness</i> of the source. Conduct thorough analysis of whether the source is genuine or forged, altered in any way, and whether the eyewitness was reliable in recording or describing fact. Sort the interpretations from the facts that underlie them.</p> <p>Chapter 4 Chapter 4 Chapter 4 & Chapter 5 Not appropriate</p>
4	<i>Interpretive Explanations</i>	Are interpreted from the facts to form generalizations. A series of generalizations from facts suggests a causal explanation for the specific event. Chapter 4 & Chapter 5

		Become very knowledgeable about the era of the event and use this knowledge to judge critically the facts and interpret a generalization from the facts.	Chapter 4 & Chapter 5
		Interpretive explanations are not absolute, but are the best interpretations from a corroboration of separate facts that suggest multiple causes for a single event.	Chapter 4
		Specify who, what, when, where, and how.	Chapter 4
		The researcher clearly reports the theoretical foundation from which the interpretation was made.	Chapter 4 & Chapter 5
5	<i>Types & Techniques of Analyses</i>	Select the type of analysis based on the research purpose.	Chapter 4

Researching with a Qualitative Orientation

Quantitative research has often been preferred as the conventional domain for educational research (Crotty, 2003, p. 54). The positivist model of “eliciting responses to predetermined questions, recording measurements, describing phenomena and performing experiments” (Cohen & Manion, 1994, p. 38) was viewed as the most appropriate approach to educational research. Over the past three decades, however, educational research and social science disciplines have increasingly engaged interpretative methodologies. These generated data that focussed on people’s lived experience and looked at the meanings people placed on the events, processes and structures in their lives (Miles and Huberman, 1994). Hamilton (1998, p. 126) identified Habermas (1987) as an influential theorist who “unmasked” the social sciences in educational and “social research as an interactive rather than a controlling process.”

Second method: Grounded theory

Grounded theory development (Glaser & Strauss, 1967; Glaser, 1978; Strauss & Corbin, 1990) is the second methodology applied. This approach is centred on the participants' meaning-making being exploratory and inductive rather than hypothetical or empirical.

Grounded theory is defined by Strauss and Corbin (1990, p. 23) as,

inductively derived from the study of the phenomenon it represents. That is, discovered, and provisionally verified through systematic data collection and analysis pertaining to the phenomenon. Therefore, data collection, analysis and theory should stand in reciprocal relationship with each other. One does not begin with a theory, and then prove it. Rather, one begins with an area of study and what is relevant to that area is allowed to emerge.

In summary, Grounded theory, in this chapter involved collecting data on teachers' preferred pedagogical practice; the historical roots of their preferred practice; their experience of introduction to Ignatian Pedagogy; their perceptions of the nature, purpose and applicability of Ignatian Pedagogy and examples of their use of the pedagogy in the classroom. This method inductively derives a theory that is provisionally verified through systematic data collection and analysis.

The findings of both methods are then used in chapter 7 to identify the extent to which there is congruence between the intention of the Ignatian Pedagogy and the experience of Australian teachers implementing Ignatian Pedagogy.

Educational research values multiple methods of research, especially in its challenges and continuing need to apply theory to practice (Bryman & Burgess, 1999a; 1999b).

In the qualitative domain, educational research, undertaken by the participant-observer, concerning complex social movements in complex contexts means that the social

reality of the teacher may be known from the point of view of others and their meanings and interpretations (Gans, 1999).

Conscious that the study concerns teachers' perceptions of implementing pedagogy required an indepth understanding of meaning; the researcher adopted a participatory method, rather than one that gathered data on distribution or correlation about reality (Minichiello, Fulton & Sullivan, 1999). The choice of qualitative research enabled recognition of the impact of human actions by allowing for an exploration of the significance of reasons behind the actions (Glaser & Strauss, 1967; Strauss & Corbin 1990). In this instance, the thesis explored the perceptions of teachers implementing *Ignatian Pedagogy*.

Qualitative research confronts the credibility given to generalizations drawn from the data in the conventional method as it enables ambiguities between the general and the particular to be addressed (Dey, 1999). Qualitative methodology enabled the researcher to address identified dimensions of the teachers' perceptions of *Ignatian Pedagogy*. In the conventional domain, the emphasis on verification of the hypotheses excluded the possibility of generating new data and attending to that which was divergent and unexpected in the process of the research. Grounded theory is valuable for developing interpretations and understandings of what happened and are not suitable for the testing of hypotheses.

In conventional research, the inquirer is seen as objective to the research process, while observing phenomena and recording them. This notion is challenged by the social sciences that contend findings are created through an interaction between the inquirer, the phenomenon and the context in which the topic is being researched (Vidich & Lyman, 1998; Bryman, 2001). Positivism was viewed as less suitable for the study of

human action, such as teachers implementing an educational strategy because it lacked the flexibility to delve further into the questioning of the participants. Qualitative data deals with meanings that are mediated through language and actions. Concepts are constructed in terms of inter-subjective language that allows new meanings to emerge (Sayer, 1992). The qualitative methodology that engaged this researcher in the discovery of participants' perceptions about their teaching was determined as appropriate for the research question.

Choice of the Theoretical Option

The choice of methodologies for the thesis stemmed from the purposes, style and the kind of data deemed most appropriate for the research. The second methodology enabled participants to generate perceptions about the 'invitation' that all teachers in Jesuit schools received to implement *Ignatian Pedagogy* into their teaching practice. The researcher was influenced in this choice after reviewing the edited work of Denzin and Lincoln (1998a; 1998b; 1998c; 1998d), after trialing the method during the professional unit of the Doctor of Education programme, having reflected on the issues raised by the research question and having read the work of Green (1997) who conducted research into the culture of Marist schools in Sydney.

The research question for this thesis is an educational topic that generated much anecdotal comment. The competing paradigms framework helped clarify the research methodology (Lincoln & Guba 1985; Gage, 1989). Basic beliefs that defined the inquiry were contextualized in ontology, epistemology and a methodology paradigm (Denzin & Lincoln, 1998b, p. 23). The researcher recognized that as an employee of a Jesuit school his own biases towards, interests in and work-related responsibilities as a member of the school executive could influence participants to be reserved or reticent

about disclosing their real perceptions of the pedagogy in interviews (Guba & Lincoln, 1998, p. 207).

The research interest and questions, the epistemology, for the researcher was that the findings from the thesis would assist Jesuit authorities uncover a better understanding of how their schools could present a whole school educational strategy. With consideration for the politics, ideology and ethics of such a study, the researcher proceeded to adopt a methodology that would highlight in theory, the meanings that the participants bring to their professional practice and personal development as teachers in Jesuit schools (Denzin & Lincoln, 1998b, p. 24).

An exploration of the literature indicated grounded theory as an appropriate method of research for the thesis. The researcher proceeded to establish systematic processes, identified in grounded theory procedures to develop an inductively derived theory about the phenomenon of teachers implementing *Ignatian Pedagogy* in the Australian Jesuit schools (Strauss & Corbin, 1990, p. 24.)

Teachers' perceptions in research

Grounded theory method provided what the researcher sought, namely the possibility of engaging with teachers to access their understandings and perceptions of the pedagogy. It provided the tool through the interview process for a "meeting of persons" who are participating in the enterprise of Catholic education (Holstein & Gubrium, 1999; Hyncer, 1999). Much educational research has tended to depersonalize the most personal of social events, the act and art of education (Janesick, 1998). To research the lived experience of teachers offered the means of exploring insights, realities and meanings.

The discipline of research means “to search again and examine thoroughly” to bring into clearer relationship the connections between theory and practice. Grounded theory involved exploring by way of participatory action, how teachers have perceived *Ignatian Pedagogy*.

The philosophical base for grounded theory is the value it affords human knowledge and experience as explored in the lived context of the reality being studied. It correlates with the insights from action inquiry outlined by Torbert (Reason, 1998, p. 273). Action inquiry located knowledge in four areas of human experience. As applied to lived experience within organizations, the domains are knowledge about the organization’s purposes, knowledge about strategies of the organization, knowledge of self and interpersonal skills and knowledge of the outside world and its consequences for the organization (Reason, 1998). Studying the experience of phenomena can only be accessed through the discourse or text in which it is accessed, and the discourses are many and each determined uniquely in different social contexts.

The notions of interpretation and understanding are paramount when exploring participants’ experiences. Kant’s eighteenth century writings on reason and knowing significantly influenced qualitative research proposing that human perception is more than seeing, “that it involves the human mental inside the head processes that come to be identified as subjectivism, idealism, perspectivism and relativism” (Hamilton, 1998, p. 117). Description of what constituted knowledge asserted that the relationship between perception and its objects is an active process in determining experience (Crotty, 2003, p. 60). By gaining data, (perceptions of *Ignatian Pedagogy*) from the participants, the researcher recognized “that human consciousness actively constituted

the objects of experience” and that each participant’s consciousness constituted varying perspectives of reality (Holetein & Gubrium, 1998, p. 138).

Therefore, it needs to be recognized during the interpretative analysis of the data gathered from the teachers’ knowledge and perception of reality, that factors such as stereotypes, preconceptions and projections are potential distortions (Sayer, 1992; Hamilton, 1998). Hence, while there are epistemological concerns with perceptions, the researcher recognized that the teachers’ accounts are history of their lived experience over time and in many different contexts. Thus, perceptions present a reliable source of information about *Ignatian Pedagogy* from actual implementers and practitioners in the classroom.

The understandings of Ignatian Pedagogy, its origins, tradition, links to other religious and educational constructs, location and definition within an educational framework have been developed in chapters 2, 4 and 5. This provided a contextual background from which to conduct the research, but the research is not built around any hypotheses or theoretical framework, which may have emerged from the discussions of these chapters. The definition, identification and description of Ignatian Pedagogy were undertaken by means of the historical / analytical documentary method to stand alone. The integrity of the theory that emerged from the inductive research is then compared and contrasted with the findings from chapters 2, 4 and 5 to test for the level of congruence between theory and practice.

In grounded theory there is no emphasis on collecting quantifiable responses to previously developed questions. Three questionnaire / surveys were constructed in the preliminary phase of the research and tested among teachers but all were deemed

unsatisfactory as they failed to give the flexibility to explore the meanings of the participants' stories of the pedagogy.

Instead, the approach that was adopted was more open ended, allowing emergent data to shape the theory of Ignatian Pedagogy as perceived by teachers in Australian Jesuit schools (Bogdan & Bilken, 1982, p. 68; Burgess, 1985, p. 8; Strauss, 1987)

From these data emerged how Ignatian Pedagogy is understood, implemented, practised and the implications thereof. The data were grounded specifically in the teacher's individual explanation, understanding and interpretation of the experience. The study was ethnographic to the extent that it is concerned with describing the perceived understanding of Ignatian Pedagogy by the teachers as it was introduced in each of the schools (Jacob, 1987, p. 12; Fetterman, 1989, p. 11), but does not attempt a comprehensive or definitive ethnography of any of the schools which participated in the study or of the group of schools together. Its approach is more focussed on what teachers perceived, understood or misunderstood, used or disregarded of the *Ignatian Pedagogy* promulgated by the ICAJE.

For the purposes of this research study, five analytic (but strictly not sequential) phases of grounded theory building are identified: research design, data collection; data ordering, data analysis and literature comparison. Within these phases, seven procedures or steps are followed. These phases or steps are evaluated against four research quality criteria; construct validity, internal validity, external validity and reliability. Briefly, establishing clearly specified operational procedures enhanced construct validity. Establishing causal relationships whereby certain conditions are shown to lead to other conditions, as distinguished from spurious relationships, enhances internal validity. In this sense, internal validity addresses the credibility or

truth value of the study's findings. External validity required establishing the domain to which the study's findings can be generalized. Here, reference is made to analytic and not statistical generalization and required generalizing a particular set of findings to some broader theory and not to a broader population. Finally, reliability required demonstrating that the operations of a study such as data collection can be repeated with the same results.

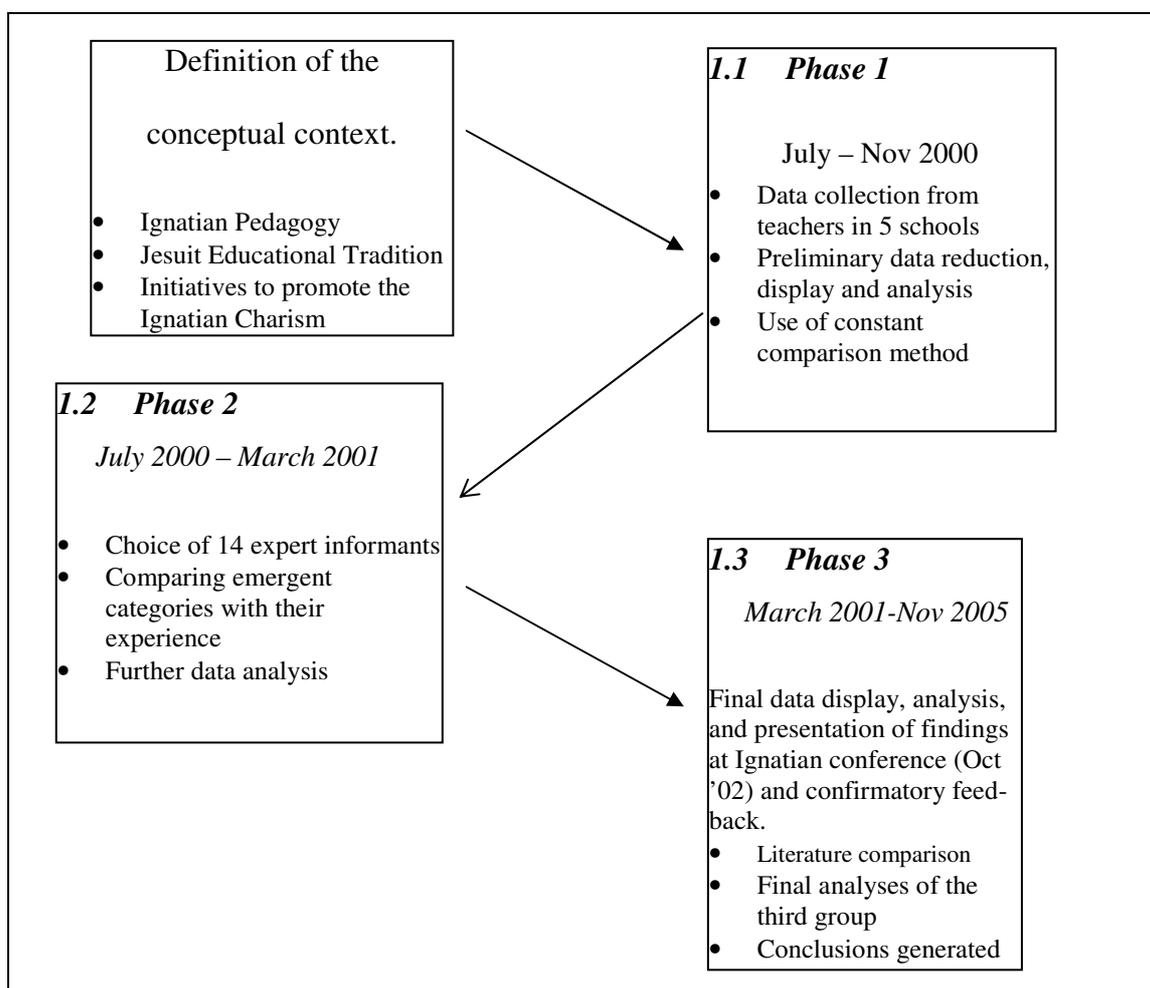
Table 3.2: Schema for research design (Adapted from Pandit (1996, p. 3))**The Process of Building Grounded Theory**

Data Collection Phases		
Step 1	Activity	Reason for use
Develop rigorous data collection protocol	Create a case study database for each school	Increase reliability and construct validity
	Multiple data collection methods	Strengthen grounding of theory by triangulation of evidence
	(e.g., focus group, individual interviews)	Enhanced internal validity
	Documentation, literature	
Step 2		
Entering the field	Overlap data collection and analysis	Analysis revealed helpful adjustments to the data
	Flexible data collection methods	Allowed researcher to take advantage of emergent categories.
Data ordering phase		
Step 3		
Data ordering	Arrange events chronologically	Facilitated easier data analysis
Step 4		
Analysing data	Use open coding, selective coding	Developed concepts, categories and properties
	Axial coding then selective coding	Developed connections between categories and sub-categories then integrated categories to build theoretical framework.
Step 5		
Theoretical sampling	Literal and theoretical replication across cases	Confirmed, extended and sharpened theoretical framework
Step 6		
Reaching closure	Theoretical saturation when possible	Ended process when marginal improvement became small
Step 7		
Compare emergent theory with extant literature	Comparisons with conflicting and similar frameworks	Improved external and internal validity

Research strategies

As recommended by Miles and Huberman (1994, p. 10) and used by Green (1997, p. 107), the research design of a qualitative study influenced by grounded theory needed to be reflexive and iterative, with significant interplay between the processes of data collection, reduction display and analysis.

Figure 3.3: Phases of the study



Data collection timeframe

The Jesuit Provincial granted permission to interview teachers in March 2000. A letter requesting permission to interview teachers at their school was sent to the Principals / Headmasters of each of the five schools in April, 2000 and all granted approval by June 2000. A test interview with a focus group (from one of the Jesuit schools) using the intended theme questions occurred in June 2000. After some minor adjustments to these theme questions, the focus–group interviews took place between July and November 2000. The individual interview with the expert informants took place between August 2000 and March 2001. The findings of the research were then presented to The Ignatian Coordinators and Directors of Study Conference held at Pymble, NSW on 17 October 2002 and minor clarifications were made to the final emergent theory. A significant lapse in time took place between the original collection of data and the completion of the thesis because of the extensive professional responsibilities of the researcher.

Methods of data collection

The data collection component of this study was specifically concerned with the perceptions of teachers as to how they interpreted the nature and purpose of Ignatian Pedagogy and how it was implemented. In total over the two phases of interviews 52 staff at the five schools were interviewed either in focus school groupings of four or in individual interviews.

Phase one: The teachers

Initially, the Principal of each school was asked to recommend eight staff that the researcher could invite to be interviewed. These teachers represented a range of experience, gender, and responsibility within the school but all were to have participated in an inservice and had previous knowledge of Ignatian Pedagogy. The intention of the researcher was to focus specifically on these teachers. Their knowledge and experience of implementing Ignatian Pedagogy into their teaching style was the principal focus of the research. All but two teachers invited stated that they were happy for the interviews to take place and completed the relevant documentation for ethical clearance. Two teachers chose not to participate in the interviews as one did not wish to be videotaped and the second was unavailable because of sudden illness. Anonymity was ensured to the participants by allocating each a code number and pseudonym. The code number, the name used in the research and years of teaching experience are outlined in Table 3.3.

Table 3.3: Participants in phase one

Position	Code number	Name used in the study	Total yrs teaching
Secondary teacher	1	Adam	10
Secondary teacher	2	Anthony	11
Secondary teacher	3	Jane	28
Secondary teacher	4	Sarah	15
Primary Teacher	5	Bill	7
Primary Teacher	6	Joe	10
Primary Teacher	7	Mary	28

Primary Teacher	8	Helen	6
Junior Secondary teacher	9	John	13
Junior Secondary teacher	10	Anne	18
Primary teacher	11	Michael	12
Primary teacher	12	John	6
Secondary teacher	13	Patricia	14
Secondary teacher	14	Marie	30
Secondary teacher	15	David	12
Secondary teacher	16	Andrew	6
Secondary teacher	17	Sophie	8
Secondary teacher	18	Maureen	20
Secondary teacher	19	Rosie	5
Secondary teacher	20	Dom	25
Secondary teacher	21	Chris	14
Secondary teacher	22	Genevieve	8
Secondary teacher	23	Bridget	9
Secondary teacher	24	Annie	10
Secondary teacher	25	Emma	13
Secondary teacher	26	Matt	36
Secondary teacher	27	Tony	14
Secondary teacher	28	Leonie	20
Secondary teacher	29	Martin	14

Secondary teacher	30	Hanna	21
Secondary teacher	31	Harry	9
Secondary teacher	32	Paul	18
Secondary teacher	33	Frances	13
Secondary teacher	34	Tom	15
Secondary teacher	35	Maddy	18
Secondary teacher	36	Kevin	21
Secondary teacher	37	Jean	22
Secondary teacher	38	Cathy	26

Phase two: The expert informants

The second component of data collection was to conduct 14 individual interviews with expert informants in a semi structured format. All but one of these informants worked within the five schools. These informants were expected to have a more detailed knowledge and understanding of Ignatian Pedagogy because of their experience and seniority. All had either direct or delegated responsibility for the implementation of Ignatian Pedagogy within the schools. All five Heads of Schools were included in this group. Seven Jesuits and seven lay people composed this group. The gender ratio was four women and ten men. Other aspects of this groups' qualifications were:

- a) a participant from the International Training workshop at Villa Cavalletti, Rome, Italy in 1993 that first developed Ignatian Pedagogy;
- b) the person responsible for the implementation of Ignatian Pedagogy within the Australian Province;
- c) the person chosen to head the Loyola Institute (The Ignatian Centre for

Formation and Leadership in Australia) with the responsibility for ensuring that Ignatian formation initiatives are instituted within their schools;

- d) Others held positions of responsibility for the leadership and the curriculum of the schools and to varying degrees had the authority to oversee and initiate professional development in Ignatian Pedagogy.

These informants were interviewed in most cases within a day following the interviews with the focus groups of teachers from their particular school to give clarity and validate the initial emergent categories. It also gave the researcher the opportunity to further explore a particular emergent theme from a particular focus group within the context of that school. This gave meaning to why categories emerged in that particular experience. Five interviews were conducted at least a month after the first phase of interviews to further explore the emergent categories. All participants were happy to participate and were guaranteed anonymous status. The conventions of the ethics committee permission form were all strictly adhered to.

Table 3.4 Phase two: Expert informants

Code number	Names used in the study	Years of Teaching and Administrative experience
39	Molly	26
40	Frank	30
41	Kurt	34
42	Brad	35
43	Greg	22
44	Declan	36

45	Terry	24
46	Glenn	24
47	Daniel	38
48	Les	38
49	Vince	30
50	Alex	28
51	Barbara	16
52	Neil	23

Phase three

Once the findings were in a provisional format the researcher presented the emergent categories at an Australian Ignatian Coordinators Curriculum Conference workshop in October 2002 for comment and reflection. This conference provided an additional source of data. The comments, discussion and suggestions provided further confirmation of the findings and resulted in only minor adjustments and clarification to the theory.

Teacher focus groups

The data was collected using a series of two focus groups (4 teachers) from each of the participating schools. Two teachers in one school were unable to participate which effected the equilibrium of 8 teachers from each school. Therefore, 38 teachers were interviewed in the first phase.

Why Focus Groups for Phase One?

Focus groups are group interviews intended to create interaction within an group on a topic the participants may have experienced (Gibbs, 1997; Stewart. & Shamdasani 1992). Focus groups were used explicitly because of the nature and context of the research question. As there was 6 years between the introduction of *Ignatian Pedagogy* and the collection of data for this research the preference was for a method that would stimulate memory, attitudes and shared experiences.

Kitzinger (1994, 1995) argued that interaction is the crucial feature of focus groups because the interaction between participants highlights their view of the world, the language they use about an issue and their values and beliefs about a situation. Interaction also enables participants to ask questions of each other, as well as to re-evaluate and reconsider their own understandings of their specific experiences.

Another benefit is that focus groups elicit information in a way which allows the researcher to find out why an issue is salient, as well as what is salient about it (Morgan 1997). As a result, the gap between what people say and what they do can be better understood (Lankshear 1993). If multiple understandings and meanings are revealed by participants, multiple explanations of their behaviour and attitudes will be more readily articulated.

Details and experiences of some stimulated others. People had time to collect their thoughts before speaking, so the responses are often more considered than in an individual interview but may also be more carefully censored. At the same time, when one person spoke out on a sensitive issue, it released the inhibitions of others who might not do so in a one-to-one interview. As there was only a limited interview

period (50 minutes) and the researcher wanted to explore with each participant in the group their understanding and use of *Ignatian Pedagogy* the researcher chose not to have a large representative focus group. Levy (1979, p. 34) provided a succinct description of the problems associated with increasing the group size:

As the group grows in size, opportunities to address it decline, people have to wait for their turns, and are frustrated by more views that they have less chance to respond to. They are also more widely dispersed in the room or around the table. The tendency for the group to fragment becomes great, and as a result, the problems of controlling the conversation are magnified.

Although focus group research has advantages for this particular research question, as with all research methods there are limitations. Some can be overcome by careful planning and moderating, but others are unavoidable and peculiar to this approach. The researcher, for example, has less control over the data produced (Morgan 1997) than in either quantitative studies or one-to-one interviewing. The researcher has to allow participants to talk to each other, ask questions and express doubts and opinions, while having very little control over the interaction other than generally keeping participants focussed on the topic. By its nature focus group research is open ended and cannot be entirely predetermined. Focus groups are difficult to schedule. There may be a selection effect in who can or is willing to attend and speak. There is the danger of dominance of the loudest and most articulate. The intrusion of sometimes unmentioned political or personality conflicts that may inhibit the open discussion or restructuring it as to focus on interesting but largely irrelevant material (Morgan, 1997).

As the intention and style of data collection was consistent with the approach of grounded theory, the researcher assessed that focus group data collection would provide a suitable method.

In one of the schools, the focus group only proceeded with two participants because of the sudden illness of one and another who declined participation preferring not to be video taped.

The discussion of focus groups of four teachers each from the different schools was recorded by audio and video, transcribed and then coded. Analysis of the coding produced emergent categories. These categories were then tested in the next phases to determine validity. Strauss and Corbin (1990, p. 85) highlighted the use of the “flip flop” technique or reversibility of an idea as a strategy to test the validity of theme. This technique was employed immediately following the focus group when interviewing one of the expert informants. This exercise consisted of taking the provisional categories and turning the concepts upside down in framing one of the questions.

Data collection

The theme questions for the focus groups are given below. The first three questions were used only to get the groups speaking about their preferred pedagogies, their origin and why they were successful. The responses to these questions were only used if what emerged was directly related to *Ignatian Pedagogy*:

- describe your current teaching practices and strategies?
- what are the origins of these practices?
- what approaches do you use to teaching students with different learning styles?
- tell me about your introduction to *Ignatian Pedagogy*, understanding, purpose
- give examples of its usage in your teaching?

- what is your assessment of the pedagogy ?
- describe its/ clarity / understanding / relationships to other teaching methods?
- what opportunities for Ignatian formation are available at your school?
- what makes this school an Ignatian school?

The participants were encouraged to tell their story of teaching and their introduction, understanding and use of *Ignatian Pedagogy*. The reason for the inclusion of the questions concerning current teaching practice and the origin of these practices was to establish a context for the teachers preferred pedagogy. By exploring this theme first, the researcher wished to discover whether elements of *Ignatian Pedagogy* were present in their strategies. The interviews allowed the participants to cover the focus areas in their own way with the occasional clarifying and probing question from the researcher. Transcripts of the interview revealed considerable comment from the participants interspersed with questions and only brief comments from the researcher. Each interview concluded with the researcher's description of the transcribing process that would lead to analysis and interpretation of the data.

Why individual interviews for the expert informants?

As each of the informants was in a position of leadership and authority within the schools, their inclusion in a focus group may have inhibited the responses of the teachers. As each had an expert knowledge of the pedagogy they were able to elaborate on their perspective of the implementation of the pedagogy. The researcher needed to focus the interviews on verification of the emerging categories from the first phase of data collection. From this verification it was imperative to explore individually any issues that emerged.

