

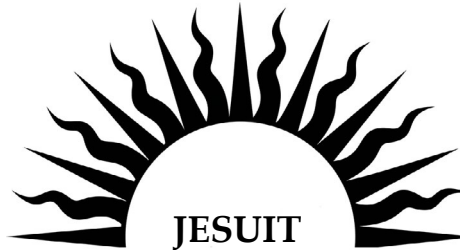


GUIDELINES FOR EFFECTIVE GOVERNANCE OF JESUIT SCHOOLS

Jesuit Conference of South Asia (JCSA)



GUIDELINES FOR EFFECTIVE GOVERNANCE OF JESUIT SCHOOLS



**CONFERENCE OF SOUTH ASIA
225 Jor Bagh, New Delhi 110 003, India**

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Table of Contents

Contents		Page
1.	Foreword	iii
2.	From the Conference Secretary's Desk	v
3.	Guidelines for Effective Governance of Jesuit Schools	1
4.	Appendix: The Key Documents	14

Foreword



Do you know, although the first companions of Ignatius were all graduates, the original list of Jesuit ministries did not include education? Ignatius wanted his men to be free to move from place to place wherever the need was the greatest.

May be because of this, immediately after the death of Ignatius, many Jesuits doubted if education was a ministry proper to the Society's charism. Even today, there are some of our men who ask whether education is the best ministry to serve our mission. Still, education has for long been one of the major ministries in the Society.

Since the inception of the Society, the successive GCs and Superiors General have offered reflections and guidelines to make Jesuit education efficient and effective. The first landmark document, the 'Ratio Studiorum' was promulgated on January 8, 1599. It was a handbook to assist teachers and administrators in the daily operation of the school. It guided the school ministry for several centuries. On December 8, 1986, Fr Kolvenbach published the second important document on Jesuit education, 'The Characteristics of Jesuit Education', to provide a common vision and a common sense of Jesuit education. Seven years later, in 1993, he introduced another document, 'Ignatian Pedagogy: A Practical Approach', which highlighted a pedagogy to implement characteristics of Jesuit

education. The latest document on Jesuit education, 'Jesuit Schools: a Living Tradition in the 21st Century – An Ongoing Exercise of Discernment', was presented by Fr. Arturo Sosa on November 5, 2019.

Beginning from the pioneers, the Society of Jesus has successfully used Education as a tool for service. As a result, with 398 Jesuit schools (3 in Pakistan, 3 in Sri Lanka, 2 in Bangladesh, 6 in Nepal and 384 in India) education has become one of the significant apostolates in South Asia. It has formed and transformed thousands of our students and we have a cloud of witnesses. Over the years, there have been efforts in JCSA to reflect and make Jesuit education more relevant. The recent process of reflection, which began at the Province and Region levels, among the Province and Region coordinators, and culminated in the discernment of the Major Superiors during the Shembaganur JCSA meeting, held in October 2022, is one of them. The final outcome of this process is this booklet 'The Guidelines for School Education in South Asia'.

I am grateful to Fr. John Ravi, SJ who spearheaded this whole exercise. He, along with his team, not only conducted surveys and studies of our schools and provided inputs for the discernment of the Major Superiors but also collated the fruits of the discernment of the Major Superiors in the form of a booklet. I am sure this booklet, the fruit of the collective discernment, will guide the educational ministry in South Asia to grow and branch out and hence, our students will go out as potential leaders, agents of change and beacons of hope who will usher in a better tomorrow for all, especially to the last, lost and the least.

Fr Stany D'Souza, SJ
President,
Jesuit Conference of South Asia

From the Conference Secretary's Desk



It is heartening to note that the Jesuit Conference of South Asia (JCSA) is blessed with 398 schools. Some of them are relatively new. Though we have such a large number of schools, it is the time to ask -to what extent our schools are truly 'Jesuit Schools'? *"What type of education for the present and the future do we need, so that our students are educated as people for and with others involved in the construction of the new world - one that allows us to see all things new in Christ as Ignatius of Loyola learned?"* – Fr. General Arturo Sosa.

Today, education is highly commercialized and branded. All that matters is the academic excellence. Hardly anyone pays attention to the human excellence –the spiritual, emotional, ethical and moral formation of staff and students. Unfortunately, some of our schools seem to have fallen prey to the glamorous 'private school culture and ethos' in India and other Asian countries. This is the exact reason, why, we, as Ignatian educators need to re-invent our Jesuit identity of our schools by re-visiting our roots – the Ignatian legacy.

I am very confident that this small booklet titled 'Guidelines for effective governance of Jesuit schools' will help all Jesuit Educators and their collaborators to realign our educational system to become more accessible, equitable and inclusive. And above all more Ignatian – 'Schools with a difference' to serve the humanity.

