



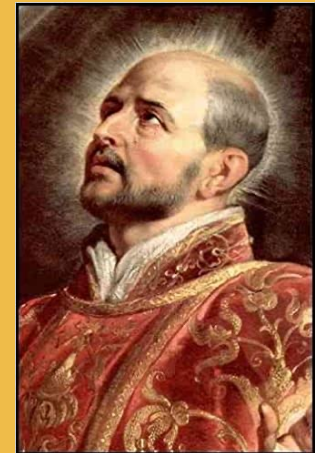
Milestones in Jesuit Education





Why a Sense of History Matters?

- Gathers the facts & interprets the past.
- Contributes to better understanding of the present
- Helps to shape the future.
- Appreciates the core of Jesuit education.





St. Ignatius of Loyola

- 1491-1556
- Conversion experience in 1521
- *Spiritual Exercises*, 1524
- Ordained priest, 1537
- *Society of Jesus Founded*, 1540





St. Ignatius of Loyola

- **1543:** Goa: St. Paul's: Reading, writing, grammar, catechism. Upper Primary.
- **1548:** Ignatius sends 10 Jesuits Fr. Nadal (head) to open the *Collegio di San Nicolo* in Messina
- **1565:** 30 colleges in Italy **1581:** 150 Schools
- **1586:** The first official Draft of Ratio Studiorum
- **1599:** The Official Ratio Studiorum is promulgated. 245 schools
- **1960:** 4,059 schools (according to Allan Farrell SJ)





St. Ignatius of Loyola

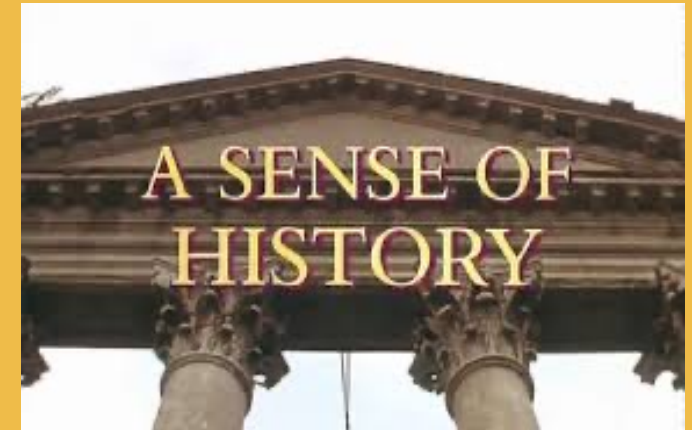
Ignatius of Loyola and his companions founded the Society of Jesus in 1540.

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, we note that the Jesuits did not foresee themselves as school teachers and excluded it as a possibility for themselves.

They wanted to be free of institutions so that they could go, at a moment’s notice, to the farthest corners of the globe. Ignatius was convinced that institutions would tie Jesuits down and prevent this mobility.

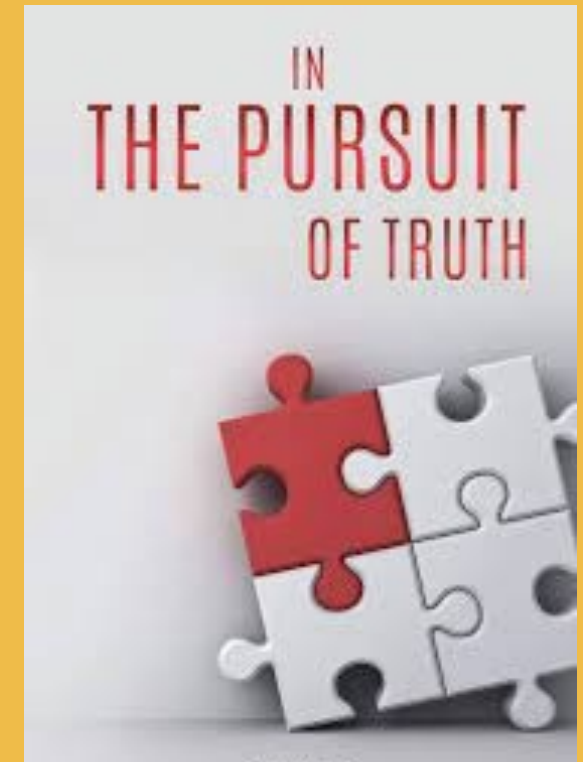
The younger members of the Order (*religious community*) joined already established universities for their studies.





