

OLD WINE IN NEW SKIN: IGNATIAN PEDAGOGY,
COMPATIBLE WITH AND CONTRIBUTING TO
JESUIT HIGHER EDUCATION

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DISSERTATION

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DEDICATION

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CHAPTER I

STATEMENT OF THE PROBLEM

A religious college or university has to maintain free and open discussion of the major ideas and issues of what is our common, though divided, world. It has to provide a pedagogy which will open up for a new generation of young people the depth of these issues and raise the possibility of a commitment to transcendent goods. If it is faithful to its mission, it can then offer a wider range of considerations, opportunities, and exemplary experiences than the secular university, precisely because it has the freedom to include the religious dimension of human life in central parts of the educational process. (Langan, 2000, p.3)

On many college campuses across the United States, centers of teaching and learning are key resources for faculty interested in enhancing their teaching and their students' learning. These centers provide "programming and support for faculty reflecting on and sharing their teaching practice" (Huber & Hutchings, 2005, p. 4). Pedagogical research and literature on teaching and learning theories and methods are situated within "the scholarship of teaching and learning," an umbrella term introduced by Ernest Boyer (1990) in his landmark document, *Scholarship Reconsidered*. This pedagogical literature provides the foundation from which these centers offer workshops and conferences, as well as course and classroom assessments. Since 1990, "many of these centers have explicitly embraced the agenda and language of the scholarship of teaching and learning, as have many of the scholarly and professional societies" (Huber & Hutchings, 2005, p. 23).

Many of the Jesuit colleges and universities in the United States have centers of teaching and learning. Yet, older than most educational approaches, Jesuit education has within its own history and religious tradition a Jesuit or Ignatian pedagogical strategy that has been in existence since the 16th century. Formally named the Ignatian Pedagogical Paradigm, Ignatian pedagogy is an educational process that seeks the development of the whole person in service to others forming “men and women of competence, conscience and compassionate commitment” (Duminuco, 2000b, p. 155; International Commission on the Apostolate of Jesuit Education [ICAJE], 1993, p. 241). Ignatian pedagogy, which forms the very core of Jesuit education, combines an Ignatian vision of the human being and the world with a dynamic five-step methodology of context, experience, reflection, action, and evaluation to “accompany the learner in their growth and development” (ICAJE, 1993, p. 240).

Throughout its nearly 500-year tenure, Jesuit education has spanned numerous cultures, languages, and socioeconomic levels throughout the world while educating hundreds of thousands of students of all ages. Jesuit historian and expert, John O’Malley S.J. explains that in 1773, 800 Jesuit educational institutions existed across the globe creating the largest international educational network known at that time (O’Malley S.J., 2000b, p. 65). This educational enterprise has continued to expand. In 2006, 922 Jesuit educational institutions worldwide, including higher (207), secondary (472), primary (165), technical or professional (78), were active in 69 countries holding 2,533,445 students (General Curia, 2007). With an additional 2,808 Jesuit educational networks under *Fe y Alegria*, a “Movement for Integral Popular

Education and Social Development” (*Fe y Alegria*) operating in central and South America, the Jesuit international educational system encompasses 3,730 institutions (General Curia, 2007). Graduates of Jesuit colleges and universities in the United States alone include presidents, Supreme Court justices, bishops, archbishops, singers, and scientists (Company Magazine, 2004). Given its extensive history, size, and ability to function effectively in diverse times and places, Jesuit education has contributed significantly to the educational enterprise.

In the 21st century, Ignatian pedagogy continues to play a role in American Jesuit higher education. The Association of Jesuit Colleges and Universities (AJCU), a national voluntary organization whose mission is to serve the 28 Jesuit colleges and universities and associate members, suggests that Jesuit colleges and universities are “guided by the Ignatian pedagogical model” (Association of Jesuit Colleges and Universities, 2007b). As Jesuit centers of teaching and learning provide faculty with the latest pedagogical literature, techniques and approaches for effective teaching and student learning, to what extent are these Jesuit centers appropriating their own educational approach, namely, Ignatian pedagogy, and the contribution it might make to the current pedagogical literature for Jesuit higher education?

Purpose of the Study

The purpose of this study is to examine the extent to which Jesuit centers of teaching and learning are appropriating Ignatian pedagogy and the contributions it might make to the current pedagogical literature for Jesuit higher education. In particular, this study is concerned with examining how those who work in Jesuit

centers of teaching and learning understand Ignatian pedagogy, consider possible connections between Ignatian pedagogy and other pedagogies for higher education, and consider their role in fostering the Jesuit mission through an Ignatian style of education. Through a quantitative study of administrators of centers of teaching and learning at Jesuit colleges and universities in the United States, this study examined the extent to which Ignatian pedagogy is known by the administrators, and is made available for faculty at Jesuit colleges and universities. It explored the extent to which similar components of the vision and methodology of Ignatian pedagogy are fostered, albeit through other pedagogical approaches and techniques including John Dewey's philosophy of education, critical, feminist and service learning pedagogies, adult learning theory, and Fink's taxonomy of significant learning. Lastly, it inquired whether administrators at Jesuit centers of teaching and learning consider Ignatian pedagogy a viable educational approach for Jesuit higher education.

Historical Context

The Scholarship of Teaching and Learning

The idea of faculty researching pedagogical practices as a scholarly activity, developing new practices, and sharing these findings publicly as they would other research is relatively new in higher education. In *Scholarship Reconsidered* (1990), Boyer broadened the understanding of scholarship to include four distinct but related areas: the scholarship of discovery, the scholarship of integration; the scholarship of application; and the scholarship of teaching (Glassick, Maeroff, & Boyer, 1997; Huber & Hutchings, 2005). These areas, which now include the "scholarship of

engagement” (O’Meara & Rice, 2005, p. 27), question what constitutes valid “scholarship” for faculty. Since Boyer’s contributions, other Carnegie reports such as *Scholarship Assessed* (Glassick et al., 1997) and the ongoing work of the Carnegie Foundation and the Association of American Higher Education (AAHE) have continued to bolster this movement.

The scholarship of teaching and learning is not only expanding what is understood as scholarly work for faculty, it is also generating a substantial pedagogical resource base of effective teaching and learning practices for higher education. Fink (2007), a professional consultant in higher education has chronologically outlined major themes within the scholarship of teaching and learning beginning in 1990. He writes,

The point of this list is to illustrate that the scholars of teaching and learning are continuing to generate powerful new ideas year after year, thereby creating the possibility of enhancing the capabilities of college teachers everywhere – IF faculty members take time to learn about these ideas and incorporate them into their practice of teaching.

This ever-growing pedagogical literature will continue to improve and significantly influence the teaching and learning process in higher education and furthering faculty development efforts.

Centers of Teaching and Learning

Faculty development includes many areas such as using technology in the classroom, grant writing, creation of faculty learning communities, tenure review, sabbaticals, assessment, student learning, to name a few. The Professional and Organizational Network (POD) is an online network that promotes “developing and

supporting practitioners and leaders in higher education dedicated to enhancing learning and teaching” (POD, 2009). They provide resources for faculty as teachers, scholars, and persons.

Colleges and universities also support faculty development through a variety of organizational structures such as teaching institutes, assessment and teaching resource programs, faculty development programs, centers of teaching excellence and centers of teaching and learning. POD describes several university organizational structures in which faculty development occurs on campuses in higher education. These include faculty committee–run programs, programs run by a single individual, centrally located centers, and decentralized centers (POD, 2009). These program types may employ anywhere from one part-time person to numerous full time staff persons depending on the resources and commitment of each institution.

Jesuit Higher Education

“Whether we like it or not, the identity of Jesuit higher education is at stake for the short term, especially in the West and in the industrialized countries” (Kolvenbach, 2001).

During the past 50 years, changes have occurred within American Catholic and Jesuit higher education that have greatly altered the landscape of the current American Jesuit college and university. These changes, well documented by many, have affected their Catholic and Jesuit identity. For example, Deshotels (2004) finds agreement with many researchers on the changes that have affected Catholic higher education. These changes include:

- Greater emphasis [was] given to improving the academic standing of Catholic colleges and universities within the American academic culture;
- Separate incorporation of the Catholic higher education institutions from the religious orders who founded them; the ownership and governance of the institutions were turned over to lay boards of trustees;
- Academic freedom and tenure policies of the American Association of University Professors were formally adopted or endorsed;
- Faculty were granted decision-making authority appropriate to their status;
- Greater emphasis was placed on strictly professional criteria in the selection of personnel rather than on previous concerns about religious preference and commitment to the institution's Catholic identity;
- Greater emphasis was given to research and scholarship;
- The numbers of religious personnel decreased and the numbers of lay faculty and administrators increased;
- An emphasis on a Catholic identity was decreased in order to make the institutions eligible for state and federal government funding (p. 45).

These changes have formed a new Catholic and Jesuit university community, one that is academically competitive with other universities, but one that struggles to retain its religious identity.

As these changes occurred within Catholic and Jesuit higher education, many, including leaders of the Catholic Church, recognized the universities pendulum shift toward a more diversified, secularized, and laicized professional campus community

and sought to regain its religious identity. In 1990, the Catholic Church issued a landmark document for Catholic colleges and universities, *Ex Corde Ecclesiae* (Paul II, 1990) which outlined four themes Catholic colleges and universities should demonstrate:

- A Christian inspiration not only of individuals but of the university community as such;
- A continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
- Fidelity to the Christian message as it comes to us through the Church, and;
- An institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal, which gives meaning to life.

Ex Corde Ecclesia urged Catholic universities to make their Catholic identity evident.

A few years later, and in response to the call of *Ex Corde Ecclesiae*, a second major statement came from the Jesuits of General Congregation 34 (GC34), a conference of the Society of Jesus (Jesuits) throughout the world. Jesuits reflected on the particular identity of their colleges and universities and determined that they must continue to make evident both terms “University” and “Jesuit” (Curia of the Superior General, 1996, #408–410, pp. 191–192). Additionally, in 2002, the Society of Jesus in the United States published a document, *Communal Reflection on the Jesuit*

Mission in Higher Education: A Way of Proceeding, that highlighted 5 characteristics of Jesuit higher education to be used for reflection and discussion. These characteristics include;

- The dedication to human dignity from a Catholic, Jesuit faith perspective,
- Reverence for and an ongoing reflection on human experience,
- Creative companionship with colleagues,
- Focused care for students and,
- Well-educated justice and solidarity.

While not a definitive or final statement about Jesuit higher education, these characteristics provided some framework for educators to consider the role of Jesuit higher education in our current time.