I am grateful to Fr. P.J. James, SJ (HAZ) for his support and contribution in editing & reformulating the text.

Fr. John Ravi, SJ

GUIDELINES FOR EFFECTIVE GOVERNANCE OF JESUIT SCHOOLS IN SOUTH ASIA



INTRODUCTION

We Jesuits are engaged in a great variety of apostolic activities the world over. However, we are best known for our involvement in the field of education. *The Formula of the Institute* does not mention education as the primary purpose for which the Society of Jesus was founded. However, St. Ignatius and his original companions, all graduates of the University of Paris, had always seen learning as related to the piety that they embodied and wished to inculcate in others (O'Malley, 1993). The early Jesuits based their life and ministry on the fundamental premise of the Spiritual Exercises: *The Creator deals directly with the creature* (*Sp. Ex.*, Anno. # 15.). They saw themselves as itinerant preachers, confessors, and spiritual counsellors offering their ministry of Spiritual Conversations and Spiritual Exercises to willing individuals.

While the early Jesuits were engaged in their ministry to individuals in Italy and other parts of Europe, Francis Xavier, by now in India, sought the permission of Ignatius, the General of the Society, to teach lay students at St. Paul's College in Goa. He argued that they would make 'good citizens.' Ignatius recognized the importance of forming future leaders. From 1543 a few Jesuits taught reading, grammar, and catechism there to six hundred male students in the age group of 10-20. By 1548 the Jesuits took full responsibility for the institution. In 1546 Jesuits began teaching other students along with Jesuits in Gandia.

The definitive first movement of the Society of Jesus towards

establishing a college/school took place in 1548 with Ignatius sending 10 Jesuits (including six scholastics) led by Fr. Jerome Nadal to open Colegio di San Nicolo in Messina. Ignatius made the group as international as he could, choosing some of the best talent available in Rome. Nadal's enthusiastic letters could have helped convince Ignatius to make bold and fast moves in starting colleges in Italy and other parts of Europe (O'Malley).

Part IV of the Constitutions is the best source for the explicit and direct thought of Ignatius on the apostolate of education, even though it was largely completed before he realized the extensive role education was to play in the apostolic work of the Jesuits. A series of principles and norms for the universities, schools, and educational establishments of the Society are given. Without going into many details, he stated his characteristic principle: "adjustment may be introduced according to place, time and persons." (Const. S.J., 455).

Ignatius had three features in his plan for the educational ministry:

- a. Educate those who will exercise decisive influence in the world of civil and religious affairs;*
- b. Teach Humanities to develop moral goodness, devotion to truth, and a disposition to act for the civic good; and*
- c. Teach subjects in a hierarchically ordered manner: starting with languages and humanities, then moving to sciences and philosophy, and finally ending with theology.*

Thus, the early Society plunged into secular culture and civic responsibility. Jesuit education became a tapestry of complex but beautiful texture with the religious motives of the Jesuits, intellectual needs of the common people, and needs of the local civil administration, providing entrepreneurial opportunities for Jesuit communities, in the changing socio-political contexts of the countries.

Instructed by Ignatius, Pedro de Ribadeneira wrote to Philip II of Spain in February 1556: “All the well-being of Christianity and of the whole world depends on the proper education of the youth.” (O’Malley). Ignatius personally approved the opening of about 40 schools. 35 of these were in operation when he died in 1556; the number of Jesuits was below 1,000.

IN OUR TIMES

Today we live in an interconnected world in which technology is rapidly and continuously altering our relationship to information. Changing global conditions demand that we rethink how best we can be effective and relevant educators in the 21st century remaining true to our priorities and commitments. The world of learning in future is one where the forces of globalization, pervasive technology, and demands for innovation in the learning environment combine to form a dynamic setting that is both challenging and difficult for those in education. The primary objective of education should be the all-round development of the learner. “By education I mean all round drawing out of the best in the child, body, mind and spirit” (Mahatma Gandhi). As leaders in education in the 21st century, we must play a positive role in creating a learning environment that takes into account the real challenges to the comprehensive development of the child.

Jesuit educators must reflect upon current practices and policies and identify ways to transform education to address new challenges in an increasingly complex world. Will the education of today prepare our young people for tomorrow? We can no longer rely on traditional models to prepare our pre-primary and primary children for the future. When we make innovation a part of our ongoing improvement process, we allow for changes that support dynamic ways to design and deliver quality teaching and learning. In this we are guided by our *Living Tradition* (2019) of Jesuit Education as articulated

in the *Characteristics of Jesuit Education* (1986) and *Ignatian Pedagogy, a Practical Approach* (1993) as an on-going exercise of discernment.