Open ended questions such as the topics outlined below were used as a starting point to validate or challenge the emerging categories.

Topics for discussion with the Expert Informants

- describe your current teaching practices and strategies?
- as this is a Jesuit school, what attributes you look for in employing teachers?
- describe your introduction to *Ignatian Pedagogy*?
- what did you understand as its purpose and design?
- give examples of its usage in the teaching practice of your school?
- what is your assessment of the pedagogy?
- describe its/ clarity / understanding / relationships to other teaching methods.?
- what opportunities for Ignatian formation are available at your school?
- what makes this school an Ignatian school?

Credibility of the Researcher

The position of the researcher as an insider within Jesuit schools and as one of the people charged with the promotion of Ignatian Pedagogy within one of the schools and on the school executive was carefully considered because of the potential for bias.

This does not necessarily compromise the validity of the research as considerable steps were taken to achieve objectivity, such as:

- The members of the supervision team of the University who oversaw the conduct of the collection and analysis of data were not insiders.

- Acknowledgement of the researcher to those being interviewed that he was an insider (employed by a Jesuit school and held positions as mentioned above).
- The researcher made a commitment to all those being interviewed that the data would be interpreted in as an objective manner as possible and the purpose of the research was to assist the Jesuit schools in the education of the students.
- A commitment was made to those being interviewed that the collection of data and analysis were to be recorded and kept in the strictest confidence and stored under supervision.

Inevitably, there is some degree of subjectivity about the research data collection and analysis because of the closeness of the researcher to it. Such subjectivity and closeness was not, however, judged to compromise the integrity of the study. As pointed out by Smyth & Holian (1999, p. 2):

insider research is worthwhile and special because it helps solve practical problems. It forces us to ground our work in everyday issues as those involved experience them, it confronts us and others with our assumptions, perceptions and their impact, it enables us to learn, reflect and act and it insists that we engage with what and who we are curious about. Above all, it about learning and making a difference...

There exists a genre of participant researcher, practitioner based enquiry and teacher as researcher (Avery, 1990; Lytle & Cochran- Smith, 1992; Wagner, 1993; Reimer & Bruce 1994; Murray & Lawrence, 2000). The following characteristics are features in this field of research. Lytle and Cochran-Smith (1992) proposed that inquiry enabled teachers to extend their knowledge of their professional context. Avery (1990) stated that school based researchers are motivated by a desire to assist students and to teach more effectively. Reimer and Bruce (1994) claimed that school based researchers have

distinct advantages and bring invaluable expertise to research studies because of their familiarity with school culture. Wagner (1993) reported that participant researchers have the opportunity to generate knowledge that brings together action, inquiry and understanding of the professional behaviour of educators and that it offers a way to inform and promote change in schools. The design of this study is in keeping with the goal of a Doctor of Education thesis to be relevant to the professional context of the candidate (King 1997).

In this study, the researcher's own knowledge and experience were used to help validate and contextualize the data. The prior knowledge allowed for easy establishment of a relationship between interviewer and interviewee, and was conducive to teasing out of concepts that emerged. Strauss & Corbin (1990, p. 41) believed that one's knowledge of an organization and processes actually aids in creating theoretical sensitivity. The awareness of the subtleties of meaning, of having insight, the capacity to understand and the ability to separate the pertinent from that which isn't is of importance in finding meaning from the data. It also guarded against the study being removed from its real life context, and therefore enhances the validity of the data.

Ethical Parameters

Approval was granted from the Ethics Research committee of Australian Catholic University and the Jesuit Provincial and Headmasters / Principals.

All participants involved in the study were involved on a voluntary basis. The researcher provided them with written invitations giving them background information of the aims and nature of the study (see Appendix C). The participants were chosen by

the Principals based on the criteria that they were present during the implementation stage of *Ignatian Pedagogy*.

A balance was required between a sufficient degree of confidentiality to encourage a degree of open and free expression on the one hand and the ability to quote on the other.

Preliminary reduction, presentation and reduction

In summary the grounded theory analysis as presented by Strauss and Corbin (1990) and applied by the researcher, incorporated the following main techniques and procedures.

The analysis began with the researcher transcribing and rereading of all of the texts. The audio tapes were replayed during the preliminary analysis to recall the emotions and nuances of the recorded main ideas (Browne & Sullivan, 1999). A number of broad categories were identified from the first interviews. This occurred by making comparisons and asking questions of the data. The text was broken into three columns to record the codes and analysis notes to enhance familiarity with the data. Records of provisional responses and findings were kept. A decision to use the grounded theory software package *Atlas* (2000) was used in the preliminary stages to complement the manual coding of the data.

The researcher analyzed the texts a second time and identified further concepts and classified them. This began the interpretation of the data and by the end the constant comparison 104 codings emerged. The emerging seven categories were recorded on large sheets of paper and displayed in the researcher's work area to provide a visual prompt throughout the analysis. Initially, the naming of the categories incorporated the

words and phrases that came from the interviews, following Strauss' (1987) preference for "in vivo" codings rather than sociologically constructed terms. However, in the final display of the categories sociologically constructed terms were used to collapse some of the categories. For example, *holistic* and *pastoral* were collapsed into *relational*. An initial division of these codes created emergent categories. Categories were defined by descriptions that identified and distinguished them as unique.

Associated sub-categories began to emerge.

After 8 drafts developed between November 2000 and October 2002 the emerging categories were refined. This occurred by proposing and testing links between the categories and sub-categories. Patterns and links were noted and 6 thematic clusters developed, each containing between 4 and 8 sub-categories. Each of the codings was aligned to one of the sub-categories, with some further collapsing and renaming. For example, the first naming of a category was *critical*, then it changed to *analytical* and finally to *paradoxical*. Finally, five thematic groups were defined. These five categories each contained three to six sub-categories. They were compared, questioned and tested against the original texts and field notes so as to ground the findings and the emerging theory in the data generated.

Table 3.5 is an example of category development requiring judgment from the researcher to assign and link data to developing categories and sub-categories, and to determine when to create new categories.

Table 3.5: Category development

<i>Category</i>	<i>Properties</i>	<i>Dimensional range</i>
Paradoxical	Presenters introduction of I P	Competent.....incompetent
	Presentation	Clear.....unclear
	Educational theory	Well grounded.....fad
	Timing of presentation	Well planned.....poor

After analysis of about half of the participants' texts, the following main categories were evident from theoretical saturation processes

- Critical
- Pedagogical
- Pastoral
- Inspirational
- Spiritual
- Relational
- Holistic

Following the recommended approaches of Miles & Huberman (1994), and Green (1997), a series of matrices were generated; one for each remaining coded theme was itemized. Within each coded item, several quoted examples from the transcriptions were included, with the intention that the original words of the participants would give

authenticity and clarity to the name which had been ascribed to each coded theme, and so the reader would be able in Glaser and Strauss (1967, p. 228) view almost literally see and hear its people.

The matrices were a transitional way of reducing and organizing the data; they were not the means by which the data would be presented. The method chosen for the presentation was the extended narrative text. Despite Miles and Huberman's (1994, p. 12) caution that such a method may prove cumbersome, it was judged that this was the way which would best serve the purposes of the study: to evaluate and analyse the experiences of teachers implementing Ignatian Pedagogy into their teaching practice.

The data analysis was most extensive and demanding. It was considered completed to the degree that it related systematically with adequate "density and precision" to develop grounded theory from the data (Strauss & Corbin, 1990, p. 99) Figure 3.4 shows the outcome of the data gathering and analysis phases of the research. It indicates the relationship of the categories with the sub-categories that were generated.

Figure 3.4: Research framework for data analysis and presentation of findings



The researcher presented an account of the developed theory about teachers' perceptions of the pedagogy. It is important to note that not all categories were regarded as of equal significance. The paradoxical category was the core category as the participants referred to *Ignatian Pedagogy* as good teaching practice and yet were critical of the jargon, ambiguities, the introduction and the examples used to explain the pedagogy.

Summary

Historical / analytical documentary research method was outlined as a procedure used to interpret the data for chapters 4 and 5. The use of primary and secondary source material was critical in understanding the links between the historical origins, purpose and tradition of Jesuit education and *Ignatian Pedagogy*.

Grounded theory provided a method that allowed the theory of *Ignatian Pedagogy* to be understood via an inductive process. The theory can be traced transparently back to the data that gave rise to it. It is a method of research that is particularly suitable for this research question as it allows the researcher to gain access to multiple perceptions about the topic and enables multiple voices to be attended to as they are interpreted conceptually. The theory generated is presented in chapter 6.

In the next chapter, the historical background to *Ignatian Pedagogy* is explored, focussing on the origins, theory, practice and tradition of Jesuit education.

Chapter Four

The historical background to Ignatian Pedagogy: The origins, theory, practice and tradition of Jesuit education.

Introduction

This chapter provides a framework for understanding how *Ignatian Pedagogy* has grown out of the spirituality of Saint Ignatius and the educational traditions of the Society of Jesus. As Ignatian Pedagogy draws its inspiration, design and intention from the methodology and worldview of Saint Ignatius' *Spiritual Exercises* and *The Constitutions of the Society of Jesus*, this chapter reviews the literature pertinent to Ignatius and highlights key points in his spirituality. Detailed attention to the original context of this spirituality and how it developed is necessary for understanding the initial impetus to *Ignatian Pedagogy*, as well as its formulation. In addition, consideration is given to how the pedagogy relates to the Jesuit charism; this will assist with the evaluation of its appropriateness.

O'Malley (1993), Newton (1977) and Ganss (1970) have written extensively about the significant influence that Ignatius' *Spiritual Experiences* had on his vision for education. Gray (2000, p. 16) referred to it as "divine pedagogy". God is the teacher and Ignatius is the student.

However, it is not the intention of this thesis, to present a historically comprehensive and critical analysis of Ignatius Loyola, his spirituality, educational vision or the Society of Jesus. A brief account of his life to give perspective to his spirituality, educational philosophy and context of the early schools is presented to illustrate links to *Ignatian Pedagogy*. Use has been made of the extant documents that date from the time of Ignatius and his companions. These consist of his *Autobiography*, his *Spiritual Exercises*, the *Constitutions of the Society of Jesus*, the *Spiritual Diary* and his many letters. All these sources are pertinent, as Jones (1985, p. 8) believed that they provide both a clear statement of intent as well as insight into his vision of the Jesuits involvement in the field of education.

The chapter will also illustrate teacher formation processes developed for schools by the Society of Jesus in the post-Vatican II period. Finally, this chapter will focus on the origin, theory and proposed practice of Ignatian Pedagogy both within Australia and worldwide.

Ignatius: An account of his experience and spirituality illustrating his educational vision

Saint Ignatius' life and the development of his worldview has been the subject of major interest and research. The research of Ganss (1991), O'Malley (1993; 2000), Caraman (1991); Lonsdale (1990); Bangert (1986), de Dalmases (1979) and Hollis (1968) has been significant. Drawn from Ignatius' life the following themes of personal reflection on experience, spiritual discernment and the influence of formal education are pertinent in understanding Ignatius' legacy for education.

Personal Reflection on Experience

- During convalescence, following a war injury sustained at the Battle of Pamplona (1521) Inigo found himself drawn away from reading romances to more spiritual reading(Lonsdale 1990, p. 35) ; Bangert 1986, p. 5).
- In reflection, he discovered that after dreaming about doing great acts to attract the attention of a woman he felt bored, empty and sad, but after dreaming of outdoing the saints, like Dominic and Francis he felt happy, hopeful and encouraged (O'Malley, 1993, p. 24; Caraman 1990, pp. 27 - 29).

Spiritual discernment

- Further reflection on these differences revealed the Discernment of Spirits. Inigo discovered that God was at work in his life; his desire for fame was transformed into a desire to dedicate himself completely to God (Lonsdale, 1990, p. 67).
- At Montserrat, Catalonia, after spending an entire night in vigil before the famous statue of the Black Madonna he “laid down his sword and dagger and took up a pilgrim’s staff and beggar’s clothing” (O'Malley, 1993, p. 24).
- According to the *Autobiography* (n. 27) Inigo at Manresa attended for nearly a year to his prayer and experienced a return to serenity along with some great enlightenment. He now believed that God was teaching him.

- Inigo summarized this important aspect of his time at Manresa in the *Autobiography* (n. 28) as, “During this period God was dealing with him in the same way a schoolteacher deals with a child while instructing him.”
- In the *Autobiography* (n. 30), he described a moment when he sat by the River Cardoner and God “flooded his soul with extraordinary light into and feeling for the mysteries of the faith.”
- O’Malley (1993, p. 25) believed he made notes of the teachings from these religious experiences, during this time with the sole intention to help others. This was the beginning of the *Spiritual Exercises*. This document is the centre of Ignatian spirituality.
- The *Spiritual Exercises* were a simplified distillation of his experience framed in such a way that it would be useful to others seeking spiritual guidance. Although Inigo continued to revise the book, *Spiritual Exercises* over the next twenty years much of it was in its final form by the time he left Manresa to complete his pilgrimage to Jerusalem. (Bangert, 1986, pp. 8-10).

Influence of formal education

- Inigo believed he needed an education to be able to help souls. In Barcelona, he went to school with boys a quarter his age to learn the rudiments of Latin

grammar. He then moved on to several other Spanish university cities.

(O'Malley, 1993, pp. 26-27)

- He then chose a far more rigorous education and enrolled at the University of Paris. Here he experienced the 'method of Paris' In summary this was the ordered pedagogical approach of sequential process of mastery of subject matter, repetition of facts, clear instructions, questions, debate and theatrical representations (Cordina, 2000, p. 37) After five years, he was awarded the degree of Master of Arts. (Bangert 1986, pp. 14-15)
- In Paris, he changed his name to the Latin, Ignatius. While at the University, he roomed and became good friends with a fellow Basque named Francis Xavier and a Savoyard named Peter Faber. After graduation, they, along with several other Paris graduates, undertook a process of communal discernment and decided to bind themselves together in an apostolic community that became the Society of Jesus (Caraman, 1990, pp. 84-85).
- Pope Paul III confirmed the Society of Jesus (Jesuits) in 1540. Ignatius elected first Superior General in 1541 (Gray, 2000, p. 8).

The key factors of personal reflection on experience, spiritual discernment and the influence of formal education all had significant impact on the development of Jesuit schools over the past 450 years as well as being core elements of *Ignatian Pedagogy*. Ignatian Spirituality was based on an individual reflecting on experiences, requesting and searching for the intervention of God through spiritual discernment within

rigorous and sequential methods of direction, provided the base framework in the operation of Ignatian Pedagogy. The following section illustrates the role played by Ignatian Spirituality on the development of pedagogy

Ignatian Spirituality

In the Catholic sector spirituality has traditionally been interpreted as the style of an individual's religious practice, reflection, prayer and meditation – in short, the particular way in which the spiritual and moral dimension to life was addressed (Crawford & Rossiter, 2005) Ignatian spirituality is a version of this religious reflection and a way of interpreting and communicating Christian spirituality.

Spirituality is not a flight from the body or earth or human reality but an effort to give ultimate meaning and perspectives to these realities. Ignatian spirituality is a complex of history, core documents and living traditions; but two emphases characterize it; the conviction that God deals immediately with the people who genuinely seek God and that the world is a place in which God is revealed (Barry, 2001).

The essence of Ignatian spirituality is to be found in the *Spiritual Exercises*. Ignatius began these in rough note form in 1522 and it was first printed, with papal approval, in 1548. Padberg (1990, p. 1191) understood that the essential focus of these exercises is to “lead a person to a deeply personal knowledge of God and God's gifts and to an utterly free choice of how best to love and serve the Lord in return.”

The Spiritual Exercises remains “one of the world's most famous books but paradoxically one of the least read and understood” (Modras, 1995, p. 10). The reason for this reality is not difficult to find. The *Spiritual Exercises* were never meant to be read. (*IP*, 1993, n. 24). They were not even to be in the hands of the person engaged in

following their course. They were instead, a set of materials, directives and suggestions for the person helping another through the course of prayer. They were more a teacher's manual than a student's textbook.

According to O'Malley (1993, p. 37) another reason the *Spiritual Exercises* failed to achieve wide readership was that it was interspersed with pieces from different literary genres: directives, meditations, prayers, dedications procedures, sage observations and rules.

The *Spiritual Exercises* were guides to prayer based on Ignatius' experience of the Spirit and were essentially concerned with encountering God and finding God in all things. (*Ignatian Pedagogy*, 1993, n. 131). The *Spiritual Exercises'* purpose is stated in the opening paragraph (n. 1) as "preparing and disposing our soul to rid itself of all its disordered affections and then, after their removal, of seeking and finding God's will in the ordering of our life for the salvation of our soul."

Although the statement of purpose seems generic and applicable at any moment in a person's life, it clear that Ignatius intended the *Spiritual Exercises* to assist a people make life choices. O'Malley (1993, p. 38) comments that Ignatius

had it mind, in the first instance somebody in a position to make a determinative choice about the future, for example, to marry, to choose a certain profession, or to live henceforth in a notably different style. The Exercises were designed to enable one to make that choice with objectivity and freedom of spirit and under the immediate inspiration of God.

What significant features of Ignatian Spirituality are present in *Ignatian Pedagogy*?

Saint Ignatius left an educational and methodological legacy in the *Spiritual Exercises*. The following points summarize the key features of that legacy.

- The purpose of both Ignatius' spirituality and educational endeavours was apostolic. Reyes (2003, p. 38) illustrated the spirituality in the following way,

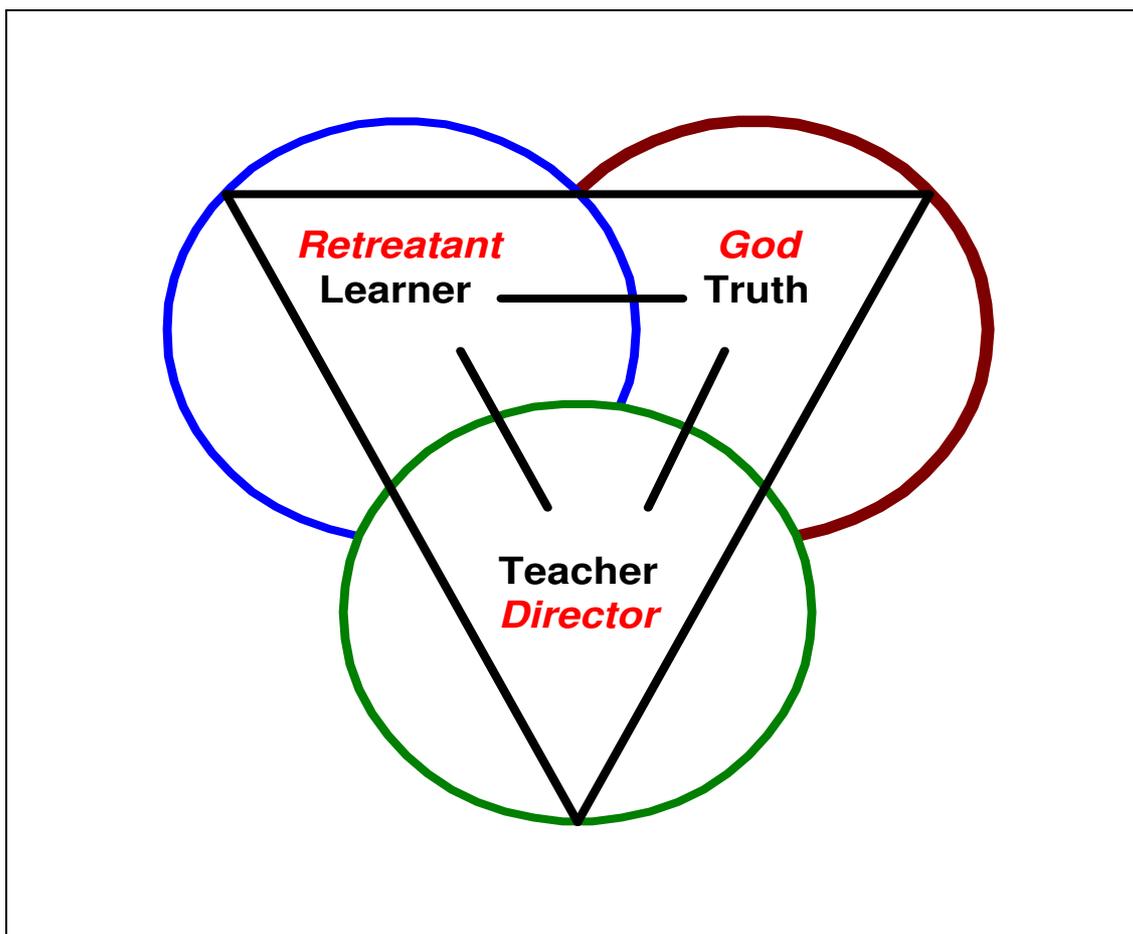
Ignatius' sensitivity is capable of recognizing God's actions and our own, of seeing, tasting and sensing how these two lines cross, separate and seek each other before coming together to intermingle in a heart which no longer makes a distinction between the spiritual life and the life in the world, so that the whole of life is a life in the Spirit.
- Through repetition of a patterned approach to prayer, development and habitual practice of: (a) various forms of prayer (e.g., meditation, contemplation) and (b) interpretation of activities, events and choices in life from a religious perspective (Newton, 1977). This patterned approach, transferred to learning in the classroom is the basis for *Ignatian Pedagogy*.
- The *Spiritual Exercises* leads the person from his or her context and experience, through a guided process of reflective prayer to a well-considered and discerned action, change or direction. This process is replicated in *Ignatian Pedagogy*.
- Ignatius intended a guide (retreat director) to lead a person wishing to do the exercises. In *Ignatian Pedagogy* the guide is the teacher.
- Gray (2000, p. 18) concluded:

the authenticity of Ignatian education does not rely primarily on the details of Ignatius' life but on the vision he offered of the dignity of teaching, of the authority inherent in sound learning, and in the power of communicating well what one had learned. This vision proves its validity when it empowers teachers to use what they are and what they have, to help others.
- Metts (1995, p. 109) believed that the teacher is asked to draw a comparison of approach to that of Ignatius' three principal methods of prayer in the *Spiritual Exercises*: meditation, contemplation and the application of the senses. The teacher would assist the student in the learning process by stressing active learning achieved by involving the whole person in the learning process.

Reflection in many different forms and many different ways, especially providing the time to be reflective during classroom activities, would be stressed as a key component of the educational process.

- The Ignatian principle, found in the *Spiritual Exercises*, that it is important to do a few things well rather than do many things, *non multa, sed multum*, gives direction to the teacher using *Ignatian Pedagogy* in both the content covered and how it is covered.

Figure 4.1: Commonalities of Ignatian Spirituality and Pedagogy



As represented in this diagram, there are commonalities of purpose between Ignatian spirituality and pedagogy. There is also transference of roles. Whilst a person (retreatant) is undertaking the *Spiritual Exercises*, the person is given direction by a retreat director with the purpose of gaining a closer relationship with God. In *Ignatian Pedagogy* the teacher gives direction to the student to help him/her find the truth (*Ignatian Pedagogy*, 1993, n. 27).

The Mission of the Jesuits

The motivation for articulating a specific pedagogy requires an understanding of the Jesuit mission. Paberg (1990, p. 1189) believed that “at the centre of Ignatius’ life

was an understanding of the immensity of God and of God's gifts, especially the gift of God in Jesus Christ." The fundamental mission of Ignatius and his companions was how to bring that gift to others

La Croix (1989, p. 1), O'Malley (1993, p. 239) and Donahue (1992, p. 193) all considered that education became a key instrument for this purpose and mission. They believed that a Jesuit education was for the complete good of the individual student and for the good of that student's world.

The Society of Jesus has for over 450 years taken very seriously at one and the same time both God and the world, both worship of the Divine and service of the human, both a mystique of secular realities and a mystique of transcendence. The question that has necessarily always been present is one which Saint Ignatius put to Fr. Nicholas Bobadilla in 1543 "What do I want to do and how best might I do it?" (Selected Letters, 2005, n. 6)

Historical origins of Jesuit education

The origins of Jesuit education were in the sixteenth century. The dedicated goal has been the transmission and development of a genuine Christian Humanism. This humanism has two roots: the distinctive spiritual experiences of Ignatius Loyola, and the cultural, social and religious challenges of Renaissance and Reformation Europe. As Kolvenbach (1993, p. 117) noted:

The spiritual root of this humanism is indicated in the final contemplation of the *Spiritual Exercises*. Here, Ignatius has the retreatant ask for an intimate knowledge of how God dwells in the person, giving them understanding and making them in God's own image and likeness, and to consider how God works and labours in all living 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.

Not only did Jesuits open a new era for formal education in Roman Catholicism; they also initiated a significant change in education. Certainly, the Benedictines, Dominicans and Franciscans were outstanding teachers but as O'Malley (1993, p. 239) suggested, the Jesuits were the first religious order "to undertake systematically, as a primary and self-standing ministry, the operation of fully-fledged schools for any student, lay or clerical, who chose to come to them." In a later work, O'Malley (2000, p. 57) justified this definition by stating that the Jesuits made the formal education of youth their primary ministry. Grendler (1989, pp. 363-381) observed, that the Jesuits' entry into schools marked a decided break with earlier patterns of relationship between the Church and educational institutions.

The first Jesuit schools

It is ironic, and of significance, that historian John O'Malley (1991, p. 28), in his study on the early Jesuits, observed that education was not one of the initial goals of the band of ten companions approved by Pope Paul III as the Society of Jesus. Ignatius and his companions were primarily people with the desire to "help souls." Indeed, they likened themselves to St. Paul and in the words of the *Constitutions* (n. 304) "to travel through the world and to live in any part of it whatsoever where there is a hope of greater service to God." It was not until 1548, eight years after the formation of the Jesuits that the first school was opened at Messina, Sicily. Jerome Nadal (1507-1580) drew up a plan of studies for this college. The document spread

with great popularity to other Jesuits as a model for running a college. The Roman College was established in 1551 and Nadal's plan of studies was the designing document. Codina (1999, p. 3) noted that the Roman College was "where the most eminent humanists, theologians, philosophers and the best professors of the Society were concentrated became the mother and seed-bed for all the other schools, and a true pedagogical laboratory for the entire order."

Nadal was named Commissioner by Ignatius for Spain and Portugal (1553) and established schools in these countries using his well-designed plan. A year later, he returned to Rome and was named Vicar General (second in charge) of the Jesuits. Following this, his major role was to promote the *Constitutions* throughout the Jesuit communities in Europe. Nadal took advantage of his travels to promote also the way of teaching proper to the Jesuits. Codina (1999, p. 4) suggested that Nadal, for his influential role in education, deserves the title of "founder of Jesuit pedagogy." By the time of Ignatius' death in 1556, the Jesuits were operating some 35 or more schools.

The modus Parisiensis – (The method of Paris)

Ignatius' educational experiences at the University of Paris were to have a significant effect on his understanding of learning. He was very impressed by the order, solid foundation and method of instruction used at the University of Paris. This was atypical of the contemporary practice in other European universities of the sixteenth century to admit students and promote them to any level without prerequisites. As Ganss (1970, p. 192) noted, courses in other universities consisted only of lectures; there were no supplementary exercises or repetitions. Codina (2000, p. 37) referred

to the rigour expected and noted the emphasis on exercise and constant practice to gain mastery.

It is also important to note that Ignatius recruited his first companions from the University of Paris. From the very beginning, the pedagogy acquired from the university and the formation gained from undertaking the *Spiritual Exercises* was an important feature of the Society of Jesus. Codina (1999, p. 4) believed that final approval was given to the Jesuits because the companions were ‘masters of arts and graduates of the University of Paris.’”