In 2006, the Provincials (regional leaders) of the Society of Jesus in the United States issued a document to lay and religious persons involved in any Jesuit ministry “to pray and engage in conversation about the call of Christ in this time and place” (Jesuit Conference, 2006, p. ii). This document, *A Meditation on our Response to the Call of Christ*, reminds us that all Jesuit ministries flow out of a faith based perspective, one that is a response to the love of God by “working in solidarity with the least and with all” (p. 11). For all those engaged in Jesuit higher education, this document offers an opportunity to reflect upon ways to educate students well, to work for peace and justice in our world, and to share our resources with those in need.

The document states;

In higher education, when we do scholarship and research that lifts the human spirit and heals the human body, when we provide an environment where love and service to others are fostered in our students, when we nurture them in their faith life and in the greatest traditions of Christian Humanism and train

them to be scientists, doctors, teachers and businesspersons of integrity, when we engage our benefactors or alumni to build not only a better university but a better world, when we stand openly in “solidarity with the poor, the marginalized, and the voiceless,” (GC34, Decree 26, No. 14) when our students travel to Central America or Africa to see a hidden face of Christ, when national and international realities are critically examined with an advocate’s eye for the downtrodden, when our faculties reach out to China or send libraries to Africa, we are working in solidarity with “the least” and with all. (Jesuit Conference, 2006, p. 11)

Taken together, these four documents assisted Catholic and Jesuit colleges and universities to reclaim some of its Catholic and Jesuit identity.

Today, there appears to be some hope that Jesuit colleges and universities are making productive strides toward retaining and fostering their Jesuit identity and sense of mission. The Association of Jesuit Colleges and Universities, through a self-identifying survey instrument, reports there is “substantial evidence that indeed these schools are serious about their Jesuit, Catholic identity and mission, and are taking many and various steps to promote and foster that identity and mission now and into the future” (AJCU, 2007a). Recent researchers have taken up the topic of Jesuit mission and identity in Jesuit higher education from a variety of perspectives. Topics include: perceptions of the Jesuit brand of education (Kelly, 2004), Jesuit as an organizational identity (Deshotels, 2004), the review and assessment of a university’s Jesuit and Catholic mission (Rombalski, 2005), and does mission matter? (Mussi, 2008). Still, debate continues within Catholic and Jesuit higher education regarding institutional religious identity.

Within this new and diverse university community there exist some faculty who “remain suspicious of the Church or of Catholics in general” (Rausch, 2006, p. 68; Langan, 2000). To be sure, suspicion of religiously affiliated institutions is not

without merit. For example, the document *Ex Corde* called for all theologians teaching in Catholic universities to gain a *mandatum* (Paul II, 1990, part II, Article 4, § 3.), an affirmation that they are in good standing with the Catholic Church. It also requested that Catholic Universities have a critical mass of Catholics within the university community to ensure their Catholic identity.

Additionally, some Catholic and Jesuit universities “define their institutions as self-consciously Catholic, with an emphasis on fidelity to the papal magisterium, loyalty oaths for the faculty, and a narrowly understood orthodoxy” (Rausch, 2006, p. 66). Rausch highlights Franciscan University of Steubenville (Ohio), Christendom College (Virginia), Thomas Aquinas College (California) and Ave Maria University (Florida) as neoconservative Catholic institutions (Rausch, 2006, p. 66). Institutions like these that highly accentuate their Catholic identity contribute to this suspicion. And while David O’Brien’s article, “Conversations on Jesuit (and Catholic?) Higher Education: Jesuit Si, Catholic . . . Not so Sure” (1994) suggests that Jesuit institutions have fared a bit better than Catholic ones regarding this religious suspicion, these conditions have contributed to a bias against both Catholic and Jesuit identity on Jesuit college campuses.

Ignatian Pedagogy

Lack of Documentation

The lack of a documented Ignatian pedagogical approach, alongside these changed realities in Catholic and Jesuit higher education, has also contributed to the struggle of fostering and retaining the Jesuit mission on Jesuit campuses. For over

400 years, the Jesuit “way of proceeding” as it is known in Jesuit circles, was never clearly documented as a formal educational approach. Instead of describing an Ignatian pedagogy, original Jesuit documents regarding the establishment of Jesuit education described the structure and government of a Jesuit school or university (*The Constitutions*, Ignatius, 1586/1970) as well as courses and sequence of study (*Ratio Studiorum of 1599*, Pavur, 2005). However, the vision and method of a distinct Ignatian pedagogy that explained how to engage in a particularly Jesuit or Ignatian teaching and learning process—a process that would eventually be extracted from *The Spiritual Exercises of St. Ignatius* (Ignatius and Puhl, 1951)—was not articulated.

It was only through the work of the International Commission on the Apostolate of Jesuit Education (ICAJE) and their completion of two key documents, *The Characteristics of Jesuit Education* (1986) that outlines Ignatian vision, and *Ignatian pedagogy: A Practical Approach* (1993) that describes Ignatian methodology, that a formal Ignatian Pedagogical Paradigm or Ignatian pedagogy was created for education. For the first time, a clear Ignatian pedagogical methodology was articulated and documented, grounding the process in Jesuit spirituality yet transposing it into a pedagogical format. Beneficial as these documents were, they were written primarily for Jesuit secondary schools. Consequently, despite a brief call by Jesuit Superior, Fr. Peter Hans Kolvenbach for Jesuit colleges and universities to “make adaptations that are needed, or develop from this present document a new one, which will fit their situation more appropriately,” (as cited in Duminuco, 2000b, p. 153), the content of these documents has not been formally adapted to Jesuit higher education.

Formal Development

The development of Ignatian pedagogy as a formal educational pedagogy occurred during a similar time frame as the movement for the scholarship of teaching and learning. Formed in 1980 and completing its work in 1993, The International Commission on the Apostolate of Jesuit Education developed an Ignatian Pedagogical Paradigm (Ignatian pedagogy) for Jesuit education by identifying the pedagogical vision and methodology inherent in Jesuit education that had yet to be explicitly named. The vision encompasses an overarching belief in the “radical goodness of the world” (ICAJE, 1986, p. 176) and human beings who are to use their gifts in “generous service to the people of God” (ICAJE, 1993, p. 241). The methodology is a continual dynamic process of engagement of one’s context, meaningful experiences, and personal reflection to foster decisions, commitments, and ultimately leads learners to action (ICAJE, 1993, pp. 251–263). Through this process one also evaluates the growth in one’s attitude and awareness toward the subject being considered. By grounding Ignatian pedagogy in the Jesuit religious order’s spiritual foundation, the ICAJE identified key elements within their educational approach that have been “quintessential to the Jesuits self definition” (O’Malley, 1993, p. 18).

To be clear, Ignatian pedagogy assumes academic excellence in the traditional sense. But it also requires something more. More than the traditional meaning of pedagogy, “the art and science of helping children learn” (Knowles, 1980, as cited in Merriam, 1993b, p. 8), or andragogy, “the art and science of helping adults learn” (p. 8), Ignatian pedagogy and Jesuit education encompasses “human, social, spiritual,

and moral formation (Curia of the Superior General, 1995, p. 193, #414). Ignatian pedagogy and Jesuit education direct the development of the human being toward a specific end: “the service of faith and promotion of justice” (Curia of the Superior General, 1995, p. 192, #410). The goal of Ignatian pedagogy, by fostering growth in human development, is realized through one’s developed attitude and action of serving those in need forming “men and women for others” (ICAJE, 1993, p. 241).

Ignatian pedagogy is beginning to find its way onto Jesuit campuses, although formal studies are rare indeed. In one study (Peck, 2004), researchers have examined course syllabi and individual interviews in light of the 5 methodological elements of Ignatian pedagogy in determining faculty member’s responsibility to fulfill the academic mission of Ignatian spirituality (Peck, 2004). Results from this qualitative, imbedded case study of 15 participant interviews and course syllabi at one Jesuit University “revealed no acknowledgement of Ignatian pedagogy was being used to foster Ignatian spirituality” (p. 345). Peck concludes,

Therefore, if utilizing Ignatian pedagogy in curriculum was a valid way to foster Ignatian spirituality at a Jesuit University, as claimed by experts (Duminuco, 2000; Ignatian pedagogy, 1993), then faculty at ‘Holy University’ needed to be educated about this connection (p. 345).

Other related research includes the accounts of women who have been influenced by Ignatian spirituality and pedagogy (DeJulio, 2000), the study of the pedagogical methods used by Jesuit missionaries in New France in their attempt to convert the Huron (Hill, 2006) and, the sacramental, prophetic, and empathetic dimension of Ignatian pedagogy experienced and expressed in contemporary faith and justice education (Carrier, 1988), while others researching Jesuit secondary education have

considered the role of teacher as moral educator and cultivating virtue (Donovan, 1995).

Some Jesuit university centers of teaching and learning have offered faculty workshops on Ignatian pedagogy (Fairfield University, 2004, 2006a; Loyola University Chicago Teaching and Learning Series, 2006). In 2006, Fairfield University hosted a national conference titled, *Jesuit and Feminist Education: Transformative Discourses for Teaching and Learning* (Fairfield University, 2006b), which highlighted points of commonality among Ignatian/Jesuit and feminist pedagogies. Ignatian pedagogy is considered “the modern blueprint for instruction” at the Loyola College of Maryland Education department (Education Department, Loyola College of Maryland, 2009). Graduate student research projects have analyzed and critiqued the benefits of Ignatian pedagogy and critical pedagogy in socially just classrooms (Chubbuck & Lorentz, 2007). Some faculty members weave Ignatian pedagogy into their roles on campus (Loftus, 2009) while others use it to “inform and transform learning and teaching” (Albert, 2009). Further, one commencement speaker asked graduating seniors of a Jesuit university “to assess the Jesuit education you have received . . . using the five elements of the Ignatian Pedagogical Paradigm” (Regan, T., 2007).

Examples such as these show that Ignatian pedagogy has begun to make its way into Jesuit higher education but further study is needed. To date, a national study of centers of teaching and learning at Jesuit colleges and universities and the extent to which they incorporate Ignatian pedagogy with other current pedagogical literature has not been completed. Nor has Ignatian pedagogy been formally compared to other

pedagogies active in higher education. This study presents a prime opportunity to explore this timely issue.

Research Questions

To examine Jesuit centers of teaching and learning and their engagement with Ignatian pedagogy, this study was guided by three research questions:

1. To what extent are Jesuit centers of teaching and learning making available Ignatian pedagogy?
2. To what extent are Jesuit centers of teaching and learning making connections between Ignatian pedagogy and current pedagogical literature in higher education?
3. To what extent do administrators of Jesuit centers of teaching and learning consider their role to be fostering the Jesuit mission through the pedagogical assistance they provide?

