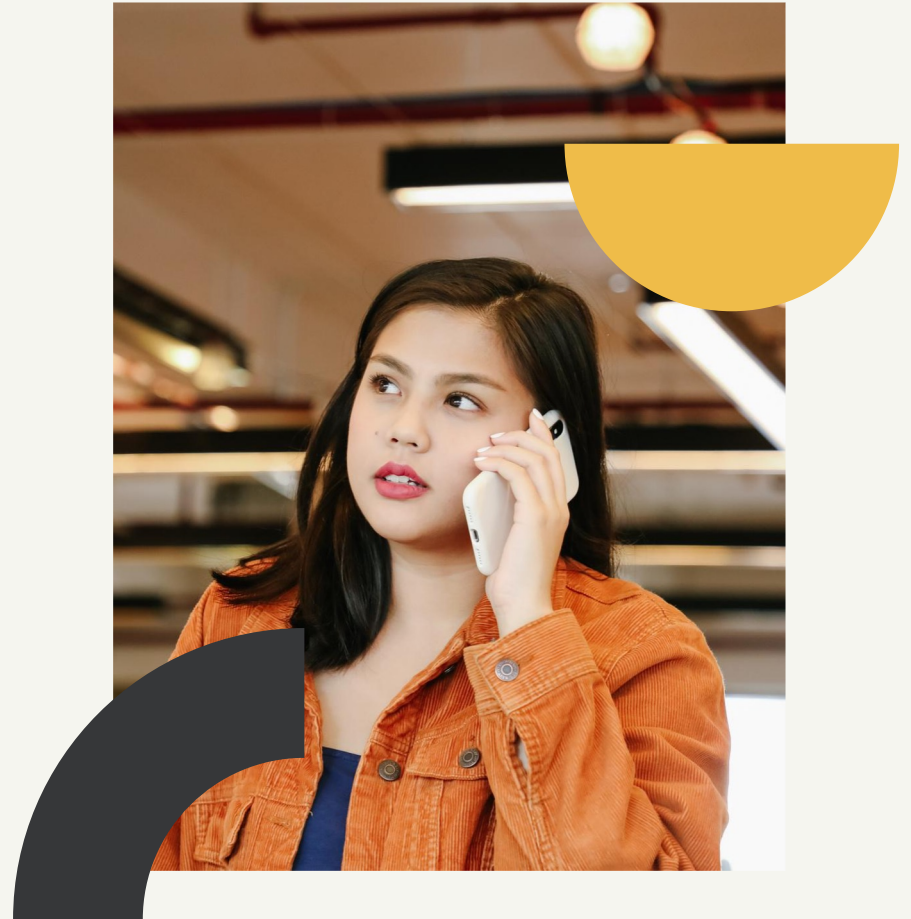




IPP and its implementation,
Ten global identifiers of
21st Century Jesuit Schools



Jesuit Education

1. The Purpose Jesuit Education Mission

Ignatius of Loyola and his companions founded the Society of Jesus in 1540. Ignatius wanted the Jesuits to be ready to take up any service or assignment in any part of the world which will be for the 'Greater Glory of God'. Even though the first companions of Ignatius were graduates of the University of Paris, they did not foresee themselves as school teachers and excluded it as a possibility for themselves.



Ignatius' dream of education



The success stories of schools (Jesuit recruits and non-Jesuits) made Ignatius reflect that education was a great opportunity to do good by initiating the young simultaneously into

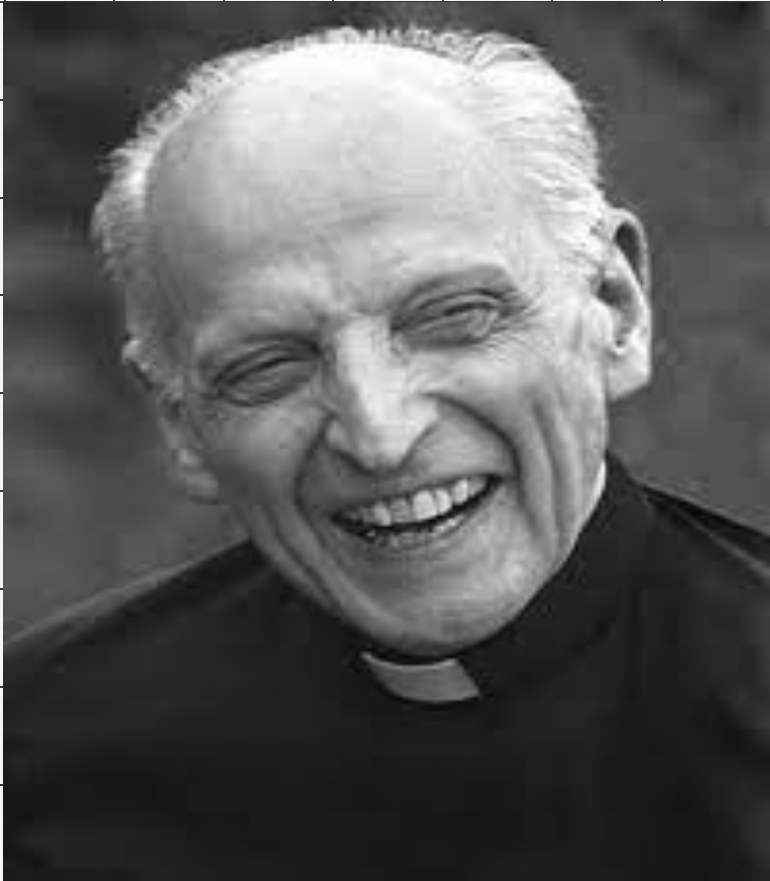
- **a) secular and human knowledge, - COMPETENCE**
- **b) spiritual and moral values, and - COMPASSION & CONSCIENCE**
- **c) these young boys would become enlightened men, to bring about important changes in the whole society (common good). - COMMITMENT**