1. Influence of Sciences

- The universities, that appeared in the late twelfth and thirteenth centuries, were largely in response to Aristotle's works on logic, that is, the sciences - biology, zoology, astronomy, physics, and so forth. They professionalized learning by creating graduate or professionals in fields such as medicine and law. **Their goal was the pursuit of truth.**
- **Takeaway:** The teaching-learning experiences should focus on academic excellence, that is, rigour, exactness, depth, critical analysis, evidence and analysis, research, innovation, etc.





2. Influence of Humanistic Schools

It was assumed that these works of poetry, drama, oratory, and history not only produce eloquence in those studying them but also inspire noble and uplifting ideals. The humanists summarised this task in the word *pietas*, not to be translated as piety, though it included it, but as *upright character*.

Takeaway: Special emphasis should be given to formation of character, personalisation of values, service for common good, civic involvement, etc. to create in students 'pietas'.





3. Future Career Prospects

It was assumed that these works of poetry, drama, oratory, and history not only produce eloquence in those studying them but also inspire noble and uplifting ideals. The humanists summarised this task in the word *pietas*, not to be translated as piety, though it included it, but as *upright character*.

Takeaway: Special emphasis should be given to formation of character, personalisation of values, service for common good, civic involvement, etc. to create in students 'pietas'.





4. Undaunted Determination

Ignatius saw schools as an opportunity to provide quality secular education in an atmosphere conducive to character formation with emphasis on spiritual and moral values. In other words, schools could help in the development of an integrated human personality.

Takeaway: Nothing happens by chance. We must be intentional, have a systematic plan and effective strategies to develop love of God, civic and moral values in students. Thus, passion and determination are integral to the work of education.





5. Impulse to Interiority

Through the *Spiritual Exercises*, the Jesuits were responsive to the inner voice of God and to the wholehearted acceptance of God's action in one's life. This was achieved through personal prayer, Examen (examination of conscience) and personalized forms of guidance. This impulse to interiority displayed itself even in the way the Jesuits went about imparting religious education to adults and children.

Religious education also included the corporal works of mercy, - feeding the hungry, clothing the naked, welcoming the stranger, etc.

Takeaway: Our value education classes should promote the experience of the Divine in oneself, respect for people of all faiths and social responsibility for the common good.





6. Growth in Spiritual Life

During his recovery from leg injury at the castle of Loyola in 1521, Ignatius experienced joy and sadness, hope and despair, desire and disgust, enlightenment and confusion. Three important aspects stand out in his spiritual development: 1) Inward freedom - striving to be free from sin and evil tendencies; 2) World-friendly spirituality - God can be found in all things of the world; 3) Service to others - helping people live a virtuous life.

Takeaway: An educator in a Jesuit school is a mentor or guide of students, who with partnership with parents ensures that students 1) form good habits and attitudes; 2) are intercultural (respect diversity in religion and social groups); and 3) develop strong sense of social responsibility.





7. Learning by Doing

'Parisian method'. The best way to acquire skills in writing and speaking is not by simply reading works of prolific authors but by being an active learner. This demands their engaging in composing speeches and delivering them in the classroom and elsewhere. Learning by doing was integral to teaching pedagogy.

Takeaway: Our teaching strategies, especially learning by doing popularised by John Dewey, should promote active engagement of students which facilitates deep learning for we learn more when we actually 'do' the activity. Thus, the stress on making the curriculum relevant to students' lives and experiences.





In addition, Ignatius described schools as

- a) **a work of charity**, a contribution to societal welfare (common good);
- b) **helping souls** - educating students for virtuous life; and
- c) **Involvement in civic life** - schools gave Jesuits accessibility into the life of the city and into the lives of parents of their students.





Ratio Studiorum

- The Latin term, "Ratio Studiorum" (RS) (English - Plan of Studies), refers to a document that globally standardized the Jesuit education system of 1599.
- In a nutshell, Ratio Studiorum is a handbook to assist teachers and administrators in the daily administration of schools. It deals with a series of rules or practical directives regarding school administration, formation and distribution of teachers, and curriculum and methods of teaching.