Significance of the Study

This study is significant for the following four reasons. First, the topics of this study are timely and relevant. A recent (January, 2008) 94th Annual Meeting of the Association of American Colleges and Universities (AACU) conference reveals a symposium topic titled, *No Longer Optional: Educating for Personal and Social Responsibility*. This symposium is “for those who believe that higher education can no longer avoid the collective institutional obligation to attend to student’s moral,

ethical, and civic development as a fundamental dimension of their college experience” (Association of American Colleges and Universities Conference, 2008). Jesuit higher education, through Ignatian pedagogy, has made an institutional commitment that attends to the moral, ethical and civic development of students as a fundamental dimension of their college experience for nearly 500 years. As American higher education only now begins to publicly address these deeper educational obligations and how to better educate students toward these ends, the study of Ignatian pedagogy is essential.

Second, as a study of the incorporation of Ignatian pedagogy with other pedagogies, this national study is essential for the further development of sound pedagogical practices and the advancement of the research on teaching and learning literature for higher education. To date, Ignatian pedagogy has not been formally appropriated within the movement of the scholarship of teaching and learning or within Jesuit higher education. Given its historical duration and global adaptability, Ignatian pedagogy holds strong promise for contributing positively to the advancement of effective teaching and student learning in the 21st century.

Third, this study highlights the pedagogical materials that faculty, who are the very heart and core of the university, can receive. In essence, this study examined the extent to which these Jesuit institutional resources are “fully honoring both the noun ‘University’ and the adjective ‘Jesuit’ ” (Curia of the Superior General, 1995, p. 191, #408).

Finally, although this study is primarily a study of pedagogy. By raising the question, To what extent is mission development occurring through pedagogical

means at Jesuit colleges and universities, this study brings together two currently separated but immensely critical dimensions of Jesuit higher education, namely, pedagogy and Jesuit mission. Jesuit colleges and universities have created many avenues to develop their Jesuit identity and mission, yet, by and large, they have not formally considered how they might foster their Jesuit mission through the engagement of a distinctly Jesuit or “Ignatian” pedagogy. To date, national research of this kind has not been completed.

Centers of teaching and learning are not the only resource faculty members have at their disposal to improve their teaching practices. Use of these centers is not required. Therefore, it is not possible to generalize the results of this study to speak for all faculty at all Jesuit institutions. Administrators of Jesuit centers of teaching and learning may not be interested in responding to this study for a variety of reasons such as time constraints or lack of interest or knowledge of Ignatian pedagogy. This is a limitation beyond the control of this study.

This study is limited and focuses on the extent to which administrators of Jesuit centers of teaching and learning incorporate Ignatian pedagogy into the scholarship of teaching and learning. It examined the extent to which these administrators of Jesuit centers of teaching and learning consider their function as fostering the Jesuit mission through the pedagogical work their centers offer.

The remainder of this study is organized in the following manner. Given the limited published literature on Ignatian pedagogy and potential contribution to current pedagogical practices, Chapter II begins with a historical overview of the life of St. Ignatius Loyola, and the development of the *Spiritual Exercises*. This chapter

reviews the development of Ignatian pedagogy from the *Spiritual Exercises* and other key Jesuit documents. It then reviews selected pedagogical literature in higher education related to Ignatian pedagogy, identifying points of commonality. Chapter III describes the methodological approach of the study, the sample population, information related to the quantitative study, and the survey instrument. Chapter IV analyzes findings from the study. Chapter V concludes the study with recommendations for future research and action.

The hope of this study is to contribute to the research literature on teaching and learning whereby this aged and seasoned Jesuit educational approach, Ignatian pedagogy, can both inform and be fermented into new discoveries in the pedagogical literature beneficial to educators in Jesuit higher education: Old wine in new skin.

CHAPTER II

LITERATURE REVIEW

Introduction

The Ignatian Pedagogical Paradigm (Ignatian pedagogy) flows from an over 450-year old spiritual tradition began by Ignatius of Loyola (1491–1556). Not originally considered one of the main missions or ministries of the young Society of Jesus, Ignatius and the first Jesuits eventually recognized that their involvement in education could be one more way “toward better knowledge and service of God” (Ignatius of Loyola, 1970, p. 172). The early Jesuits engaged in the ministry of education the same way they engaged in any Jesuit ministry, by using their spiritual foundation and distinctly Jesuit “way of proceeding” (O’Malley, 1993, p. 8). According to Jesuit historians, “The Jesuits ministries and how they went about them were quintessential to the Jesuits’ self-definition” (O’Malley, 1993, p. 18).

Influenced as he was by the tradition of ancient Greek and Latin thinkers, Ignatius’ vision quite naturally included a desire to help or “transform souls” (Connor, 2006, p. 25). Researchers have noted that Ignatius used the phrase, “to help souls” (O’Malley, 2000b, p. 62; O’Malley, 1993, p. 18) more often than any other in his writings. Most of the Jesuits’ self-definition, past and present, comes from their experience of their founder’s *Spiritual Exercises* in which the Ignatian vision, worldview, and methodology of Ignatian pedagogy are encompassed (Duminuco,

2000b). In this sense, Ignatian pedagogy is merely this “quintessential” Jesuit spiritual foundation and way of proceeding applied to the ministry of education.

To understand the vision, skills and method within Ignatian pedagogy, section one examines the life of St. Ignatius of Loyola, the Society of Jesus, and Ignatius’ seminal book, *The Spiritual Exercises*. Section two describes some of Ignatius’ key principles regarding education as found in part IV of another important Jesuit document, the *Constitutions of the Society of Jesus*. It also includes a treatment of another important document, the *Ratio Studiorum of 1599*. From this foundation, section three examines Ignatian pedagogy as an educational approach encompassing this Ignatian vision and “quintessential” (O’Malley, 1993, p. 18) way of proceeding. This includes a review of two key documents, the *Characteristics of Jesuit education* (ICAJE, 1986), and *Ignatian pedagogy, A practical approach* (ICAJE, 1993).

One way for Ignatian pedagogy to gain credibility as a viable pedagogy for higher education, and also assist others interested in more fully appropriating its worth is to identify points of commonality it shares with established pedagogical philosophies and methods. To this end, section four examines Ignatian pedagogy in light of the philosophy of education of John Dewey, critical pedagogy, service learning, feminist pedagogy, adult learning, and Dee Fink’s taxonomy of significant learning. Section five identifies ways in which Ignatian pedagogy is compatible with and contributes to the pedagogical literature for higher education.

This literature review concludes by suggesting that Ignatian pedagogy is compatible with higher education pedagogies and suggests several contributions Ignatian pedagogy may provide specifically to those involved in Jesuit higher

education. *First*, Supported by several pedagogies active in higher education, Ignatian pedagogy represents a very sound teaching approach. *Second*, Ignatian pedagogy and the philosophies of education and pedagogical literature reviewed can contribute significantly to Jesuit higher education in many concrete ways. Each with their own particular emphasis provide several points of entry for faculty at Jesuit colleges and universities to engage learners in effective teaching and learning practices while promoting key goals within the Jesuit mission of education.

Third, Ignatian pedagogy is grounded in a rich religious and spiritual tradition. Compared to the pedagogical research examined, this religious and spiritual dimension of Ignatian pedagogy provides an additional avenue for educators to research, pedagogically appropriate, and include as part of the teaching and learning process not found in nonreligious, humanistic, or secular pedagogical theories and practices. Ignatian pedagogy also openly invites educators who are interested to explore the significance the Ignatian vision may hold for their own spiritual development. *Fourth*, by engaging in Ignatian pedagogy, through research of its religious and spiritual tradition, vision and principles, reflection on one's own teaching practice and through dialogue with colleagues, one can come to understand more fully what makes a distinctly Jesuit education. In this way, all educators at Jesuit colleges and universities have the opportunity to create and participate, directly and practically, in fostering the mission of Jesuit education.

Section I. Ignatius, the Society, and *The Spiritual Exercises*

Ignatius of Loyola

Early Life

Ignatius of Loyola was born just outside Azpeitia, Spain, in 1491. The youngest of 13 children, he was baptized Iñigo Lopez and kept that name until about his late forties when he began to document his name as Ignatius (Modras, 2004). The Loyolas were known as one of the great families of their province for their loyalty to the King of Castile. They were also known for some other characteristics besides military loyalty. Modras writes, “Machismo, vendettas, and bloody family feuds were part of the Loyola heritage, amorous displays of virility no less so” (Modras, 2004, p. 3). These characteristics also included fathering illegitimate children (Modras, 2004). Written in the third person, Ignatius describes his youthful worldview when he writes, “Up to the age of twenty six he was a man given to the follies of the world; and what he enjoyed most was exercise with arms, having a great and foolish desire to win fame” (Ignatius of Loyola & da Câmara, 1995, p. 4). Not exactly the characteristics one thinks of when remembering a saint.

Around the age of 15, his father sent him to Arevalo and the house of Juan Velázquez de Cuéllar, chief treasurer to King Ferdinand and Queen Isabella in the hopes that he might learn the skills of a courtier. In his early twenties, Ignatius offered his services to the Duke of Najera, a distant relative and viceroy of Navarre, whose capital city is Pamplona. At the age of 30 on May 20, 1521, during a battle at

Pamplona between French and Spanish forces, Ignatius was struck between the legs by a cannon ball, shattering one leg and injuring the other. For his bravery, the victorious French soldiers treated him well. They set his leg and transported him back home to Loyola (Ignatius of Loyola & da Câmara, 1995). Due to Ignatius' own vanity, Ignatius describes how he required the doctors to reset one of his legs and shave off some of the protruding bone. He also requested that they continually stretch his other leg that was now shorter than the other so he might once again look stylish in the britches and boots of his day. He endured these operations without anesthesia and these operations nearly killed him (Ignatius of Loyola & da Câmara, 1995, p. 6).