What appealed to Ignatius were the five broad statements of principle. Farrell (1938, pp. 32-33) outlined these principles as:

1. The pupils must be solidly founded in grammar.
2. There must be a distribution of classes according to the capacity of the students, each class should have a distinct grade and a separate teacher.
3. There must be a progression of studies from the lowest class, but only one class at a time and in order.
4. The pupils must be assiduous in attendance at classes.
5. Plenty of exercises must accompany the lessons. Thus, memory lessons, repetitions, disputations and composition are of capital importance.

No doubt, it was from the Paris experience that early Jesuits seized the opportunity to found schools for “educating youth in letters and matters of the spirit.” Thus, education and its formative qualities were seen by the Jesuits as a primary way to “help souls.” That help occurred in many ways. Ignatius and his companions grew in their vocation and vision in the Renaissance context of the University of Paris.

The basic premise of Jesuit Education is drawn from Ignatius' vision of God present and busy at work in all creation. The Creator's spiritual presence so infused the world as Jesuit priest and poet, Gerard Manley Hopkins (Pick, 1966, p. 62) wrote, "it is now charged with the grandeur of God". It is from this perspective that the Jesuit ideal of "finding God in all things" is given form and structure. Modras (1995, p. 16) illustrated this ideal when he commented that for Jesuits, "There was never anything like a flight from the world ... As one early Jesuit, Jerome Nadal put it: "The whole world is my home."

The Jesuit constitutions and education

The *Constitutions of the Society of Jesus* were composed by Ignatius during the last nine years of his life as the basic code of rules and statutes to govern the order. O'Malley(1993, p. 29) referred to *The Constitutions* as insisting on a programme of education that was decidedly religious and critical, geared toward formation of character and public virtue as well as learning. Part IV of *The Constitutions* includes the practical arrangements Ignatius prescribes for colleges and schools. There are seventeen chapters in Part IV. The first ten are concerned with formal education of Jesuits; the remaining chapters were concerned with the ministry of education that the Jesuits carried out for themselves. A fundamental theme outlined in *The Constitutions* (n. 307) was that education should produce character, "the example of one's life."

Ganss (1969, pp.19-23) summarized some of the major features of *The Constitutions* in this way:

1. The outcome of education is stressed in the preamble: “The end of the Society and of its studies is to aid our fellow man (sic) to the knowledge and love of God and to the salvation of their souls.”
2. The student should strive to attain excellence in mastering their fields of study, both sacred and secular.
3. The branches of the curriculum should be integrated that each makes its proper contribution towards the goal of the curriculum as a whole: a Christian outlook on life, as reasonably and even scientifically worked out as possible.
4. The basic method is to be the *modus Parisiensis*: orderly progression, active participation and study, with repetition of what is heard in class and read in books.
5. Theology should be regarded as the most important branch of study.
6. The formation imparted should be both intellectual and moral, providing reasoned-out bases for living.
7. The professors should be competent and personally interested in the intellectual and spiritual progress of their students.
8. Jesuit educational institutions should transmit the cultural heritage of the past and also provide facilities for research.
9. The schools should adapt their procedures to circumstances of times, places and persons.

These features of the *Constitutions* are focussed on developing a plan for religious formation and education of the individual. The document gives clear direction of procedure. The goal is for the spiritual and intellectual development of the individual

Jesuit. *Ignatian Pedagogy* draws much from the method of thorough preparation and procedure contained in the *Constitutions*. The particular emphasis on reflection, the focus on developing a Christian worldview, the ability to adapt to circumstances and orderly progression and active participation are all features of *Ignatian Pedagogy*.

Ratio Studiorum

In 1586, a committee appointed by Fr. General Aquaviva formulated a Jesuit code of education. In composition, it was more a treatment of curricular organization and pedagogical procedure, than of educational theory. In practical terms, it drew its approach from the shared experience of those working in schools particularly those begun by Nadal. It is also apparent that not all was perfect in the Jesuit schools of the day. There were difficulties with students, difficulties with the curriculum and difficulties with teaching. Twenty-seven essays in the text inquire into the conduct of classes, repetitions and disputations, the formation of teachers, vacations, time orders, prizes and degrees. A redrafted model was circulated in 1591 and trialled for three years. The definitive *Ratio* was finally promulgated in 1599 and it governed practice in Jesuit schools until the suppression of the Society in 1773.

Farrell (1938, p. 404), in a seminal work on the *Ratio*, chose eight significant educational principles formulated in the 1586 edition and taken as axiomatic in all subsequent editions:

1. Subordination of subjects of secondary importance to those of prime importance.
2. Clear-cut organization of successive objectives to be attained by the student.

3. Ample opportunity afforded the student by way of repetition to organise in his [sic] own mind the knowledge he [sic] has thus far gained.
4. The use of objection and discussion and, within proper limits, of emulation, as essential parts of the teaching technique, in order to guard against an attitude of passivity or mere absorption of classified information.
5. Making provision for a variety of class exercises, written and oral, to keep interest aroused and to demand of the student evidence of mastery.
6. Stimulating at every stage of development the power of written and oral expression in accordance with the highest ideals in the intellectual and moral order.
7. Personal interest in and contact with the students for the purpose of inspiring and encouraging the student to achieve distinction in both learning and virtue.
8. Measuring the academic progress of the student, not by time, but by achievement.

These pedagogical principles were very practical and concerned with teaching method. They were not contradictory of the more spiritually oriented aspects and goals that have been noted previously. They were intended to be complementary so that the education a student received was rigorous with an intellectual and spiritual focus.

Go (2000, p. 102) stated that the early Jesuits were very focussed on perfecting a universal Plan of Studies. “The Plan was trialled and tested over a number of years before the Jesuit authorities made a decision in 1599 on a definitive *Ratio*.” The major emphasis and overall principle of the *Ratio* was the ability of the student to

reflect on experience and reach some form of discernment before acting. This dynamic is the basis of *Ignatian Pedagogy*.

Humanistic origins of Jesuit Education

The first Jesuit schools grew within the context of the Renaissance. The terms 'Humanism' and 'the Humanities' derive from the Italian Renaissance and its promotion of what was called the *studia humanitatis*--which translates as literature dealing with what it means to be a human being. That literature consisted in the Greek and especially Latin works of poetry, oratory, drama, and history that, when properly taught, were believed to develop an upright, articulate, and socially committed person.

The *Ratio* directed that works of Plato and Aristotle were to be part of the curriculum. O'Malley (2000) considered that the early Jesuits, following the *modus Parisiensis*, believed that students must study "good literature." O'Malley believed that through such:

study they would acquire an eloquent style of speaking and, just as important, be inspired by the examples of virtuous and even heroic behaviour they would encounter in the best authors. Through such study, they would especially acquire a practical prudence in human affairs, a wisdom that would enable them to influence others--for the good--in the law courts, in the senates, in the antechambers of power.

Rhetoric, the art of speaking persuasively, philosophy and theology became the central disciplines in the curriculum. Cicero summed up the broad moral ideal of this tradition in a line in his *De officiis* that the early Jesuits loved to quote: "Non nobis solum nati sumus"--we are not born for ourselves alone. The most succinct articulation of the ideal graduate of this system was Cicero's simple description of the orator: "Vir bonus, dicendi peritus"--a good person, skilled in speaking. This

combination of probity, eloquence, and commitment to the society would be the unwavering ideal of a Jesuit humanistic education.

Jesuit Education from its beginnings in 1546 has been carried forward for over four hundred and fifty years by the members of the Society of Jesus into every continent.

For two hundred years until the suppression of the Jesuit order in 1773, the Society of Jesus established a large network of over 800 educational institutions, primarily in Europe and Latin America, but also in other parts of the world. When Pope Pius VII restored the Jesuits in 1814, they resumed their task of teaching.

It can be concluded that the origins of Jesuit education are grounded in the relationship between the *Constitutions*, the *Spiritual Exercises*, the *Ratio* and Ignatius and his first companions' experience of learning at the University of Paris.

The *Spiritual Exercises* provided inspiration and animation of the total Jesuit educational vision. The *Constitutions* and the *Ratio* contained many direct and indirect observations on the principles of Jesuit Education. Together, these documents provided direction, values, goals and principles that are fundamental to *Ignatian Pedagogy*.

The current Superior General of the Jesuits, Kolvenbach (1993, p. 6), has reaffirmed that schools are apostolic instruments. For the last four centuries, it has been acknowledged widely that Jesuit schools are institutional anchors for active spiritual engagement with the culture of their time and place, as well as renowned institutions of learning. Father Pedro Arrupe (Superior General 1972-1983) referred to schools

as agents of change. Ultimately, Arrupe saw Ignatian education concerned with the coming of the Kingdom and the place of the students in that Kingdom.

The context of Jesuit Education in the post Vatican II period

All religious orders, as mentioned in chapter 2, were required in the Second Vatican Council documents to convene a general council to consider how their congregation might be renewed. The 31st General Congregation (GC 31) of the Society of Jesus (Jesuits) took place in 1965 and was dominated by the concern for renewal, adaptation and the need to collaborate with the laity. The Jesuit General Congregation (GC 31, *The Apostolate of Education, Decree 28*, n. 27, p. 540) stated,

Let the Jesuits consider the importance for the Society itself of much collaboration with the lay people, who will always be the natural interpreters for us of the modern world, and as such will always give us effective help in this apostolate.

As a religious order, one of the most articulated and radical calls for its apostolic work in the post Vatican II period was given at the 32nd General Congregation (1975, nn. 48-49). All Jesuits and their works were “to embrace and live a faith that struggles for, and promotes justice.” The ramifications of such a Gospel.- inspired pronouncement were not only heard by those who supported an end to tyranny in oppressed countries in Latin America, Africa and Asia, but serious questions were raised worldwide by Jesuits themselves as to why they should remain in elite secondary and higher education. For example, the Jesuit superiors in Mexico City, in 1970 chose to close their elite senior high school. Letson and Higgins (1995, p 119) described the Salvadoran Jesuits taking liberation theology and the social justice insights of GC32 and applying them into the curriculum of their school for privileged boys, the Externado San Jose. The

parents and alumni were outraged. They accused the Jesuits of being subversives and berated them before the Roman Curia, accusing them of being communists.

Another example of the renewed Jesuit spirit of seeking a faith that does justice is the writings of the Filipino Provincial De la Costa (1999, p. 1). In 1975, he joined with others in questioning whether the Jesuits should be devoted to the training of elites and believed that

whatever it may have been in the past, the training of elites today consists in endowing the already rich and powerful with skills that enable them to be even richer and more powerful, thus strengthening and perpetuating the dominant minorities whose exploitation of the masses is the most widespread form of injustice in the modern world.

Another Filipino Jesuit, Fr Joel Tabora S.J. (2001, p. 2), illustrated the spirit of liberation for the marginalized when he described his experience as a scholastic in 1968.

to the chagrin of the Jesuit educational administrators at the time, we (scholastics) declared that unless our schools showed themselves more responsive to the needs of the poor, the scholastics would have nothing to do with them in their lives. Where at one time it was taken for granted that, the most talented Jesuits would be assigned either to formation or to education, now the younger Jesuits were looking for inclusion into the social apostolate or the missions.

The 32nd Jesuit General Congregation called on the Jesuits to live in the margins of society and give witness to a life lived with and for others. An example of this renewed spirit was displayed in Bolivia in 1976 where the Jesuits shut one of their schools specifically because they did not believe they were being true to their mission: rather it was seen as just catering to the rich and those with influence (De la Costa, 1999).

The General Congregation also articulated Christ's active role in the history of humankind as basis for the application of the Gospel to modern social problems. This became one of the bases for liberation theology, which was to cause much social and political upheaval not only in Latin American countries, but throughout the world (Letson and Higgins, 1996, p. 64).

The 32nd General Congregation (GC, 1975, n. 75) with respect to Education also called for a reassessment of a number of explicit challenges:

We must be more aware of the need for research and for theological reflection, carried on in a context, which is both interdisciplinary and genuinely integrated with the culture in which it is done, and with its traditions. Only thus can it throw light on the main problems, which the Church and humanity ought to be coming to grips with today.

We should pursue and intensify the work of formation in every sphere of education, while subjecting it at the same time to continual scrutiny. We must help prepare both young people and adults to live and labour for others and with others to build a more just world.

Sharkey (1999, p. 139) noted a distinctive change in focus eight years later at the 33rd Jesuit General Congregation (GC, 1983):

Jesuits themselves admitted that they had sometimes taken "an incomplete, slanted and unbalanced approach in their commitment to work for justice in the world." (GC, 1983, n. 35). GC 33 called for a more balanced approach, adopting the middle path between 'a disincarnate spiritualism' and 'a merely secular activism.'

The 33rd General Congregation also reaffirmed the value of schools. It celebrated the principles and worth of this traditional Jesuit apostolate and urged the Jesuits to continue to seek ways to nourish the spiritual needs of the contemporary world through education.

What became clear about the Jesuits' vision of education post-Vatican II is that there was constant review of what they did and how they did it. A distilling of their original

mission combined with a renewed commitment for the promotion of justice focussed their vision of education.

Post Vatican II Church teaching

Recent Catholic Church documents have also focussed on linking the charism of a particular religious order to lay leadership. Pope John Paul II (1987, n. 8) used the scriptural analogy of the vine and branches to describe the Church's renewed understanding of the universal Christian vocation, describing the role of the lay people "not just as workers in the vineyard but as part of the vine that is the Church."

The Pope also called for:

A deeper awareness among all the faithful of the gift and responsibility they share, both as a group and as individuals, in the communion and mission of the Church.

Seven years later Pope John Paul II (1996, nn. 54, 100) again emphasised the same call:

Today, often the result of new situations, many Institutes have concluded that their charism can be shared with the laity. The laity is therefore invited to share more intensely in the spirituality and mission of these Institutes.

The Sacred Congregation for Catholic Education (1996, p. 6) also articulated a similar message:

Current trends lead us to foresee that the existence of Catholic schools will depend more and more on the laity. In some countries, this is already the case. It is therefore necessary to pursue courageously the excellent efforts you are already making to form lay teachers in the specific educating charism of your Institutes, in order to help them prepare themselves professionally and to adapt their professional qualifications to changing needs, as well as take on, where necessary, the responsibility for your schools. We appreciate the trust, which you place in the laity and are sure that it will increase more and more in the spirit of sharing a common mission.

Jesuit educational response

The Head of the Jesuit Order, Father General Pedro Arrupe, was instrumental in stressing in the 1970s that the role of the Jesuit education was not only academic excellence but also service for others, especially those in greatest need. The USA Jesuit Secondary Education Association (JSEA) published, in 1972, a seminal research paper entitled, *The Jesuit High School of the Future*. The contents have been seen as the beginnings of a worldwide renewal among the Jesuit schools. It addressed issues ranging from child-centred education and awareness of tensions in the contemporary world, to the liberating vision of Vatican II. Also during this period the Ignatian concept of the *Magis* (seeking the more or the better) was central to the vision that students from Jesuit schools would be seeking the greater good, not only in studies but also in paths of service for social justice.

In 1981, the Jesuit Centre for Spirituality in Rome published a document entitled *Jesuit Education* which recognised that Jesuit education was soundly grounded in Ignatian spirituality, thus highlighting a perceived distinctiveness of education in Jesuit schools.

Initiatives to promote Renewal in Jesuit schools: The Australian experience

Jesuit schools in Australia in 1980, introduced an American initiative, *Colloquium on the Ministry of Teaching* which offered teachers an opportunity to reflect together on topics such as, one's life as a teacher, the commitment of teachers, confidence and trust, images of God and self, the call to service and prayer in one's life. This was soon followed in 1984 by another US initiative known as the *Curriculum Improvement Process*. Its purpose was to change the climate of the school, by providing an instrument of curriculum evaluation, a profile of the "graduate on

graduation” measured against a list of descriptors of the ideal graduate. The next step was to alter the curriculum by addressing any weaknesses identified by an evaluation.

In 1986, Jesuit schools on all continents were requested to implement a major document produced by the International Commission on the Apostolate of Jesuit Education, *Go Forth and Teach; The Characteristics of Jesuit Education*. It was released to mark the 400th anniversary of the first *Ratio Studiorum* (The original plan of studies for Jesuit schools). The aim of this document was to present a common vision and sense of purpose in Jesuit education, a standard against which to measure performance. The work was a product of worldwide consultation that began in 1980. It was hoped that the document might result in a spirit of discernment amongst teachers in Jesuit schools about the reality of the teaching and learning practices in their respective institutions.

The *Colloquium on the Ministry of Teaching* was developed in the United States by the JSEA in 1979. It was devised principally because of the growing number of lay staff in the schools and the need to incorporate the laity into the future growth in faith of the students in the schools. The aims of the Colloquium as outlined by Go (1981, p. 7) were:

- To help towards forming a truly united community;
- To provide the whole staff with an atmosphere and an attitude of mind to meet and think through their common task;
- To make explicit the ministerial role of the teacher in the Church;
- To inspire the teachers with a sense of dignity and nobility of their calling;

- To set in train a lasting process of collaboration for educational reform in the years ahead.

As Starratt et al., (1981) outlined, the Colloquium had three phases:

1. Over a two day period away from school, staff have experiences which enrich and encourage each other as they move through a number of structured topics such as reflecting on one's life as a teacher; commitment; trust; teaching as ministry, both to one another as well as to students.
2. The post Colloquium phase where small groups of religious and lay staff continue to meet for sharing, reflection, discussion, prayer and support.
3. The Curriculum Improvement Process (CIP). This phase was to be longer term, over 4-6 years. It was an attempt to institute a process that will enable the whole staff in a Jesuit school to plan and implement improvements they deemed necessary and desirable in their schools. A steering committee first draws up a list of those elements in the school, which they believe are non-negotiable. The next step is for the whole staff, using what is known as the Profile of the Graduate of a Jesuit High School (a model description of a graduate assessed under five broad categories: open to growth, intellectually competent, religious, loving, and committed to doing justice), to develop their own profile of their school's graduate. From this profile, they would list learning outcomes, the achievement of which would indicate that the school had successfully nurtured the growth of the graduate described in the profile. Finally, the school would check the learning outcomes list against its own school curriculum. Should there be any areas where the school is lacking, a plan would be constructed to improve the school's curriculum.

Thus, the Colloquium was the first attempt by the Jesuits in the post-Vatican II period to devise a formative programme for lay staff that could be adapted in different cultures. It was perceived that the USA Jesuit Commission of Research and Development (CORD) contained the best elements of Jesuit education. The hope

was for it to unite the lay staff to share the work and responsibility of the Jesuits, whilst being inspired by spirituality and vision of Saint Ignatius Loyola.

The Characteristics of Jesuit Education (1986)

In 1986, the International Commission on the Apostolate of Jesuit Education (ICAJE) produced as part of its contribution to the ongoing dialogue on the nature and philosophy of Jesuit Education a booklet entitled *Go Forth and Teach: The Characteristics of Jesuit Education*. Letson and Higgins (1996, p.153) stated the aim of the document was to make more explicit an understanding of the formative ideas of Jesuit education with the directives of the 32nd General Congregation to produce a handy reference tool for inculcating the spirit of the Society into an environment in which lay people are rapidly replacing Jesuits in the classrooms, in the administrative offices and in the boardrooms.

The benchmarks outlined were: a systematic commitment to a faith that does justice; the development of an inquiring and critical mind; the formation of the individual as a Christian living practically within a social context; the shaping of a critically responsible individual sensitive to local culture; the inculcation of a spirit centred on service for others above material gain; the pursuit of excellence and the education of leaders in service.

Introduction of Ignatian Pedagogy

As stated earlier on pp. 62-63, *Ignatian Pedagogy* was developed as a response to Part 10 of *The Characteristics of Jesuit Education* (1986). Over three years the ICAJE

developed seven drafts of the document. The first training in its methods took place at Villa Cavalletti, outside Rome, April 1993.

Introduction to Australia

At Anglesea, Victoria in April 1994 a conference of selected teachers and administrators from the Jesuit and Loreto schools were inducted into the methods of Ignatian Pedagogy via a series of workshops and lectures prepared by the participants of the 1993 Hua Hin Conference. Each of the teams from the Australian Jesuit schools then undertook to implement *Ignatian Pedagogy* within their own school communities.

In recent years, there have been a number of strategies used by the Jesuits to define the distinctiveness of their charism. The most recent has been by the document of the US Jesuit Conference, (2000) *What Makes a Jesuit High School Jesuit*. This was an attempt by the Jesuit Provincials of the USA to translate the rhetoric of principles into practical applications. The purpose of the document was to name distinguishing criteria to verify the Jesuit nature of contemporary high schools. This was another example of the Jesuits attempts made since Vatican II to promote renewal within their schools.

Summary

The chapter provided a historical context to the life of Saint Ignatius with specific reference to his spirituality. *Ignatian Pedagogy* is based on the methodology of this spirituality, namely that by reflecting on one's experiences in prayer, God will assist

you notice God's presence in the ordinary occurrences of the day. This reflection will then move the person to some decision, action or personal change.

The mission of the Jesuits is to assist people discover the gift of God in their lives via their spirituality. *Ignatian Pedagogy* has grown out of the Christian humanistic origins, traditions and purposes of Jesuit education. The "method of Paris," the structure of the Ratio and the precision of the Jesuit Constitutions are intended to be incorporated in *Ignatian Pedagogy*.

The change of emphasis brought by the Second Vatican council resulted in a review / renewal of mission to religious orders. The Jesuits responded by articulating that their role was one of service and to live a faith that struggles for and promotes justice. The link between Jesuits interpreting the Christian Gospel in light of modern social problems and liberation theology was made; specifically the impact this had in the context of some of their Latin American schools.

Ignatian Pedagogy was the next phase of a renewal programme instituted by the Jesuits that included the Colloquium on the Ministry of Teaching, the Curriculum Improvement Process and the Characteristics of Jesuit Education.

The chapter concluded with a description of how the pedagogy was formulated in Rome by the ICAJE and how and when it was introduced into Australia.

Chapter Five:

Locating and Evaluating Ignatian Pedagogy in an Educational Framework

Introduction

This chapter, in a limited way locates and evaluates *Ignatian Pedagogy* within an educational framework. It reviews selected materials from the educational literature to show key points of similarity and difference with *Ignatian Pedagogy*. This will help show the place of *Ignatian Pedagogy* in relation to other theories and practices concerned with the spiritual and moral dimensions of education. The analysis of these areas of literature will not be exhaustive but will provide sufficient coverage to give a panoramic view of the principles and issues that are pertinent in a comparison with *Ignatian Pedagogy*. This study will also provide an appraisal of *Ignatian Pedagogy* as a learning paradigm. After looking at the comparisons with educational theory and practice comments will be made about liberation theology and its links with *Ignatian Pedagogy*.

Critiquing Ignatian Pedagogy from the perspective of learning theories

It was acknowledged by the authors of *Ignatian Pedagogy* (1993, n. 7) that from “its beginnings, [Jesuit education] has been eclectic in selecting methods for teaching and learning.” Ignatius himself, as an example, adapted the “modus Parisiensis” from his student days at the University of Paris for the model of education. This was also integrated with a number of methodological principles he had developed for use in the

Spiritual Exercises. The combination of these two influences was then used as a basic teaching model in the first Jesuit schools. *Ignatian Pedagogy* (1993, n. 8) also claimed that over the centuries the Jesuits have adopted other tested methods of learning “insofar as they contribute to the goals of Jesuit education.”

The following section compares, *Ignatian Pedagogy* (1993) with some theories of learning.

Ignatian Pedagogy (1993) and classical theories of learning

The philosophical investigations of Plato (428-348 BCE) and Aristotle (384-322 BCE) into the nature of knowledge, the human mind and what it means to know, has been influential on thinking about learning and pedagogy (Groome, 1998). Ignatius and the first companions of the Society of Jesus were all graduates of the University of Paris where the works of Plato, Aristotle and Cicero were core components of the syllabus. Therefore, the early Jesuits were exposed to this thinking about learning and this may have influenced their view of education.

A fundamental question for all educators concerns whether knowledge is promoted by guiding self-discovery of the learner from experience, or is attained by awakening dormant potential of the person for what is already known. Plato took the latter view, and argued that knowledge is already in the soul as sight is in the eye- (*Republic* Book VII, 517C-519C) the inner spark only needs to be fanned and guided to be brought to conscious possession. According to Bowen & Hobson (1987); Merriam & Caffarella (1999) Plato believed that knowledge is implanted but that it is not easily apprehended. Stirrings take place in our mind, and glimpses of truth may occasionally come into focus, but most frequently, they slip back again and are lost. To search and engage this

knowledge Plato developed the method of the dialectic. Essentially, this is the process of ordered debate, discussion and argument by which one can most properly establish satisfactory statements. Coexisting with this concept, if properly activated, is a person's axiology or value system, which raises a person to a moral level.

Plato described teaching as "turning the soul" of learners (*The Republic* 518 B-D). He meant by this phrase "touching and shaping their innermost 'being', their identity and agency". This concept is again echoed in Plato's discussion of the Cave (*The Republic*, Book VII 514A-540E) where he claimed that one's vision for the learner's future is what most determines how one educates.

Resonances of this concept are evident in *The Characteristics of Jesuit Education* (1986, n. 82) that states "today our prime educational objective must be to form men and women for others; men who will live not just for themselves but for God."

Aristotle, one of Plato's students, favoured the word *morphosis* for education. Its literal meaning is "formation." More than dispensing knowledge, education forms character, or what people come to know should shape their "being" who they are and how they live. This thinking is evident in *Ignatian Pedagogy* which regarded formation as one of its stated goals (1993, n. 12).

Agreeing with Plato, Aristotle said that the best life and the one that brings true happiness was the life of virtue, again making happiness in life and virtuous living the ultimate purpose of educating. Aristotle claimed that the important outcome of human cognition is spiritual wisdom, which he called *sophia* and described as the most God-like way of knowing. Aristotle, according to Bowen and Hobson (1987, p. 82), believed that one's knowledge is built up by extracting the form or essence of an object

by experiencing particular instances of it, and therefore favoured the inductive method of reasoning, which starts with particular facts and works towards generalizations. However, because we can rarely experience *all* the particular instances of any general principle, Aristotle proposed that a final intuitive jump is needed to reach the appropriate conclusion. One of the fundamental tasks of the teacher, then, is to provide the student with the concrete experiences necessary to make the final reflective judgment, which leads to definite knowledge. Aristotle's basic educational goal was producing philosophers or at least people who had the time, inclination and capacity to devote themselves to the life of reason and contemplation. Aristotle argued that "nothing is ever in the mind that was not first in the senses" (Hergenhahn, 1988, p.33).

Since the senses gather their data from outside and take them inward, for Aristotle the knowing process has its origin in sense experience and not, as Plato claimed, by the awakening of what was already within us. Paradoxically, if both positions are regarded as representing some truth then educational activity would need to attend to both positions. Much of Aristotelian theory can be found in the fundamental interplay between experience, reflection and action that lies at the heart of the Ignatian Pedagogical Paradigm (*Ignatian Pedagogy*, 1993, nn. 30-62).

Comparing selected learning theories with *Ignatian Pedagogy*

For the purposes of locating and evaluating *Ignatian Pedagogy* within an educational framework, five different learning theories have been chosen for comparison: behaviourist, cognitivist, humanist, social learning and constructivist. The groupings have been based on orientation. Each has different assumptions about learning and each is useful in displaying the differing values associated with learning. As Hill (1997, p. 261) observed:

For most of us, the various learning theories have two chief values. One is in providing us with a vocabulary and a conceptual framework for interpreting the examples of learning that we observe. These are valuable to anyone who is alert to the world. The other closely related, is in suggesting where to look for solutions, but they do direct our attention to those variables that are crucial in finding solutions.