The Changing Clientele in Jesuit Education Mission Idea

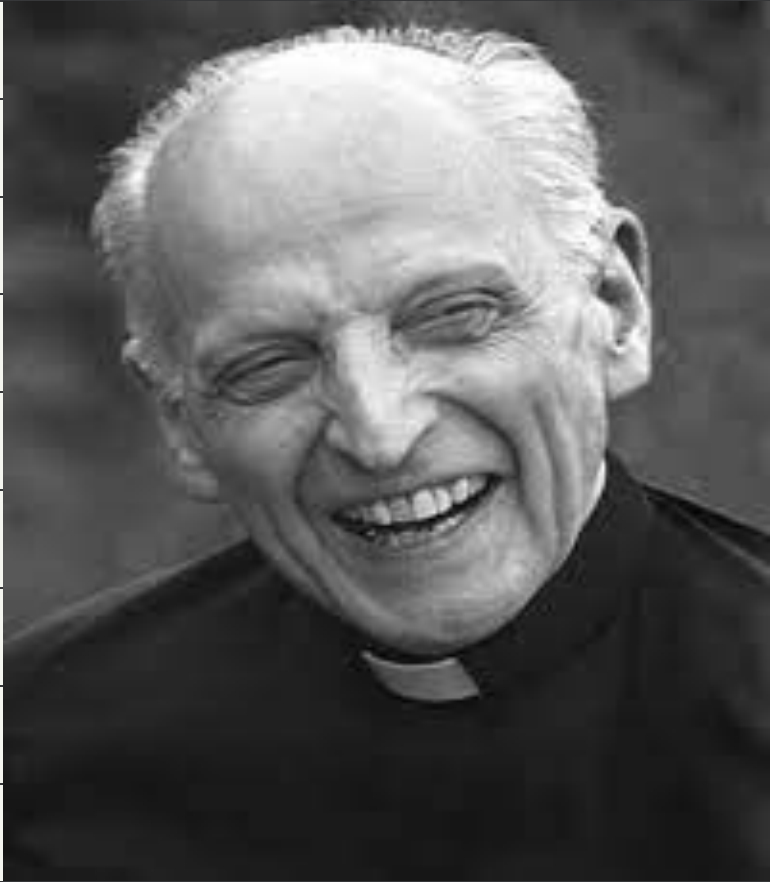
- Many of the products of the Jesuit schooling system came from elite backgrounds and rose to hold elite positions. The move to focus attention on the poor began from Rome in 1962, when Pope John XXIII convened the
- Second Vatican (Ecumenical) Council. Vatican II especially emphasized the importance of the Church's service to the poor and the general human community.

The Churning within the Society of Jesus



- GC 31 (May 1965), emphasized the importance of selecting students "as far as possible, of whom we can expect a greater progress and a greater influence on society, no matter to what social class they belong. It called on teachers in Jesuit schools to make their students more aware of social injustices and instill a desire to correct them.
- With its famous Decree 4, GC 32, 1974–75, committed the Society to "the service of faith, of which the promotion of justice is an absolute requirement."

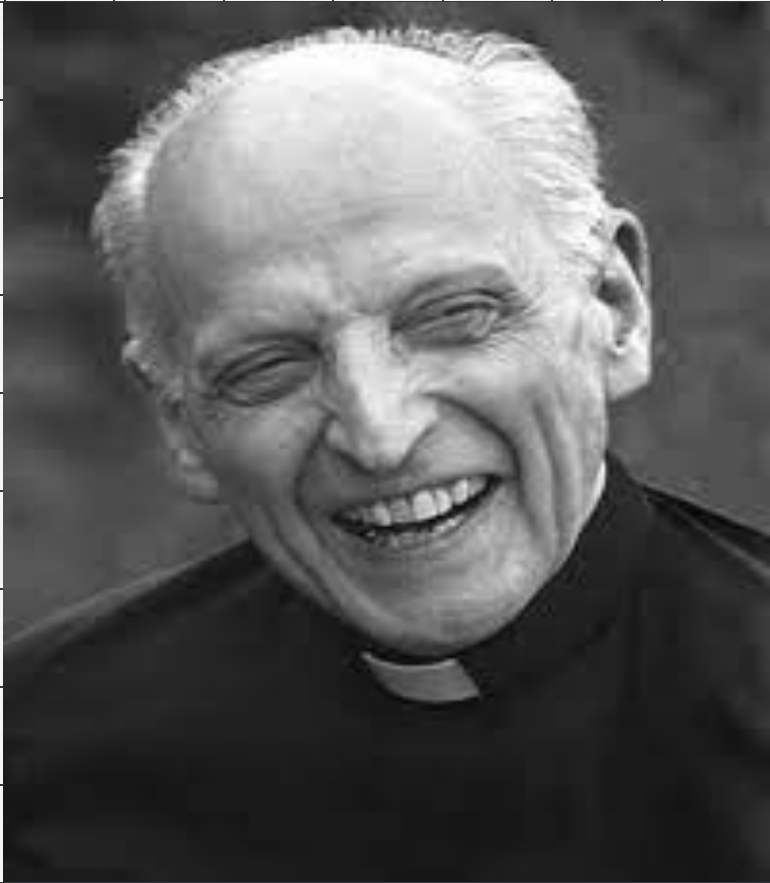
Fr. Pedro Arrupe with the Jesuit Alumni



On 31st July, 1973, Pedro Arrupe, the then Superior General of the Society of Jesus, spoke in the 10th International Congress of Jesuit Alumni of Europe gathered in Valencia, Spain *“Today our prime educational objective must be to form men-for-others.”*