Jesuits in India have made a substantial contribution to this apostolate of the Society ever since Francis Xavier accepted the management of St. Paul's College in Goa. Today the South Asian Jesuit Conference runs 225 Secondary Schools and 173 Primary and Middle Schools. Clearly there is heavy investment in terms of material and human resources. Even today, 475 years after the foundation of the first Jesuit school in Messina, we experience the Jesuit charism animating our schools. Our spirituality, that recognises the hand of God in the whole of creation, has a special commitment to care for every individual (*cura personalis*) in our institutions.

Ours is a pedagogy that demands an in-depth understanding of our context in which education is imparted. In our schools the faculty and administration consider the **context** of each student's life; foster a broad base of **experience**, help students **reflect** upon the subject matter to broaden and deepen their awareness of themselves and the world around them; encourage students to use their own experience and awareness through compassionate **action** in the service of others; and **evaluate** the growth of the whole person. In collaboration with our partners in our mission of education we promote faith that seeks the justice of the Gospel, in the spirit of *magis*, in the pursuit of human excellence. This is what assists us to help our students realise the fullest development of all God-given human potentials.

Jesuit education strives to make the young men and women of our day knowledgeable, responsible, and disciplined. At the same time, it should seek to form them as men and women for and with others, and agents of social change. Therefore, in the light of the question by Ignatius of Loyola to Francis

Xavier “what does it profit a man if he wins the whole world and suffers the loss of his soul?” we can say today “what does it profit if Jesuits produce young people of knowledge and academic excellence who lack in humaneness for their fellow beings?” (*Fr. Patrick De Mello, SJ, Former Provincial of Goa*).

In the pluralistic context of South Asia, recognising that often most of the students in our classrooms are from non-Christian backgrounds, we endeavour to provide faith formation in dialogue with other religions. It is an education that integrates faith, culture, and life, together with rigorous academic programmes. This requires qualified teachers for Religious and Value Education as well as other subjects, who make the Ignatian worldview their own and are willing to help students think clearly, critically, creatively, and act ethically and compassionately. Where Religious and Value Education are emphasised, the practice of peace education and discernment become easier. The Jesuit community and the Province/Region should help the schools with the necessary resources to sustain the school’s Jesuit character.

It is imperative that we, as Ignatian educators, read the signs of the times and act accordingly. This implies that we should initiate an important paradigm shift in our ways of administering our educational institutions – in curriculum, recruitment of staff, admission of students, accompaniment of staff and students, assessment programmes, financial management, and so on. We hope that the following recommendations and guidelines will help towards facing the challenges of tomorrow, and finding ways and means to tackle them effectively.

RECOMMENDATIONS



JCSA has taken the following recommendations for implementation on a priority basis:

1. Paying special attention to the feeling of deprivation and neglect among rural and vernacular medium schools
2. Organizing regular training and up-gradation on IPP for teachers in order to enhance their familiarity with various aspects of Jesuit education and Ignatian legacy
3. Ensuring mentoring and counselling to our students
4. Empowering the PCE to make our schools function better.
5. Providing in-depth training in Ignatian spirituality and pedagogy to lay collaborators and entrusting them with specific responsibilities, including decision-making.

GUIDELINES FOR JESUIT SCHOOLS

1. Before deciding to start a new school, the respective Province/Region will make a scientific feasibility study, with the help of a team of experts in this field. The study will take into account all aspects, such as, the population of the locality and surroundings, the real need for a school in the given locality, the number of existing schools in the neighbourhood which are affordable especially to students of marginalised/dispossessed groups, the assurance of adequate student strength for the proposed school, the availability of qualified teachers who will be ready to work in the locality, financial viability, long-term sustainability of the proposed school, etc.
2. Since the impact and the performance of our schools depend very much on the teachers:
 - a. We need to recruit quality teachers.
 - b. Train them and orient them in our values and perspectives.
 - c. Upgrade their capacities and capabilities, in terms of pedagogy and the latest technology,
 - d. Provide them the required facilities, adequate salary, and opportunities for promotions so that they experience job satisfaction, feel a sense of belonging to the institution and joyfully give their best in performing their duties and responsibilities.
3. Since human resource formation and training are essential aspects of successful education ministry, the following steps need to be taken both at the Conference level and at the level of each Province/Region or Zone:

- a. Regular professional training of Principals, Vice Principals and Coordinators in management and administrative skills.
 - b. Regular seminars and workshops to enhance the effectiveness and competencies of teachers in the teaching-learning techniques and skills.
 - c. Orientation and guidance regarding mentoring, counselling, and accompanying of students.
 - d. Programmes to educate the collaborators and co-workers about the Jesuit identity and mission, focus, values, preferential options (UAP, CAP, and PAP/RAP), etc.
 - e. Regular social and educational exposure programmes for staff members.
4. We have to ensure the following in every Jesuit school:
- a. Character formation of students takes precedence over everything else.
 - b. Value or moral education is strengthened and promoted.
 - c. Human excellence for a hope-filled future is given due importance over and above academic excellence.
 - d. The importance of becoming men and women for others is fully understood and imbibed by every student.
 - e. The staff and the financially better off students become more sensitive to the poor students and nurture the spirit of helping those in need.
 - f. A significant percentage of the economically weak are given scholarships and their progress is monitored with appropriate remedial measures.
 - g. Students are helped and encouraged to think critically and creatively, instead of depending purely on memory power and a spoon-feeding system of inputs.

8. Since it is a part of the Jesuit charism to provide the required infrastructural facilities to the students so that they are able to get the maximum benefit from our educational institutions, it should be the primary concern of the Major Superior to look into the infrastructural requirements of all the schools under his care, particularly those in rural areas and vernacular medium schools, and do the needful on a priority basis. We need to construct ecologically sustainable buildings and develop ecologically rich campuses.
9. Financial Management - Jesuit school managements must carefully prepare a financial plan which is realistic and meets the needs of running and advancing the school. A proper system must be put in place so that the school funds - government grants, student fees, interest from investments, donations, etc. - are appropriately budgeted for towards administrative expenses, staff salaries, repairs and maintenance, scholarships for poor students, etc. The school management will monitor the use of funds through regular financial reports to ensure their judicious use.
10. Lay collaboration, as understood by the Society of Jesus, needs to be promoted vigorously and lay people and women religious:
 - a. Should be given training and orientation in Ignatian spirituality and pedagogy. Intensive training and orientation should be given to both collaborators and Jesuits, so that they imbibe the true meaning and purpose of lay collaboration, and bring about a collaborative ambience in all our educational institutions.
 - b. Should be permitted to participate actively in communal discernment and in decision-making processes.
 - c. Should be given clearly defined areas where they can take decisions, on the basis of a decentralized system of authority.

11. In the spirit of the new focus of the Society of Jesus on networking, there is a need to take concrete steps to promote and encourage intra-provincial, inter-provincial and zonal networking in school education to promote apostolic effectiveness and creative fidelity.
12. In the context of a multi-religious and multi-cultural population and the strong tendency towards religious polarization and conflicts, the following need to be done in all our schools:
 - a. Showing respect for the religious/cultural sentiments of students and staff during major festivals by organizing prayer services and other activities
 - b. Having a common prayer room where everyone, irrespective of religion, is free to pray
 - c. Focusing on inter-faith aspects and celebrations
 - d. Upholding the Constitutional values, common to all citizens, irrespective of caste, creed, or cultural differences
13. At the level of the Province/Region or Zone, it is advisable to have a team of educationists, consisting of Jesuits as well as lay persons, who will:
 - a. Monitor and supervise on a regular basis the administration of the schools
 - b. Audit, assess, and give accreditation of all the Jesuit schools of that Province/Region or Zone
 - c. Have an Annual Performance Appraisal of Principals/Headmasters
 - d. Submit periodic reports to the respective Provincial/Regional Superior, with its recommendations

CONCLUSION

The specific contribution that we as Jesuits can make in the field of education depends primarily on the Ignatian spirit which we have imbibed from the Spiritual Exercises and the Constitutions of the Society of Jesus - a spirit which should animate all our apostolic endeavours. The Ignatian vision of education goes far beyond the achievement of academic excellence. It includes a radical change of heart in the (person of the) educated and the educator, turning them from selfish concerns to unreserved generosity to God and their fellow human beings. Our education should, therefore, be characterised by this inner liberation of spirit which renders a person available for ever greater service, makes him/her truly free, mature and capable of assuming whichever responsibility he/she is called to. Only such an education, we feel, can create fully committed men and women who can face the challenges of their times (*Jesuit Educational Aims and Objectives, Shembaganur, 1971*).

“In Jesuit education, the criterion of excellence is applied to all areas of school life: the aim is the fullest possible development of every dimension of the person, linked to the development of a sense of values and a commitment to the service of others which gives priority to the needs of the poor and is willing to sacrifice self-interest for the promotion of justice” [*The Characteristics of Jesuit Education, # 107*].

Our ideal is the well-rounded person who is intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God (*Peter-Hans Kolvenbach, SJ*). Our graduates should always experience that they are loved by God, no matter their faith background. Our students should learn the best of human culture, use of knowledge for common good, and consider themselves as global citizens for the welfare of the whole universe. This is true Jesuit education. As Jesuit schools we are to continue “to

sustain our Ignatian vision and Jesuit mission of educational excellence in the formation of young men and women of competence, conscience, compassion, and commitment” (*JCCU Mission Statement*).