Ratio Studiorum

- The Latin term, "Ratio Studiorum" (RS) (English - Plan of Studies), refers to a document that globally standardized the Jesuit education system of 1599.
- In a nutshell, Ratio Studiorum is a handbook to assist teachers and administrators in the daily administration of schools. It deals with a series of rules or practical directives regarding school administration, formation and distribution of teachers, and curriculum and methods of teaching.





- The Fourth Part of the Constitution, which Ignatius wrote for the Society, dealt with the Jesuits' own training in their schools. Its 13th chapter called for eventual construction of a "separate treatise" detailing particulars of schedules, curricula, and pupil exercises. Before he could fulfill his promise, Ignatius died in the early morning of 31st July, 1556.
- By 1556, there were 1,000 Jesuits, a good number of them involved in the 33 institutions that were called "colleges". The increase in the number of colleges created the need for a uniform system for the whole Society.
- Following Ignatius' death in 1556, there were numerous discussions regarding plan of studies. Fr. Claudio Aquaviva, the fifth General of the Society in 1581, brought the Ignatian directive to fulfilment by appointing a committee of six Jesuits.
- In 1586, they produced a trial version of the Ratio. This consisted of mainly essays on the conduct of classes, repetitions, discussions, teacher formation and the various curricula, vacations, time-orders, prizes, and degrees.





Salient Features of Ratio Studiorum

1. It acknowledges that the formation of the mind is gradual, and the harmonious development of various powers - of memory, imagination, intellect, and will takes place by and by.
2. It stresses on training in accuracy and thoroughness by the systematic handling of the text, and the completeness of the explanation from every point of view.
3. It articulates a teaching pedagogy which encompasses analysis, repetition, active reflection, synthesis, and theoretical ideas with their applications.
4. It recommends teacher's work such as hearing recitations, correcting exercises, and explaining in a "prelection" (lecture) the problems posed by an assignment.





Synod of Bishops 1971- 'Justice in the World'

World Scenario

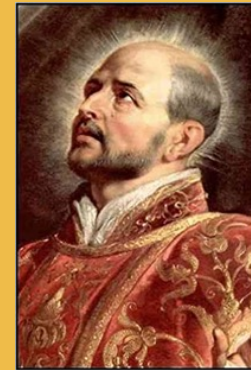
They express alarm at the serious injustices:

People suffering violence and being oppressed by unjust systems - which produce large numbers of marginal people, ill-fed, inhumanly housed, illiterate, and politically powerless, - which result in silent, voiceless victims of injustice.

Environment - natural resources, air, water, and the small delicate biosphere of the whole complex of all life on earth must be saved and preserved as a unique patrimony belonging to the whole human race.

The arms race is a threat to life; it makes poor people yet more miserable, the powerful richer; it endangers peace and threatens to destroy all life.

'Justice in the World'. **It stated that love of neighbour and justice cannot be separated.**

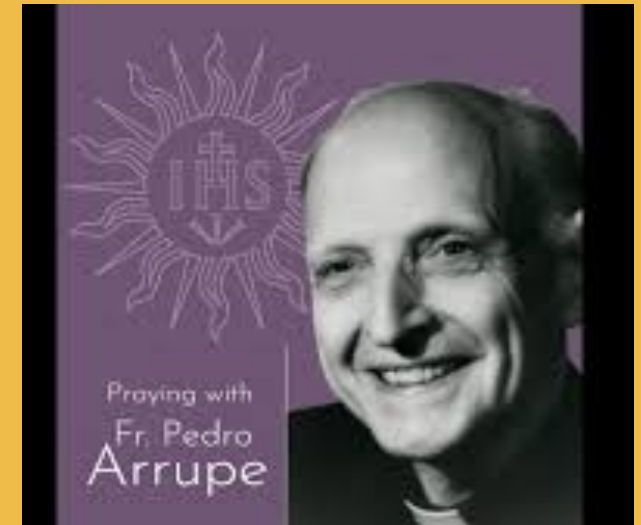
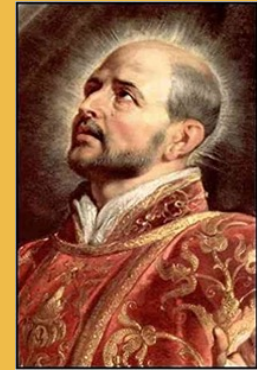




Men and Women for Others

(July 31, 1973, Pedro Arrupe, 10th International Congress of Jesuit Alumni of Europe in Valencia, Spain)