Conversion

During his time of recovery, the house of Loyola contained only two books, a Spanish translation of a life of Christ by Ludolph of Saxony, the other was *Flos Sanctorum*, a Spanish edition of Jacopo de Voragine's *The Golden Legend*, on the lives of the saints. As he read these, he recognized a conflict between his desires to live the life he had known of chivalry and service to women on one hand, and this newborn desire to live in imitation of the saints and to serve God. Reflecting on both of these possibilities over a period of time, Ignatius was able to notice a difference in the affect these reflections would leave within him. This began Ignatius' spiritual conversion. Years later, he would describe it in the following way:

Yet there was this difference. When he was thinking of those things of the world, he took much delight in them, but afterwards, when he was tired and put them aside, he found himself dry and dissatisfied. But when the thought of going to Jerusalem barefoot, and of eating nothing but plain vegetables and

of practicing all the other rigors that he saws in the saints, not only was he consoled when he had these thoughts but even after putting them aside he remained satisfied and joyful. . . . Little by little he came to recognize the difference between the spirits that were stirring, one from the devil, the other from God. (Ignatius of Loyola & da Câmara, 1995, pp. 9–10)

Through these reflections Ignatius slowly began to notice how God was calling him. As time passed while he was healing, these experiences of God eventually led him to the decision to direct his life toward the service of God (Ignatius of Loyola & da Câmara, 1995, p. 11). It was during this time that he began to write some of his reflections on paper. This began what was to become the foundation of his seminal spiritual document, the *Spiritual Exercises*.

In 1522, after healing, Ignatius travelled to the monastery of Montserrat where he made a general confession to begin his new life. The “pilgrim” as he would call himself (Ignatius of Loyola & da Câmara, 1995, p. vii), continued on toward Manresa. Ignatius stayed in Manresa for 10 months, with many of his days spent in a cave where he would pray, fast, perform penances, and make notes of his spiritual experiences (Modras, 2004). Ignatius was convinced that during this time “God treated him just as a schoolmaster treats a child whom he is teaching” (Ignatius of Loyola & da Câmara, 1995, p. 39). One day, while overlooking the river Cardoner, Ignatius experienced an intense “illumination” which gave him great clarity and direction on how to spend his life. Ignatius’ secretary Juan de Polanco described the effect of this experience on Ignatius.

Thereupon he set himself to devise a plan or method for purifying the soul from its sins, . . . for meditating on the life of Christ . . . and for progressing in everything which tended to inflame the soul more and more with the love of God. In this way he created a little book of very great profit for the salvation of his neighbor. (as cited in Modras, 2004, p. 18)

This experience gave Ignatius a vision. Modras concludes, “Everything came together at the Cardoner . . . it gave him a vision . . . Manresa made him a changed man...he was given a purpose (Modras, 2004, p. 18).

After this powerful spiritual experience, and during his travels to Barcelona, Rome, and eventually Jerusalem, Ignatius recognized his need for further education. He attended some of the finest universities of his time including the universities of Alcala, Salamanca, and Paris. From the University of Paris, he received his Licentiate in Arts in 1533 at the age of 42, and Master of Arts in 1535. While in school, Ignatius befriended several men whom he gave, and then taught to give to others, his *Spiritual Exercises*. These men would stay with him and become the first companions in a new Catholic religious order, The Society of Jesus.

Religious Ministry

The Society of Jesus was officially founded in 1540 with Pope Paul III’s document (bull) titled *Regimini militantis ecclesiae* (O’Malley, 1993, p. 4). Jesuit historian and expert John O’Malley, S.J. writes that the Society was founded for “the defense and propagation of the faith . . . the progress of souls in Christian life and doctrine, . . . [and] for the greater glory of God—*ad majorem Dei gloriam*” (O’Malley, 1993, p. 18). Ignatius was elected as the first Superior General of the religious order. The Society of Jesus engaged in many ministries in addition to teaching Christianity and preaching. O’Malley’s book, *The First Jesuits* (1993) describes some of the ministries of the early Jesuits such as working in hospitals and

prisons, serving the dying, prostitutes, and orphans. Jesuits were also missionaries who would travel to distant lands spreading Christianity to other cultures and peoples.

From 1540 until his death in 1556, Ignatius was involved in the planning, leading, and directing of most aspects of his religious order. His five major written works include *The Spiritual Exercises* (1548), his correspondence through letters (nearly 7,000); *Spiritual Diary* (1544); the *Constitutions of the Society of Jesus* (1546); and his *Autobiography* (1553). Ignatius died on July 31, 1556. On July 27, 1609, he was beatified, a term that signifies a high spiritual honor in the Catholic Church. On March 12, 1622, he was canonized, the highest spiritual honor, giving him the title of saint, by Pope Gregory XV along with his fellow Jesuit companion, Francis Xavier. Ignatius' feast day is celebrated on July 31.

The Spiritual Exercises

Taken from his own life experiences and reflections on the way God had called him, *The Spiritual Exercises* of St. Ignatius is a spiritual discernment process and retreat program designed to “order one’s life toward God” (Ignatius of Loyola & Ganss, 1991, p. 51) and then respond in some way. Ignatius describes the purpose of the *Spiritual Exercises* as “the conquest of self and the regulation of one’s life in such a way that no decision is made under the influence of any inordinate attachment” (Ignatius of Loyola & Puhl, 1951, p. 11). Accompanied by a spiritual director, the process is intended to help one discover how to orient one’s life more directly toward God and sometimes, to make significant life choices. Ideally, through an intentional process of reflecting on one’s life experiences and recognizing where God is calling,

the hope of the *Spiritual Exercises* is to lead the retreatant to take action, to use their life in response to their deepened relationship with God. This method of reflecting on life experiences that lead to action are the core components of Ignatian pedagogy. Created when he was a layman, Ignatius gave his *Spiritual Exercises* to anyone interested, including lay women and men (Modras, 2004). First published in 1548, the book has been published some 4,500 times, an average of once a month for four centuries and the number of copies printed around the world is around 4.5 million (Ignatius of Loyola & Ganss, 1991, p. 54).

The Spiritual Exercises is organized into a series of four themes called “weeks” in which the retreatant is asked to enter as deeply as possible into prayer periods using “any and all the abilities any exercitant has, such as the intellect, will, imagination, and emotions” (Ignatius of Loyola & Ganss, 1991, p. 52). The theme of the first week is about God’s unconditional love for the retreatant and one’s personal sinfulness that inhibits them from fully engaging in this love. The goal of the first week is for the retreatant to experience this love of God as well as a conversion away from sin (Modras, 2004). The second week uses meditations on the life of Jesus to deepen one’s commitment to God. A focal point of the second week is a meditation called “the two standards” whereby the retreatant is asked to imagine two armies about to meet on the battlefield where the leader of one army is Jesus Christ and the leader of the other is led by Satan. The retreatant is asked to choose which banner, flag or “standard” they will serve. Modras writes that the second week can generate a second conversion, “this time not *from* sin but *to* a more focused discipleship” (Modras, 2004, p. 30). The third week meditations are on Jesus’ suffering and death

in order that the retreatant might “intensify their identification with him” (Modras, 2004, p. 30). The fourth week meditations focus on the joy that comes with Jesus’ resurrection and the Easter celebration. The *Spiritual Exercises* conclude with the “Contemplation to attain the love of God.” This contemplation is a call to action, to go and do something in the world with this deepened love and commitment to God, because for Ignatius, “love ought to manifest itself in deeds rather than in words” (Ignatius of Loyola & Puhl, 1951, p. 101).

First Principle and Foundation

The first section of The *Spiritual Exercises*, titled, *First Principle and Foundation*, begins with Ignatius’ world view or vision of life. Brackley states that the Principle and Foundation, “outlines a vision of life and the most basic criteria for making choices” (Brackley, 2004, p. 11). In many ways it is a succinct summary of Ignatius’ worldview. It is also a summary of the overall goal of the *Spiritual Exercises*. Written in the masculine and 16th century Spanish style, it states,

Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul. The other things on the face of the earth are created for man to help him in attaining the end for which he is created. Hence, man is to make use of them in as far as they help him in the attainment of his end, and he must rid himself of them in as far as they prove a hindrance to him. Therefore, we must make ourselves indifferent to all created things, as far as we are allowed free choice and are not under any prohibition. Consequently, as far as we are concerned, we should not prefer health to sickness, riches to poverty, honor to dishonor, a long life to a short life. The same holds for all other things. Our one desire and choice should be what is more conducive to the end for which we are created. (Ignatius of Loyola & Puhl, 1951, p. 12)

The *Principle and Foundation* highlights Ignatius’ concern with means and ends. A practical man in many ways, the *Principle and Foundation* names God as the end to

which all are directed. To achieve this end, one is to use, responsibly and lovingly, all the things on the planet. Brackley states, “we praise and serve God essentially by loving our neighbor” (Brackley, 2004, p. 11). Things that get in the way of this goal should be removed whether they are internal or external barriers. Maher, Shore, and Parker (1999) claimed the First Principle “grounded the Spiritual Exercises and therefore grounds Jesuit identity, Jesuit-directed ministry, and in particular, the ministry of education” (as cited in Peck, 2004, pp. 27–28). This worldview, vision, and criteria for making choices would guide Ignatius’ decision making throughout his lifetime and has continued to guide the Society of Jesus ever since.

Interior Freedom

For one engaged in the *Spiritual Exercises*, the ability to make good choices lies in one’s interior freedom, i.e. the ability to remain indifferent. Ganss describes indifference as:

Undetermined to one thing or option rather than another; impartial; unbiased; with decision suspended until the reasons for a wise choice are learned; still undecided. In no way does it mean unconcerned or unimportant. It implies interior freedom from disordered inclinations. (as cited in Brackley, 2004, p. 12)

Brackley provides an example of interior freedom as:

Being so passionately and single-mindedly committed, so completely in love, that we are willing to sacrifice anything, including our lives, for the ultimate goal. It means magnanimous generosity, abandonment into God’s hands, availability...It means being like a good shortstop, ready to move in any direction at the crack of the bat (Brackley, 2004, p. 12)

Interior freedom is a heightened awareness of God active in one's life, and an attitude that allows one to respond immediately to where God is calling. Participation in the *Spiritual Exercises* assists in the development of one's "indifference" or sense of inner freedom. It is from this sense of interior freedom that one can choose well how to direct one's life (Brackley, 2004). The way to develop this sense of interior freedom is by developing the skill of discernment.

Discernment

One of the fundamental skills fostered while participating in *the Spiritual Exercises* as well as Ignatian pedagogy is a reflection process called *discernment*, meaning, "keenness of insight" and "skill in discriminating" (Ignatius of Loyola & Ganss, 1991, p. 424). By focusing on "those more significant areas of our affective life" (Lonsdale, 2000, p. 97), Ignatian discernment assists one in recognizing which spirit, God or Satan, is active in one's experiences, thoughts, and desires. One develops this skill by paying close attention when one experiences either consolation or desolation. *Consolation* is "any affective movement or state that draws us to God or that helps us to be less centered upon ourselves and to open out to others in generosity, service and love" (Lonsdale, 2000, pp. 97–97). In contrast, *desolation* is the feelings and affective movements that "draw us away from God... and to lead us to be self-centered, closed and unconcerned about God or other people" (Lonsdale, 2000, p. 98). Employing the concept of *magis*, "discriminating between options and choosing the better of the two" (Modras, 2004, p. 49), Ignatius would call this process the "discernment (*discretio*) of spirits" (Modras, 2004, p. 9).