In India’s struggle for the establishment of a just society, where individuals are freed from the shackles of poverty, illiteracy, and exploitation, Jesuit education has to play its part. The whole academic community – Jesuits, collaborators and lay-staff, with their students – acting as catalysts of change, must help to bring about a deep and urgently needed transformation of the current unjust socio-economic structures.

APPENDIX :

THE KEY DOCUMENTS

Introduction

Right from the beginning Jesuit involvement in education was the outcome of the discernment of the Companions based on their understanding of the current context. Inspired by the Exercises and guided by Part IV of the Constitutions, the discernment of the Society of Jesus since then has led to the formulation of “guidelines” at various times through history. These concrete expressions served as beacons in the journey of Jesuit education.

The Ratio Studiorum of 1599 was the first of these documents. It represented the educational model that guided our schools and created a sense of unity around a common curriculum and a common school structure up until the time the Society of Jesus was suppressed.

Following the Second Vatican Council and GC XXXII, responding to the signs of the times and the new contexts, the International Commission on the Apostolate on Jesuit Education (ICAJE) published **The Characteristics of Jesuit Education in 1986**. Drawing on the nine aspects of the Ignatian vision it put together in twenty-eight statements our understanding at the close of the twentieth century of what is central to and characteristic of Jesuit education. This document permitted schools to formulate identity and mission statements in response to the specific local and national contexts.

In 1993 ICAJE published Ignatian Pedagogy: A Practical Approach to clarify the pedagogical style that could embody the twenty-eight characteristics. The Ignatian Pedagogical

Paradigm (IPP) involves a style and process of teaching that calls for infusion of approaches to value learning and growth within existing curricula rather than adding courses.

The model of **EXPERIENCE-REFLECTION-ACTION** is the way of proceeding which Jesuit educators follow in the classroom in our efforts to help students to become men and women for others by growing towards commitment as persons of competence, compassion, and conscience.

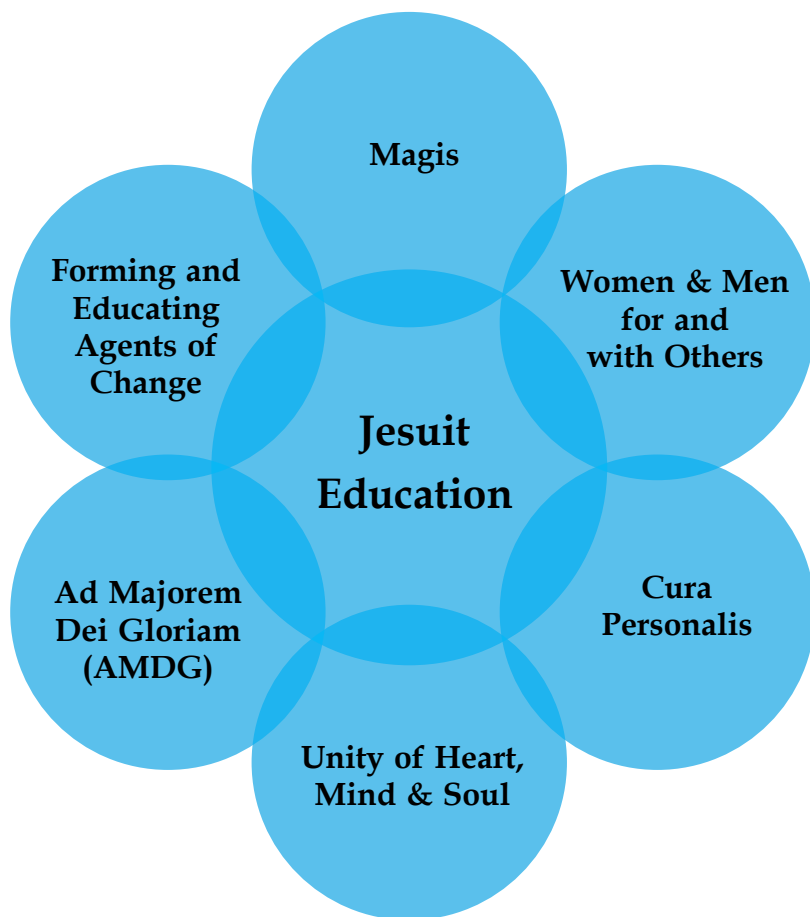
The discernment continued through the next quarter century internationally in the first cycle of gatherings (ICJSE, SIPEI and JESEDU-Rio) to discover our global potential. Fr. Arturo Sosa, Superior General, promulgated on 19 February 2019, the Universal Apostolic Preferences of the Society of Jesus for 2019-29, the fruit of a two-year long process of discernment by the whole Society. The discernment and planning process of the Jesuit Conference of South Asia (JCSA) culminated in October 2019 in the announcement of five Conference Apostolic Preferences (CAPs) for the Jesuits and mission partners for the same ten-year period. On November 5, the same year Fr. General presented to the whole Society the document, **Jesuit Schools: A Living Tradition in the 21st Century** - an ongoing exercise of discernment. It includes the ten global identifiers of Jesuit schools today. In his foreword, Fr. José A. Mesa SJ, Secretary for Education, proposes the document as a living text that will help us to continue the long conversation on education that the first Jesuits began in the sixteenth century.