He further added, *“men who cannot even conceive of love of God which does not include love for the least of their neighbours; men completely convinced that love of God which does not issue in justice for others is a farce.”*

Have We Jesuits Educated You for Justice?



Need to Integrate Social Content in our Teaching-Learning Experiences

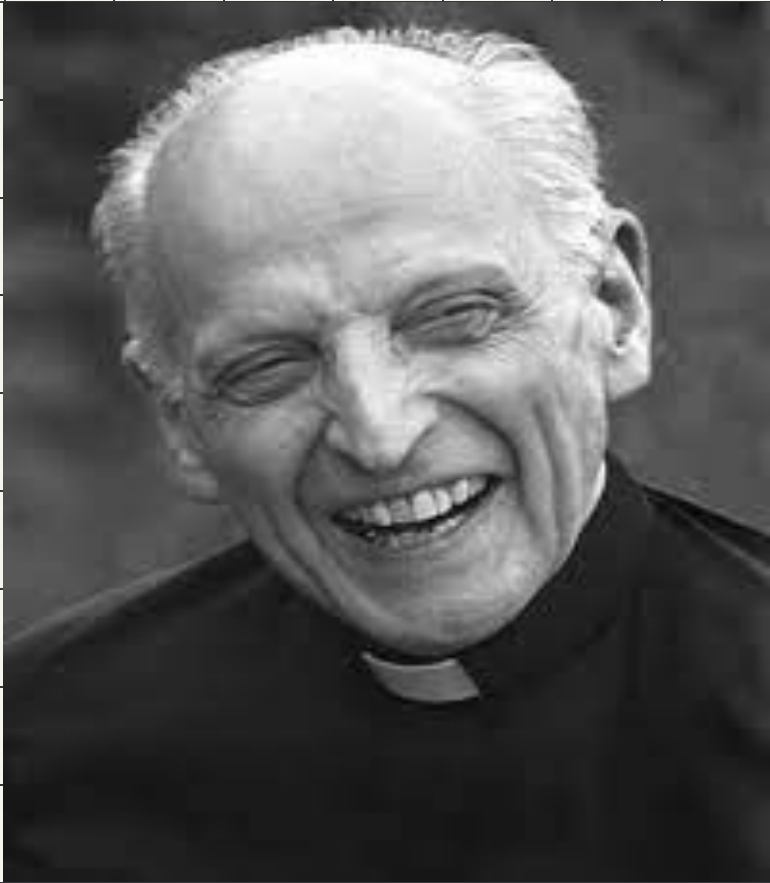
Creating social awareness is therefore important and necessary for students to learn and understand society, and its various challenges.

Personality development takes place when a student is able to connect the learning content not just within the academic subjects but when he/she can contextualise it within the socio-economic situation of the society

There were many requests received from all parts of the Society for clear decisions and definite guidelines concerning our mission today.

After much prayer and deliberation, the Congregation slowly realized that the entire Society of Jesus was being invited by the Spirit of God to set out in a new direction. This was reflected in its document 4, # 2.

“The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement.”



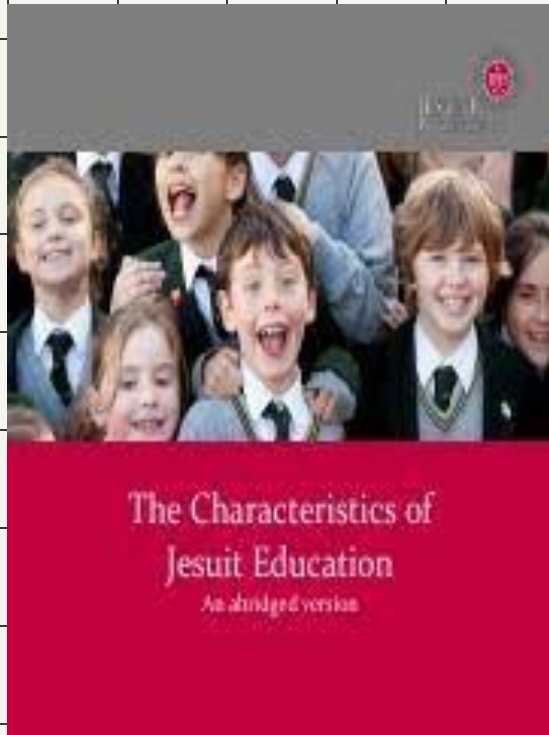
In September 1980, a meeting of a small international group of Jesuits and laymen and women was called to reflect on GC 32 major thrust and to suggest renewal tasks for Jesuit secondary education. These discussions led to the need to articulate the distinctive nature of Jesuit education.

In response to the recommendation, the *International Commission on the Apostolate of Jesuit Education (ICAJE)* was established; it held its first meeting in 1982.