For each of the five orientations examined, the following four aspects are considered: the major proponents, the view of the learning process itself, the purpose of education and the role of the teacher. This is summarized in Table 5.1 showing points of comparison with Ignatian Pedagogy.

Behaviourist orientation

Developed by John B. Watson in the early part of the twentieth century, behaviourist orientation loosely encompasses the work of such people as Thorndike, Tolman, Guthrie, Hull, and Skinner (Ormond, 1995). What characterized these theorists is that they hold three basic assumptions about the process of learning to be true:

- i) Observable behaviour rather than internal thought processes is the focus of study; in particular, learning is manifested in a change in behaviour.
- ii) Environment shapes behaviour; what one learns is shaped by the elements in the environment, not by the individual learner.
- iii) Principles of contiguity (how close two elements must be for a bond to be formed) and reinforcement (any means of increasing the likelihood that an event will be repeated) are central to explaining the learning process (Grippen & Peters, 1984).

Thorndike's (1928) major contribution was to the Stimulus-Response (S-R) Theory.

Using animals in controlled experiments, he noted the connection between stimulus (S) and response(R). He formulated three laws of learning to explain his findings:

- i) the Law of Effect, which states that the learner will acquire and remember responses that lead to satisfying after-effects;
- ii) the Law of Exercise, which asserts that the repetition of a meaningful connection results in substantial learning;
- iii) The Law of Readiness, which notes that if the organism is ready for connection, learning is enhanced, otherwise learning is inhibited.

Other behaviourists such as Pavlov (1845-1936) expanded on the stimulus – response connection by adding reinforcement, conditioned stimulus and extinction. Tolman (1959) introduced the notion that learning occurs in relation to purpose and that there are intervening variables between a stimulus and a response. Hull (1951) expanded on Tolman’s concepts of intervening variables between stimulus and response depending on such factors as habit, strength, drive and motivation.

Grippen and Peters, (1984, p. 65) believed the most valuable contribution was made by B.F. Skinner and his concept of operant conditioning. Simply stated it is “reinforce or reward what you want the individual to do again; ignore what you want the individual to stop doing.”

Within this framework, even the construct of personality can be explained by operant conditioning. Personality according to Skinner (1974, p. 149) is a repertoire of behaviour imported by an organized set of contingencies – in effect, a personal history of reinforcements. His research argued that since all behaviour is learned, learning could be determined by arranging the contingencies of reinforcement in the learner’s immediate environment.

Skinner (1971) believed that the ultimate goal of education is to bring about behaviour that will ensure survival of the human species, societies and individuals. The teacher’s

role is to design an environment that elicits behaviour towards meeting these goals and to extinguish undesirable behaviour.

Ignatian Pedagogy related to behaviourist theory

Ignatian Pedagogy while dismissing the deterministic view of learning does display some limited elements of the behaviourists' theory. *Ignatian Pedagogy* is underpinned by the notion of systemic design of instruction (*Ignatian Pedagogy*, nn. 32, 144-152), the reinforcement of the individual learner (*Ignatian Pedagogy*, nn. 12, 36) the critical role of teacher (*Ignatian Pedagogy*, nn. 10,21,40,140-143) and the need to create a conducive environment for learning. (*Ignatian Pedagogy*, nn. 37,40).

Cognitive Orientation

Perception, insight and meaning are the key contributions to cognitive theory from the Gestalt learning theorists (Koffka, 1935; Kohler, 1947; Wertheimer, 1945. According to the cognitivists:

The human mind is not simply a passive exchange –terminal system where the stimuli arrive and the appropriate response leaves. Rather, the thinking person interprets sensations and gives meaning to the events that impinge upon his consciousness (Grippen & Peters, 1984, p. 76).

Learning involved the reorganization of experiences to make sense of the stimuli from the environment. Sometimes this sense comes through flashes of insight.

Jean Piaget (1966) was perhaps the most influential of the cognitivists. He proposed that one's internal cognitive structure changes partly because of maturational changes in the nervous system and partly because of the organism's interacting with the environment and being exposed to an increasing number of experiences. His four-stage theory was;

- i) sensory-motor stage: thought processes move from the innate reflex actions;
- ii) preoperational stage: being able to represent concrete objects in symbols and words;
- iii) concrete operational stage: understanding of concepts and relationships of ideas;
- iv) formal operational stage: Ability to reason hypothetically, logically and systematically.

Further, Piaget (1973) insisted that to truly understand something, even what was already known, required that one reinvent it in the sense of coming to see its truth for oneself. In consequence, Piaget claimed, all cognition must be grounded in a present active/reflective process.

Converging with cognitive learning theories were theories of instruction that attempted to unite what is known about learning with the best way to facilitate its occurrence. (Ausubel, 1967; Bruner, 1965; Gagne et al., 1992).

Ausubel (1967) distinguished between meaningful learning and rote learning. He suggested that learning is only meaningful when it can be related to concepts that already exist in a person's cognitive structure. Conversely, rote learning does not link a person's cognitive structure and hence was easily forgotten. Ausubel's (1967, p. 222) notion of reception learning is also noteworthy. New knowledge is processed by the learner "only to the extent that more inclusive and appropriately relevant concepts are already available in the cognitive structure to serve a subsuming role or to provide a definitional anchorage." He suggested the use of advanced organizers to prepare a person for new learning (1968). Ausubel's work can be seen as an antecedent to current schema theory that organized the learner's world view –determining how people process new experiences (Anderson, 1996; Ormond, 1995).

Bruner (1965, pp. 607-608), whose ideas are often contrasted with Ausubel, emphasized learning through discovery. Discovery is “in its essence a matter of rearranging or transforming evidence in such a way as to enable a student to go beyond the evidence and so reassemble it with additional new insights.”

According to Knowles (1984, p. 25), Bruner’s instructional theory was based on a theory about the act of learning that involved three almost simultaneous processes. “i) acquisition of new knowledge; ii) transformation, or the process of manipulating knowledge to make it fit new tasks; iii) evaluation, or checking whether the way we have manipulated information is adequate to the task.”

Linking acquisition and processing knowledge to instruction has probably best been developed by Gagne, et al., (1992). They are best known for their work on the “learning how to learn” concept.

Ignatian Pedagogy related to cognitive theory

From the outset, *Ignatian Pedagogy* (1993, n. 8) emphasized that an Ignatian education is “far more than just cognitive acquisition.” However, there are some aspects of cognitive theory that appear in Ignatian Pedagogy. The focus on internal mental processes, (*Ignatian Pedagogy*, nn. 3, 12, 28), Schemata (*Ignatian Pedagogy*, nn. 7-8, 32-70), models of discourse analysis (*Ignatian Pedagogy*, nn. 10, 46), the memory system (*Ignatian Pedagogy*, nn. 28, 47-58) are all well grounded within the document.

Humanist orientation

This orientation combined the affective as well as cognitive dimensions of learning (Merriam & Caffarella, 1999).

Two significant contemporary theorists are Maslow (1970) and Rogers (1983). Maslow (1970) proposed a theory of human motivation based on needs. At the lowest level of the hierarchy are the physiological needs of hunger and thirst, which must be attended to before one can deal with safety needs – those dealing with security and protection. The remaining levels are belonging and love, self-esteem and finally the need for self-actualization. This final need can be seen as in a person's desire to become all that he or she is capable of becoming. For Maslow, the goal of education is self-actualisation. Hill (2004c, p.3) believed that, while Maslow's 'hierarchy of needs' "must undoubtedly satisfy basic needs, full actualisation of our being comes only through the fulfilment of longer term purposes and the nurture of enduring relationships."

Carl Rogers' (1983) theory of education adopted many of the principles of Maslow's design for therapy. In both education and therapy, Rogers was seeking significant learning that leads to personal growth and development. His model is one of student centred learning. According to Rogers (1983, p. 20), such learning has the following characteristics.

- i) self initiated: a sense of discovery must come from within;
- ii) pervasive: the learning 'makes a difference in the behaviour, the attitudes, perhaps even the personality of the learner';
- iii) personal involvement: the affective and cognitive aspects of a person should be involved in the learning event;

- iv) evaluated by the learner: the learner can best determine whether the experience is meeting a need;
- v) essence in meaning: when experiential learning takes place, its meaning to the learner becomes incorporated into the total experience.

Ignatian Pedagogy related to humanist theory

Chapter 4 explored the significant influence of the humanist tradition on the educational practice of the early Jesuits in the sixteenth century and identified a link between the two. The current theories of Maslow and Rogers also have similarities with the style of learning outlined in *Ignatian Pedagogy*. Of particular relevance are the focus of learning on the individuals needs (*IP*,1993, nn. 27-31); the affective dimension of learning (*IP*,1993, n. 61); the role of teacher as facilitator of learning (*IP*,1993, nn. 20, 71-76); care and concern for the individual student (*IP*, 1993, nn. 35-36, 40); and experiential learning (*IP*,1993, nn. 45-46).

Social learning orientation

Social learning theory combines elements from both the behaviourist and cognitive orientation and promoted a theory that one learns through observation in a social setting (Lefrancois, 1996). Just how the learning occurs has been the subject of several investigations.

Following Merriam & Caffarella (1999), Miller and Dollard in the middle of the twentieth century were considered the pioneers in exploring how people learn through observation. Drawing on stimulus-response and reinforcement theory, they argued that people do not learn by observation alone; rather, they must imitate and reinforce what has been observed. As Hergenhahn (1988, p. 321) explained, “If imitative responses

were not made and reinforced, no learning would take place. For them imitative learning was the result of observation, overt responding, and reinforcement.” This approach was influenced by the behaviourist orientation.

In the 1960s the work of Bandura focussed more on the cognitive processes involved observation rather than behaviour. Central to his theory is the separation of observation from the act of imitation. Lefrancois (1996) claimed that one can learn from observation without having to imitate what was observed. He believed that learning could be vicarious.

Bandura (1976, p. 392) considered that “virtually all learning phenomena resulting from direct experiences can occur on a vicarious basis through the observation of other people’s behaviour and its consequence for the observer.” In addition to considering learning to be both cognitive and vicarious, Bandura (1976, p.392) claimed that observation learning is characterized by the concept of self-regulation. “Persons can regulate their own behaviour to some extent by visualizing self-generated consequences.”

Hergenhahn (1988) believed that observational learning is influenced by the four processes of attention, retention or memory, behavioural rehearsal and motivation. Therefore, this is a model of the student attending to an experience. If the experience is attractive, it will be retained for future use. The experience retained then acts as a template with which one’s actions are compared. During this rehearsal process individuals observe their own behaviour and compare it to their cognitive representation of the modelled experience. Finally, the model behaviour is stored until a person is motivated to act on it.

Rotter (1954) also developed a learning theory centred on the social context that included strands of behaviourism, cognitivism and personality theory. According to Phares (1980, p. 406), Rotter's theory is framed by seven propositions and attendant corollaries that delineate relationships among the concepts of behaviour, personality, experience, and the environment. Rotter's theory assumes "that much of human behaviour takes place in meaningful environment and is acquired through social interactions with other people."

Ignatian Pedagogy from the perspective of social learning theory

The focus of social learning theory on the role of personal example of the teacher and mentoring of the student (*Ignatian Pedagogy*, nn. 64-67) has parallels to *Ignatian Pedagogy*. The emphasis placed on the assumption concerning the vicarious nature of learning (*Ignatian Pedagogy*, nn. 45, 73) also has a prominent place in the Ignatian document.

Constructivist orientation

In the most general sense, the constructivist orientation viewed learning as people constructing new knowledge and understanding beyond what they already know and believe (Cobb, 1994; Piaget, 1973; Vygotsky, 1978).

Constructivist learning has had a significant influence on pedagogy during this past decade. The work of Dewey (1938); Piaget (1973); Bruner (1965) and Vygotsky (1978) among others provides historical precedents for constructivist learning theory. Constructivism represents a paradigm shift from education based on behaviourism to education based on cognitive theory.

Fosnot (1996) argued that behaviourist theory focussed on intelligence, domains of objectives, levels of knowledge, and reinforcement while constructivist epistemology assumed that learners construct their own knowledge based on interaction with their environment. Four epistemological assumptions are at the heart of what is referred to as constructivist learning:

- i) knowledge is physically constructed by learners who are involved in active learning.;
- ii) knowledge is symbolically constructed by learners who are making their own representations of action;
- iii) knowledge is socially constructed by learners who convey their meaning making to others;
- iv) knowledge is theoretically constructed by learners who try to explain things they do not completely understand.

Teaching from a personal constructivist perspective proposes providing experiences that induce cognitive conflict and hence encourage learners to develop new knowledge schemes that are better adapted to experience. Driver et al. (1994, p. 6) believed that “practical activities supported by group discussion form the core of such pedagogical practices.”

Driver (1994, p. 7) contrasted personal constructivism with social constructivism when he stated social constructivism constructs knowledge when,

individuals engage socially in talk and activities about shared problems and tasks. Making meaning is thus a dialogic process involving persons-in-conversation and learning is seen as the process by which individuals are introduced to a culture by more skilled members.

Dewey’s *Pedagogic Creed* (1894, p. 45) a hundred years before Driver stated that the best education “gives people the courage to change their minds” Dewey spent a

lifetime elaborating the thesis that learning depends on linking experience with intellectual inquiry. The dialectical interaction between academic reflection with practical experience leads to greater understanding and development of moral or intellectual skills. This interaction parallels the relationship between experience and reflection in the Ignatian Pedagogical Paradigm.

In addition, for Dewey, experience is not just the raw material for reflection, rather reflection is a necessary phase within experience that clarifies and deepens it and leads to understanding future experiences. Ignatian Pedagogy's intention is to lead to "interiorized choices and impel the student to act". This is the fourth stage in the Ignatian paradigm, Action. (*Ignatian Pedagogy*, 1993, n. 62).

Constructivism underpinnings of *Ignatian Pedagogy*

Constructivist learning theory has a number of parallels with Ignatian Pedagogy. What underpins the Ignatian style of teaching is the constant interplay between experience-reflection –action. (*Ignatian Pedagogy*, 1993, nn. 27-68). The student is asked to reflect on his/her experience. In the rationale of the constructivists, new knowledge is constructed via either personal insight or social/dialogic interaction with more skilled members. In *Ignatian Pedagogy* (*Ignatian Pedagogy*, 1993, n. 95), there is a directive for "the integration of learning experiences in the classroom, with those at home, work, peer group etc." which parallels constructivist theory.

Table 5.1: Summary of similarities of Ignatian Pedagogy and selected learning Orientations (Adapted from Merriam & Caffarella (1999))

The following table is an attempt to locate Ignatian Pedagogy within a summary of the five learning orientations.

Aspect	Behaviourist	Cognitivist	Humanist	Social Learning	Constructivist	Ignatian Pedagogy
Learning theorists	Guthrie, Pavlov, Skinner, Thorndike, Tolman, Watson	Ausubel, Bruner, Gagne, Kohler, Piaget	Maslow, Rogers	Bandura, Rotter	Dewey, Piaget, Vygotsky	Based on Ignatian spirituality/ educational tradition
View of the learning process	Change in behaviour	Internal mental process (including insight, information processing, memory, perception)	A personal act to fulfil potential	Interaction with and observation of others in social context	Construction of meaning from experience	Constant interplay between experience, reflection and action
Locus of learning	Stimuli in external environment	Internal cognitive structuring	Affective and cognitive needs	Interaction of person, behaviour and environment	Internal construction of reality by individual	A stage of action, involving inner attitudinal options and outer commitments
Purpose of education	Produce behavioural change in desired direction	Develop capacity and skills to learn better	Become self-actualised, autonomous	Model new roles and behaviour	Construct knowledge	Produce a person of service formed intellectually, morally, socially religiously
Teacher's role	Arranges environment to elicit desired response	Structures content of learning activity	Facilitates development of whole person	Models and guides new roles and behaviour	Facilitates and negotiates meaning with learner	Structures learning opportunities and acts as guide / mentor
Ignatian Pedagogy similarities	<i>IP</i> , nn.10,12,21,32,.36;40,140-152,	<i>IP</i> , nn.3, 7-8, 10, 12, 32-70,	<i>IP</i> , nn. 20, 27-31, 35-36, 40, 45-46, 71-76	<i>IP</i> , nn. 45, 64-67, 73	<i>IP</i> , nn. 27-68, 95	

Ignatian Pedagogy and the work of Paulo Freire and Thomas Groome

Freire (1972; 1980, 1993) and Groome (1980; 1998) have both explored a political dimension to education and it is precisely in this area that there are important similarities with that of *Ignatian Pedagogy*. It is for this reason that *Ignatian Pedagogy* is compared to their work in this study.

Both Freire and Groome have developed learning methodologies as well as suggesting significant shifts in epistemology. To assist in finding parallels for the characteristics of *Ignatian Pedagogy* within the existing educational literature the next section of this study will:

- i) compare the philosophical underpinnings;
- ii) contrast the emphasis on reflection and action;
- iii) discuss the intended outcomes of each of the pedagogies.

Paulo Freire: Critical Pedagogy

Paulo Freire (1971, 1980) was one of the foundational figures of critical pedagogy (Giroux, 1988; McLaren, 2003). Darder, Baltodano and Torres (2003, p. 11) referred to critical pedagogy as

fundamentally committed to the development and evolvment of a culture of schooling that supports the empowerment of culturally marginalized and economically disenfranchised students ... this pedagogical perspective seeks to transform those classroom structures and practices that perpetuate undemocratic life.

Freire's educational thought was influenced by his experience of adult literacy programmes with Brazilian peasants during the 1960s. The reality of oppression and injustice provided a political context for him to develop his educational writings. He declared that education could not be politically neutral, because its result is either to

domesticate by accepting the given structures, or to liberate and so humanise by challenging the status quo. (Harrison, 2002)

Two concepts were central to Freire's educational methodology – praxis and conscientization. Through praxis, humans reflect on their reality, and change that reality through action. Action is significant to this understanding because “consciousness is not changed by lessons, lectures, and eloquent sermons but by the action of human beings on the world. Consciousness does not arbitrarily create reality” (Freire, 1984, p. 526).

This active process of reflection and action is what Freire understood as conscientization - developing in people a critical consciousness of political realities. Humans have the capacity to both recognize and critically evaluate their reality:

The praxis by which consciousness is changed is not only action, but also action and reflection. Thus, there is a unity between practice and theory in which both are constructed, shaped and re-shaped in a constant movement from practice to theory, then back to new practice (Freire, 1984, p. 527).

Freire critiqued an education system dominated by the “banking method” in which teachers deposit information and students receive, retain, and return the teacher's words. In contrast to this “narration sickness,” Freire argued that a liberating education is grounded in dialogue; both teachers and students engage in problem-posing, that is, in probing into the realities of the worlds in which they live. Whereas banking education treats students as objects of assistance, problem posing fosters their development as critical thinkers. Problem posing education honours dialogue as “indispensable to the act of cognition which unveils reality” (Freire, 1972, p. 71).

Freire played a significant role in fusing critical theory perspective with liberation theology and in exploring the relevance of these ideas to educational practice. To Paulo Freire (1974, p. 20), concern for the future is the utopian dimension of education

Following the thinking of Freire, concern for a new future that is transformational (effecting some form of personal change) of the present and its past is a vital and necessary emphasis of educational activity. However, concern for the future as a transforming force has rarely been adequately realized over the history of educational activity. Often it has been reduced to a concern by the group for its self-maintenance.

Freire condemned what he termed the banking method of traditional education, where students are passive receptacles, and the teacher's "wisdom" is deposited into their memory. Freire, (1972, pp. 45-47) saw this method as only domesticating students, because its purpose was to have students fit into existing social structures. In contrast to this method, Freire encouraged a pedagogy built on dialogue and joint problem solving.

Thomas Groome and Shared Christian Praxis

Thomas Groome (1980; 1998) has made "a significant contribution to the literature of Christian religious education" (Welbourne, 1997, p. 1). In 1980, he presented the philosophical basis for a meta-approach that was aimed at developing a critical consciousness in religious education. The basis of his thesis is the application of *Shared Christian Praxis*. Groome (1991, p. 135) defined it as:

Participative and dialogical pedagogy, in which people reflect critically on their own historical agency in time and space and on their socio-cultural

reality, have access together to Christian Story/Vision, and personally appropriate in community with the creative intent of renewed praxis in Christian faith towards God's reign for all creation.

Groome's *Shared Christian Praxis* took up the ongoing epistemological debate in education, about what it means "to know", and whether the emphasis is on the transmission of past knowledge, the experiential knowledge of the learner or the needs of society.

In terms of the praxis paradigm, the movements of Groome's *Shared Christian Praxis* (1991) are as follows:

- i) naming/ expressing present action;
- ii) critical reflection on present action;
- iii) making accessible Christian story and vision;
- iv) dialectical hermeneutics to appropriate Story/Vision to participants' stories and vision;
- v) decision response for lived Christian faith.

Welbourne (1997, p. 1) acknowledged the epistemology of Groome as:

a shift towards a way of knowing that is relational and experiential and shows that there is a dialectical unity between theory and practice, which avoids the dichotomy of a theory to practice approach where religious education transmits dogma and doctrine as a delivery system of an essentialist metaphysical theology.

Groome (1991) argued that Christian religious education has three characteristics, the transcendent, the ontological and the political – that it is about intimacy, about "being" and about our lives as social beings. The notion of "being" as central to religious education led Groome to adopt the idea of praxis, which he traced back to Plato and Aristotle:

I pose praxis, redefined but also resonant with Aristotle's most general use of term, as synonymous with *being* ... In the pedagogy of shared praxis I propose

placing people's shared reflection on their *being* in time and space and their reflection on Christian Story/ Vision in a dialectical relationship (Groome, 1991, p. 49).

For Groome (1991, p. 296) the intention of Shared Christian Praxis was conation/wisdom in Christian faith. Religious education, for Groome, is an enterprise of information that empowers people to transform themselves and their world.

Groome's (1998, pp. 9-27) concept of "conation" is that concepts are appropriated by people in a way that shapes their identity and agency in the world: their cognition, their affections, and their behaviour. It implies consciousness, desire, will and action. Groome's (1998, pp. 26-27) method is directed to "reflect the holistic intent of a knowing/desiring/doing that engages and shapes the whole 'being' of people as agent-subjects in the world."

In the philosophy of education literature there is little consensus about the nature of educational activity. For most people it means "schooling" whose primary activity is didactic "instruction." Groome (1998, p. 12) believed that to view the essential nature of educational activity, as schooling/instruction is misguided reductionism. His view is that an essential characteristic of all education is that it is a political activity in the Greek origin of the word *politike*, meaning the art of enabling the shared life of citizens. It involves the deliberate intervention in people's lives as social beings in history, that is, as agent – subjects – in – relationship. In this broad but traditional sense of politics one can readily recognize that all education is political. Its power is hopefully of persuasion rather than coercion. In a teaching /learning event power and knowledge combine to inform how people respond to the deepest questions about what it means to

be human, how to participate with others in the world, and the kind of future to create together out of their past and present.

For Groome (1998, p. 12) education is value-laden activity that affects how people live interpret, relate to, and engage in the world. There are similar parallels with the intention of *Ignatian Pedagogy*. Fundamental to *Ignatian Pedagogy* is the direction that learning “never occurs in a vacuum” (*IP*, 1993, n. 35) and that the teacher is required to work “seriously with the students to reflect on the contextual realities of the world.”

The political dimension of *Ignatian Pedagogy*

There are two political dimensions to Ignatian Pedagogy which share similarities with the work of Groome and Freire. Firstly, *Ignatian Pedagogy* perceived the threat that a postmodern world was shrinking the educational agenda to view schooling as a kind of ladder to a career laden with status and/or financial reward. The authors of *Ignatian Pedagogy* also identified a number of “isms” that were antithetical to the aim of Jesuit education: “secularism, materialism, pragmatism, utilitarianism, fundamentalism, racism, nationalism, sexism, consumerism” (*Ignatian Pedagogy*, 1993, n. 20, footnote 2). In a political sense, Ignatian Pedagogy was a value-laden teaching model that required some form of action for the welfare of society. (*Ignatian Pedagogy*, 1993, n. 59). This political concept has much in common with Groome’s Shared Christian Praxis fourth movement, Decision/Response for Lived Christian Faith. Here Groome offered participants an explicit opportunity for making decisions about how to live Christian faith in the world. It encouraged participants to a decision for knowing, desiring, and doing with others what was humanizing and life

giving for all. It is a process that gave hope to participants to choose a response of renewed Christian praxis.

Also Freire's (1972, p. 27) concept of conscientization or developing critical consciousness shared a similar political emphasis. His model required people to act and arise from reflection on their historical experience. This was the essence of his praxis. It was a process of decoding reality, "stripping it down to get to know the myths that deceive and perpetuate the dominating structure" so that people were disposed to change in the direction of humanization.

Secondly, *Ignatian Pedagogy* identified the inadequacies of the so-called "two – step" teaching model. In this model, teachers unconsciously treat their students like sponges who passively soak up the facts. *Ignatian Pedagogy* warned against this model of "a one way exchange of information between the teacher who knows and the student who does not know." (*Ignatian Pedagogy*, 1993, n. 31). The pedagogy acknowledged this as failing to promote the more complex skills of understanding, application, analysis, synthesis and evaluation. Further, the authors of *Ignatian Pedagogy* believed that their way of proceeding was intended to bring about some form of personal change within the student who then "grows as a person of competence, conscience and compassion". (*Ignatian Pedagogy*, 1993, n. 30).

In a similar way, Freire (1972, p. 47) criticised the banking model of education. His pedagogy was focussed on "transformation of the human condition through dialogue." Groome (1998, p. 30) also believed that conation would transform the individual.

Parallels and similarities of stages of Pedagogy (*Ignatian Pedagogy*, Shared Christian Praxis and Freire's Critical Pedagogy).

The following table outlines parallels and similarities between *Ignatian Pedagogy*, Groome's Shared Christian Praxis and Freire's Critical Pedagogy. Using *Ignatian Pedagogy* as the standard, the other two methodologies have their similar movements placed correspondingly.

In summary, the following parallels and similarities are noted:

- the methodologies are centred on reflection and action praxis;
- the outcome of each is focussed on personal change and/or social action;
- there is a genuine concern by the teacher in each for the personal growth of the individual student;
- each method relies on process;
- a form of freedom/conation/wisdom is an intended outcome.