THE CHARACTERISTICS OF JESUIT EDUCATION

1. Jesuit Education is world-affirming
2. Jesuit Education assists in the total formation of each individual within the human community
3. Jesuit Education includes a religious dimension that permeates the entire education
4. Jesuit Education is an apostolic instrument
5. Jesuit Education promotes dialogue between faith and culture
6. Jesuit Education insists on individual care and concern for each person
7. Jesuit Education emphasizes activity on the part of the student in the learning process
8. Jesuit Education encourages life-long openness to growth
9. Jesuit Education is value-oriented
10. Jesuit Education encourages a realistic knowledge, love, and acceptance of self
11. Jesuit Education provides a realistic knowledge of the world in which we live
12. Jesuit Education proposes Christ as the model of human life
13. Jesuit Education provides adequate pastoral care
14. Jesuit Education celebrates faith in personal and community prayer, worship and service
15. Jesuit Education is preparation for active life commitment

16. Jesuit Education serves the faith that does justice
17. Jesuit education seeks to form “men and women for others”
18. Jesuit education manifests a particular concern for the poor
19. Jesuit Education is an apostolic instrument, in service of the church as it serves human society
20. Jesuit education prepares students for active participation in the church and the local community, for the service of others
21. Jesuit education pursues excellence in its work of formation
22. Jesuit education witnesses to excellence
23. Jesuit Education stresses lay-Jesuit collaboration
24. Jesuit Education relies on a spirit of community among: teaching staff and administrators
25. Jesuit Education takes place within a structure that promotes community
26. Jesuit Education adapts means and methods in order to achieve its purposes most effectively
27. Jesuit Education is a “system” of schools with a common vision and common goals
28. Jesuit Education assists in providing the professional training and ongoing formation that is needed, especially for teachers

The Characteristics of Jesuit Education can be summarized in a picture form as follows:



IGNATIAN PEDAGOGICAL PARADIGM (IPP)

The Ignatian Pedagogical Paradigm is a way of learning and a method of teaching derived from the *Spiritual Exercises* of St. Ignatius of Loyola. The paradigm of the Exercises is applied to the Teacher-Learner relationship: the Teacher's (*Director*) primary role is to facilitate the growing relationship of the Learner (*Retreatant*) with Truth (*God*), particularly in the matter of the subject being studied. Adapted and applied to their specific situations, teachers can bring this pedagogical paradigm to the subjects they teach and programs they run. The teacher creates the conditions, lays the foundations, and provides the opportunities for the continual interplay of the student's EXPERIENCE, REFLECTION and ACTION.

The fundamental dynamic of the *Spiritual Exercises* is **reflection** upon the entirety of one's experience in prayer to discern where the Spirit of God is leading. Ignatius urges reflection on human experience as an essential means of validating its authenticity. The introduction of reflection as an essential element of the teaching - learning dynamic is the critical contribution of the Ignatian paradigm. It is through reflection that 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 towards commitment.

Besides, the more explicitly pedagogical process a comprehensive Ignatian Pedagogical Paradigm must also consider the context of learning. It should also point to ways to encourage openness to growth even after the student has completed an individual

learning cycle. Thus, five steps are involved in this paradigm: **CONTEXT**, **EXPERIENCE**, **REFLECTION**, **ACTION**, and **EVALUATION**.

CONTEXT: Personal care and concern for the individual, a hallmark of Jesuit education, requires that the teacher becomes as conversant as possible with the life experiences of the learner. Teachers as well as other members of the school community must know about the actual context within which teaching and learning take place. They should take account of:

- ☑ the real context of a student's life which includes family, peers, social situations, the educational institution itself, politics, economics, cultural climate, the ecclesial situation, media, music, and other realities;
- ☑ the socio-economic, political, and cultural context within which a student grows;
- ☑ the institutional environment of the school, i.e., the complex and often subtle network of norms, expectations and especially relationships that create the atmosphere of school life; and
- ☑ The previously acquired concepts students bring to start the learning process.