Publication of The Characteristics of Jesuit Education (1986)

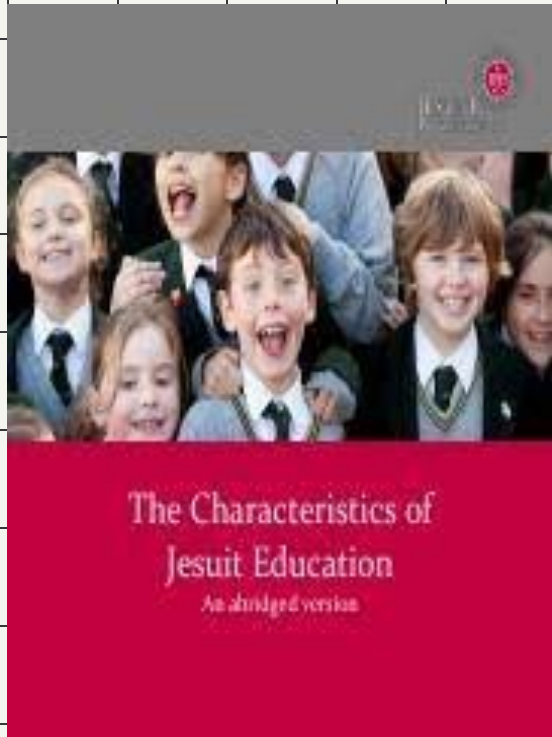
The Characteristics of Jesuit Education is composed by ICAJE and is the fruit of four years of meetings, worldwide consultations and reflection around questions of identity and mission in contemporary Jesuit schools. Schools around the world contributed to this debate and the document has, since its publication in 1986, become the foundational text of Jesuit education worldwide.

4. The Identity of Jesuit Education-Schools



The Characteristics of Jesuit Education (1986)

1. Total Formation of Each Individual
2. Person Oriented
3. Value-Based
4. Faith-Inspired
5. Towards a Just Society
6. Participative
7. Pursuing Excellence
8. Lay-Jesuit Participation
9. Adapting to Relevance



- After the publication of *The Characteristics of Jesuit Education* in 1986, there were many requests to formulate a practical pedagogy which would be consistent with Ignatian worldview and values presented in the *Characteristics* document.
- The Ignatian Pedagogical Paradigm (IPP), also called **Integral Pedagogy** (IP) helped to unify and incarnate many of the principles enunciated in *The Characteristics of Jesuit Education*. Just as in 1599 *Ratio Studiorum*, gave a universal curriculum, in 1993 the IPP brought out a systematically organized pedagogy to promote the vision of the contemporary Jesuit educational mission.

5. Our Teaching-Learning Methodology



1. **Context:** Context is concerned with all the factors that help or hinder the learning process. For the teacher it involves personal knowledge of and care of the students, and creating conducive environment for learning and growth in commitment to values



2. Experience (Anubhav)

- Teachers through various strategies help learners to recollect and retrieve their prior knowledge of the subject matter at hand in terms of facts, feelings, values and insights, and guides the learners in assimilating new information so that new knowledge grow in completeness and truth.
- The learning experience should go beyond a purely intellectual grasp. The whole person-mind, heart and will-should enter the learning experience, with use of the imagination and the feelings as well as the mind in experience.



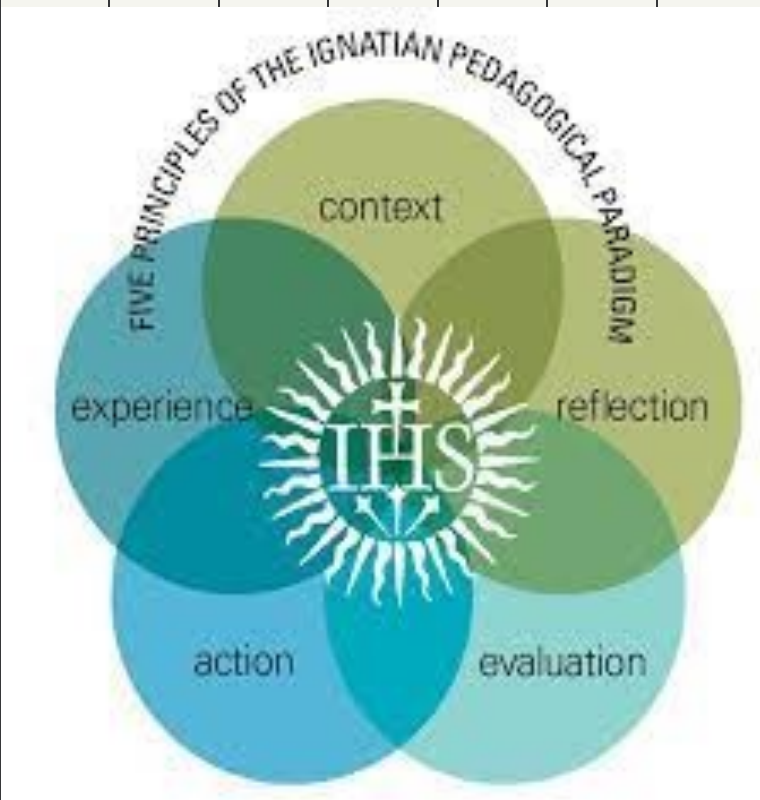
3. Reflection (Chintan)

- ❖ Reflection is a thoughtful reconsideration of some subject matter, experience, idea, purpose or spontaneous reaction, in order to grasp its significance more fully.
- ❖ An individual is encouraged to look back on experience in the context of his personal and societal complexities and challenges, and use his memory, understanding, imagination and feelings to grasp the essential meaning and value of what is being studied.