According to Lonsdale, the important point is not so much in finding the origin or naming the particular feeling but rather in recognizing the direction the feelings are leading (Lonsdale, 2000, p. 98). A concrete example of Ignatian discernment of spirits can be seen in Gary Smith's powerful book, *Street Journal, Finding God in the Homeless* (1994), a love story and journal of his experiences working with homeless people. After 7 years as director of Nativity House, while discerning whether to leave the drop-in center for street people in Tacoma, Washington, Smith writes,

The decision to leave Nativity House became more clear and firm in that Tacoma night. Physically and emotionally, I had hit the wall. It was time to stop. Yet, I wasn't worried about the next six months either in terms of fatigue or in terms of the pain of separation. Any prospective darkness would be beaten back by the great consolation in my life: being loved in my fragility. There is the love of the poor of the streets who constantly evangelize me. There is the love of my closest friends who faithfully believe in me and support me. There is the love of God whose mercy steadily accompanies me in the contradictions of my life and whose spirit impels me to move forward to the next part of the journey. (p. 135)

Recognizing the direction of where one's innermost feelings are leading, gaining an awareness of how God is calling, the desire and willingness to respond, and "beating back any prospective darkness" with love, discernment generates extremely helpful skills for making life choices. This reflective process is also one of the cornerstones of Ignatian pedagogy.

Renaissance Humanism

Ignatius lived during the age of the Renaissance. Modras (2004) states that Ignatius and his companions lived during "some of the most turbulent and pivotal decades in the history of the West" (Modras, 2004, p. 55). Modras describes this time

as one where navigators were discovering new areas of the world, in art and letters, geniuses like da Vinci, Michelangelo, and Erasmus lived, religious upheaval and wars existed, and medieval Christendom was being dissolved by challenges from persons such as Martin Luther, John Calvin, and Henry VIII (Modras, 2004, p. 55). To provide a sense of this movement, Modras (2004) describes six characteristics commonly associated with Renaissance humanism. In brief format, they include:

1. Classicism; a cultivation of the Greek and Latin classics. With classicism came the Renaissance taste for literary elegance, neatness, and clarity of form.
2. Educating the whole person; the ideal of becoming a well-rounded or whole person.
3. An active life of civic virtue; being skilled in practical and cognitive skills, especially with good oratory, memory, eloquence, the ability to persuade, accommodate one's message to one's audience, ...shape public opinion and thereby fulfill the civic duties of a statesman.
4. Individualism within community; while one's identity and responsibilities were still determined by corporate ties to family and class, there was also a new sense of being an individual, with feelings and opinions worthy of expression.
5. Human dignity and freedom; with our god-given freedom of choice we can fashion ourselves either to become more like God or more like the beasts we are meant to govern.

6. The unity and universality of truth; the coexistence of human wisdom and error requires us to recognize and integrate every element of truth we find, wherever we come across it (pp. 59–64).

This context influenced Ignatius' views of God, spirituality and the ministries of the young Society of Jesus. It would also shape the ministry of Jesuit education.

Summary

Ignatius of Loyola led quite an active life in his early years as a young courtier. His injury in battle provided the conditions for him to reflect on his purpose in life. Through a conversion experience, he recognized how God was calling him and chose to follow. Through this process, Ignatius was able to document the way in which his experiences, thoughts, feelings, and reflections worked within him and developed a process of discerning how to make good choices leading to God. This documentation became the *Spiritual Exercises*. The *Spiritual Exercises* hold Ignatius' vision and worldview. They foster key skills such as the development of one's interior freedom, discernment, and recognizing when one is in consolation or desolation. Ignatius lived in a time of Renaissance Humanism which placed value on the education of the whole person, active civic life, human dignity and freedom. This context would influence the Jesuit ministry of education.

Section II. Key Principles and Characteristics of Jesuit Education

Ministry of Education

The first Jesuit school opened in Messina, Italy, in 1548 (O'Malley, 2000b, p. 56). O'Malley writes that the ministry of education was considered a "work of charity" that acted as one more way for Jesuits to assist in "the help of souls" (O'Malley, 1993, p. 208). At a time when Renaissance humanism was coming into popularity while that of scholasticism of the Middle Ages was coming to an end, O'Malley explains that two institutions, the university, and primary and secondary schools, each with their own "fundamentally different, almost opposed, philosophies of education" (O'Malley, 2000b, p. 58) were in confrontation with each other. According to O'Malley (2000), the goal of the university was the pursuit of *veritas*, meaning truth, with the significant challenge of reconciling Christian truth with philosophical or scientific truth. The goal of the humanistic schools was the formation of *pietas*, a student's upright character (O'Malley, 2000b, p. 59). The Jesuits, whose own mission included *Christianitas*, "the art of Christian living... [by] persuading and teaching others how to be Christians in the fullest sense, with a special awareness of social responsibility" (O'Malley, 2000b, p. 61), were able to unite these educational programs along with their missionary goal. O'Malley writes, "The Jesuits, I believe, wanted to preserve the best of two great educational ideals, the intellectual rigor and professionalism of the scholastic system and the more personalist, societal, and even practical goals of the humanists" (O'Malley, 2000b, p. 69).

From his own educational experience, Ignatius held a clear preference for organizing his schools using the teaching and learning method called the *modus Parisiensis*, or the practices of the University of Paris. This was in contrast to the *modus Italicus*, or the practices of the university in Italy. According to John Padberg S.J. (2000), the *modus Parisiensis* contains many features taken for granted today such as;

- Faculty, rather than students, determining the practices of the university,
 - Classes have order, regularity, and discipline; progress of students come from a set program that teacher and students follow,
 - Students are engaged in academic exercises following lectures,
 - Students are divided into specific classes according to their academic ability,
 - Students progress to the next level after showing mastery of previous levels
- (p. 82).

The ability to blend both the university and humanistic traditions, using the method of Paris, and led by Jesuit teachers who had been educated at some of the best universities of the time made the Jesuit ministry of education a distinctly powerful force leading to much success.

The Jesuits entered into education for a variety of reasons. William McGucken, S.J. (1932) writes that Jesuits

did not engage in teaching merely for the love of teaching, [rather] their objective was the formation of educated Catholic gentlemen able to take their proper places in the world. To this extent, the Society had what Dubois calls an extrapedagogical purpose. (pp. 33–34)

Though not exhaustive, Juan Alfonso Polanco, Ignatius' secretary and key contributor to some of the major early Jesuit documents, provides 15 reasons that would be to the benefit of the Jesuits themselves, the students, and the locality in which the schools existed. His list is divided accordingly into these three parts:

For the Society

1. Jesuits learn best by teaching.
2. They profit from the discipline, perseverance, and diligence that teaching requires.
3. They improve their preaching and other skills needed in ministry.
4. Although Jesuits should not try to persuade anybody to enter the Society, especially not young boys, their good example and other factors will, nonetheless, help gain "laborers in the vineyard."

For the students

5. They will make progress in learning.
6. The poor, who could not possibly pay for teachers, much less for private tutors, will be able to do the same.
7. Students will be helped in spiritual matters by learning Christian Doctrine and hearing sermons and exhortations.
8. They will make progress in purity of conscience and every virtue through monthly confession and the instilling of good habits.
9. They will draw much merit and profit from their studies by learning to direct them to the service of God.

For the locality

10. Parents will be relieved of the financial burden of educating their sons.
11. They will be able to satisfy their consciences of their obligation to educate their children.
12. The people of the areas will be helped by the Jesuits' preaching and administration of the sacraments.
13. Parents will be influenced by the positive example of their children to live as good Christians.
14. Jesuits will encourage and help in the establishment of hospitals, houses of *convertidas*, and similar institutions.
15. Those who are now only students will grow up to be pastors, civic officials, administrators of justice, and will fill other important posts to everybody's profit and advantage. (as cited in O'Malley, 1993, pp. 212–213)

These reasons reveal very practical and spiritual benefits that could be achieved through this new Jesuit ministry of education.

In the city of Rome in 1552, the Jesuits opened the first Jesuit University, the Roman College, known today as the Gregorian University. By 1773, O'Malley writes, "the Jesuit network of some 800 educational institutions had become the most immense operating under a single aegis on an international basis that the world had ever seen" (O'Malley, 2000b, p. 65). Tragically, while not completely clear but in part, due to political influences on the leadership of the Catholic Church, as well as some misguided attitudes held by Jesuits, Church leaders, and portions of the communities where Jesuits lived and worked, the Jesuit order was suppressed in that

same year by Pope Clement XIV, and with it a major blow was struck to the Jesuits and their educational institutions. When the order was restored nearly 40 years later in 1814, the Jesuits reestablished many of their schools, but they would no longer function as a united system of schools. But before this suppression, with the development of so many schools located throughout the world came the need for a coherent philosophy of education as well as a consistent organizational structure and teaching format. Two key Jesuit documents, *The Constitutions*, and the *Ratio Studiorum of 1599* filled these needs.

The Constitutions & Ignatius' Principles of Jesuit Education

With these words, “The greatest educational document of the Society of Jesus is Part Four of The Constitutions of its founder, Saint Ignatius of Loyola” (Ganss, 1954, p. 3), expert translator and Jesuit Latin scholar George Ganss S.J. begins his book, *St. Ignatius' idea of a Jesuit university* (1954). Ganss' study examined the development of Ignatius' evolving principles of Jesuit education and the Jesuit University which, Ganss claims, culminated in the most mature expression of Ignatius thinking in his *Constitutions*. *The Constitutions* (1558) is a collection of four treatises written by Ignatius during the last nine years of his life and published two years after his death (Ignatius of Loyola, 1970, p. 3). *The Constitutions* describe “the Society's institute, spirit, and manner of life” (Ignatius of Loyola & Ganss, 1991, p. 275) including its' legislative roles and responsibilities. It remains a foundational and guiding document of the Society of Jesus. Within *The Constitutions*, Part IV contains writings relating to the establishment of Jesuit schools and universities.

Ganss describes Ignatius' concept of education in the following way.