TABLE 5.2: SIMILARIES AND PARALLELS		
Ignatian Pedagogy (1993)	Groome - Shared Christian Praxis (1991)	Freire – Critical pedagogy (1980)
<p>Context: Begins with the life experience of the learner, the teacher needs to understand as much as possible about the actual context in which the learning and teaching of their students takes place. The Context for the teacher to consider: relationships with family and friends, youth culture and mores, economics, religion, previous experiences of learning, media.</p>	<p>Movement 1: Naming/Expressing ‘Present Action’: Invites participants to name or express in some form their own and/or society’s present action, typically of a generative theme or around an engaging symbol, as they participate in and experience that praxis in their historical context. Depending on the focussed theme, this expression of consciousness of present action varies in both content and form.</p>	<p>Freire’s conception of education as freedom seems completely dependent upon its social, historical, and economic contexts; Freire advocates a type of critical consciousness that is focussed upon the existential "limit situations" in order to "transform" the dehumanizing social practices that are embedded within pedagogical practices</p>
<p>Experience: The Experience of learning for the student needs to be more than just a cognitive activity. Students need to be encouraged to do more than just know the material they study they should savour it. Ignatian education includes the knowing of facts, concepts and principles, but it moves beyond such knowing to stimulate affective ways of knowing (e.g., intuition, imagination and the emotional responses the student has to the matter being covered).</p>	<p>Movement 3: Making Accessible Christian Story and Vision: Makes accessible expressions of Christian Story and Vision as appropriate to the generative theme or symbol of the learning event. Its Story symbolises the faith life of the Christian community over history and in the present, as expressed through the scriptures, traditions, liturgies, and so forth. Its Vision reflects the promises and demands that arise from the Story to empower and mandate Christians to live now for the coming of God’s reign for all creation.</p>	<p>The circle of knowledge has but two moments, in permanent relationship with each other: the moment of the cognition of existing, already-produced, knowledge, and the moment of our own production of new knowledge. Both are moments of the same circle. There is no genuine instruction in whose process no research is performed by way of question, investigation, curiosity, creativity. (pp. 192-193)</p>
<p>Reflection: This is in the learning process that leads to Action. When students reflect, the memory, understanding, imagination and feelings are all harnessed to capture the meaning and essential value of what is being studied. The student, having gained insight into the meaning of the material, is encouraged to consider the implications for the ongoing search for truth and freedom. Reflection is a formative and liberating process.</p>	<p>Movement 2: Critical Reflection on Present Action: Was expressed as present action in movement 1. Critical reflection can engage people in any or all the activities of critical and social reasoning, analytical and social remembering, creative and social imagining. The intent is to deepen the reflective moment and bring participants to a critical consciousness of present praxis; its reasons, interests, assumptions, prejudices, and ideologies (reason); its socio-historical and biographical sources (memory); its intended, likely and preferred consequences (imagination) enables participants to come to a critical appropriation of present praxis in their place and time and, metaphorically, to share in dialogue their own stories and visions.</p>	<p>Problem posing problem solving –critical reflection on present reality approach, in opposition to what he called the ‘banking method.’</p>
<p>Action: For Ignatius, “Love is shown in deeds, not words.” The student is led to a new commitment in Action. Actions are described on two levels by the authors of Ignatian Pedagogy: “interiorized choices” and “choices externally manifested.” Interiorized choices take place when students, in light of all that has happened in Experience and Reflection, make a commitment to confirm their lives more closely; to what is the Magis for them. In time, the deepening of this commitment will impel the student to act, to do something consistent with the new conviction.</p>	<p>Movement 5: Decision/Response for Lived Christian Faith: Offers participants an explicit opportunity for making decisions about how to live Christian faith in the world. It encourages participants to a decision for knowing, desiring, and doing with others what is humanizing and life giving for all. Above all, it hopes that participants will choose, by God’s grace, a response of renewed Christian praxis, faithful to God’s reign.</p>	<p>Conscientization or critical consciousness disposed people to act and arise from reflection on their historical experience as essential to his praxis model. It is a process of decoding reality, ‘stripping it down to get to know the myths that deceive and perpetuate the dominating structure’ p.27 so that people are disposed to change to that reality in the direction of humanization</p>
<p>Evaluation: The need implement periodic evaluation of academic, social and moral growth in the student. The teacher monitors this growth to be a person for others.</p>	<p>Movement 4 Dialectical hermeneutics to appropriate Story/ Vision to participants’ stories and vision- critical interpretation of both present praxis and the Story/Vision leading to wisdom.</p>	<p>The role of the Pedagogue is to be ‘with’ rather than ‘over’ people, enabling them to name their world and through dialogue come to act creatively on their historical reality.</p>

Ignatian Pedagogy: Theological perspectives

The *Spiritual Exercises* provided the basic framework for Jesuit piety. The exercises are focussed on Jesus and the Trinitarian God (O'Malley, 1993, p. 266). Therefore, rather than review the theological and socio-cultural situation that informed the development of Ignatius' spirituality this thesis will briefly refer to some existing theological perspectives that will illustrate some theological dimensions of *Ignatian Pedagogy*.

There was a previous discussion in chapter 2 concerning the constructs of charism, Christian ministry and inculturation. These constructs were emphasised by the Second Vatican Council. In the spirit of renewal, these constructs, to some extent, gave direction to the theological underpinnings of *Ignatian Pedagogy*. In addition, chapter 4 traced Ignatius' development of the *Spiritual Exercises* and discussed the main purposes for its use.

The intention of the *Spiritual Exercises* was to "lead a person to a deeply personal knowledge of God and God's gifts and to a free choice of how best to love and serve the God in return" (Padberg, 1990, p. 1191). This intention was replicated in the opening notes of *Ignatian Pedagogy*, which described the origin of the pedagogy growing out of the tenth part of the *Characteristics of Jesuit Education* in response to "formulating a 'practical' pedagogy which is effective in communicating the Ignatian worldview and values" (*Ignatian Pedagogy*, 1993, n. 1).

Ignatian Pedagogy has a parallel purpose to Ignatian spirituality. The following contemporary Jesuit mission statement contains homiletic indicators of the theological dimensions that should be evident in the pedagogy used in Jesuit school:

The pedagogy of the *Spiritual Exercises* is the pedagogy of discernment. It teaches people to discover for themselves where God is calling them, what God wants them to do, as they are and where they are . . . The general method to be followed is to produce this awareness and to engage in this discernment as a constant interplay between experience, reflection, decision, and action, in line with the Jesuit ideal of being contemplative in action Connor (1998, p. 1).

Sobrino, (1980, p. 397) a Latin American Jesuit and theologian, emphasized when referring to the theology of the *Spiritual Exercises* that it is not “some superstructure tacked on to Ignatius’ own concrete way of living the faith; it is part and parcel of his own developing experience of the faith . . . for theology should always go hand in hand with the concrete process and experience of faith.” Thus, the theology of Ignatius’ exercises took the form praxis; reflection on the life of Christ in one’s own personal situation and then acting to bring about some form of personal change.

Liberation theology

During the 1970s a variety of liberation theologies evolved in Latin America. They were inspired by the Gospel image of Jesus the Liberator. They believed that the message of liberation was not just spiritual but also transformational of their social, economic and political structures. Two of the central theologians of this viewpoint were Jesuits, Jon Sobrino and Ignacio Ellacuria. Weigel (1999, p. 283) viewed liberation theology as:

Belittling the reformism of Vatican II . . . in favour of a more revolutionary strategy that drew on Marxist categories of social and economic analysis. The ‘sinful social structure’ of the established order was to be overthrown through class struggle. In this struggle the Church, exercising a “preferential option for

the poor” would organise small Christian base communities ... understand their own victimhood ... and take up the task of re-creating society.

Liberation theologians on the other hand argued that, when faced with the scandal of poverty and oppression in the Latin American context, it was not enough for the Church to support with words alone:

If we are to understand the theology of liberation, we must first understand and take an active part in the real and historical process of liberating the oppressed. (It) is vital to move beyond a purely intellectual approach that is content with comprehending a theology ‘knowing’ implies loving, letting oneself become involved body and soul, communing wholly – being committed, in a word (Boff & Boff, 1987, p. 9).

In the context of the social teachings of the Vatican II document, *Gaudium et Spes* some theologians, bishops and priests actively worked for justice in their communities. The Latin American bishops at their regional synodal meeting at Medellin in 1971 announced, “Action on behalf of justice and participation in the transformation of the world appear to us as a constitutive dimension of the preaching of the Gospel.” (Synod of Bishops, 1971, n.6). In this they signalled the importance of a liberation theology to their mission.

The methodology of liberation theology could be described in the three-fold movement of much of Catholic social thought – “see, judge and act” (Bezzina, 1995, p. 4).

A key element described in this process is action. Combined with understanding and reflection this became liberation theology’s concept of praxis; a continual and integral movement between reflection and action. Of significance is the statement from one of the expert informants who was present at Villa Cavaletti workshop to finalise the *Ignatian Pedagogy* in 1993 that it was the Latin Americans within the group who were

insistent that the context of learning be a core dimension of the pedagogy.” (Les, text, p. 4).

The practical nature of the theological framework of Ignatian spirituality and education is therefore concerned with the growth or formation meaning the disciplined training of a person in spirituality. Here, God is found in the process of reflection on experience in prayer, which leads to discernment. Authors such as Browning, 1991; Whitehead and Whitehead, 1993; Groome, 1980; Poling and Miller, 1985 have all developed practical methods for discerning the level of integration between faith and praxis.

Gallagher, (2004, pp. 165-166) summarized the key elements of discernment as;

To recognise the Spirit we need a “disposition” of openness and freedom ... It rests on a trust that God’s revelation continues and can be perceived in our responses to the situations around us.

To recognize any movement of feelings ... we need to ask about the “direction” in which it moves people’s hearts and lives: is it leading towards what is humanizing, or is it crushing.

Discernment exists not just for interpretation but also for “decision” it is a path towards lived priorities and commitments. Its hope is to insure the Christian quality of our choices.

It is via discernment that one may begin to comprehend the will of God. In both Ignatian spirituality and education this comprehension then leads to some form of action.

Comparison with Lonergan

A limited comparison can be drawn from the theological methods used by Bernard Lonergan and *Ignatian Pedagogy*. A detailed comparison is beyond the scope here.

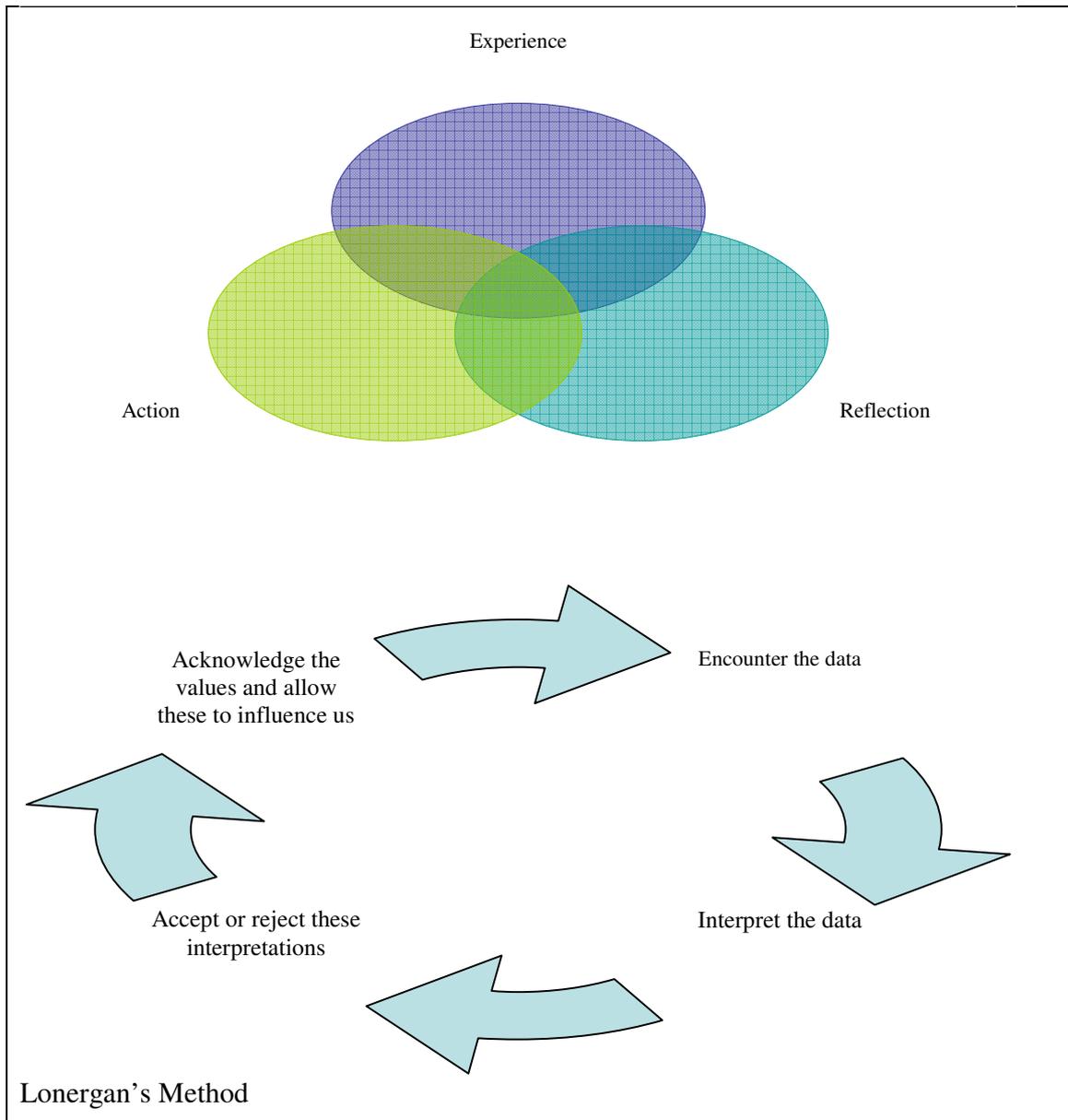
Wiseman (1989, p. 146) referred to Lonergan’s *Method in Theology*, as a work which,

since its publication in 1972, has been an influential and widely respected treatment of theological methodology.

Lonergan's method has some similarities to *Ignatian Pedagogy*. It is built using four successive stages in the process of moving from data to results. Wiseman (1989, p. 147) described it as "(1) encountering data to (2) interpreting the data, from there to (3) accepting or rejecting these interpretations, and finally to (4) acknowledging values in what we have accepted and allowing these to influence us."

Lonergan's (1972, p.133) "mediated theology" or "theology in oratione recta, in which the theologian, enlightened by the past, confronts the problems of his own day is very similar to the Ignatian student being asked to reflect on experience and be drawn to some action.

Figure 5.1: Ignatian Pedagogy comparison with Lonergan's Method



Evaluative comments on *Ignatian Pedagogy* as a learning methodology

- *Ignatian Pedagogy* as a teaching-learning process (*Ignatian Pedagogy*, 1993, n.21) has many similarities with established teaching – learning theories as

- illustrated earlier in the chapter. Its special focus is on bringing about personal change, which in turn may be a catalyst for social change.
- A major emphasis of *Ignatian Pedagogy* concerns the relational aspect of the teaching and learning process. This aspect is well supported in humanist approach to education.
 - Reflective practice in learning is well documented within educational literature (Brookfield, 1995).
 - Apart from scriptural passages and Jesuit educational and spirituality documents there are no other references to any other educational theories or research to give educational legitimacy or credence for teachers to use the pedagogy. There are some inferences to documented learning styles and constructivist teaching methods (*Ignatian Pedagogy*, 1993, n. 159) but no specific bibliographic references to acknowledge authorship. .
 - The authors of *Ignatian Pedagogy* promoted a distinguishable model of how to proceed (*Ignatian Pedagogy*, 1993, n. 21) in the learning process based on the interplay of experience, reflection and action (*Ignatian Pedagogy*, 1993, n. 68). However, they offset any criticism of this process by providing a caveat that the “Jesuit pedagogy has been eclectic from its beginning in its selection of methods for teaching and learning” (*Ignatian Pedagogy*, 1993, n. 7).
 - The authors of *Ignatian Pedagogy* made an all-inclusive statement that, all teaching methods are desirable in so far 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” (*Ignatian Pedagogy*, 1993, n. 8). By making such a claim the authors are, in effect, devaluing the distinctive process of the *Ignatian Pedagogy* the “the interplay of experience, reflection and action” (*Ignatian Pedagogy*, 1993, n. 30).

- The intended outcome of *Ignatian Pedagogy* is to bring about personal change. The presumption of the authors is that the document in its current form, accurately details the process by which the change will occur. However, the goal of personal change cannot be sustained in every lesson for every student. The teacher, on cue, cannot change gear to a spiritual dimension that automatically engages all students on a personal level. Personal change, if it to be authentic has to come freely from the individual and it is unlikely to occur there and then in the classroom.

Summary

Ignatian Pedagogy, as a whole school educational strategy with a spiritual dimension has many parallels and links in the educational and theological domains. There are parallels between aspects of the pedagogy and aspects of the classical philosophies of Plato and Aristotle through to the behaviourist, cognitivist, humanist, social learning and constructivist learning theories. What emerged was the consistent theme that *Ignatian Pedagogy* intended to bring about some form of personal change within the student. It became clear that the process of *Ignatian Pedagogy* also included:

- attention to cultural contexts;
- priority to experiential and imaginative bases of learning;

- subsequent reflection to clarify the meanings and values implied in one's experience;
- a stage of action, involving inner attitudinal options and outer commitments;
- constant evaluation of learning and its outcome in practice.

The second section of the chapter positioned *Ignatian Pedagogy* in relation to the works of Paulo Freire and Thomas Groome. There were significant parallels as outlined by Table 5.2. The intended outcome was to create some action because of the praxis.

The theological perspective of *Ignatian Pedagogy* is to seek the will of God in the learning process. This discernment is intended to develop through the constant interplay between experience, reflection and action. There are parallels with liberation theology no doubt because of the Jesuits priority for a “preferential option for the poor”, the emphasis in the Vatican document on the *Church in the Modern World* for social action and their own deliberations at the Jesuit General Congregation 32 in 1975.

Practical theology also has similarities to the pedagogy in that it is a call to participation in the world in light of the Gospel

In the next chapter, the perceptions of teachers in the Australian Jesuit schools is interpreted by the qualitative research methods of grounded theory.

Chapter Six:

Current Teaching Practice and Ignatian Pedagogy among Teachers in the Australian Jesuit Schools

Introduction

The findings of the research were generated from the interviews with the 38 educators in the five Australian Jesuit schools using procedures and techniques of Strauss and Corbin (1990). The generated theory that emerged from these interviews was then validated against the data that emerged from interviews with 14 expert informants. The methodology used was outlined in greater detail in chapter 3.

The phenomenon being researched was the introduction, understanding, implementation and applicability of *Ignatian Pedagogy* as perceived by teachers in the Australian Jesuit schools.

The chief instrument of data collection was open-ended interviews with focus topics. The first three topics for discussion were used only to get the groups speaking about their preferred pedagogies, the origin of those pedagogies and why they were thought successful. The responses to these questions were only used if what emerged was directly related to *Ignatian Pedagogy*. The theme questions for the focus groups were:

- describe your current teaching practices and strategies?
- what are the origins of these practices?
- what approaches do you use to teaching students with different learning styles?
- tell me about your introduction to *Ignatian Pedagogy*, understanding, purpose
- give examples of its usage in your teaching?
- what is your assessment of the pedagogy ?
- describe its/ clarity / understanding / relationships to other teaching methods?
- what opportunities for Ignatian formation are available at your school?
- what makes this school an Ignatian school?

The participants were encouraged to tell their story of introduction, understanding and teaching of *Ignatian Pedagogy*. The reason for the inclusion of the questions concerning current teaching practice and the origin of these practices was to establish a context for the teachers preferred pedagogy. By exploring this theme first, the researcher wanted to discover whether any elements of *Ignatian Pedagogy* were present in their strategies.

The interviews allowed the participants to cover the focus areas in their own way with the occasional clarifying and probing question from the interviewer. Transcripts of the interviews revealed considerable comment from the participants interspersed with questions and only brief comments from the researcher.

The findings are presented not as individual interpretations of each focus group or individual interviews, but as main and related categories that were generated from thorough

analysis of all the data transcribed from the interview texts and observations recorded in the field notes. The first phase, focus group interviews with the teachers, is presented separately from the second phase, expert informants.

Pseudonyms were used to preserve anonymity of the participants. The data were organized into five thematic groupings within which a hierarchy of categories was presented:

- paradoxical,
- relational,
- methodological,
- Christian ministry,
- political.

The findings are presented as theoretical elements that both stand alone and also connect to the other emerging categories and sub-categories that are understood as “many points on a string [or intersections on a web] through which we strive to develop our interpretation” (Dey, 1999, p. 256).

The core category to emerge from the research identified the action of teachers in the Australian Jesuit schools implementing *Ignatian Pedagogy* into their pedagogical practice as a *paradox*. The teachers viewed *Ignatian Pedagogy* in theory as “good teaching practice” (Annie, text, p. 8). Yet contrary to this positive analysis the teachers initially struggled to understand and implement the document into their practice because of a number of perceived obstacles. The misunderstandings were due to a number of

ambiguities the teachers found in the wording and structure of the document. The participants found the content of document difficult to comprehend and were critical of the way it was introduced and explained. The participants felt that *Ignatian Pedagogy* was not given its due priority by school administrations and had to compete with other school issues such as changes in syllabuses. Therefore, *Ignatian Pedagogy* was not given sufficient time or focus for a clearer explanation or understanding.

The *relational* category was concerned with the nature, quality and style of the interpersonal relationships experienced whilst implementing *Ignatian Pedagogy* between teachers and their students. Central to these relationships is the way in which individual care was expressed and its relationship in the teaching and learning process. The pastoral nature of teaching is inclusive within this category. The *methodological* category is inclusive of the following sub-categories; style of instruction, meta-cognition, critical reflection, flexibility of delivery, the use of mentors and modes of learning used in the teaching process. The *Christian ministry* category identified the specific experiences in the act of teaching which highlighted the link between Ignatian spirituality and pedagogy. Also included are the sub-categories of stewardship, education for spiritual matters, values and morals, seeking wisdom from spiritual discernment and the service to others. The *political* categories are sub-categorised into the nature of the pedagogy imposed from above, the political understandings in the work place of power, position and authority and the place of passive resistance and dismissal of the pedagogy as a teaching strategy.

These groupings do not attempt to present discrete categories but to provide a way of organizing the interview data that is both faithful to the data and also allows some further analysis.

General Observations

Two general observations deserve comment before the categories and sub-categories are presented in more detail. These observations are intended to help frame the context in which the thematic analysis of the interviews is presented.

Self- Identity as Teachers in an Ignatian tradition

The interviews showed that the participants identified with the goals and mission of Ignatian education. The teachers appeared respectful of the purpose and direction of their respective schools. They were accepting of the ethos and characteristics of Ignatian education. The reason for this may lie in the fact that the researcher wanted to gather data from those who had participated in the original *Ignatian Pedagogy* introductory seminars and were chosen by their respective Principal of each school to be available for interview by the researcher.

Tone

Each interview was conducted in an atmosphere of good humour and openness. The topics of the discussion were ones in which the participants, after some initial “ice-breaking” conversation, entered into quickly and willingly. There was no sense of defensiveness, or inhibition, nor a sense of wishing to gloss over issues. In fact, the

perceived honesty and sincerity in which some described their past teaching experiences and their introduction to *Ignatian Pedagogy* suggested a high level of truthfulness, thus enhancing the validity of the interviews.

Category one: Paradoxical

The core category generated from the research was the paradoxical context of the teachers' understanding and implementing *Ignatian Pedagogy*. During the initial open coding of the data this category was first named "critical". After further selective coding it became apparent that the criticisms labelled at the document and its implementation were in direct contrast to the stated intention of the document. The teachers interviewed also perceived some value in the methods of Ignatian pedagogy and could, after prolonged reflection and practice the pedagogy, draw comparisons with "good teaching practice." However, they were critical and indifferent when describing the issues associated with their first introduction and experience of the document, *Ignatian Pedagogy*. One very experienced teacher described his first experience, "It seems, whenever we were given that little book which was about fifty pages and we waded through that, and thought, What!... I've missed something" (Martin, text, p. 6).

Sub-category 1.1: Understanding - Reconciling the ambiguities

The inability of most teachers to initially grasp a coherent understanding of the document was a major issue identified. The introduction of the pedagogy held high hopes for some teachers that this professional development would assist them in performing their duties and responsibilities as teachers with greater skill. The prospect that teachers would be

engaged in discussing how best to teach and use an effective methodology was welcomed.

Yet the reality was far from the ideal. One teacher described the experience in the following terms:

I remember being disappointed, I said, “whacko, here’s this new way of teaching”; you know we’re going to find out how to do it properly. And as you (another participant) said, it’s just what good teachers should be doing anyway, its just what you get in a Teachers College I think, couched in different words (Hanna, text, p. 6).

Another teacher expressed her frustration in the following way.

It was really hard. People would grapple with, you know, what is experience, what’s action, what’s reflection, how do they overlap and do they have to be in order and those sorts of things weren’t easy to come to terms with (Leonie, text, p. 6).

A primary teacher described her disappointment in the presentation and introduction to Ignatian Pedagogy in the following terms,

This teacher came down from the secondary school and talked to us about experiential learning and I thought, O my God! We have a staff of experts in experiential teaching, that’s what junior primary teaching is all about and he talked at us about how teaching shouldn’t be just talk and he spoke for two hours’ (Helen, text, p. 6)

Understanding of the document by the teachers was veiled by a plethora of factors mentioned previously, such as difficulty with the language, the presentation of the document and the timing of the introduction. Yet some teachers did make attempts to understand the document and create lesson plans. The following comment illustrates the openness of some of the participants:

It was a good opportunity for us to sit down and think about things...and what really struck out for me was the reflection aspect of it ... that’s something that’s been important to me as an individual, that constant reflection on what

you are doing and what's happening often ends up giving you a changing of perspective ... or a new insight (Michael, text, pp. 5-6).

There was also a positive acceptance of looking at and attempting to understand new theories of learning such as Gardner's multiple intelligences, De Bono's six thinking strategies, differing learning styles, student-centred learning, action-based research, experiential and cooperative learning which were all mentioned in the introductions in all schools. Yet, from the perspective of the teachers, there was a belief that the IPP approach, in its present form, did not flow in a logical sequence,

It was a forced process ... it is not naturally how you would structure things and order things (Martin, text, pp. 9-10).

Some teachers did find modelling of the pedagogy when working in groups as a better way of interpreting the essence of the IPP. A mathematics teacher expressed this as:

It (IPP) wasn't easy to come to terms with until we looked at model after model of how we could apply it to different lessons and brought that back to the group, then it became clearer, but the mechanics of it at first were difficult until we discussed it and were able to see that it doesn't need to be sequential (Leonie, text, p. 6).

In fact, the teachers found the pedagogy much easier to understand when they broke from the process as originally outlined in the document and saw the paradigm in terms of a spiral movement where the steps blend into each other and are not presented as rigid stages. A common sentiment expressed by the participants is well illustrated in the following statement:

You try and compartmentalize the plan, the context, experience, action and so on and put it into a lesson plan and this section here is for that and so on, it becomes bloody impossible, but if it is more fluid you have what I think is at the heart of it (Martin, text, p. 7).

Sub-category 1.2: Content

The participants found the language of the document “difficult,” “mechanical” and “strained”. Some referred to it as “jargonistic”. A consistent criticism was the Jesuit terminology of the document for teachers who did not have much previous exposure to the Jesuits. An illustration of this is contained in the following comments from an expert informant:

I think it was a very frustrating process for many because it seems at times to be putting a language over sound practice and it is often experienced as an added burden in doing so. And it was also sold at times as a way of replacing the Jesuits. Frustrating, I would say (Glenn, text, p. 2).

An experienced science teacher expressed her dissatisfaction in the following way:

I found the whole process very, very difficult mainly because of the jargon and all that. I am reading that little blue book and trying to think about what it is actually saying, I found it a very difficult level of language seems to be just way up there (Rosie, text, p. 5).