EXPERIENCE refers to 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. These experiences can be direct or vicarious. The affective component of the experience that accompanies the cognitive aspect is of profound importance for infusion of values into the learning process.

REFLECTION means a thoughtful reconsideration of some subject matter, experience, idea, purpose, or spontaneous reaction, to grasp its significance more fully. Thus, reflection is

the process by which meaning surfaces in human experience:

- ☑ by understanding the truth being studied more clearly;
- ☑ by understanding the sources of the sensations or reactions experienced;
- ☑ by deepening one's understanding of the implications of what has been grasped for oneself and for others; and
- ☑ by achieving personal insights into events, ideas, truth, or the distortion of truth.

ACTION refers to internal human growth based on experience that has been reflected upon as well as its manifestation externally. It involves two steps:

- ☑ **Interiorized Choices:** consequential to cognitive understanding of the experience, and the affections involved, the will is moved. Meanings perceived and judged present choices to be made. It may take the form of gradual clarification of one's priorities. It is at this point that the student chooses to make the truth his or her own while remaining open to where the truth might lead.
- ☑ **Choices Externally Manifested:** In time, these meanings, attitudes, values which have been interiorized, impel the student to act, to do something consistent with this new conviction.

EVALUATION: teachers evaluate a student's academic progress from time to time. As Ignatian pedagogy aims at formation which includes but goes beyond academic mastery periodic evaluation of the student's growth in attitudes, priorities, and actions consistent with being a person for others is essential.



This mode of proceeding is an effective ongoing cyclic pattern for learning as well as a stimulus to remain open to growth. The continual interplay of context, experience, reflection, action and evaluation presents a pedagogical model that is relevant to our cultures and times. IPP applies to all curricula and is fundamental to the teaching learning process. It personalizes learning and promises to help teachers be better teachers. It stresses the social dimension of both learning and teaching. Regular application of this model in teaching situations contributes to the formation for students of a natural habit of reflecting on experience before acting.

10 GLOBAL IDENTIFIERS OF JESUIT SCHOOLS

“Jesuit Schools: a Living Tradition in the 21st Century – An Ongoing Exercise of Discernment, provides 10 key identifiers of Jesuit Schools. These are another important element to help in the reflection about what makes a Jesuit school today Jesuit, enabling us to navigate the challenge of keeping our identity to serve our mission of reconciliation and justice central to what we do and who we are.”-Arturo Sosa SJ, Superior General

To act as a universal body with a universal mission, Jesuit schools are committed to:

1. Being Catholic and to offer in-depth faith formation in dialogue with other religions and worldviews
2. Creating a Safe and Healthy Environment for all
3. Global Citizenship
4. The Care of all Creation
5. Justice
6. Being Accessible for All
7. Interculturality
8. Being a Global Network at the service of the Mission
9. Human Excellence
10. Life-Long Learning

The above documents together serve as the North Star giving the sense of direction in our educational apostolate. They are presented in summary form here below. Their full versions (except the CAPs) can be downloaded from “Jesuit Education Resources” under the MISSION AND IDENTITY tab at <https://www.educatemagis.org/>. The interactive infographic “Jesuit Schools at the Service of our Universal Mission” available there provides a visual synthesis of the UAPs, Rio Action points and the Ten Global Identifiers.

INFOGRAPHIC



Jesuit Schools at the Service of Our Universal Mission
An Integrated (Holistic) Perspective



Center for Global Education
Department of Education
University of St. Thomas, Minnesota

This infographic presents an integrated perspective on the most important recent documents that shape Jesuit Education today:

- Human Excellence - 2015
- The JESUDU-Rio Action Statement - 2017
- The Universal Apostolic Preferences - 2019 - 2029
- Jesuit Schools: A Living Tradition in the 21st Century - 2019

Each document has its own purpose, but together they present a comprehensive response to the mission of the Society of Jesus as it has been defined by GGC6: A Mission of Reconciliation and Justice with God, within Humanity and with Creation.

Each piece calls for the others; each stands in a dynamic relationship that completes and enriches the others. Separately, important as they are, they cannot communicate the complexity and depth of Jesuit Education. Put together they capture the contemporary understanding of the holistic education offered by Jesuit schools.