4. Action (Kaary): For Ignatius, love is shown in deeds and not words. Action refers to the choices that students make after they have reflected on their experiences

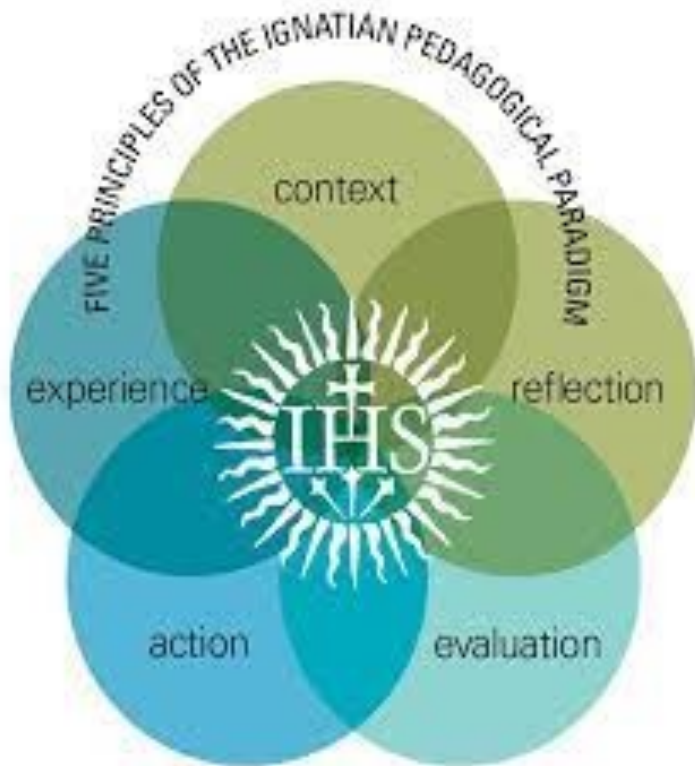
- ❖ Teachers provide opportunities that will challenge the imagination and help learners to exercise their will, to choose the best possible course of action from what they have learned.
- ❖ Action is not simply a 'to do' list. It is more about transformation than immediate action. It refers to internal human growth based upon experience that has been reflected upon as well as its manifestation externally. Action is not mere activity. It is rather the student's attitudes, priorities, commitments, habits, values, ideals, internal human growth flowing out into actions for others.



5. Evaluation (Moolyaankan)

- ❖ It is important to evaluate a student's progress in academic achievement through daily quizzes, weekly or monthly tests and semester examinations.
- ❖ This is an evaluation of the student's growth in the acceptance of the school's aims and objectives for the student. To assess the degree of mastery of knowledge and skills achieved.

6. Collaboration & Networking



The Context of Collaboration: Incorporating non-Jesuits into all Jesuit works is a working reality, especially in schools. It is imperative that they understand Jesuit values and characteristics, its traditions and culture, vision and mission, so that the Spirit of St. Ignatius, the founder, may motivate and diffuse into the life of our school campuses.

Responding to the Signs of the Time: The Society of Jesus has been keenly reading the signs of times and in response developing documents to give proper orientations to these challenges and to evolving structures for its sustainability and continuation of its mission. At present, the mission of Jesuit education faces two realities: first, a declining number of Jesuit administrators, teachers, and staff, and second, a diversity of administrative and teaching staff in these schools.

Integral Pedagogy & Personal Transformation

- In Integral Pedagogy, by the constant interplay of experience-reflection-action, teachers help students to draw meaning from the learning content and explore its implications for oneself and others while seeking truth behind events and ideas.
- After reflection, action then encourages human growth based upon the reflected experience. This process encourages a transformation to occur in a student.

Integral Pedagogy & Personal Transformation



- This transformation or Action according to IP, enables students and teachers to take on complex work, study and responsibilities. It equips students with the concepts and understanding necessary to make a success of this transition.
- Further the interplay of experience-reflection-action enables them to develop critical and reflective thinking skills and encourage them to care about the world. This demands some degree of social transformation. (Personally Responsible citizen to Participatory citizen to Justice-oriented citizen).