...harmoniously developing the whole man with all his faculties natural and supernatural, that through his self-activity and rumination he may have a well-reasoned Catholic outlook on life; that he may become a copy of Christ in his being and in his actions; that, consequently, he may be happy in this world as a citizen beneficial to society both ecclesiastical and civil, and eventually have rich participation in the eternal joys of the Beatific Vision. (Ganss, 1954, p. 178)

In his earlier work (1954), Ganss was able to “extract by analysis the life giving spirit of St. Ignatius' *Constitutions* and other writings on education” (Ganss, 1954, p. 185) and identified key 15 “component elements” (p. 185). In later writings on *The Constitutions* (Ignatius of Loyola, 1970; Ignatius of Loyola & Ganss, 1991), Ganss names 11 “chief educational ideals and principles” (Ignatius of Loyola & Ganss, 1991, p. 279). These educational principles are listed below.

1. The educator has the ultimate objective of stimulating the student to relate his activity to his or her final end: the knowledge and love of God in the joy of the beatific vision.
2. The immediate objective of the teacher and the student is the student's deep penetration of his or her fields of study, both sacred and secular. All this educational work should be ordered to the praise of God and the well-being of humankind here and hereafter.
3. The Society of Jesus hopes by means of its educational work to send capable and zealous leaders into the social order, in numbers large enough to leaven it effectively for good.
4. The branches of study should be so integrated that each makes its proper contribution toward the goal of the curriculum as a whole: a

scientifically reasoned Christian outlook on life, a Christian worldview enabling the student to live well and meaningfully for this world and the next. The student should learn the philosophical and theological basis of his or her faith.

5. Theology is the most important branch in the curriculum, since the light it offers is the chief means of gaining the Christian worldview, and of tying matters treated elsewhere into a unity by showing how all creation can be directed to God's greater glory and greater self-fulfillment of human beings here and hereafter.
6. In a Jesuit university, any faculty can function as long as it contributes to the Society's general purpose.
7. The formation offered should be both intellectual and moral, insofar as it provides, from Christian ethics, scientifically reasoned motives for moral living.
8. As far as possible, the professors should be personally interested in the students and their progress. This leads to a sense of helpful Christian presence and community.
9. Jesuit schools should transmit the cultural heritage of the past and also provide facilities for persons engaged in research or creative activity.
10. Jesuit schools should be alert to appropriate and adapt the best procedures emerging in other schools of the day – as Ignatius showed by his example and letters.

11. Jesuit schools should continually adapt their procedures and pedagogical methods to circumstances of times, places, and persons. (Ignatius of Loyola & Ganss, 1991, pp. 279–280)

Also active in Ignatius' principles of education is a Christian way of living called *paideia* (Ganss, 1954; Ignatius of Loyola & Ganss, 1991). Building from Ignatius' spiritual background, these educational principles provided key guideposts for Jesuits working in education. While this document provided overarching guidelines, the *Ratio Studiorum of 1599* created after Ignatius' death would provide a more detailed set of particular rules to follow for Jesuits engaged in the ministry of education.

Ratio Studiorum of 1599

The Ratio Studiorum of 1599 or Plan of Studies is structured “as a collection of job descriptions of everybody directly connected with the process of education in the Jesuit system” (O’Malley, 2000a, p. 137). It includes “rules” for professors to follow, what they are to teach, the order in which to teach each subject, including pedagogical comments to make teaching more effective (O’Malley, 2000a, pp. 136–37). The document addresses four main areas; administration, curriculum, method, and discipline. Fr. Allen Farrell describes the four areas of the *Ratio* below:

It begins with administration by defining the function, interrelation, and duties of such officials as the provincial, rector, and prefects of studies. It outlines a curriculum by placing in their proper sequence and gradation courses of study in theology, philosophy and the humanities, It sets forth in detail a method of conducting lessons and exercises in the classroom. It provides for discipline by fixing for the students norms of conduct, regularity and good order. (as cited in Padberg, 2000, p. 99)

The *Ratio* was a powerful document in that, like a how-to manual, it provided a highly organized format for Jesuit education. The *Ratio of 1599* remained in effect for 174 years until the Society of Jesus was suppressed ((Duminuco, 2000b, p. 146) in 1773. When the Jesuit order was restored in 1814, following the *Ratio* as uniformly as it had been was no longer possible due to the many cultural changes that had occurred during this forty-year period. Duminuco writes, “The rise of nation states, development of vernacular languages and distinct cultural traditions, governmental control of curricula and instruction shattered the uniformity of the European educational model, which was the norm throughout the sixteen, seventeenth and eighteenth centuries” (Duminuco, 2000b, p. 146). Even so, the document shows how Jesuit education which was “practical, social, humanistic, and religious” (Padberg, 2000, p. 98) was delivered during these times.

Summary

Jesuit education is particularly grounded in Ignatius’ *Spiritual Exercises* and encompasses many aspects of his life and several foundational texts of the Society of Jesus. Jesuit education included the merging of the university search for truth (*veritas*), the humanistic philosophy of the formation of upright character (*pietas*), the art of Christian living (*christianitas*), and the extracted principles of Jesuit education found in part IV of the *Constitutions*. It was then organized in the tradition of the University of Paris, (*modus Parisiensis*) as seen in the *Ratio Studiorum of 1599*. In the 1980’s and 1990’s, a renewed interest in Jesuit education sparked a desire to recover some of the characteristics of Ignatian spirituality and earlier educational

principles to benefit modern day Jesuit education. What began as a search for overarching characteristics turned into a re-discovery of the actual pedagogical vision and method Jesuits had always known and used in their prayer life and in all of their Jesuit ministries, especially the ministry of education.

While a philosophy of Jesuit education became apparent in Ignatius' *Constitutions* only after being extracted by Ganss in the 1950s, the *Ratio Studiorum* presumed the knowledge of an Ignatian philosophy of education. O'Malley writes:

The Ratio is concerned with doing a job in the most effective way possible without very clearly declaring the philosophy of education that might make the job worth doing in the first place. That philosophy, the authors surely but perhaps mistakenly presumed, would be known to those involved in doing the job. (O'Malley, 2000a, p. 137)

Thanks to these researchers and many others, a Jesuit philosophy of education has been extracted from these historical sources. However, they now, as John Donohue writes, require "transposition in a new key" (as cited in Duminuco, 2000b, p. 148) for the 21st century. We turn now to these characteristics of Jesuit education and Ignatian pedagogy.

Section III. The Ignatian Pedagogical Paradigm: Vision and Methodology

Vision: Characteristics of Jesuit Education

In 1980, a small international group of Jesuit and lay persons came together to discuss the struggles Jesuit secondary education was facing in effectiveness and in serving the goals of the Society of Jesus and its students (ICAJE, 1986, p. 168). From these discussions, the International Commission on the Apostolate of Jesuit Education

created the document, *The Characteristics of Jesuit education* (1986) “to highlight the relationship between the characteristics of Jesuit education and the spiritual vision of Ignatius” (ICAJE, 1986, p. 173). Although there are 28 basic characteristics, they fall under 9 sections that correspond to the spiritual vision and worldview of Ignatius and have now been reflected upon by the International Commission in light of Jesuit education. They are listed below. Each statement begins, Jesuit education:

1. 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, and, promotes dialogue between faith and culture.
2. Insists on individual care and concern for each person, emphasizes activity on the part of the student, encourages life-long openness to growth.
3. Is value-oriented, encourages a realistic knowledge, love, and acceptance of self, provides a realistic knowledge of the world in which we live.
4. Proposes Christ as the model of human life, provides adequate care, celebrates faith in personal and community prayer, worship and service.
5. Is preparation for active life commitment, serves the faith that does justice, seeks to form “men and women for others” and, manifests a particular concern for the poor.

6. Is an apostolic instrument, in 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. Pursues excellence in its work of formation, witnesses to excellence.
8. Stresses lay-Jesuit collaboration, relies on a spirit of community among; teaching staff and administrators; the Jesuit community; governing boards; parents; students; former students; benefactors, and, takes place within a structure that promotes community.
9. Adapts means and methods in order to achieve its purposes 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 (ICAJE, 1986, pp. 173–211).

The publication of the *Characteristics of Jesuit education* created a renewed interest in Jesuit education from people around the world, providing those involved in Jesuit education a “sense of identity and purpose” (ICAJE, 1993, p. 234). With the vision and worldview of Ignatius now more clearly articulated for education, a request was made from this renewed interest in Jesuit education to make these characteristics into a usable, practical pedagogy.

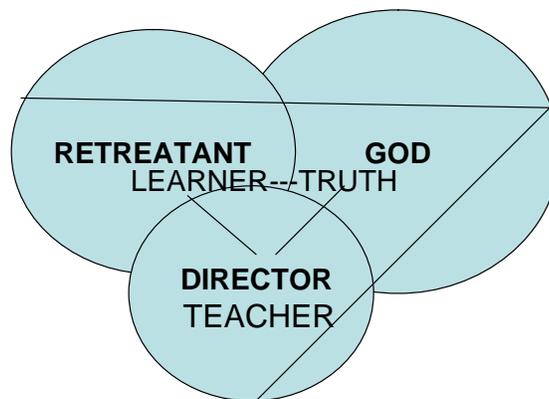
Ignatian Pedagogy: Goals and Objectives

Ignatian pedagogy is a dynamic formation process that seeks to “accompany the learner in their growth and development” (Duminuco, 2000a, p. 240, #11).

Ignatian pedagogy promotes a vision of the human being that, in addition to the intellectual dimension, includes “human, social, spiritual, and moral dimensions” (Curia of the Superior General, 1995, #414, 11) and adheres to the way the spiritual director of Ignatius’ *Spiritual Exercises* facilitates or guides the process for the retreatant to have a direct encounter with God. The image below, (ICAJE, 1993, p. 247) illustrates the analogy of relationships among participants in the *Spiritual Exercises* and those in an educational setting:

Figure 1.

Ignatian Paradigm and the teacher-learner relationship



Guiding students toward or accompanying students in direct encounters with truth requires a realignment of traditional teacher/student power structures within the classroom environment. Jesuit education is distinct: not only is a direct encounter with truth sought, but as the core of Jesuit education, it can also include a direct encounter with the Divine (Bowler, 2008, p. 302) through loving and serving others (Brackley, 2004, p. 11), the transformation of the soul, (Connor, 2006, p. 25) and fostering an interior freedom (Brackley, 2004, p. 12).

Within the context of education, the goal of Ignatian pedagogy is to form “men and women of competence, conscience, and compassionate commitment” (ICAJE, 1993, p. 241). It includes “caring for each and every student,” or *cura personalis* (ICAJE, 1986, p. 181), the development of the whole person or, the formation of “women and men for others” (ICAJE, 1993, p. 241). As well, in Jesuit educational philosophy and Ignatian pedagogical practice “the promotion of justice is an absolute requirement” (Jesuit Conference, 1977, #4, 2). Ignatian pedagogy includes fostering growth in human development and is realized through one’s developed attitude and action of serving those in need. As such, Ignatian pedagogy is not simply a “method for learning.” Rather, it is a formational and transformational process, a way of proceeding toward the full development of the human being.