AMIB

KEY

Global Identifiers:

Jesuits schools are committed to:

- #1 Being Catholic and to refer to each faith formation in dialogue with other religions and worldviews
- #2 Creating a Safe and Healthy Environment for all
- #3 Global Citizenship
- #4 The Care of all Creation
- #5 Justice
- #6 Being Accountable for All
- #7 Interculturality
- #8 Being a Global Network of the service of the Mission
- #9 Human Excellence
- #10 Life-Long Learning

Our Contemporary Way of Proceeding in Education

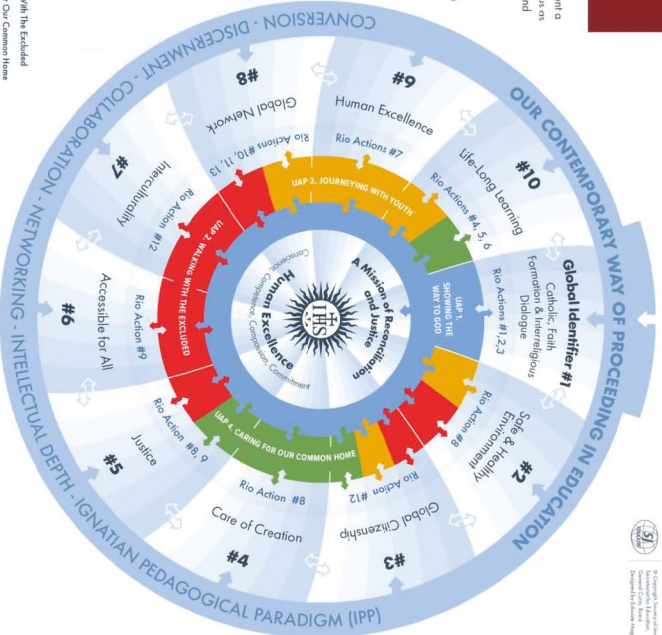
- Conversion - Discernment - Collaboration - Networking - Intellectual Depth - Ignatian Pedagogical Paradigm (IPP)
- General Congregation 28 and 17, General 1 Letters, 1995
- General Congregation 28 and 17, General 1 Letters, 2019-2029
- "Final Synthesis" of the Society of Jesus, 2019-2029
- and "Final Synthesis: A Living Tradition"

JESUDU-Rio2017 Actions

1. Examine of Conscience
2. Ignatian Education
3. Ignite Spirituality & Discernment
4. Plan of Innovation
5. Structures & Roles
6. Parents & Families
7. Human Excellence
8. Environment & Social Policy
9. Education for and with the Marginalized
10. School Visits & Reviews
11. Training for Global Citizenship
12. Training for Global Networking
13. Use of Educators Magis

Universal Apostolic Preferences

- UAP 1. Showing the Way to God
- UAP 2. Walking With the Excluded
- UAP 3. Journeying With Them
- UAP 4. Caring For Our Common Home



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The Universal Apostolic Preferences of the Society of Jesus, 2019

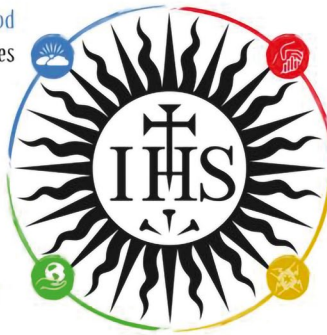
On February 19, 2019, Father General Arturo Sosa promulgated The Universal Apostolic Preferences of the Society of Jesus, 2019-2029. These preferences were the fruit of an election, lasting almost two years, in which all members of the Society of Jesus were invited to participate as well as many lay colleagues.

The universal apostolic preferences seek to deepen our personal, communal, and institutional conversion. They are a guide for improving both the apostolic work of the body of the Society as a whole and the many different ways in which we carry out our ministries, which are where the preferences will take flesh. They will guide all works of the Society for next ten years.

Universal Apostolic Preferences

2019 - 2029

To show the way to God through the Spiritual Exercises and discernment.



To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.

To collaborate in the care of our Common Home.

To accompany the young in the creation of a hope-filled future.

The Conference Apostolic Preferences of South Asia, 2019

The Jesuit Conference of South Asia (JCSA) began the process of planning with Spiritual Animation process (SAP) first and, then, with “Reorienting for Greater Apostolic Effectiveness” (REGAE) which culminated in the announcement of the following five Conference Apostolic Preferences (CAPs) for the Jesuits and mission partners for the next ten years at the JCSA – Ranchi in October 2019.

**Foster Peace
and
Reconciliation**

**Ensure Quality
Education**

**Encourage
Ignatian
Spirituality**

**Promote Equality
and Justice**

**Accompany
Youth**



**TODAY'S PRIME
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MUST BE TO FORM
MEN-AND-WOMEN-
FOR-OTHERS...
WHO CANNOT EVEN
CONCEIVE OF LOVE
OF GOD WHICH
DOES NOT INCLUDE
LOVE FOR THE
LEAST OF THEIR
NEIGHBORS.**

Pedro Arrupe, S.J.





“Only by being a [person] for others
does one become fully human.”

~ Pedro Arrupe, S.J