It Transforms the School Climate



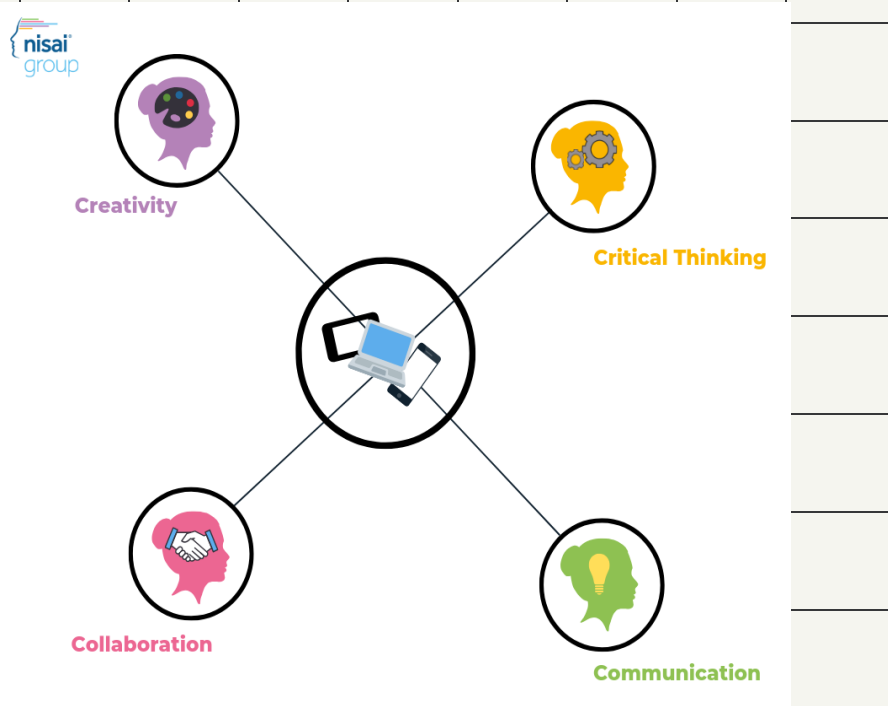
- School Climate is the communication of its norms, beliefs, and values through various behaviors and interactions and their effect on others, with the primary focus being on students.
- It refers to the quality and character of school life. It is based on patterns of school life experiences and reflects norms, goals, values, interpersonal relationships, teaching, learning and leadership practices, and organizational structures.
- **Experience – Reflection - Action**

- **Reflection Skills:**
- **HOTS (Higher Order Thinking Skills):** Students can be asked to apply course material to understand current situations.
- **Personal Journal:** At week-ends, students could be encouraged to freely write about their experience regarding a current subject topic or school activity or a contextual issue.
- **Group Discussions:** To critically study the topic at hand from different perspectives.
- **Case Studies:** Analyze a situation from different perspectives.
- **Directed Readings:** They enlarge students' awareness to social responsibility.
- **Role-Play:** Opportunity for students to improvise their role and make choices to generate an outcome other than stated in the situation.
- **Electronic Forum:** A platform for reflection or observation based on the course topic or to respond to questions or points either raised by teachers or students.

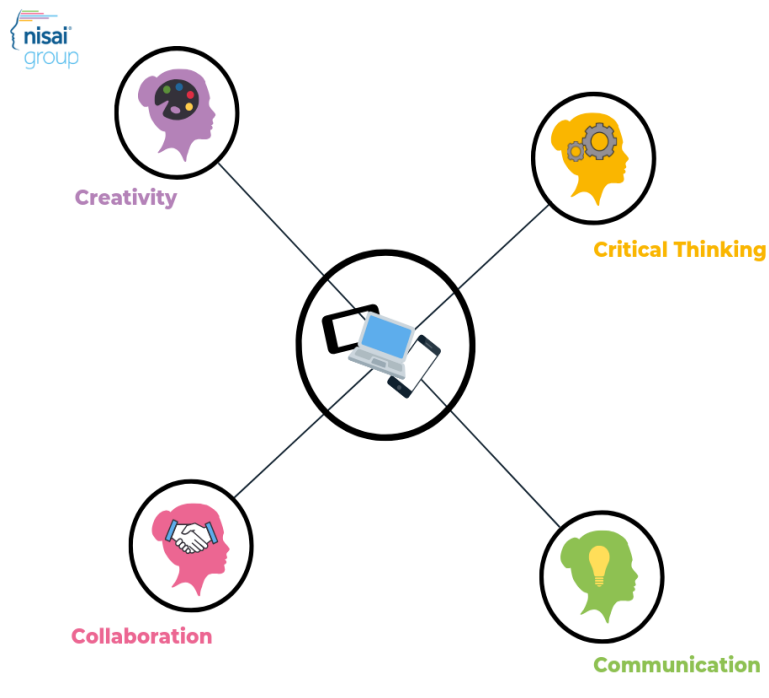


Effective Pedagogy

- Learning is inseparable from its social and cultural context.
- Reflective learners assimilate new learning, relate it to what they already know and translate thought into action.
- Teachers need to design tasks and opportunities that require student to critically evaluate the material and use or apply what they discover in new contexts or in new ways.



What does Emphasizing Social Justice in Curriculum Implies?



1. **Critically reflect and relate social justice issues**
2. **Who makes decisions and who is left out?**
3. **Include the lives of all - especially the marginalized and dominated.**
4. **Method- participatory and experiential**
5. **Students and teachers- mutual support and respect**
6. **A voice for a better society - in dialogue with others.**

It cannot be avoided

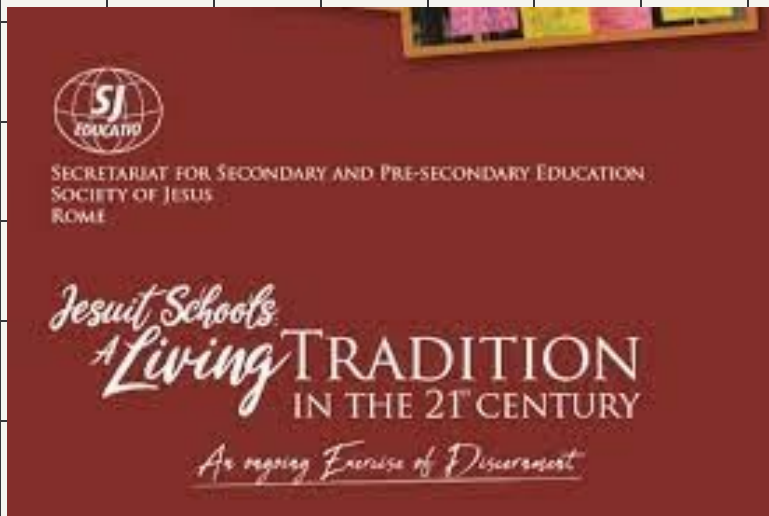
Teachers will not be replaced by technology, but teachers who don't use technology will be replaced by those who do.