Duminuco writes,

If truly successful, Jesuit education results ultimately in a radical transformation not only of the way in which people habitually *think* and act, but of the very way in which they live in the world, men and women of competence, conscience and compassion, seeking the *greater good* in terms of what can be done out of a faith commitment with justice to enhance the quality of peoples' lives, particularly among the poor, oppressed and neglected (ICAJE, 1993, p. 243).

Methodology

Operationalizing the broad vision and goals of Ignatian pedagogy is an active-learning methodology that includes the dynamic interplay of 5 key areas: Context, Experience, Reflection, Action, and Evaluation. At the heart of this methodology is an ongoing cyclical experience/reflection/action process during which the teacher values and includes the students’ individual context and lived experiences related to

the subject matter. According to Jesuit documentation, these elements, grounded as they are in the *Spiritual Exercises* are what constitute and sustain any Jesuit or Ignatian work as they manifest the Ignatian charism (The Society of Jesus, 2008). In light of Jesuit education, the elements of Context, Experience, Reflection, Action, and Evaluation with guiding questions for educators to consider are elaborated below.

Context in the *Spiritual Exercises* means that the spiritual director must, “adapt to the condition of the one who is to engage” (Ignatius of Loyola & Puhl, 1951, p. 7). In Ignatian pedagogy, educators meet students where they are in order to guide them into the course material. Context includes;

the real context of a student’s life...the socioeconomic, political and cultural context within which a student grows...the institutional environment of the school or learning center...and previously acquired concepts students bring with them to the start of the learning process. (ICAJE, 1993, pp. 253–254)

In this sense, context includes the ability of the educator to situate the material to be learned in relation to the subject matter of the course and semester, but also into the student’s major department, its cross-curricular relationships, and with the realities of the world in some way. Ignatian pedagogy educators may ask: How do I prepare to teach this material most effectively to these particular students at this particular time and place given their particular needs, interests, skills, and reality?

Experience for Ignatius meant “to taste something internally” (ICAJE, 1993, p. 254). In Ignatian pedagogy, Experience means, “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” (ICAJE, 1993, p. 255). Beyond the intellectual grasp of learning, experience includes the use of the imagination and feelings along with the intellect. Human experience can either be direct (personal) or

vicarious such as using textbook, newspaper, story, movie, etc. (ICAJE, 1993, pp. 254–256). The engagement of the affective dimension promotes the development of the whole person by expanding the learning process beyond memorization and the mind to include one’s heart and will. Affective engagement is the key that will move a person to action. Two questions Ignatian pedagogy educators may ask to engage the element of Experience are: How do I engage my students’ affective senses to increase learning? What experiences do I provide that help my students care or connect to my subject material?

Reflection: In Ignatian pedagogy, reflection means, “a thoughtful reconsideration of some subject matter, experience, idea, purpose or spontaneous reaction, in order to grasp its significance more fully...the process by which meaning surfaces in human experience” (ICAJE, 1993, p. 257). Reflection includes a personal appropriation of the subject, connecting one’s existence and values to the subject in some way. Reflection engages one’s memory, understanding, imagination, and feelings leading one to take a position on the subject in some way. Starratt (1994) offers two questions to promote reflection: What does this subject mean to me? What does this subject mean for me personally (Starratt, 1994, p. 22)? Starratt explains that these reflective questions

force students to relate what they are involved with in class to their sense of the larger world and of their own lives, their sense of themselves. Those questions force them to consider relationships and connections among ideas and experiences. They often force students to reflect on personal values and social value systems. They occasionally force them to be critical of themselves and of their community. Those questions habituate them to seeing that knowledge should lead to understanding, to forming interpretive perspectives on various aspects of life, to the posing of new questions, to appreciating things and people in their own right, to forming opinions,

grounding beliefs, expressing the poetry, the harmony, the pathos, the music embedded in reality. (Starratt, 1994, p. 22)

Through reflection, intellectual concepts become personally appropriated and contextually meaningful. Reflection on one's lived experiences (including experience with various academic subjects and perspectives) in relation to the larger context of life creates new understandings and perspectives. In this way reflection helps deepen one's understanding of oneself and one's relationship to the world. In Ignatius' *Spiritual Exercises*, this is often referred to as a process of *discernment* or an individual and communal process of reflection in order to relate ones "lives, talents, and resources to God's priorities" (Gray, 2000, p. 15). These reflections can lead the student to take some action consistent with the new understanding and broadened perspective.

For Ignatius, "love ought to manifest itself in deeds rather than in words" (Ignatius of Loyola & Puhl, 1951, p. 101). *Action* refers to "internal human growth based upon experience that has been reflected upon as well as to its manifestation externally" (ICAJE, 1993, p. 260). Action is the response, a natural extension of the self, now more fully understood, directed toward the opportunities this new understanding reveals. Action is the goal of the learning process, to move students to do something with the new knowledge they have experienced and appropriated. It involves two steps: (a) interiorized choices, such as a shift in attitude, awareness, bias, or perspective; and (b) choices externally manifested, as in a physical action "to do something consistent with this new conviction" (ICAJE, 1993, p. 261). The action resulting from immersion in the Ignatian paradigm/process is expected to be one that

better serves those in need, that promotes the common good, and that manifests the students' becoming "men and women for others"(ICAJE, 1993, p. 241). To consider action, educators using Ignatian pedagogy may ask: How do I encourage and provide opportunities for my students to make concrete choices and/or take some action consistent with their newly appropriated perspective?

Finally, *evaluation*, not only of how well one learned the material, but also the change or growth in the students own human development, such as their increased sense of awareness, biases, and attitudes they now have toward the subject material rounds out the educational and formational process. Evaluation includes "the periodic evaluation of each individual student's growth in attitudes, priorities, and actions consistent with being a person for others" (ICAJE, 1993, p. 262). For the practitioner of Ignatian pedagogy, evaluative measures should not only assess the student learning of course material, but also, as a manifestation of *cura personalis* or "care for the individual person"(ICAJE, 1986, p. 181) to assist the student in their growth and development. Evaluating students "growth in attitudes, priorities, and actions consistent with being a person for others is essential" (ICAJE, 1993, p. 262). Two questions for evaluation in Ignatian pedagogy include: How have my student's attitudes, awareness or sensitivity toward the subject area shifted, changed, or grown? How might I provide opportunities to learn how my students have grown intellectually, humanly, socially, spiritually, morally?

The components of Ignatian pedagogy that shape the educational process foster a continual desire to know one's own personal life and truth, as well as the world. While the 5-part methodology of Context, Experience, Reflection, Action, and

Evaluation alone can inform effective teaching and active-learning techniques valuable for higher education, the richness and depth of Ignatian pedagogy manifests most fully when the vision and goals of Jesuit education and its spiritual foundation remain intentionally connected to its pedagogical application.

Summary

Ignatian pedagogy includes a world-affirming vision of life. It includes care and concern for each person and promotes the need for knowledge of the world and a realistic knowledge and love of oneself, posing Jesus Christ as the model of humanity. It pursues excellence and adapts the best means available to reach its desired ends while preparing learners for active participation in one's community and an active life commitment of one's faith. Ignatian pedagogy requires the "self-activity" of the learner (Ganss, 1954, p. 178) and seeks to educate the whole person, forming men and women for a full and active life of citizenry and faith, who are of service to those in need, and seek social justice.

By accompanying students in their growth and development, valuing their own context and lived and affective experiences, helping them develop the skill of reflection, and encouraging them to take action by making choices that affect not only the way they think and act but live their lives (ICAJE, 1993, p. 243), Ignatian pedagogy is a transformational learning pedagogy. Through this particularly Jesuit way of proceeding, one may experience inner freedom.

The following section considers points of commonality between Ignatian pedagogy and other transformational learning pedagogies such as critical pedagogy,

service learning, feminist pedagogy, and adult learning theory. Because transformational learning has roots in the philosophy and educational practices of John Dewey, this review begins with a comparison of Ignatian pedagogy and Dewey's theory and practice of education. It then examines points of convergence between Ignatian pedagogy and critical pedagogy, feminist pedagogy, service learning, and adult learning theory.

Section IV. Related Pedagogical Literature

John Dewey's Philosophy of Education

John Dewey (1859–1952) was a firm believer in “the unity between theory and practice” (Dewey, 1938, p. 7). Writing in the early 1900s, Dewey held a holistic view of the student and believed the educational system must include moral principles and should assist the student, as a member of society, to understand all of their social relationships (Dewey, 1909). He writes,

The child is an organic whole, intellectually, socially, and morally, as well as physically. We must take the child as a member of society in the broadest sense, and demand for and from the schools whatever is necessary to enable the child intelligently to recognize all his social relations and take his part in sustaining them. (Dewey, 1909, pp. 8–9)

For Dewey this means educating a student, not only for active citizenry where one votes intelligently and follows laws, but also to educate them to be a family, worker, leader, administrator, and more. It means to educate in a way that the student can “take charge of himself; [not only to] adapt himself to the changes that are going on, but have power to shape and direct them” (Dewey, 1909, p. 11).

Dewey, often referred to as “the father of the progressive education movement” (Darder, Baltodano, & Torres, 2003, p. 3), which grew out of the progressive reform movement of his day generated, “a vision of citizens as well as experts talking about how to solve the problems of poverty, mass immigration, and incipient class warfare” (Fisher, 2001, p. 27). Dewey criticized traditional educational practices that had the student merely memorize past data arguing that education that does not engage or motivate the student to give something of themselves to the learning process is inadequate (Dewey, 1909). Dewey believed that education is not morally neutral but rather, moral principles exist in education and should mirror those of society (Dewey, 1909). For an effective education that included the development of good moral habits, Dewey advocated for progressive educational practices that

appeals to the child’s active powers, to his capacities in construction, production, and creation, marks an opportunity to shift the center of ethical gravity from an absorption which is selfish to a service which is social. (Dewey, 1909, p. 26)

Dewey emphasized the need for active and engaging learning experiences including a curriculum that is, “so selected and organized as to provide the material for affording the child a consciousness of the world in which he has to play a part, and the demands he has to meet” (Dewey, 1909, p. 44). He believed the educator has the responsibility to see that the child develop the greatest number of ideas in “such a vital way that they become *moving* ideas, motive-forces in the guidance of conduct” (Dewey, 1909, p. 2). Through these means, Dewey believed an educator could tap

into some fundamental elements of students, “born with a natural desire to give out, to do, to serve” (Dewey, 1909, p. 22).