Underlying the language of the document was the assumption that the teachers were well acquainted with the terminology of Ignatian spirituality. Many of the teachers participating in this study had undergone some formation in spirituality but this was limited in comparison to the spiritual formation of the writers of the document (all of whom had undertaken the full *Spiritual Exercises* of Saint Ignatius). As the basis of *Ignatian Pedagogy* was to replicate the methodology of the *Spiritual Exercises* many of the teachers were unable to make the clear connection between the terminology or

methods of the spirituality and the pedagogy. Thus, the assumption made by those firstly, who wrote the document, and secondly, by those charged with implementing the pedagogy, that one could easily see a link between the two was false. One teacher expressed this sentiment in the following way:

Another thing happened with the introduction here...we hadn't any experience of Ignatian spirituality ... we had heard the term but not experienced it or had any knowledge of it. So to come and put the IPP in front of us was incongruous (Helen, text, p. 11).

The major misunderstanding of the terminology of the document was over the word action. One teacher described it in the following terms:

What I found most difficult in that was "action". And coming to terms with the fact that action may result some time after. I think there was a lot of confusion when we first sat down in the hall when we were taken through the four stages and I initially thought well action is what happens, whereas action may take place at any time. And that's the most difficult one to measure. Where action takes place, who knows? (Matt, text, p. 6)

Examples were given by the participants of how they originally thought you had to actually go and physically do something immediately, "like go and raise money for the East Timorese". (Tony, text, p. 8). A more appropriate term that one teacher chose was "internalizing the change" (Neil, text, p. 3) and another referred to it as "growth" (Rosie, text, p.4).

Sub-Category 1.3: Introduction

Criticism was levelled consistently at the initial presentations and subsequent attempts to implement the pedagogy. Many felt that the presentations and the presenters were "unimaginative, mechanical and boring". Some believed it to be another fad (Andrew,

text, p. 4) in education and were initially hostile when they thought it would mean extra work.

As one new teacher to the school expressed it,

I found it was particularly difficult ... this is a criticism ... I felt it was imposed ...and I felt it was rushed, it was pretty complicated information thrown at us and on top of it we had someone speak to us about left brain/right brain theory which I had done at University and the information that was given was wrong (Dom, text, p. 7).

The timing of the presentations was also viewed as a crucial factor. The fact that many of the introductions occurred after school or during holiday time failed to meet with the approval of the teachers. Some expressed dissatisfaction that it was being “imposed from above” (Rosie, text, p. 6).

The timing of introducing teachers to the pedagogy also ran contrary to a receptive audience. With much change happening in schools and the lives of teachers, finding the opportune time is of crucial importance. Three teachers expressed it this way:

When it was overlaid I think it is very counter productive ... I think if you really want to achieve something with it (IPP), it needs time. You can't just ask this additional thing on top of or whatever because people have a saturation point ... we survive that is all we do (David, text, p. 5).

We tried to do too much too soon (Genevieve, text, p. 7).

It needs to be ranked higher and given due time. To ask people to do and spend time and having meetings on top of other things they are already doing and finding time in their own life and fulfilling their commitments outside is a big ask so depending on the priority that the Order is placing on this, time needs to be structured into the day or cycle for this (Dom, text, p. 9).

Emergent from the data was a common thread that the majority of presenters were not fully conversant with the pedagogy to present it in an informative and engaging way. Many followed the model of presentation they were given at the Australian training session March 1994 at Anglesea, Victoria. This, in turn, was the way *Ignatian Pedagogy* was presented to the Principals and educational leaders of the Jesuit East Asian Assistancy Conference at Hua Hin, Thailand, in August 1993.

Sub-Category 1.4: Competing priorities

Competing priorities for the teachers' attention was also recorded as a substantial incongruity. Often, the teachers' focus was on keeping up-to-date the latest syllabus changes and curriculum initiatives. Thus, when the pedagogy was introduced quite a few of the teachers were already preoccupied with other school matters, restructures, retrenchments, syllabus changes and other initiatives to give the Ignatian pedagogy a cursory thought. The reality of the many competing priorities for attention of the school administrators and what they deemed as a priority meant that the IPP did not rate as high on their agenda. One teacher expressed it this way:

I know at the end of last term there was supposed to be an Ignatian Pedagogy day planned but because of the changes to the new syllabus, that was a more urgent need. That had to happen but now its (IPP inservice) been a couple of years since we have done anything and it really needs a big reintroduction (Harry, text, p. 10).

Also another teacher expressed it in another way:

That timing is interesting isn't it, because if it's a day sandwiched among so many other deadlines and other things people are obviously going to be thinking way away (John, text, p. 11).

It was evident from the data that inadequate time was allocated for the introduction and inservicing of *Ignatian Pedagogy*. “To ask people to do and spend time on top of other things they were already doing and finding time for their own life and fulfilling their commitment outside is a big ask” (Dom, text, p. 9).

Sub-category 1.5: Applicability

The fifth category of the Paradoxical category is *applicability*. A fundamental consideration of the teachers was how the pedagogy can be applied effectively.

There was uniformity among the teachers concerning the importance of being an effective teacher. One teacher referred to the pedagogy’s usefulness in the following way:

It just makes you rethink ... it probably verbalizes a lot of the practices that I hadn’t thought about before but somehow you do and you are more conscious that yes I must do the time for reflection and not get overanxious about concentrating on the content (Anthony, text, p. 7).

Yet, as confirmed earlier, the teachers were not well disposed to a process that was forced upon them. The teachers championed the ability to choose their particular method of instruction and have ownership of method in teaching their classes. The following comment was consistent among the participants,

IPP is a good idea, but when it came to put it into practice, which we had to do, make up a lesson with those in my subject with those in mind, you really had to think hard. I could make up lessons but those lessons represented maybe 5-10% of what I do normally have to do, so it was really forced (Martin, text, pp. 8-9).

The data reveal that teachers were willing to add the pedagogy to their repertoire and found some parts of it very useful in conducting learning experiences. One teacher put it this way:

The more you think about it and strip away the jargon that goes with it, people can see that it does apply to what we do or we could do, we could improve in these areas. Improve our teaching practices (Rosie, text, p. 4).

However, because of the difficulties mentioned earlier, associated with the early introduction to the pedagogy it was difficult to convince teachers that applying the movements of the pedagogy in the current form to their teaching practices would be of benefit.

Follow-up or evaluation (one of the steps of the pedagogy) was viewed as of great importance among the teachers for effective teaching. Yet, another contradiction was perceived in the data because the teachers felt the context of their teaching was one of haste and limited time for reflection and evaluation. The urgency felt to get programmes written, students prepared for public examinations, content covered and pastoral care shown was deemed more pressing than the need to follow-up on aspects of the lesson. A teacher described it in the following way:

The world we live in has made it difficult ... it's a world of rush and haste and go, therefore to stop and internalize and reflect is not easy given our background (Chris, text, p. 8).

In summary, Ignatian Pedagogy was intended to assist teachers give greater depth of meaning, understanding and purpose to their teaching and make the goals of Jesuit education more accessible to their students. The participants acknowledged that the

pedagogy represented “good teaching practice”. However, there was little congruence between the perceptions of the Australian teachers’ experience of *Ignatian Pedagogy* and the intention of its authors. This is mainly due to difficulties with the language of the document, the way it was presented and explained to teachers. There was the assumption by the authors of the pedagogy that the teachers had a basic knowledge and experience of Ignatian spirituality and would therefore be able to make the link between the pedagogy and the spirituality. This was proved to be a false assumption. *Ignatian Pedagogy* was also not given a significant priority among other competing interests of schools and the perception that it was a rigid lock-step process which made it unattractive to contemporary educators.

Relational Category

The data revealed a distinguishing characteristic of *Ignatian Pedagogy* to be an effective relationship between teacher and student. The perception of the participants was that if this was in place, the learning process had greater potential to be successful. The term, *cura personalis* (care of the individual or the whole person) is used extensively in Ignatian educational literature (particularly *Ignatian Pedagogy*) and in Jesuit schools to describe a particular characteristic of pastoral care the teacher has for the well being of the student. A consistent interpretation of *cura personalis* found in the data was evident in this teacher’s comment:

Focus on the whole person...encouraging their students to extend themselves ... we always try to bring this back into Ignatian pedagogy if you like or the Ignatian

charism ... we try to explain it in terms of educating the whole person (Anthony, text, pp. 16-17).

Sub-Category 2.1: Knowing the student's context

Cura personalis, as used by the teachers in the interviews, referred to how well they knew the context of their students. The most commonly identified dimensions of these relationships were: knowing their interests, likes and dislikes ; a genuine concern for each student's welfare; a connectedness; a belief in his or her own goodness and potential; an openness and friendship; empathy for a student who struggles and a willingness to stand up for a student in difficulties. The data revealed that the teachers understood well the first stage of the Ignatian pedagogical paradigm, the context of each student. One teacher described it in the following terms:

The importance (of teaching) depends on me reflecting on their context. You are not going to teach the material, it is not going to work, you really have to know who these kids are, who you are. And how they and the teacher, individually, are going to successfully work together (Sophie, text, p. 4).

Or as another teacher emphasized:

The most important thing is context. I thought that is at the centre of it (IPP). We can't be sure what the context is for every individual child so it's important that we are looking for things that are likely to interest the boys at the same time listening to them or asking what interests you and how might you like to respond to a particular learning style, you know their talents and what have you (John, text, pp. 3-5).

As mentioned in the paradoxical category, the data revealed that the teachers hoped that the inservicing of Ignatian *Pedagogy* would make them better teachers. Part of that hope was that the improvement would not just be in technical and instructional skills it also included a focus on developing the student holistically. As one teacher expressed it, "I want to be

able to say that I developed a whole person rather than a person with a particular academic field” (Jean, text, p. 3).

This emphasis of *Ignatian Pedagogy* on the development of the “whole person” was also supported by one of the younger teachers. “There is a very strong emphasis, I think on like the development of a whole person, you know, not just that narrow academic kind of focus that I think many schools have” (Maddy, text, p. 8).

Sub-category 2.2: Building rapport

During the course of the interviews the participants recounted many stories about their students and the subjects they taught. From the data emerged a particular style of relationship that was viewed as important to the learning process and particularly *Ignatian Pedagogy*. Rapport was identified as a vital component; “teaching is always about a rapport between the teacher and the students, that is what matters most” (Helen, text, p. 2). Similar and frequently coded associated properties were engagement, atmosphere, warmth, openness, friendship, affectivity and humour.

A senior teacher outlined her philosophy of applying *Ignatian Pedagogy* in the following terms:

I realized early on that when I relaxed and I listened, accepted their humour, accepted them for who they areand that fun element that’s what I find they enjoy most and they will come back smiling (Jean, text, p. 1).

The atmosphere of the classroom is also viewed as important for building rapport. Often mentioned was the “comfortable non-threatening kind of relaxed atmosphere” (Cathy, text, p. 1). Some teachers referred to their “open and friendly” style as easy-going yet directed

at getting the dynamic of learning as designed in *Ignatian Pedagogy* happening in their classrooms. A very experienced teacher described it this way,

There are a lot of factors (to a good lesson) there too. I think particularly, if you're doing group work or anything that is out of the normal (an IPP lesson), its an atmosphere, you sort of go into the classroom and you can feel you know the boys are wanting to learn that they want to participate properly when you get that correct atmosphere you feel that you are successful (Annie, text, pp. 5-6).

Sub-category 2.3: Respect

The relational characteristic of respect emerged from the data with regularity. The recurring use of the word respect as a descriptor of both a goal and a means towards that goal showed that the participants viewed this quality as a core aspect of *Ignatian Pedagogy*.

There is a common saying among Jesuit educators that the way you really influence a student's thinking and belief is that you "go through their door and you take them out your door" (Frank, text, p. 4). The essence of respect is present in this statement as well as the process of *Ignatian Pedagogy* as captured by this statement by an experienced teacher:

I find that the students aren't given up on and that we also tend to go through their door to understand where they are coming from and why they are the way they are and bring them along to our philosophy to the way we believe in things and walk with them rather than push them (Maureen, text, p. 11).

This statement by a fairly young teacher illustrates the importance of the qualities of *respect* and integrity of the teacher:

Ultimately you're going to be yourself. I've heard on a number of occasions when people say that your students might not remember what you taught them but they will remember you, so the impact you have on your students shouldn't be underestimated, we probably all have experienced teachers that have had a really positive influence on us ... I certainly remember with affection the teachers I

remember with respect I would like to think that I do the same' (Anthony, text, p. 3).

During the inservicing for *Ignatian Pedagogy* respect was viewed by the teachers as a fundamental element of this style of teaching. As one teacher put it, when asked to consider her own schooldays and previous teachers:

I think I model myself on some of the teachers I respected when I was in Year 12 and as I said, respect for the individual, the teachers who let the students in the class come out of themselves were the teachers who got the best out of their kids. And that's the kind of thing I do with my class a kind of free flowing class. There must have been one teacher who did that and I try to model myself on that.

Summary

The teachers recognized the significance of productive relationships between teachers and students, as outlined in *Ignatian Pedagogy*, as a basis for effective learning. The focus of Ignatian education on *cura personalis* and pastoral care was well noted by the participants and easily discerned from the *Ignatian Pedagogy*. Knowing the context of each of the students was understood by the teachers to be not just the first stage of the Ignatian paradigm but they also realized its value for effective teaching. The data also revealed the importance of good rapport between the teacher and student for the learning process to be successful. The key virtue underlying rapport was a mutual respect between teacher and student. Therefore there is a significant level of congruence between *Ignatian Pedagogy*, the historical aims of the Jesuits and the perceptions of the teachers.

Methodological category

The data identified a number of effective teaching methods employed in *Ignatian Pedagogy*. The categories for this theme include the use of reflection, differing modes of learning and flexibility of delivery.

Sub-Category 3.1: Reflection

The participants recognized that the methodological core of *Ignatian Pedagogy* was “reflection on experience” and they were cognizant and supportive of this method employed to link teaching with effective learning. Reflection was also the one sustained link that the participants could recognize between Ignatius and the pedagogy.

One teacher referred to understanding *Ignatian Pedagogy* as:

It’s a bit like peeling away the layers of an onion for me in a sense that I’m still learning to come to grips with it. I think the first thing that came to me about the pedagogy and the teaching style itself was its reflection and its activity on the part of the students, what’s the interaction between the assessment, the evaluation and what’s going to do all of that sort of circle of things that are fitted with it ... cura personalis and the care of the individual all rolled into one (Bill, text, p. 7).

The relationship between reflection, values acquisition and responsibility was also deemed to be of significance. An environmental geography teacher when referring to the importance of reflection stated:

When I first read the IPP, the whole question of values we have been using emerged you have got to get these kids to think about the issues and how they are going to impact of their lives ... there are so many things (where decisions are being made now) that will impact on these kids in the future (Dom, text, p. 5).

Another teacher referred to the hope that *Ignatian Pedagogy* could be an instrument of values internalization. Her particular example was:

A lot of the boys here are from a kind of money background in you know, a dog eat dog world, and anything you can do to get ahead is acceptable and desirable but to get them to really internalize that there are certain values and ways of acting with things like concern for the environment and social projects, the kids often see that as just a means to an end to end up with a more profitable business rather than a response of one human to the condition of another (Annie, text, p. 7).

The data showed inclusive terms for the sub-category of reflection such as meta-cognition, internal conversation, and critical analysis. Jean (text, p. 12) exclaimed, to put it simply, “what can we get out of this, what have we learnt and how can we apply this to real situations?” Different methods of reflection were used by the teachers. For example one teacher used journaling to assist the students in their learning. “I was really pushing journaling in English, and I could see the boys were actually quite enjoying the reflection of looking back over their journals” (Patricia, text, p. 8).

A business studies teacher used the example of requiring the students to reflect on the world around them and used reflection as a medium to challenge the students’ preconceptions. “It’s a matter of bringing in what’s happening in the world around us because that’s the way students really relate and understand the subject I bring in the newspaper and we can argue about it” (Adam, text, p. 5).

The data revealed that the teachers saw their purpose as far more than just handing on information to the next generation. They saw, implicit in *Ignatian Pedagogy*, a responsibility to provide a deep foundation of knowledge and equally to add understanding of facts and ideas. One teacher expressed it in this way:

For me the biggest thing is reflection. You know it’s not just a matter of passing information across, but what it (IPP) is doing is asking how this fits into the

bigger picture, you know, just to stop and think about what you have learned (Hanna, text, p. 5).

Another teacher saw reflection as an opportunity to deepen the students' philosophical understanding of larger questions. Her example echoes and parallels the Descartes' philosophical dictum, "I think, therefore I am?" The teaching method illustrated how *reflection in Ignatian Pedagogy* was very useful for leading to students towards greater understanding:

I have recently been teaching about light. And I revel in stopping every now and then and posing philosophical questions which ... fit into the area of reflection, I say OK you're learned this, what is actually coming out ... about the big questions of life, if I turn out the light, do you exist. Is it only the light that makes you exist Do I only know you exist because there is light. If I turn out the light, then suddenly you are not there. So I like to think that this kind of exercise is taking the brain like a balloon and punching a pocket in it every now and then, and saying there's an area that you might want to explore just to make them think ... that's what reflection is (Leonie, text, p. 7).

Sub-category 3.2: Differing modes of learning

There was a mixed reaction from the participants about the differing modes of learning incorporated in *Ignatian Pedagogy*. On the one hand, comments such as "for me the IPP came along when I was doing further study focussed on new styles and multiple intelligences and I found it tremendously enlightening and really exciting" (John, text, p. 3). This view contrasted with other teachers who were critical of the information on different modes of learning, for example

It was pretty complicated information thrown at us and on top of it we had someone speak to us about left brain/right brain theory which I had done at University and the information that was given was wrong (Dom, text, p. 7).

A variety of terms were identified and coded reflecting the differing learning styles that were proposed during the inservicing of *Ignatian Pedagogy*. Terminology such as, student-centred learning, action research, experiential learning, cooperative learning, multiple intelligences, brain-based learning and collaboration were coded and identified as being associated and encouraged by the *Ignatian Pedagogy*. Yet, none of these methods was unique to the *Ignatian Pedagogy*. Again, the introduction of methods was greeted with the diversity of both approval and cynicism. An example was given by one teacher:

It was really interesting ... because it was at the time that the curriculum standards framework came in Victoria and basically I was looking for some link between IPP and from a secular point of view and they married up very, very, well (Anne, text, p. 4).

As one teacher observed when asked the question, “Do you know of any other processes in education that are similar to this *Ignatian Pedagogy*?”, She quipped, “I am tempted to say they all are” (Leonie, text, p. 8). Some participants believed the pedagogy’s purpose was being blurred by focussing on fad educational techniques rather than elaborating on solid research into effective teaching.

The most common comparison of *Ignatian Pedagogy* coded from the data was to that of the scholarship of Thomas Groome’s (1980) *Shared Christian Praxis*. No doubt, this evaluation was based on the reflective stages and Christian focus and outcome. One religious education (R.E.) teacher described it in this way,

I remember when I was a college student ... and when you are in a unit of work we’re encouraged to always start with the students experience um, give them further content to supplement that experience focusing on an area that we are

suppose to be addressing um, give them time for reflection following that and then evaluation based on what I'm thinking (Cathy, text, p. 13).

Sub-category 3.3: Flexibility of delivery

Another contentious aspect of *Ignatian Pedagogy* perceived by the participants was the amount of flexibility a teacher could use in the delivery of lessons. One teacher noted, "I suppose (I liked) an attitude of flexibility once you have prepared and once you have put all those things you have read into your plan" (Paul, text, p. 1).

A few teachers believed that you needed to be open to the pedagogy: "It goes back to flexibility. Going down there (IPP), shine the torch down there and someone picks up something and if you are flexible enough just to wander over to where the torch could be shone certainly that's when it (teaching) comes alive" (Tom, text, p. 5).

Yet, as mentioned in the *Paradoxical* category, the relatively poor introduction and understanding of *Ignatian Pedagogy* that some teachers received made them feel that the pedagogy was a lock-step approach and the teacher could not deviate away from the outlined steps. An example of this is well illustrated by the following teacher's comment:

I still think of it (IPP) as being rigid ... it was really hammered in hard to us that we were made to analyze everything we did and I think what I remember was the preparation for it, going through the steps and reflecting in the end to prepare for the next one and hopefully we haven't made the mistakes we have (made in the past) (Bridget, text, pp. 5-6).

Summary

The methodological category of *Ignatian Pedagogy*, emergent from the data highlighted *reflection* as the major component in the learning paradigm. Reflection on experience, as outlined in *Ignatian Pedagogy* was identified as sound educational practice. Thus, there is a significant level of congruence between the perceptions of the teachers and the pedagogy.

Other modes of learning were used in the introduction of *Ignatian Pedagogy* but because of the failure to clearly explain their applicability to teaching this caused a diverse response to their use. Also, it was unclear among the teachers how flexible were the movement or stages of *Ignatian Pedagogy* in the delivery of lessons.

Christian Ministry Category

The data revealed a variety of responses as to the actual purpose of *Ignatian Pedagogy* as a way of “communicating the Ignatian worldview and values presented in *The Characteristics of Jesuit Education*” (*Ignatian Pedagogy*, 1993, n.1)

Some teachers interviewed understood the Christian purpose behind *Ignatian Pedagogy*. They believed that through their teaching they could bring about personal change in the students. These teachers held that by engaging their students in reflective practices the learning process would deliver students who could make moral decisions (Tony, text, p. 10), “be sensitive and in awe of God’s creation” (Emma, text, p.10) and “to struggle for justice”(Tom, text, p. 9).

The data identified a number of Christian ministry sub-categories such as, educating in spiritual and moral values; stewardship, service of others and seeking wisdom. These sub-categories are presented as a means of interpreting the applicability of *Ignatian Pedagogy* was for the teachers.

Sub-category 4.1: Educating in spiritual and moral values

A limited number of teachers identified the intended link between the teacher's personal spirituality and their teaching. The following response from one RE. teacher clearly described the relationship between *Ignatian Pedagogy* and spirituality as:

The spirituality side of it ... has been pushed for 500 odd years is something that I've had glimmers of an understanding of it but I don't think I can fully understand, and that's still coming and that's, you know, a day-by-day sort of thing. I certainly value it (Ignatian spirituality), particularly the reflective part ... and our teachers are encouraged to be more reflective about their own teaching styles and about their own students (Bill, text, p. 7).

The view that *Ignatian Pedagogy* was value-laden with a specific spiritual focus was well supported by those who had some experience of Ignatian spirituality. One teacher referred to it as "I think it (*IP*) is trying to internalize those values" (Annie, text, p. 7).

Another teacher, when speaking about incorporating *Ignatian Pedagogy* into her teaching practice, referred to elements of the pedagogy that were "good learning methodology ... and just taking time for reflection to just go a little bit deeper and into touching that spiritual side" (Mary, text, p. 8). Harry, (text, p. 5) referred to the link between spirituality and pedagogy as "considering where God is in my life ... and just think what does it mean and can I bring that into teaching physics, maths or whatever ... not just processing information but now considering what you are going to do with it."

The desire of the authors of *Ignatian Pedagogy* to implant moral values into the curriculum via their particular pedagogy was deemed by some of the participants as a worthy pursuit. Numerous examples of using reflection as a tool for conscience were used in support of *Ignatian Pedagogy* being an instrument to highlight area of moral development. One economics teacher described a recent teaching experience where he attempted to lead the students into making some value judgments:

In fact, yesterday we were talking about the values inherent in a taxation system and some of these boys come from wealthy backgrounds and therefore a progressive taxation system is going to hit them in the pocket and they are kind of advocating maybe a flat tax rate or the disincentives aspects of a tax system and so you have got to bring out these ideas of equity and that not everyone is in an equal position to pay taxes and so you ... bring out in them an appreciation of fairness but make it clear that a redistribution of income that will hit these boys (Matt, text, p. 9).

Alternatively, many other teachers could not see the connection between *Ignatian Pedagogy* and spirituality. When reexamining the data it became apparent that those teachers who had familiarity and experience with Ignatian spirituality were more likely to see the connection and draw examples between Ignatian spirituality and *Ignatian Pedagogy*.

Sub-category 4.2: Stewardship

Emergent from the data was a sense of responsibility in handing on the “Jesuit way of teaching” (Patricia, text, p. 12). Some felt privileged to be part of the team asked to present *Ignatian Pedagogy* to the staff. “I remember being a pretty young teacher and

thinking it was amazing to be asked to be involved ... for them to mould me a bit ... and have the opportunity to bring it back to the staff” (Hanna, text, p. 8).

Another teacher expressed the privilege he felt as a teacher to be educating students to value knowledge and learning because “God’s activity is at work in all of us ... disciplines and all those interests and I like to think that’s what I communicate” (Paul, text, p. 7).

A distinction became evident in the concept of stewardship of Ignatian values within education and between the complete acceptance and endorsement of a pedagogy that claimed an Ignatian process. This distinction was best expressed by one of the participants when he said:

It’s a different thing to having each teacher practise the Ignatian model if that’s what you want to have a school which is Ignatian in the way it operates and I think that is one of the problems. If you want everyone to practice the paradigm and that model in the classroom, then I think you are fighting a losing battle but if you want the school to be Ignatian, there are other ways of going about it than forcing it on a lot of people (Martin, text, p. 10).

Sub-category 4.3: Service of others

In the data coding there emerged a Latin term, *magis* which means seeking the greater or the more. It appeared with frequency and is to be part of the vernacular within Jesuit schools. It was used in the following passage to denote the motivation that some of the participants felt about their role as educators. The data revealed that many of the teachers believed that their work was an instrument of Christian ministry. When some reflected on the place of *Ignatian Pedagogy* in their teaching they saw it as service to others:

I think the magis is here. Hard, struggling but part of the magis for me is translated here to help these kids and their families. To realize that they are capable of much more than they think they are capable of and that is why it is so important to develop the right relationships and that gives them the confidence and self-esteem (Joe, text, p. 7).

The rhetoric of mission statements, proposing that service was an integral part of *Ignatian Pedagogy*, also appeared with consistency. “We still want our graduates on graduation to be young people of competency, conscience and compassion, we still want people that have a vision not just for themselves but for others” (Adam, text, p. 15).

Some teachers found the use of Ignatian Pedagogy a very suitable method to engage their students’ sense of wonder, spirituality and lead them on a quest to seek the transcendental.

A science teacher described her use of the *IP* when teaching her lesson:

Teaching science, I find it easy to deal with the IPP ... it’s exciting, dynamic...anything to do with the body, to dissecting a rat ... they have the ‘experience’ of doing it, the reflection can be where we look at the intricacies of all different parts of the body and how it works and how it functions ... you can’t force them to do it, but the action is seen in the appreciation they have for the body that it is just so complex and how did it come to be like that? Obviously, it must have come from God to be something, to produce such a brilliant thing (Emma, text, p. 10).

Sub-category 4.4: Seeking wisdom

Seeking wisdom or discernment was coded with regularity from those participants who had experience with Ignatian spirituality. It was understood by some of these participants to be the purpose of learning, “that whole air of discernment, you know like student reflection exercise really is discerning well what is the right way” (Frances, text, p. 10).

There were participants who saw real value in the “spiritual dimension permeating all aspects of our education” (Mary, text, p. 7). Others saw that while there were members of

staff who “were quite strongly against formal learning (of IP) they believe there are ways that the school can gently introduce people to it ... by osmosis” (Helen, text, p. 15).

What did become evident from the data was that those participants who were supportive of *Ignatian Pedagogy* were those who could easily make the link between using the pedagogy so that discernment would be the result. The same could not be said for those who were either non-committal or hostile to the pedagogy.