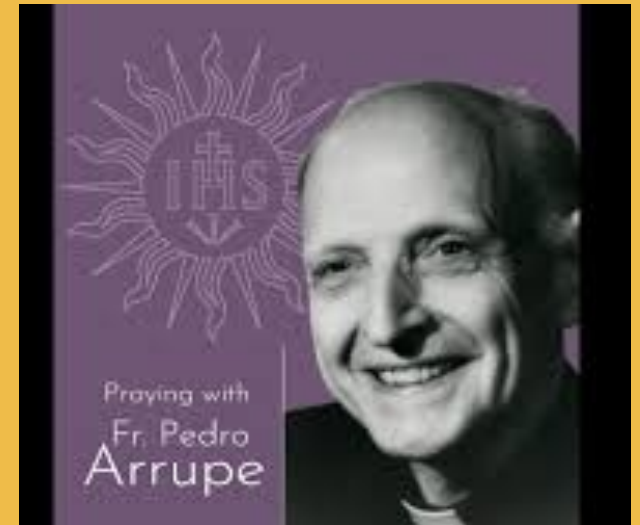
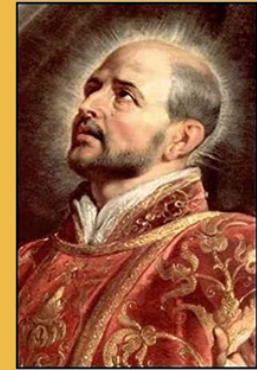
Today our prime educational objective must be to **form men-for-others**; men who cannot even conceive of love of God which does not include love for the least of their neighbours; men completely convinced that love of God which does not issue in justice for men is a farce.





General Congregation 32: (1974–75)

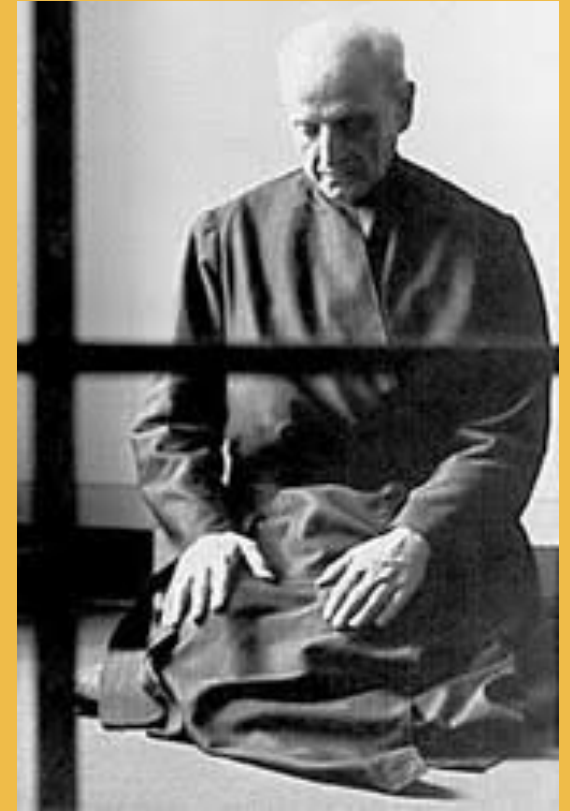
- Decree 4:
- **“The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement.”**





General Congregation 32: (1974–75)

- Decree 4:
- **“The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement.”**





General Congregation 32: (1974–75)

1971- 'Justice in the World' - It stated that love of neighbour and justice cannot be separated.

1973 - Pedro Arrupe, 10th International Congress of Jesuit Alumni of Europe in Valencia, Spain - Today our prime educational objective must be to form men-for-others

1975 - GC 32 - The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement."





The Turmoil: The option for the poor left some Jesuits and their collaborators confused.

Jesuit Educators Meet 1980: (September of 1980), a small international group, Jesuit and lay, came together in Rome to discuss several important issues concerning Jesuit secondary education. They raised questions about the present effectiveness of Jesuit schools: Could they be instrumental in accomplishing the apostolic purposes of the Society of Jesus?

The International Commission on the Apostolate of Jesuit Education (ICAJE) 1980: What must be characteristic of any truly Jesuit school today and will remain essential as we move into the future.