Sheryl Nussbaum-Beach



Jesuit Schools: A Living Tradition in the 21st Century

- On the 5th November, 2019, the feast of All Saints of the Society of Jesus, Fr. Arturo Sosa SJ, the Superior General, released a document, *Jesuit Schools: A Living Tradition in the 21st Century – An Ongoing Exercise of Discernment*.
- **Context:** This document must be seen within the framework of the process of discernment that our educational work has kept alive since *Characteristics* (1986) and the *Ignatian Pedagogical Paradigm* (1993) were first published. This process has continued more recently with a cycle of global gatherings: a Colloquium in Boston in 2012, an International Seminar in Manresa in 2014 and the First Congress of Jesuit Education Delegates - JESEDU-Rio in Rio de Janeiro in 2017. The framework of the Universal Apostolic Preferences is an important dimension of this discernment.



This document

**Discernment
process**

**Characteristics
IPP**

Colloquium in
Boston in 2012

An International
Seminar in
Manresa in 2014

JESEDU-Rio in Rio
de Janeiro in 2017

the Universal Apostolic Preferences

1. Jesuit Schools are committed to being Catholic and to offer in-depth faith formation in DIALOGUE with other religions and worldviews



- The Monologue School – strong Christian identity
- The Colorless School – neutral – own philosophy – isolation from others.
- The Dialogue School – Christian traditions – presence of other traditions.
- It is this school that promotes a maturity in the students’ own faith through dialogue, formation and interaction.
- In this sense, Jesuit schools are also committed to an inter-religious dialogue that prepares our students to understand, interact and embrace the religious diversity of our world. – **faith formation - religious diversity**



- How do I help students to appreciate major religions of our country and to build strong ties with people of different religions?
- How do I assist students to understand that religious hatred has nothing to do with religions but it stems from myopic communal outlook and other overt selfish motives?
- How do I guide students to realise that genuine religious experience always seeks the common good especially of the poor and the exploited?

2. Jesuit Schools are committed to creating A Safe and Healthy Environment for All



- Jesuit schools create safe and healthy environments free of any form of abuse: **sexual, physical, psychological, or emotional**. This includes **inappropriate relationships with adults** and bullying among peers.
- **Systematic training and ongoing formation programs** for all members of the school community that inculcate **respectful ways of relating to others, identify inappropriate behaviors, and explain how to confront abusive people and situations;**



- How do I create a safe and healthy environment free of any form of abuse: sexual, physical, psychological, or emotional, which also includes inappropriate relationships with adults and bullying among peers?
- How do I display proper ethical and professional conduct towards all who serve in our school?



3. Jesuit Schools are committed to Global Citizenship

- This means preparing students and their families to identify first and primary as members of the human family with a common responsibility for the entire world rather than just members of a particular nation or group.
- Preparing students of Jesuit schools to be global citizens is to prepare them to truly see God in all things, to be driven by compassion, and to utilize the power of religion for justice and peace.



- This will require our schools to live in the creative tension between being locally and globally rooted and aware. We want our students to recognize, value and celebrate their local community, tradition and culture, and at the same time, be able to communicate, work and identify with others as members of our global community.
- How do I help students to recognize, value and celebrate their local community, tradition and culture, and at the same time, enable them to communicate, work and identify with others as members of our global community?
- How do I train students to become global citizens, to study differences of various countries and to team up with students on some global issues?
- How do I guide students to utilize their religious experience to promote justice and peace?



4. Jesuit Schools are committed to the Care of all Creation

For our schools, this means preparing students and their families to identify with and feel responsible for all creation; to assume God’s loving view of the world.

To that end, Environmental Education should be part of the core curriculum. Our schools should incorporate:

1. An ecological ethic in our science, theology and humanities courses.
2. Partnerships between schools across the globe that address the care of creation.
3. Programs in community service and advocacy for students to address: The pollution of the air and water; The loss of habitat that has pressed other life forms to the brink of extinction.
4. Our schools should make every effort to become environmentally sustainable by: Reducing their carbon



4. Our schools should make every effort to become environmentally sustainable by: Reducing their carbon footprint; Purchasing goods that have been produced responsibly and which are properly recycled.
- How do I foster environmental attitudes of reduce, recycle, reuse?
 - How do I prepare students to identify with and feel responsible for all creation?
 - How can I promote community service to address: a) The pollution of the air and water; b) The loss of habitat; c) Reduction of carbon footprint. (d) The spread of Covid-19.





5. Jesuit Schools are committed to Justice

- GC 32, Decree 4 stated, “The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement.”
- The commitment to social justice is not marginal to the mission; it is at the heart.

Manifested in the term “Men and women with and for others,” Jesuit education should provide:

- Form hearts open to the suffering of others through direct contact;
- Develop a critical consciousness to understand the root causes of inequality and oppression;
- Gain competence to effect positive change in the local culture and the world;
- Acquire courage to be steadfast in the face of misunderstanding and criticism



- How do I form students to open their hearts to the sufferings of others through direct contact with the poor?
- How do I conduct reflection in my teaching that promotes critical consciousness of the roots of inequality and oppression?
- How do I inculcate in students the option for the poor which helps in alleviation of the suffering of the poor and promotes the welfare of the people on the periphery?