Summary

The Christian ministry category provided a defined theme for those participants who believed that *Ignatian Pedagogy* was an application of the mission for Jesuit schools. These participants felt to varying degrees that by using a teaching methodology that mirrored the process of Ignatius’ *Spiritual Exercises* a teacher could impart spiritual and moral values; a sense of service for others; social justice and discern the truth. Some participants felt a sense of stewardship in being able to participate in the mission of the Jesuits by using the pedagogy. When coding what appeared to be spiritual, moral and religious themes it became apparent that those participants who spoke about their own spirituality were the ones who were supportive of the purposes of *Ignatian Pedagogy* to bring about personal change. Those with little experience of Ignatian spirituality remained ambivalent about the link between Ignatian spirituality and pedagogy.

Political Category

The data showed that there was a political nature to the implementation and use of *Ignatian Pedagogy* by teachers in the Australian Jesuit schools. Emergent from the data was the

perception that the pedagogy had been “imposed from above” and there were power influences present at the introduction and implementation stages. It was also noted that some participants were aware of passive resistance to the processes of implementation by a number of teachers. The political nature of the implementation has already been alluded to in the paradoxical theme.

Sub-Category 5.1: Imposed from above

A perception apparent in the data was that *Ignatian Pedagogy* was imposed by Jesuit authorities in Australia. One of the participants recalled “and then there was the day they made us practise it” (Rosie, text, p. 5). Recalling his introduction to the pedagogy a teacher spoke of finding the process as “particularly difficult. This is a criticism ... when it was introduced we had the school leadership and the school council there ... I had the feeling it was imposed” (Dom, text, p. 7). Another teacher spoke of the process as “It was really hammered hard into us” (Bridget, text, p. 5). Aligned to this was a view among the participants that it was not a process that could be forced onto teachers. As one teacher outlined:

I don't know you can go and really enforce it on the teachers. You can explain it; you can ask it of them. A lot depends on where people are and I don't know whether it is possible to get that reality across to them (Sophie, text, p. 3).

The political nature of the criticism by the participants included that by enforcing the pedagogy onto the teachers you were contradicting Ignatian spirituality and the intention of the pedagogy; that was to promote freedom in the student to choose an action after reflecting on the experience. One teacher expressed it in these terms:

If you want everyone to practice the paradigm and that model in the classroom then I think you are fighting a losing battle but if you want people to be Ignatian and teach us to be Ignatian, there is another way of going about it than forcing it on a lot of people (Martin, p. 10).

Sub-category 5.2: Power, position and resistance

The data showed that there was a belief among the participants that because Jesuit numbers in schools were decreasing *Ignatian Pedagogy* was a way to keep the Ignatian influence alive within the schools. “Yes, very definitely because we are running out of Jesuits, if you look at what is going to happen in even the next five years. If there aren’t the staff who are willing to share this sort of experience, it is going to go” (Marie, text, p. 11).

One of the participants, Dom reinforced this view when he stated:

I think introducing this with the hope that the laity is going to take over or be involved to a greater degree in schools ... needs to be thought through ... the level of commitment to undertake the spiritual exercises for example ... Jesuit numbers are dwindling ... and I think you need to set aside time ... if this is on the agenda ... of the Jesuit order (text, p. 8).

The data also showed that there was a subtle power play at work in some schools in terms of who got involved in the pedagogy. One participant recalled this occurrence at his school:

It was a very difficult time for (person) ... there was all sorts of stuff ... that happened at the same time ... and he was given a task or he took on a task and he had a time frame and it was fairly pressured ... and he was not really supported ... there was a bit of a block (of staff) who made sure it didn’t happen (John, text, pp. 10-11).

There were also evident pockets of passive resistance to *Ignatian Pedagogy* because it was perceived as another imposition on the already busy lives of teachers. As one participant described the feeling:

I think if you really want to achieve something you have to give it time. You just can't say this is an additional thing on top of, or whatever, because people have a saturation point. I think that as teachers we already are and if you want to make changes as some people perceived this idea (*IP*) ... people just think, oh well and virtually have since 1995 ... and nobody listens (David, text, p. 5).

Summary

The introduction and attempted implementation of a new pedagogy into schools carried with it political implications. The balance between inviting or imposing teachers to be involved in a teaching methodology was very delicate. The perceptions of participants at the time of introductions provided evidence that to some felt there were implicit pressures on staff to be involved. The amount of support and time given to the presenters was also questioned. Some staff offered passive resistance to the introduction of the pedagogy because they felt overloaded with other work commitments. Thus, the perceived coercion of some teachers to be involved was the antithesis of one of the central tenets of Ignatian spirituality that a person should freely choose to be involved.

Phase two: The expert informants

The aims of the phase two interviews were twofold: first to validate the synthesis of the emergent categories as displayed from the phase one focus group interviews; and second, to draw out and clarify any categories which were inadequately or ambiguously developed in the first stage interviews. The generic questions for the phase two interviews are outlined in chapter 3, however, these interviews attempted to be responsive to the key

words used in the phase one interviews. The interviews, in any one school took place, in most cases within a week of each other.

Findings

For a group which represented a wide spectrum of vantage points of the introduction, implementation and understanding of *Ignatian Pedagogy*, the key informants reflected a consistently strong concurrence with the findings of phase one. The categories, as outlined in phase one, were endorsed, particularly the identification with the paradoxical nature of *Ignatian Pedagogy*.

The one major area where there was significant difference of understanding was of the spiritual dimension and purposes of the *Ignatian Pedagogy*. As these key informants had wide exposure to Ignatian spirituality in either their training as Jesuits or through their personal interest they had a far greater understanding of how the interplay of experience, reflection and action could be transferred from a form of spirituality to pedagogy than the phase one participants.

A summary of the findings from phase two of the research is presented below.

Paradoxical category

The expert informants shared many of the difficulties the teachers had with *Ignatian Pedagogy*. One of the expert informants when asked to comment on the perceived difficulties for teachers in understanding the document stated,

You have to keep it simple ... it's a wonderful document but it needs to be distilled. The IPP tried to respond to that distillation but I think it is a very difficult thing to do ... it is not easy for teachers though. Those who work full-time in the classroom...they have big loads ... perhaps we should be building some reflection into the school (Les, text, p. 4).

The issue of proper preparation of the teachers for any form of inservicing of *Ignatian Pedagogy* reinforced the need to fully explain the context of *Ignatian Pedagogy*. This would mean a proper grounding for staff in Ignatian spirituality. It would appear in the data that this did not take place effectively in any of the schools. This view was supported by an expert informant, who suggested:

To just present it (IPP) as out of the context of Ignatian spirituality or to present it to people who had no experience of Ignatian spirituality was like putting the, sort of cart before the horse (Kurt, text, p. 5).

Difficulties in understanding the pedagogy were not just restricted to the teachers.

One of the expert informants who participated in the Hua Hin, Thailand 1993 conference, where Jesuit administrators and principals from the Jesuit East Asian and Oceania Assistancy were first introduced to the process *Ignatian Pedagogy* recalled his difficulties with the pedagogy in the following way:

I found the IPP difficult because it looked like a sequential structure and it was not, it was a set of circles and I became confused. You know we did these paradigms and I thought that it (the process) was like a straight jacket (Daniel, text, p. 3).

Relational category

The expert informants consistently emphasized the importance of quality relationships between teacher and student as central to the experience of *Ignatian Pedagogy*. One of the

expert informants when asked to comment on the relative importance of knowing the context of the students as an integral part of *Ignatian Pedagogy* expressed it in this way,

with [Ignatian Pedagogy] there are three things that were pretty important. One was you build a relationship with the students, you build rapport and then out of that you knew the life context of the kids. The third thing is to reflect on what is happening. It is somehow engage students to be reflective about what activity is happening in the classroom ... I think relationships depend on the type of teacher you're got, for example, their concern for our kids. Teachers who love kids, teachers who can overlook their mistakes ... but who can still point to standards and values (Frank, text, pp. 3-4).

During this phase of data analysis, this group made strong emphasis on the role of *cura personalis* (care for the individual) in any teaching situation. One informant referred to it in terms of the “primacy of dialogue” (Neil, text, p. 2). Explaining that it is not just in the words said but the intention, feeling and message behind those words. It is about communicating with a respect for each other.

Other informants stated that the key to building good relationships was engagement of the students. “I often try to, if something is worth learning it is worth trying to find ways to engage people’s attention and feelings” (Declan, text, p. 2).

An expert informant, when asked to comment on the relational aspects of *Ignatian Pedagogy*, broadened the context of relational to include the spiritual dimension. He expressed the viewpoint that *Ignatian Pedagogy* was modelled on “the Spiritual Exercises relationship between the director, the retreatant and God ... so all education takes place in that dialogue ... the basic dynamic of the pedagogy is engaging one in a relationship” (Neil, text, p. 2).

Methodological category

Phase two of the data analysis highlighted reflection on experience as the key methodological movement of *Ignatian Pedagogy*. They however, linked it consistently with the movement of the *Spiritual Exercises*, whereas only a few of the teachers in phase one were able to do so. The expert informants saw the use of reflection more to the purposes of Ignatius' spiritual formation and not as an isolated stage in a learning framework. Les (text, p. 5) referred to the intended goal of reflection in *Ignatian Pedagogy* and stated that it was put into practice in the school in following way:

We are all the time trying to turn back on what we are doing, whatever we are doing, whether it is rugby coaching or whatever, we are trying to turn back and therefore reflect how does this draw on Ignatian spirituality ... I think the rhetoric gets through to the kids ... they know the end product is to be for and with others

The informants recognized that in hindsight the methods of *Ignatian Pedagogy* would have been more easily understood if teachers had the experience of the *Spiritual Exercises*. One informant expressed it in these terms:

We have started on some experience of the Exercises ... where we have ten or so members of staff undertaking some Exercises ... I suppose that is how the pedagogy can live in our school it needs a threshold of staff who have done the Exercises and then translate that into teaching (Glenn, text, p. 3).

Another informant, struggling to explain the methodology simply referred to the pedagogy as "our way of doing things" (Vince, text, p. 2).

Christian ministry category

A specific aspect of the phase one data that was put out for further clarification was the suggestion that *Ignatian Pedagogy* was inclusive of a holistic educational purpose.

The data from phase two gave primary consideration to educating the whole person, “That includes their morals, spiritual development and understanding” (Molly, text, p. 5).

Whereas there was a divergence in views concerning how the pedagogy could deliver Christian purposes during phase one, there was no such divergence in phase two. An expert informant described seeking wisdom or discernment as the “absolute key to the whole spiritual exercises and therefore the pedagogy” (Kurt, text, p. 3). He saw the process of

Ignatian Pedagogy as very incarnational, the fact that we are bringing God into my life or another person’s life. It’s that very Ignatian thing of finding God in all things, that creation didn’t just happen at the beginning of the book of Genesis, it’s the world recreating itself day in day out and it’s not static its something ongoing and growing the whole time to be able to reflect on that (Kurt, text, p. 3).

This view was well supported by the phase two data. As was the concern for being of service to others and the sacred responsibility there was to be a Christian teacher and opening the eyes of students to “find God in all things” (Terry, text, p. 3).

Another informant mentioned that what he is looking for from his staff is that they are Christian models for the students: “they are teachers in life not just instructors in subjects” (Daniel, text, p. 2).

Political category

The data generated in phase one suggested that the pedagogy had been imposed on the teachers, thus giving *Ignatian Pedagogy* a negative connotation. This was confirmed

by the data on phase two. In referring to how *Ignatian Pedagogy* should have been implemented, one of the expert informants suggested:

Ignatian Pedagogy and Ignatian Spirituality need to be by attraction and then by invitation more than anything and I think the best responses we got here have been along those lines. I think one of the concerns I had about IPP was that it had an imposition kind of flavour about it and it got sidelined onto this sort of latest and best, and so we will fade this out and run with this. And we got caught up with that ... I noticed when I was in the States some schools had adopted this whole Pedagogy thing throughout the whole school, administration, teaching, everything whereas other schools and even the JSEA (Jesuit Secondary Education Association) were very cautious with it ... so it is by attraction followed by invitation (Frank, text, p. 9).

The phase two data also confirmed that because of the busyness and demands on teachers that if *Ignatian Pedagogy* did not resonant with the teachers immediately then there would be resistance to implementing it.

Phase three: Presentation of emergent themes at the Ignatian curriculum coordinators conference October 2002

When these categories were presented at this conference there was general endorsement and validation of the themes by experts in the field of *Jesuit Pedagogy*.

Summary

The introduction, understanding, implementation and applicability of *Ignatian Pedagogy* by teachers in the Australian Jesuit schools can best be understood under five main categories: Paradoxical, relational, methodological, Christian ministry and political. From the data gathered in phase one using grounded theory techniques it was apparent that the teachers struggled with the process. The reasons for this vary from how the pedagogy was written, how it was introduced to the teachers, the

intended purposes of its use, the subtle pressures exerted on the teachers to accept it and understand the link between Ignatian spirituality and pedagogy. The reasons why the teachers struggled with the pedagogy were validated by 14 expert informants.

Chapter Seven

Ignatian Pedagogy: A discussion of the meaning of the research, together with conclusions and recommendations

Introduction

This chapter integrates the findings in the two phases of the study - the literature review and qualitative research. The chapter also discusses the meaning and significance of the findings, and makes recommendations regarding the further development and implementation of *Ignatian Pedagogy*.

Table 7.1 summarizes the findings in the two phases of the study.

Table 7.1: Summary of key findings in the literature and empirical phases of the study

Documentary phase: Review of historical, educational and Jesuit sources	Empirical phase: Teachers' perceptions of the purposes and implementation of <i>IP</i> in Australian Jesuit schools.
<p>Origins, nature and purposes of <i>Ignatian Pedagogy</i></p> <ul style="list-style-type: none"> • grounded in the method of Ignatius' spiritual experiences; • grounded in <i>The Autobiography</i> and <i>Ratio Studiorum</i>; • grounded in the Jesuit historical, communal and educational traditions; • post Vatican II call for renewal; • an attempted charism strategy to hand on Jesuit tradition, mission 	<p>Teachers' perceptions of the purposes and implementation of <i>Ignatian Pedagogy</i></p> <ul style="list-style-type: none"> • basic respect for the Jesuit charism and mission; • viewed as "good teaching practice"; • genuine interest in the spiritual/moral work of the Jesuits but; • ambiguities with terminology, • ambiguities with stated aims, explanations and examples led to limited understanding; • a level of inability to make coherent links between spirituality and pedagogy;

<p>and identity as Jesuits in schools decrease;</p> <ul style="list-style-type: none"> • eclectic nature of early Jesuit schooling approaches; • links with liberation theology. 	
	<p>Teachers' perceptions of the Implementation of Ignatian Pedagogy</p> <ul style="list-style-type: none"> • General interest, respect and anticipation in a new pedagogy • some poor implementation experiences; • passive acceptance for the approach as it was required by school authorities; • competing priorities for attention of teachers; • limited ownership of the project.
<p>Similarities with learning theories and pedagogies for personal change Focus on:</p> <ul style="list-style-type: none"> • reflection – praxis leading to critical consciousness and action on societal and justice issues (Freire and Groome); • combining the affective with cognitive dimensions of learning (humanist); • systematic instruction (behaviourist); • important role of the teacher in developing a caring relationship with the individual student (social learning); • holistic approach with emphasis on values (humanist); • experiential learning and the vicarious nature of learning (constructivist); • process rather than content driven; • constructing knowledge via critical reflection (constructivism, critical pedagogy) 	<p>Educators' perceptions of the learning orientation Strong support for:</p> <ul style="list-style-type: none"> • reflection on experience as a learning method; • teachers to be allowed flexibility in choosing learning approaches; • establishing positive and constructive relationships with students as a context for learning; • knowing the student's context and building rapport and mutual respect. <p>Criticism related to:</p> <ul style="list-style-type: none"> • perceived lock step approach in following the paradigm's dimensions; • lack of exemplars to demonstrate the approach; • applicability to all subjects in the curriculum; • perceived inability to achieve the educational outcomes for every child in every lesson using the approach
<p>Christian ministry/spiritual orientation:</p> <ul style="list-style-type: none"> • emphasis on linking Ignatian charism and spirituality to transformational or personal change behaviours to actively pursue justice.; • Inculturation highlighted the importance of contextual understanding. 	<p>Perceptions of a Christian ministry/spiritual orientation</p> <ul style="list-style-type: none"> • teachers understood <i>IP</i> was focussed on educating for values, morals, service of other, stewardship and seeking justice but could not comprehend how using <i>IP</i> could deliver these altruistic outcomes in the classroom • teachers' difficulties with religious /ecclesiastical language.

<p>Political and social action</p> <ul style="list-style-type: none"> • the result of education leads to empowerment of the students to address injustices; • focus on: the cultural context of learning; • formative and transforming action (personal change); • education is value laden and has moral implications for the welfare of society. 	<p>Perceptions of the political dimension to <i>IP</i></p> <ul style="list-style-type: none"> • political orientation perceived as imposed by authorities who gave limited support for the project; • political expectations of <i>Ignatian Pedagogy</i> felt to be unrealistic for schools even though some successful implementation of community engagement activities.
<p align="center">Levels of congruence between the intentions of <i>Ignatian Pedagogy</i> and teachers' perceptions of the <i>Pedagogy</i></p> <p>High levels</p> <ul style="list-style-type: none"> • the relational aspects (<i>cura personalis</i>) of <i>Ignatian Pedagogy</i> with both teachers' perceptions and the documentary findings; • the Christian ministry aims and objectives were strong in both phases of the research; • the use of reflection as a teaching strategy. <p>Lower levels</p> <ul style="list-style-type: none"> • Proposed relationship between Ignatian spirituality and pedagogy; • Difficulties with the religious terminology, language and explanations of <i>Ignatian Pedagogy</i>. 	

Discussion of the meaning and significance of the findings

The two main intentions of *Ignatian Pedagogy* were to make the principles and orientation of *The Characteristics* more useable for teachers and to incorporate Ignatian values into a practical pedagogy for use in the daily interactions between teachers and students in the classroom. This was an ambitious project, trying to embed Ignatian spirituality in the professional work of teachers in such a way that it would impact on teaching across the whole school curriculum. The study has identified difficulties with both the conceptualization of *Ignatian Pedagogy* and in the implementation that has limited its overall effectiveness. Highlighting these difficulties will inform the recommendations made for the future development and educational use of the pedagogy.

Issues related to the conceptualization of *Ignatian Pedagogy*

1. Problems associated with the use of the word ‘pedagogy’

The research found from both the documentary phase and the empirical phase that there was ambiguity about the meaning of the word, ‘pedagogy’. The explanation of *Ignatian Pedagogy* needs to take into account what the notion of ‘pedagogy’ is likely to mean for educators. It will therefore be important for Jesuit authorities to highlight its focus on catalysing personal change (this will be taken up in greater detail later in the chapter). *Ignatian Pedagogy* takes on greater meaning for educators when it is viewed from the perspective of a global ministry strategy rather than from the more restricted viewpoint related to its use as a classroom pedagogy. When it is considered from this perspective there are more possibilities for schools to use it as a spiritual/moral framework – particularly in retreats, social justice projects, pastoral care policies, community service and co-curricular activities – as well as for classroom teaching.

2. Problems with the use of theological and ecclesiastical terminology

At issue in *Ignatian Pedagogy* is the meaning of theological and ecclesiastical terms like mission, evangelization, formation, apostolic, witness and spiritual discernment. This is likely to be problematic for explaining *Ignatian Pedagogy* to educators who are not familiar with these constructs or who have limited understanding of the Christian faith tradition. It may be possible to avoid using these constructs by paraphrasing their meaning where required. The research found that by informing teachers of the Ignatian worldview and opening them to opportunities for personal spiritual growth their teaching was better able to develop an Ignatian perspective. Therefore, if the Jesuits want their

schools to be Ignatian they need to prioritize, plan and allocate time and resources for fostering the spiritual development of staff.

3. The dependence on Ignatian spirituality

For over 450 years the *Spiritual Exercises* provided a path for those seeking engagement with God. The method as outlined earlier is “to reflect upon the entirety of one’s experience in prayer in order to discern where the experience of God is leading” (*Ignatian Pedagogy*, 1993, n .25).

While the method in the Ignatian *Spiritual Exercises* has proved beneficial for adults who have chosen to participate, it will be problematic to assume that this can easily be transformed into a general classroom pedagogy. This suggests that the goals of *Ignatian Pedagogy* need to be formulated in realistic terms that take into account the possibilities and limitations of the classroom for promoting personal change.

Effective explanation of *Ignatian Pedagogy* for educators will be influenced by the degree of familiarity educators have with Ignatian spirituality. Hence the implication for Jesuit authorities is to what extent they will provide spiritual direction to their lay teachers.

The complexity of transferring a method of prayer into classroom pedagogy is further illustrated by *Ignatian Pedagogy’s* implying that a similar relationship of the retreatant to the retreat director needs to exist between a student and a teacher. This would need

clarification in the exposition of the pedagogy because some teachers have up to 30 students in a class and teach 6 classes a day and would find individual spiritual direction of every student on a day basis an unrealistic expectation. This sort of one-to-one relationship is not specified in *Ignatian Pedagogy*, but until the expectations of the teacher's role are spelled out in more detail, there is a danger that a type of spiritual direction role may be implied.

The research found that the educational paradigm of *Ignatian Pedagogy* was perceived as a sound teaching method. At the core of the paradigm is *praxis* or action arising from critical reflection. What is at question is the extent to which *Ignatian Pedagogy* could fulfil the intention of transforming all the students. It was an idealistic expectation by the Jesuits. By replicating the same methodology used successfully in spiritual direction they hoped *Ignatian Pedagogy* could be transferred to the classroom and achieve the same sort of outcomes. The research showed that for most teachers this expectation was over ambitious. This same problem surfaces in writings that use the language of personal and social 'transformation' as their dominant educational metaphor. What is fundamentally important here is realistic expectations of classroom teaching/learning to bring about personal change in pupils. This issue is addressed further in the next two sections.

4. Links with other strategies and pedagogies for bringing about personal change in pupils

A significant body of research from a variety of disciplines shows that human knowledge widens and deepens when links are built between new information and the experience and knowledge of the learner (Bransford et al., 2000; Lambert & McCombs, 1997; Sandholtz et al., 1997). This study identified similarities between parts of *Ignatian Pedagogy* and particular aspects of learning orientations such as behaviourist, cognitivist, humanist, social learning and constructivist models; *Ignatian Pedagogy* is both eclectic and pragmatic in construction, and this is not regarded as inconsistent with the historical tradition of the spiritual/moral dimension to Jesuit education. The most significant similarities in purpose were with the Freire's critical pedagogy and Groome's shared Christian praxis.

The inclusion of a political lens in critical pedagogy parallels *Ignatian Pedagogy's* attempt to bring about change by empowering and transforming the students to read the world critically and act as agents of change.

Freire's notion of developing a critical consciousness of social and political dimensions to culture suggested that school education needed to be strongly evaluative. His belief was that education should bring about "personal and social transformation" (Shor, & Freire, 1986). *Ignatian Pedagogy* has a similar goal of developing a critical perspective in the students, as well as hopefully bringing about change in beliefs and values or personal change. Further, it is hoped that the sequence from critical education to critical

thinking and personal change will provide the commitment and energy to bring about social change.

In a similar way, *Ignatian Pedagogy* and the work of Thomas Groome, (1980; 1998) shared related political orientations. The difference between these two models is that shared Christian praxis is a construct principally for religious education while *Ignatian Pedagogy* is intended for application across the whole curriculum.

5. *Ignatian Pedagogy* and educating for personal change

This exposition of *Ignatian Pedagogy* has contributed to the educational discourse about the extent to which pedagogy can bring about personal change in a school pupil. At the heart of professional discussions of transformative pedagogy (O'Sullivan et al., 2002; Mezirow, 2000), critical pedagogy (Darder et al., 2003), and values education (Curriculum Corporation, 2003) is the problematic relationship between teaching transactions and resultant personal change in pupils. While the causal relationship between teaching and students' acquisition of knowledge and skills can be traced empirically with logical precision, this is not the case with change in beliefs, attitudes and values. So many variables interpose between teaching transactions and personal change in pupils that exclusive causal links cannot be traced with any confidence. This is not to say that education cannot promote personal change, but rather that any attempt to conceptualize education for personal change needs to clearly acknowledge the complexities of the personal development process. Whereas, measurable performance outcomes are appropriate for teaching knowledge/skills, this is not the case for personal

change – where the outcomes are more appropriately termed ‘hopes’. This view is very important when it comes to evaluating *Ignatian Pedagogy* or any approach to personal change education.

Acknowledgment of the natural problematics in educating for personal change is evident in Beare’s (2001, pp. 21-22) comments about the complexities involved in addressing the spiritual/moral dimension of schooling:

A significant part of any curriculum is about intangibles, dealing with the depths from which we generate our life purpose and aspirations. An important part of schooling concerns the formation of constructive and systematic beliefs, the acceptance of social responsibility for the intertwined and complex task that it is, and the development of stories, which convey deep meanings about who we are. Schooling, then, deals with personal formation, belief construction, developing a world view and with culture transmission over and above the acquiring of useful knowledge and enabling skills.

Many of the key issues in conceptualizing education for personal change have been analyzed by Crawford and Rossiter (2005). Their study is particularly relevant to the interpretation of *Ignatian Pedagogy*. The four key points they make in their conceptualization are:-

1. Ambiguities and uncertainties in the idea of education for personal change are caused primarily by the natural complexities to the personal change process itself.
2. Of the many experiences and psychological processes that can affect change in beliefs, attitudes and values, the school curriculum is constrained ethically to make use of an informative educational process – in other words, the mechanism of rational inquiry and rational evaluation. This educative process does not automatically guarantee success in bringing about personal change in the classroom, but it can prompt pupils to change at a persona level.
3. The potential of the curriculum for promoting personal change in pupils through the pedagogical channel is complemented by the potential of the school to affect pupils personally through its community experience.

4. A three fold strategy for addressing the spiritual and moral dimension to the school curriculum includes:-
- A). An *Explicit* approach (particular spiritual/moral subjects like religion, philosophy, ethics, personal development etc., together with specific content on spiritual/moral issues within units across various key learning areas.)
 - B) An *Implicit* approach (dealing with spiritual/moral issues that arise naturally within any key learning area in a way that acknowledges the issues while not compromising the integrity of the principal subject matter.)
 - C) *General skills and consciousness raising* (the ways in which all subject areas can contribute to ‘personal learning’.) (Crawford and Rossiter, 2005 chapters 11-14)

This conceptualization of education for personal change could be usefully applied in explaining and enhancing *Ignatian Pedagogy*, particularly with respect to its focus on across-the-curriculum studies.

Personal change in a student is a complex procedure and difficult to measure. It is highly unlikely to happen on cue for each student at any given time. In fact, the personal change may not occur until the student has left school.

6. Ambiguity about the educative role of the teacher

A common ambiguity for the teachers was that they were asked to implement a new pedagogy that differed in purpose from what they understood to be their role in educating students in the formal curriculum. *Ignatian Pedagogy* proposes that the teacher’s main task was to create the conditions to draw out some form of social action on the part of the student. Thus, an uncertainty of roles emerged for the teachers.

This lack of a coherent understanding of how the purpose of *Ignatian Pedagogy* could be achieved led to an ambivalence amongst the teachers. What they perceived as the directive from authorities was that the pedagogy has an Ignatian focus and that it should be used.

What they also perceived about the pedagogy was a significant reliance on the process of the Ignatian paradigm to cause the personal action within the student. This assumption underestimated the teacher's professional ability to use a number of methods to achieve the same outcomes.

If teachers are to play a direct role in an individual's personal growth then the way lessons are planned needs to be specific, systematic, focussed on outcomes and easily understood. Well intentioned rhetoric needs to be matched by realistic and achievable goals.