1980 – ICAJE – Pedro Arrupe – Our Secondary Schools: Today and Tomorrow – What we truly need are not just teachers. We need responsible collaborators, who share in the fullness of our mission (37) -assimilate the Ignatian principles that give inspiration to our mission.

1986- The Characteristics of Jesuit Education: 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.

1993 – Ignatian Pedagogical Paradigm (Integral Pedagogy) – Context, Experience; Reflection, Action, Evaluation





July 29-August 2, 2012, for the first time in the history of the Society of Jesus, with the encouragement of Father General, and under the guidance of the International Commission on the Apostolate of Jesuit Education (ICAJE), **the leaders of our secondary schools from around the world assembled in Boston,**





SIPEI Vision Statement “What New Kind of Life is this Upon Which I am Entering?”

- From November 2 – 8, 2014, 80 participants from the six Jesuit regions of the world came together in Manresa, convened by the Secretary of Education of the Society of Jesus.
- They were joined by over 4,000 participants via social networks and live streaming, representing all corners of our vast Jesuit network of schools.
- The SIPEI (International Seminar on Ignatian Pedagogy and Spirituality)—celebrated in **Manresa, Spain, in 2014**—focused on the **four C’s** as the pillars and background for Jesuit Education,

- I. The Person of Conscience
- II. The Person of Competence
- III. The Person of Compassion
- IV. The Person of Commitment



2017- JESEDU-Rio

- From October 15-20, 2017, Education Delegates from the six Jesuit regions of the world, along with others in Jesuit educational apostolates, came together in Rio de Janeiro.
- This Action Statement is also a response to Fr. General Arturo Sosa's challenging invitation, during his address at the Congress, to re-imagining Jesuit Education. *"To act as a universal body with a universal mission"* - GC 35, D. 2 #20





2017- JESEDU-Rio

A. The Experience of God:

Examen of Consciousness (interiority)

interreligious education (various ways to celebrate the divine)

learn the habit of stillness (discernment)

B. Tradition and Innovation:

a plan of innovation

gender stereotypes and gender inequalities.

engage parents and families

holistic excellence (the 4 Cs)





2017- JESEDU-Rio

- C. **Caring for Our Common Home: Reconciliation with God, Humanity & Creation.** Today this mission entails a service of faith, justice, and care for the environment.

promoting an **environmental and social policy**

allows students from **marginalized and poor sectors** of society to participate in a quality education

- D. **Sent in a Global Network**

Developing & joining regional and global networking cooperation commit to making **Educate Magis** an integral tool and resource in the schools





Universal Apostolic Preferences 2019-2029

Feb 19, 2019

1. To show the way to God through the Spiritual Exercises and discernment;
2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice;
3. To accompany young people in the creation of a hope-filled future;
4. To collaborate in the care of our Common Home.





2019- Jesuit Schools: A Living Tradition in the 21st Century–An Ongoing Exercise of Discernment. (Nov. 5, 2019)

1. Jesuit Schools are committed to being Catholic and to offer in-depth faith formation in dialogue with other religions and worldviews.
2. Jesuit Schools are committed to creating a Safe and Healthy Environment for all.
3. Jesuit Schools are committed to Global Citizenship.
4. Jesuit Schools are committed to the Care of all Creation.
5. Jesuit Schools are committed to justice.
6. Jesuit Schools are committed to being Accessible for All.
7. Jesuit Schools are committed to Interculturality.
8. Jesuit Schools are committed to being a Global Network at the service of the Mission.
9. Jesuit Schools are committed to human excellence.
10. Jesuit schools are committed to life-long learning

2021: II International Colloquium JESEDU-Global (Jhakarta – Online)



A Fully Online Event

II COLLOQUIUM
JESEDU-Global2021

from 28 June to 2 July 2021



Implications

- Jesuit institutions want students prepared for living as well as for working”
- Not only good education in Jesuit school, but also important to be able to understand how to live and work in the real world.
- Learning things that are not only applicable in a school setting but learning things that will help me beyond college.
- Not only operating politely in a classroom setting, but taking that same integrity, respect, values, and responsibility that are instilled in the classrooms to the outside world demonstrates good leadership.



A Fully Online Event

**II COLLOQUIUM
JESU-Global2021**

from 28 June to 2 July 2021



Thank you!

Write a closing statement or call-to-action here.