6. Jesuit Schools are committed to being Accessible to All

- In a 1980 document entitled *Our Secondary Schools: Today and Tomorrow*, then Superior General Pedro Arrupe wrote: “We are committed to educate any class of person, without distinction. It cannot be otherwise, because the educational apostolate (just as every other apostolate of the Society) bears the indelible Ignatian imprint of universality.
- A Jesuit school, responding to the Universal Apostolic second Preference of Walking with the poor and the outcasts, must integrate them within the world of the school as fellow students, human beings of the same dignity. Vulnerable, marginalized communities should become companions of our schools to help us in the path of promoting social justice and the change of economic, political, and social structures that generate injustice.”



- How do I reach-out to students who are financially and academically poor so that through free coaching I ensure their academic success in school?
- Do I feel passionate to sponsor rural students in their education which may cause me a little bit of financial inconvenience?
- Do I take affirmative action to ensure that some poor students from the neighbourhood are admitted in the school and ensure their continuity in studies by finding benefactors to pay their fees?

7. Jesuit Schools are committed to Interculturality

- Our world today is marred by polarization and fear of difference. results in selfishness and superficial intolerance taking many different forms: extreme nationalism, tribalism, racism, sexism and sectarianism. Moreover, a global, market-based consumer culture has often eclipsed local traditions and customs
- No culture or society lies outside God’s saving love, and each person has the dignity of being a child of God. Our schools must be places where efforts toward solidarity and partnerships with all people of good will are encouraged and enacted.





- Ideally, each human being, or each people, should feel like a part of humanity, and be aware of their own culture (enculturation), without making it absolute. They should do so critically, joyfully acknowledging the existence of other human beings with different cultures (multiculturality), and establishing relationships of equality with them, enriching themselves with a diversity of cultures that includes their own (interculturality).
- How do I promote interculturality among students of different cultures a) making them sit on the same bench; b) form study groups; c) undertake rural projects; d) visit each other's families; e) religious place; f) celebrate their festivals; etc.?
- How do I enable students to display interculturality at: a) school assembly; b) school notice board; c) inter-cultural school celebrations?

8. Jesuit Schools are committed to being a Global Network at the service of the Mission

- Ignatius' concern was always the more "universal good," he always wanted Jesuits to be ready to serve anywhere where there is hope for God's glory. And he gathered around himself such a diverse group of men, of different languages, cultures, nationalities and personalities, to form a single group of friends in the Lord, who transcended their little differences, in their common dedication to the same universal mission...The great challenges of the world cannot be responded to by one province, one region alone, or by Jesuits alone.





- Jesuit schools should network, on all levels, with one another. Each of our schools should be seen, and should see themselves, as extensions of our international mission. Jesuit educators need to find new and innovative ways to ensure unity while respecting the principle of subsidiarity, which teaches that decisions are best made closest to the action and in light of the particular context.
- Do I utilize my academic competence a) to develop team intellectual competence in my school; b) to promote network with rural schools especially in line with online classes and staff development programmes?
- How do I encourage and support students to express their views on various conversations appropriate to them on Educate Magis?
- Do I actively connect with Educate Magis to empower myself with its resource and members so that I am animated to actively participate with its global network?

9. Jesuit Schools are committed to HUMAN Excellence

- Many of our schools are justifiably known for their excellent academic programs. Reflecting on the rapid global changes we are experiencing, excellence in any of our schools will require an ongoing dialogue on how we educate: What pedagogies? What curricula?
- It is important for our institutions to be spaces for educational investigation, true laboratories in innovation in teaching, from which we can draw new teaching methods or models.
- All Jesuit schools should be excellent in humanizing their communities. Helping the students and the staff to deepen their empathy and their lasting bonds of friendship.





- To form men and women of competence, conscience, and compassionate commitment.
- Am I innovative in my teaching, ready to explore what others do and learn from them?
- Am I passionate to implement the principles of Jesuit education, and thus become a brand ambassador of Jesuit education to all stake holders?
- How do I measure my endeavour to form men and women of competence, conscience, compassion and commitment?

10. Jesuit schools are committed to Life-Long Learning

- Our task, as educators, is to refresh and deepen our own spirituality, so that we are able, as Jesus said, to enter the kingdom “as little children.” It is essential that we engage in spiritual practices that confirm the belief that this expansive experience, this core of wonder, is a way to find God. This can have a remarkable effect on teaching. It can encourage our students and graduates, who model themselves after us, to intensely engage in the world, to never lose their curiosity, their creativity, their delight in discovery, their confidence, their connection, their compassion for all that exists.





- Our schools must offer opportunities that develop the reflective spirituality that continually seeks to find God. It is a spirituality that has the strength to grow as our students grow: To become more complex as they become more complex; such maturing spiritually can accompany them for the rest of their lives.
- Do I make time for: a) Reflection before action; b) Reflection in action; c) Reflection on action; d) Reflection beyond action so that I remain teachable and a life-long learner?
- Do I give time to at least 10-15 students to accompany them in their life's journey so that by the examen and mentoring they are challenged not to accept the status quo but to embark on the path of becoming a better human person at the service of humanity?
- Do I constantly update myself in my professional and personal life?



Thank you!