7. Does Ignatian Pedagogy advance the mission of the Jesuits?

Ignatian Pedagogy was written because the Jesuits wanted "to share [their] pedagogy with increasing numbers of lay teachers who were unfamiliar with Jesuit education, in light of the Society's mission in the Church today" (*Ignatian Pedagogy*, 1993, n. 88).

Ignatian Pedagogy made mention of the Jesuit mission in detail on numerous occasions. However, the teachers found it challenging to link this mission to the actual use of the pedagogy. More direct instruction, experience and understanding of the actual mission in progress may have provided teachers with a more coherent understanding of what the

Jesuits want to achieve rather than by using a pedagogy many Australian teachers in Jesuit schools had difficulty comprehending.

Part of the mission of the Jesuits is a commitment to a faith that does justice. The intended personal action for the student requires an interior re-ordering of priorities and values to be followed by an external action driven by those new values and priorities. This proposition however, implies that all the curriculum content has a spiritual/moral dimension and subject to social and/or political action. The participants in the study struggled to understand how some of the content in subjects such as mathematics, engineering studies and physical education could have this position.

The theological reasoning behind the Jesuit educational mission was that “God is found in all things” (*Ignatian Pedagogy*, 1993, n.131) and therefore the teachers should lead the students to sensitivity, through reflection, to notice the divine in the content of the curriculum. The experience of the participants was that this level of transcendence may be beyond a good number of the students. It is not that this intention in the Pedagogy needs to be eliminated, but it requires articulation that acknowledges the natural limitations in implementation.

Issues related to the implementation of *Ignatian Pedagogy*

1. Systematic implementation

The perceptions of the teachers in the Australian Jesuit schools implementing an across the curriculum strategy parallels the experiences of many other attempts at educational innovation. Researchers such as Fullan (1993); Sarason, (1996, 2000); Scott (1999) highlighted the problems associated with implementation of new educational processes. There is a need for thorough knowledge, planning, the empowerment of stakeholders and multidimensional facets to be considered when changes are introduced. The process needs to be worthwhile, constantly evaluated, led by people who have an expert understanding of the learning strategies, perseverance, and vision for the benefits of the programme.

This research also showed several difficulties in transferring the theory into practice. Factors such as timing, priority, misunderstandings, poor explanations, moderate commitment by authorities, ambiguity of the terminology and unrealistic expectations of what *Ignatian Pedagogy* could achieve, all contributed to a variety of teacher responses from passive acceptance to outright rejection at the implementation stage.

There was also an idealistic expectation that by implementing *Ignatian Pedagogy* the school would become Ignatian not just in name but in the actions of the teachers and students. Fullan (1993) argued that changes in beliefs about what and how to teach are

the most difficult to achieve, since they challenge educators' core beliefs about the goals of education.

Limitations of the study

There are a number of assumptions under which this study was conducted and several ways it was delimited. First, the study was undertaken and reported within a Christian framework. The research was delimited by working within the beliefs, doctrine, language and mission of the Catholic faith. Its use of theological constructs was within this context, as were its references to God, the Church, and the Gospel of Jesus Christ.

Second, the study was only undertaken within the 5 Jesuit schools in Australia. The study may well have implications for Jesuit schools in other countries but this will depend on how the implementation took place in those provinces.

Third, the study did not attempt to describe all the dimensions of teaching and learning operating in the chosen schools. Rather, the study has limited itself to the perceptions of teachers' understanding and implementing of Ignatian Pedagogy into their teaching practice.

Framed as it is within theological language and Jesuit spirituality, the *Ignatian Pedagogy* as such is not readily applicable to general education in Australia, even though it is likely to have implications for religious schools whose purposes are comparable to those of Jesuit education. However, if suitable educational language is used for articulating the

purposes of *Ignatian Pedagogy*, then it could be more accessible to educators generally and could be understood as one attempt to conceptualise education for personal and social change. From this perspective, the study contributes to the Australian discourse on the spiritual and moral dimensions to the school curriculum.

Implications and recommendations for the future of *Ignatian Pedagogy* in Australian Jesuit schools

The Australian teachers perceptions of the problems in conceptualizing and implementing *Ignatian Pedagogy* may well be similar to the problems experienced when the original *Ratio* was developed and introduced. *Ignatian Pedagogy's* development may also benefit from revision. This study provides some basis for the revision. The following are recommendations for further development and implementation:

- Presentation of the *Ignatian Pedagogy* needs to address the perceived ambiguities and difficulties in the language and terminology of the document. One way to do this is to rewrite the document in the light of the findings of this research as displayed in Table 7.1;
- Jesuit authorities need to provide more opportunities for spiritual formation of lay teachers before their introduction to *Ignatian Pedagogy*. If they wish to foster the Jesuit charism and spirituality in their schools, a more logical place to start is an introduction to the experience of Ignatian spirituality for teachers. Providing explicit experiences of Ignatian spirituality, whether by individual retreat experience, prayer, immersion experiences, reflective practices or helping of others, expose teachers to seeking the divine in all things are the most logical

ways to provide resources and experiences that can foster spiritual growth. Yet, as the literature on spirituality illustrated, a person needs to be open to spiritual growth otherwise there may be no change. The extent to which spiritual formation can be legislated for all teachers in schools also is in question. Forcing teachers to undertake spiritual direction is contrary to the aims of Ignatian spirituality. The data showed that there is a low level of receptiveness for teachers when processes were imposed on them;

- The educational context of *Ignatian Pedagogy* needs to be made more professionally engaging for teachers by referencing the document to other learning orientations to highlight similarities and differences. This approach can show that a concern to educate pupils towards personal change is not just an idiosyncratic concern of Jesuit schools – or of Catholic schools. It is an important component of general education. Reference to other strategies could include critical pedagogy, shared Christian praxis and particular items from the personal change literature as outlined earlier;
- A team of educators who have a thorough knowledge and understanding of the application of *Ignatian Pedagogy* needs to be established to work with teachers on an on going basis. Also, mentors could be assigned in each school who could assist teachers in applying the pedagogy in their specific subject area;
- Exemplary lesson plans need to be provided that have relevance to Australian teachers to illustrate the benefits of using *Ignatian Pedagogy* in the classroom context. These plans would then need to be critiqued by teachers so that they could develop an enhanced understanding of the mechanism of the pedagogy.

- This means priority attention and resources by Jesuit authorities to Ignatian professional development;
- *Ignatian Pedagogy* needs to be used more effectively as a whole school approach to processing issues rather than be restricted just to classroom applications. School administrators could take the lead and develop pastoral care policies using the pedagogy;
 - *Ignatian Pedagogy* could be used as the method for specific courses on social justice and for developing units of work that focus on how the Jesuit mission can be realised; also the Ignatian paradigm could be proposed as an effective model for discernment;
 - Both administrators and teachers need to have realistic expectations when taking about and planning education to promote the spiritual and moral development of pupils. This could involve use of examples from the literature of personal change education as mentioned earlier in this study; it could also inform planning in how best to provide students with the opportunities for reflection;
 - Jesuit authorities need to be open to a broader perspective on education for personal change, acknowledging that other eclectic teaching methods can be followed to achieve the aims of Jesuit education. As this idea of educational eclecticism has a historical tradition within Jesuit education there appears from the findings of this study no reason why it should not continue;
 - There is a need to investigate best practice in the implementation of educational innovation as evident in the relevant literature; and to consider the experience of other religious orders in implementing charism strategies.

- The presentation and implementation of *Ignatian Pedagogy* needs a contextual approach which requires teachers to be alert to, and to acknowledge within their teaching various spiritual/moral issues that arise across the curriculum; teachers could then draw students' attention to these issues and process them in appropriate ways related to the limited circumstances of the subject or learning area;
- The introduction of an Ignatian ethos to a school needs to proceed by combining the key components of *Ignatian Pedagogy* and *The Characteristics* together. Through such an approach, as well as by resourcing the spiritual formation of teachers and students, specific Ignatian courses could emphasise the relational aspects of teaching. Such a combination of strategies could provide the best opportunity for proposing the intended attributes of an Ignatian school, and could also provide the most appropriate pathway to their realisation.

Related areas for further research

The following are proposed as research areas that could be pursued as part of a program that would enhance the overall conceptualisation and implementation of *Ignatian Pedagogy* are related to the current study and are worth considering in the future:

The conceptualisation of *Ignatian Pedagogy*

- A clarification and contemporary interpretation of the theological framework underpinning *Ignatian Pedagogy*.

- An exploration of the complexities of pupils' personal change in an educational context in ways that will inform educational purposes and practice.

The implementation of *Ignatian Pedagogy*

- A clarification of what Ignatian charism means, together with exploration of how this can best be presented and implemented in schools.
- What is understood by the 'spiritual formation' of teachers? How would opportunities and resources for such a formation affect the ways in which teachers teach?
- What are the students' perceptions of an Ignatian education? Does this identify the key features that are intended by Jesuit authorities and Jesuit schools?

Conclusion

This study has investigated the development of *Ignatian Pedagogy* and, by evaluating it within an educational framework, it has located *Ignatian Pedagogy's* intentions within the general area of education intended to bring about personal change in pupils. By reporting the perceptions of teachers in the Australian Jesuit schools implementing the *Ignatian Pedagogy*, the study has also evaluated the theory underpinning the pedagogy with respect to the experience of the teachers. This is the first research study of this type, contributing new knowledge to the theory and practice of *Ignatian Pedagogy* in Jesuit schools.

There was a high degree of congruence between the theory and practice of the pedagogy in three principal areas:-

1. the quality of relationships between teachers and students;
2. the importance of “reflection on experience” as a sound teaching methodology for personal change;
3. the *Ignatian Pedagogy* understood as a global strategy for Christian ministry

The study showed that the Pedagogy created difficulties for teachers in terms of its conceptualisation. A more nuanced account of *Ignatian Pedagogy*, framed within generally accessible educational language, could help address this problem. Such a process would also make the Pedagogy more accessible to educators from different education systems who are interested in the spiritual and moral dimensions to education. Not unexpectedly, according to the research literature on educational change, the empirical data showed that context and politics also influenced the effectiveness of the implementation of *Ignatian Pedagogy*.

The *Ratio Studiorum*, from 1586 until the suppression of the Society of Jesus in 1773, was the definitive Jesuit document on educational aims, pedagogical procedures and curriculum. The document was revised three times between 1586 and 1599. *Ignatian Pedagogy* (1993) was regarded by Duminuco, the chief architect of the project, as “completing the requirements in providing a worldview and method that now are enabling a much more effective renewal in Jesuit education worldwide.” (Duminuco, 2000, p.159). He also considered that *The Characteristics of Jesuit Education* (1986) and *Ignatian Pedagogy* (1993), together as a comprehensive document, is like a new *Ratio* for the new millennium. (Duminuco, 2000, p.160). In a similar way to the revision

of the *Ratio* over 400 years ago, the research in this study may help with the revision of the Jesuit document, *Ignatian Pedagogy*.

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APPENDIX A

The Characteristics of Jesuit Education (1986)**(summary)**

In 1982 the 'International Commission on the Apostolate of Jesuit Education' began drafting a document that would give Jesuit schools a statement of identity grounded in the vision of Saint Ignatius of Loyola, founder of the Society of Jesus. After four years of worldwide consultation the ICAJE produced *The Characteristics of Jesuit Education (1986)*

The document lists those qualities of Jesuit Education which its authors regard as necessary features of a Jesuit School though not, exclusive to them.

1. Jesuit Education:
 - Is world affirming
 - Assists in the total formation of each individual within the human community
 - Includes a religious dimension that permeates the entire education
 - Is an apostolic instrument
 - Promotes dialogue between faith and culture

2. Jesuit Education:
 - Insists on individual care and concern for each person
 - Emphasizes activity on the part of the student
 - Encourages life-long openness to growth

3. Jesuit Education
 - Is value-oriented

- Encourages a realistic knowledge, love and acceptance of self
 - Provides a realistic knowledge of the world in which we live
4. Jesuit Education
- Proposes Christ as the model for human life
 - Provides adequate pastoral care
 - Celebrates faith in personal and community prayer and worship
5. Jesuit Education
- Is preparation for active life commitment
 - Serves the faith that does justice
 - Seeks to form 'men and women for others'
 - Manifests a particular concern for the poor
6. Jesuit Education
- Is an apostolic instrument in the service of the Church as it serves human society
 - Prepares students for active participation in the Church and the local community for the service of others
7. Jesuit Education
- Pursues excellence in its work of formation
 - Witnesses to excellence
8. Jesuit Education:
- Stresses lay-Jesuit collaboration
 - Relies on a spirit of the community among: teaching staff and administrators, the Jesuit community, governing boards, parents, former students and benefactors
 - Takes place within a structure that promotes community
9. Jesuit Education:
- Adapts means and methods in order to achieve its purpose most effectively
 - Is a 'system' of schools with a common vision and common goals
 - Assists in providing the professional training and ongoing formation that is needed, especially for teachers.

Appendix B

IGNATIAN PEDAGOGY - A PRACTICAL APPROACH

FOREWORD

The publication of *The Characteristics of Jesuit Education* in 1986 aroused a renewed interest in Jesuit education among teachers, administrators, students, parents and others around the world. It has given them a sense of identity and purpose. That document, translated into 13 languages, has been the focus for seminars, workshops, and study. Reactions have been overwhelmingly positive.

In recent years a question has been heard from diverse parts of the world. How can we make the principles and orientation of *The Characteristics* more useable for teachers? How can Ignatian values be incorporated in a practical pedagogy for use in the daily interaction between teachers and students in the classroom?

The International Commission on the Apostolate of Jesuit Education (ICAJE) has been working for over three years to respond to this question. With help from reactions and suggestions of lay and Jesuit educators the world over, seven drafts were written for this paper introducing the Ignatian Pedagogical Paradigm. From the outset, however, we were convinced that no document alone would help teachers to make the adaptations in pedagogical approach and teaching method required in Ignatian education. To be successful in bringing the Ignatian Pedagogical Paradigm into regular use in Jesuit schools, members of the International Commission are convinced that staff development programmes in each province and school are essential. Teachers need much more than a cognitive introduction to the Paradigm. They require practical training that engages and enables them to reflect on the experience of using these new methods confidently and effectively. For this reason, ICAJE has worked, from the start, on a project to help teachers.

THE IGNATIAN PEDAGOGY PROJECT INCLUDES:

1. an introductory document on the Ignatian Pedagogical Paradigm as a development of Part 10 of the "Characteristics"; and
2. a programme of staff development at regional, province and school levels. The school staff development programmes should last from three to four years in order to enable teachers gradually to master and be comfortable with Ignatian pedagogical approaches.

To make this project effective and introduce practical staff development programmes at school level, groups of people in provinces around the world are currently being trained in the Ignatian Pedagogical Paradigm and appropriate teaching methods. Indeed, this whole process was initiated at an International Training Workshop held at Villa Cavalletti, just outside Rome, April 20-30, 1993. Six people from Jesuit education from each continent (a total of approximately 40 people from 26 nations) were invited to be trained, ie, to learn about, practise, and master some of the key pedagogical methods involved. They, in turn, are preparing training workshops for teams of people from provinces in their areas of the world, who in turn will be equipped to initiate school level staff development programmes.

Without the assistance of the training team at Villa Cavalletti and the generous participants in the international workshop there, the process of bringing the Ignatian Pedagogy Project to our teachers simply would not be possible. I am, therefore, very grateful to all of these people who are truly at the service of Jesuit education worldwide.

I offer special thanks to the members of the International Commission on the Apostolate of Jesuit Education who have worked assiduously for over three years - in writing seven drafts of this introductory paper, as well as developing the pedagogical processes which comprise the substance of the Ignatian Pedagogy Project. Members of ICAJE represent experience and cultural points of view from the far flung corners of the world: Fr Augustin Alonso, SJ (Europe), Fr Anthony Berridge, SJ (Africa and Madagascar), Fr Charles Costello, SJ (North America), Fr Daven Day, SJ (East Asia), Fr Gregory Naik, SJ (South Asia) and Fr Pablo Sada, SJ (Latin America).

In advance, I thank Provincials, their assistants for education, teachers, administrators, members of governing boards whose encouragement and cooperation in this global effort to renew our educational apostolate is crucial.

Finally, I acknowledge the generous financial assistance we have received from three foundations which wish to remain anonymous. Their participation in our efforts is a notable example of the interest and cooperation which characterises the worldwide community of Jesuit education.

Vincent J. Duminuco, SJ
Secretary of Education
Society of Jesus

INTRODUCTORY NOTES

(1):1 This document grows out of the 10th part of The Characteristics of Jesuit Education in response to many requests for help in formulating a practical pedagogy which is consistent with and effective in communicating the Ignatian world view 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):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):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. 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. What seems more appropriate at a more universal level today is an Ignatian pedagogical paradigm 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):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 found to be more effective in helping learners to interiorise and act upon the Ignatian values set out in *The Characteristics of Jesuit Education*.

(5):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):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.

(7):7 Ignatian pedagogy from its beginnings has been eclectic in selection of methods for teaching and learning. Ignatius Loyola himself adapted the "modus Parisiensis," 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 development 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. (A brief description of some of these methods is presented in appendix 2.)

(8):8 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.

(9):9 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.

(10):10 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 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." (cf Appendix #2, #125) 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

(11) 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 world view and ideal of Jesuit education for our time has been expressed in *The Characteristics of Jesuit Education*. Ignatian Pedagogy assumes that world view 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. (13) Father Arrupe summarized this by pointing to our educational goal as "forming men and women for others." 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." Father Kolvenbach also 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."

(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 realise that education does not inevitably humanise or Christianise people and society. We are losing faith in the naive 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 realisation of our fullest human potential is achieved ultimately in our union with God, a union that is sought and reached through a living, just and compassionate relationship with our brother 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.

(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. 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 evangelisation 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 people's 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 post modern world where so many forces are at work which are antithetical to that aim. 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 of 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 women for others, in the face of present day realities?" The answer necessarily must be relevant to many cultures; it must be useable 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 characterises 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 people's habitual patterns of thought through a constant interplay of experience, reflection and action. 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 prominence 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 express 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. 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 trivialised. 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. 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. (Cf paragraph #111).

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 Ignatian Paradigm and the Teacher-Learner Relationship

(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. 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. 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. It is a model often followed where development of memorisation 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:

1. 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.
2. 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.

(33) 1. **CONTEXT OF LEARNING:** 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 effect 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 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 model 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 service 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 recognised 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 to 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 ecclesia 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 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 from part of the real context for learning.

(42) 2 EXPERIENCE for Ignatius meant "to taste something internally." 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 analyse 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 feelings 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 of us, forgives us. And this fuller experience can move us to realise 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 organises this data into a whole or a hypothesis. "What is this?" "Is it like anything I already know?" "How does it work?" And even without deliberate choice there is a concomitant affective reaction, eg "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 memorisation 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: wind speed, 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 of 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 experience such as conversations or discussions, laboratory investigations, field trips, service projects, participation in sports, and the life.

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 response 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.

(47) 3 REFLECTION: Throughout his life Ignatius knew himself to be constantly subjected to different stirring, 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) * 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) * 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) * 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 ... on the lives of people in poorer countries?"

(53) * 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) * 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 recognise 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. We must be respectful of the individual's freedom to reject growth. We are sowers of seeds; 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 personalised 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.)

(59) 4 ACTION: For Ignatius the acid test of love is what one does, not what one says. "Love is shown in deeds, not words." 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.

(61) * In this pedagogy, Ignatius highlights the affective/evaluative stage of the learning process because he is conscious that in addition to letting one "sense and taste", 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:

1. Interiorised 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 taken 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.

2. Choices Externally Manifested.

In time, these meanings, attitudes, values which have been interiorised, 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.

(63) 5 EVALUATION:

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 individualise encouragement and advice for academic improvement (eg review of study habits) for each student.

(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 gain 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 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 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. 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.

(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 personalises 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, ie, 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 endeavour 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. This is in sharp contrast to educational institutions which often unwittingly sidestep the central concern for the human person because of fragmented approaches to specialisation.

(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 specialised educational programmes. In addition, infusion methods might well be employed within specialisations to highlight the deeper human, ethical, and social implications of what is being studied.

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, 1 out of 2 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 emigres 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 block 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 recognised curriculum like the Trivium or Quadrivium 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 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 inservice 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 notes (Appendix #1) and in Fr Kolvenbach's address (Appendix #2). 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 (Appendix #3). Fuller training protocols, utilising 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 characterise Jesuit schools around the world will come about as we work with the Paradigm in our relationships with students both in and outside 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 utilising 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

Borgo S Spirito, 4
CP 6139
00195 Rome, ITALY

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Some Overriding Pedagogical Principles (Ignatian "Annotations") An adaptation of the introductory notes of St Ignatius to one who directs another in the Spiritual Exercises. Here the more explicit pedagogical implications are highlighted. (97) Appendix #2:

IGNATIAN PEDAGOGY TODAY

An Address by
V Rev Peter-Hans Kolvenbach, SJ

Delivered to the Participants at the International Workshop on "IGNATIAN PEDAGOGY: A PRACTICAL APPROACH"

Villa Cavalletti, April 29, 1993

(98) Appendix #3:

A brief list of processes and methods appropriate for each of the steps in the Ignatian Pedagogical Paradigm. The methods listed derive either from the Jesuit educational tradition (Ignatius, Ratio Studiorum, etc.) or from pedagogical methods more recently developed in other circles which are consistent with Ignatian pedagogy. NB: Staff development programmes will explain and enable teachers to practice and master these methods.

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)1 By "learning" is meant every methods 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)2 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)3 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)4 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)5 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)6 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)7 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)8 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)9 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)10 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 et accustomed to resist giving in and strengthen study in the future (Annotations 12 and 13).

(110)11 If the student in learning is going along with great success, the teacher will advise more care, less haste (Annotation 14).

(111)12 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)13 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)14 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)15 Learning should always be adapted to the condition of the student engaged in it (Annotation 18).

(115)16 (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 TODAY

An Address by

Very Rev Peter-Hans Kolvenbach, SJ

Delivered to the Participants at the International Workshop on "IGNATIAN PEDAGOGY: A PRACTICAL APPROACH" Villa Cavaletti, April 29, 1993

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 contemplation 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 enhancements of humanities went hand in hand.

(118) Since the Second Vatican Council we have been recognising 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" (GS 43). 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 under class 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.

(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 expression in building a just and peaceful kingdom of God on earth. Just as the early Jesuits made distinctive 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". 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-fulfilment 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 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 tantalisingly attractive to your students, inviting them to dialogue on the things that count. It must encourage them to internalise attitudes of deep and universal compassion of 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 recognises 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 world view 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 student of the University of Paris of four and one-half centuries ago whom Indigo 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 should 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 lovable. Freed from the fetters of ideology and insecurity, introduce them to a more complete vision of the meaning of man and women, 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 4th part of the Constitutions, and in many of his letters is Ignatius' 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, 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)a 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. 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)b 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 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 instance, 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 specialisations.

(134)c 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)d 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 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)e 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 world view 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. Fr Arrupe wrote:

(137) "What is it to humanise the world if not to put it at the service of mankind?" But the egoist not only does not humanise the material creation, he dehumanises people themselves. He changes people into things by dominating them, exploiting them, and taking to himself the fruit of their labor. The tragedy of it all is that by doing this the egoist dehumanises 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."

(138) In our own way, we are beginning to understand that education does not inevitably humanise or Christianise. 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 and 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."

(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. 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, Jouvancy 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 Exercise had explained and developed the meaning at great length". In Annotation fifteen, he writes, "Allow the Creator to deal directly with the creature, and the creature directly with His Creator and Lord." 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 memorised 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." 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 theatro.*" 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 memorise 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 student, reflection, analysis, judgment, and development of

effective alternatives) are inevitably founded on eels. This is true whether or not such values are made explicit in the learning process. In Jesuit education Gospel values as focussed in the Spiritual Exercises are the guiding norms for integral human development.

(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 humanise. One would hope that we have also learned that there is no value-free education. But the values embedded 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." 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 judgment, 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 Christ to us today -- a call to growth, a call to life. Who will answer? Who if not you? When if not now?

(157) In concluding I recall that when Christ left his disciples, He said: "Go and teach!" 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." let us not fall into the trap of Pelagianism, putting all the weight on ourselves and not realising 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!

APPENDIX #3

EXAMPLES OF METHODS TO ASSIST TEACHERS IN USING THE IGNATIAN PEDAGOGICAL Paradigm

NB These and other pedagogical approaches consistent with Ignatian Pedagogy will be explained and practiced in staff development programmes which are an integral part of the Ignatian Pedagogy Project.

(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 - 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. Personalised 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 Organisers
- c. Clear Objectives
- d. Human Interest Factors
- e. Historical Context of the matter being studied
- f. Point of View/Assumptions of textbook Authors
- g. A Study Pattern.

2. Questioning Skills

3. Student Self-Activity: Notes

4. Problem solving/Discovery Learning

5. Cooperative Learning

6. Small Group Processes

7. Emulation

8. Ending the Class

9. Peer Tutoring

(161) REFLECTION

1. Mentoring

2. Student Journals

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. Teacher's Consultative Conferences
5. Questions for Teachers
6. Student Profile Survey.

APPENDIX C



Title of the Project: Ignatian Pedagogy: A case study of teachers in the Australian Jesuit Schools.

Researcher: Christopher Hayes

The purpose of this study is to survey teachers in the Jesuit schools in Australia about their current teaching practice. Participants will be asked in a semi-structured interview in either small groups of no more than 4 or by individual interview to discuss aspects of their current teaching practice and their philosophy of teaching.

In accepting the invitation to the interview please be aware that you will be discussing your views on teaching within a group that will consist of some of your colleagues. Also that the interview will be recorded by video camera as well as audio tape. Your identity, however will not be disclosed or published and your comments will be used only for the purposes of research.

The interviews will be held at your school during a teaching day and last no longer than fifty-five minutes. The interview will be conducted during a non-teaching period of your day.

This research is for the partial completion of my Ed.D and the findings will hopefully be useful to Ignatian Administrators in this country in planning the future directions in the craft of teaching.

You are also free at any stage to withdraw consent and discontinue participation in the study without giving a reason.

Any questions regarding this project can be directed to me on 02 98828272 and or my supervisor, Associate Professor, Graham Rossiter on 02 97392239 in the Department of Religious Education, Mount Saint Mary Campus, Strathfield, NSW, 2135

This study has been approved by the University Research Projects Ethics Committee at Australian Catholic University.

In the event that you have any complaint about the way you have been treated during the study, or a query that the Researcher or the Supervisor have not been able to satisfy, you may care to write to;

Chair, University Research Projects Ethics Committee

C/- Office of Research

Australian Catholic University

412 Mt. Alexander Road

Ascot Vale, VICTORIA 3032

Tel: 03 9241 4513

Fax: 03 9241 4529

Any complaint made will be treated in confidence, investigated fully and the participant informed of the outcome.

If you agree to participate in this project, you should sign both copies of the Informed Consent form, retain one copy for your records and return the other copy to me.

Yours faithfully,

Christopher Hayes



Title of the Project: Ignatian Pedagogy: A case study of teachers in the Australian Jesuit Schools.

Researcher: Christopher Hayes

I.....have read and understood the information provided in the letter to Participants and any questions I have asked have been answered to my satisfaction.

I agree to participate in this activity, realizing that I can withdraw at any time.

I agree that the research data collected for this study may be published or provided to other researchers in a form that does not identify me in any way.

NAME OF PARTICIPANT.....

SIGNATURE..... DATE.....

NAME OF RESEARCHER...Chris Hayes

SIGNATURE.....

DATE.....