Connections with Jesuit Education & Ignatian Pedagogy

Dewey’s vision of the student as a holistic human being, fully engaging in their social life, i.e. society, and the needs of an educational system to assist in the student’s moral development to participate and serve that society strike similar chords in Jesuit education and Ignatian pedagogy. As has been shown, Ignatian pedagogy seeks the active engagement of students in the learning process and includes the development of the whole person as it forms “men and women of competence, conscience and compassionate commitment” (Duminuco, 2000b, p. 155). Ignatian pedagogy emphasize that the “whole person—mind, heart and will— should enter the learning experience” (ICAJE, 1993, p. 254). Deweyan and Jesuit education include moral formation (Curia of the Superior General, 1995, p. 193, #414; Dewey, 1909) and prepares students for active citizenry and the life of the society, including service (Dewey, 1909 p. 26; ICAJE, 1986, p. 195). Methodological elements of Ignatian pedagogy also find agreement with Dewey’s insistence for an active learning methodological practice that adopts student context (ICAJE, 1993, pp. 252–254) and, “must survey the capacities and needs of the particular set of individuals with whom he is dealing” (Dewey, 1938, p. 58).

In *Experience & Education* (1938), while Dewey favors a philosophy of progressive education that taps into the lived experiences of students and seeks to create engaging experiences in the classroom, he also criticizes this viewpoint for its

lack of establishing “quality experiences” which assist a student toward desired educational objectives (Dewey, 1938, p. 27). Educators using Ignatian pedagogy intentionally engage students by providing direct and vicarious experiences that “stimulate students’ imagination and use of the senses precisely so that students can enter the reality studied more fully” (ICAJE, 1993, p. 256). Ignatian pedagogy and Dewey engage student experiences, including affective experiences, as part of the learning process. Dewey describes emotion as “the moving and cementing force” of experience (as cited in Fisher, 2001, p. 250). Both educational styles promote experiences that engage students’ affective senses (Dewey, 1998, p. 277; ICAJE, 1993, p. 255). Both would agree with Dewey’s statement that, “There is no integration of character and mind unless there is fusion of the intellectual and the emotional” (Dewey, 1998, p. 278) as these means will lead students to action and service.

Ignatian pedagogy and Dewey promote reflection as a necessary skill in leading students to some key goals of education, action and service (Dewey, 1998; ICAJE, 1993). Again, Dewey summarizes well reflection in Ignatian pedagogy when he writes that reflective thinking “converts action that is merely appetitive, blind, and impulsive into intelligent action” (Dewey, 1998, p. 17). In his book, *How we think* (1998), Dewey examines the thinking process and defines reflective thinking as, “*Active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends*” (Dewey, 1998, p. 9, italics in the original).

Through reflection and its connection to the concept of interior freedom within the *Spiritual Exercises* where interior freedom means, “decision suspended until the reasons for a wise choice are learned (as cited in Brackley, 2004, p. 12), Ignatian pedagogy shares similarity with Dewey in that critical reflection leads to freedom. Dewey describes freedom as, “The power to act and to execute independent of external tutelage. It signifies mastery capable of independent exercise, emancipated from the leading strings of others not mere unhindered operation” (Dewey, 1998, p. 87). He believed that freedom comes from the ability to do critical reflection. In his words,

Genuine freedom...rests in the trained *power of thought*, in ability to ‘turn things over,’ to look at matters deliberately, to judge whether the amount and kind of evidence requisite for decision is at hand, and if not, to tell where and how to seek such evidence. (Dewey, 1998, p. 90)

Commonalities such as these create a way for faculty familiar with Dewey to recognize the benefits of Ignatian pedagogy while providing an opportunity for further dialogue between these pedagogical approaches.

Critical Pedagogy

John Dewey’s theory and practice “connects tightly with critical theory” (Wink, 2000, p. 101). Critical theory examines social, economic, cultural, political, gender, race, class and other realities and identifies those institutional structures and forces in society that keep some persons in positions of power and others in oppression (Darder et al., 2003; Kincheloe, 2004; Wink, 2000). McLaren explains that critical theorists begin, “with a premise that men and women are essentially

unfree and inhabit a world rife with contradictions and asymmetries of power and privilege” (as cited in Darder et al., 2003, p. 69). Influential critical theorists, Wink (2000) explains, have contributed to the study of key issues within education. These include;

- Hegemony (Gramsci) or the “domination of one group over another” (p. 82),
 - Patterns of control (Marx) in schooling according to race, class and gender,
 - The reproduction of workers through schooling to fuel existing power structures (Frankfurt School of Critical Theory),
 - The limitation of students to learn their mother tongue (Skutnabb-Kangas),
 - The struggle to include sociocultural learning or context (Vygotsky), including the interaction of friends and the relationship between thought and language, or words and ideas,
 - The challenge of curriculum (Giroux) and its ability to pass on knowledge, values, and relationships of social power (Wink, 2000, pp. 82–106).

Critical pedagogy seeks to examine issues such as these as they occur in the classroom and within education.

In addition to the issues listed above, (Kincheloe, 2004) adds that critical pedagogy is grounded on a social and educational vision of justice and equality, education is inherently political, teachers are researchers of their students, and critical pedagogy is dedicated to resisting the harmful effects of dominant power (Kincheloe, 2004, pp. 6–42). Darder et al., (2003) argues that critical pedagogy supports the notion that all knowledge is created within a historical context, that it is dialectical, and seeks the empowerment of students who are at the margins of society (Darder et

al., 2003, pp. 11–12). McLaren states that critical pedagogy is concerned about the construction of knowledge and “why some constructions of reality are legitimated and celebrated by the dominant culture while others clearly are not” (as cited in Darder et al., 2003, p. 72).

One of the most influential critical theorists is Paulo Freire (1921–1997). Freire’s experience working and living with the poor in Brazil provided him direct experience of oppressive social structures and institutions. Fisher states that Freire’s *Pedagogy of the Oppressed* “grew out the socialist and liberation theology movements in Latin America” (Fisher, 1970/2001, pp. 27–28). One of Freire’s goals was to help others increase their *conscientizacao*, which means, “learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements in reality” (Freire, 1970/2000, p. 35). Donaldo Macedo writes that for Freire, “what is important is to approach the analysis of oppression through a convergent theoretical framework where the object of oppression is cut across by such factors as race, class, gender, culture language, and ethnicity” (Freire, 1970/2000, p. 15).

Freire argued against what he called the “banking” concept of education whereby knowledge was literally deposited from one who knows to someone who does not (Freire, 1970/2000). In contrast, Freire advocated for a *problem-posing* education in which, “people develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation“ (Freire, 1970/2000, p. 83, italics in the original). Through the active engagement of the

students and the teacher, Freire advocates for a *co-intentional* education, a creation of knowledge between teacher and student, rather than from teacher to student, that involves the “committed involvement” of all in the learning process (Freire, 1970/2000, p. 69). Freire believed, “Liberation is a praxis: the action and reflection of men and women upon their world in order to transform it” (Freire, 1970/2000, p. 79). In this way *problem-posing* education “can fulfill its function as the practice of freedom” (Freire, 1970/2000, p. 80).

Connections with Ignatian Pedagogy

Critical Pedagogy, particularly within the work of Paulo Freire, and Ignatian pedagogy find commonality in several areas. They include:

- Working for social justice (ICAJE, 1993, p. 241; Kincheloe, 2004, pp. 6–8).
- Education as “formation” (Freire, 1998, p. 22),
- The need for the connection between theory and practice (Duminuco, 2000b, p. 150; Freire, 1998, p. 30),
- Employing a similar methodology that includes experience, reflection and action (ICAJE, 1993 pp. 248–251), or what Freire called praxis (Freire, 2000, p. 79),
- Belief that through praxis one can experience freedom or liberation (Brackley, 2004, p. 12; Freire, 2000, pp. 79–80) and,
- The genuine care of students (Freire, 1998, pp. 124–129; ICAJE, 1986 p. 181).

Jesuits know well the harmful effects of dominant power especially as it affects those involved in education. In 1989, six Jesuits, a mother and her daughter were murdered because of the educational institution they had created: “an institution that strove for academic excellence with a faith vision and a commitment to help create a just society for El Salvador” (Beirne, 1996, p. 227). Beirne describes the events that led up to and after these murders, and how the objectives of the University of Central America (UCA) in El Salvador, intentionally sought structural transformation of their society through social outreach or *proyeccion social*. Because their work for social justice intentionally challenged the dominant culture and advocated for those at the margins of their society, this Jesuit community of academic faculty, administrators, and their staff were martyred.

Critical pedagogy can enhance Ignatian pedagogy through its central focus on unjust social forces and institutions existent within the classroom. Using the methodology or praxis, or experience, reflection, and action, while both pedagogies lead to freedom, critical pedagogy centers more fully on the liberation of the person in regard to society whereas Ignatian pedagogy emphasizes an interior freedom from disordered inclinations (Brackley, 2004, p. 12). Critical theory and critical pedagogy have also provided foundational elements for feminist pedagogy.

Feminist Pedagogy

With roots in the progressive educational movement and experiential learning of Dewey, the desire for liberation from oppression advanced in critical pedagogy, particularly Paulo Freire, and the consciousness-raising practices of the women’s

movement in the United States in the 1960s through the present (Maher & Tetreault, 2001), feminist pedagogy is “an *ideology* of teaching inasmuch as it is a framework for developing particular *strategies* and *methods* of teaching in the service of particular *objectives* for learning outcomes and social change” (Crabtree, Sapp, & Licona, expected 2009, p. 4). Feminist pedagogy is “a multidimensional and positional view of the construction of classroom knowledge” (Maher & Tetreault, 2001, p. 3). Shrewsbury (1993) describes feminist pedagogy as engaged teaching and learning, that is, “engaged with self in a continuing reflective process; engaged actively with the material being studied; engaged with others” (Shrewsbury, 1993, p. 8). While feminist pedagogy has many dimensions, Elizabeth Tisdell (1993) states that all threads share a concern with the following three issues:

- 1) How to teach women more effectively so that they gain a sense of their ability to effect change in their own lives,
- 2) An emphasis on connection and relationship (rather than separation) with both the knowledge learned and the facilitator and other learners, and
- 3) Women’s emerging sense of personal power. (p. 93)

Through dialogue, questioning of assumptions, and critical thinking, feminist pedagogy is teaching that focuses on gender justice and overcoming oppressions (Shrewsbury, 1993, p. 9). Gender justice requires attention to consciousness-raising about “*the relations between personal and political life*” (Fisher, 2001, p. 41, italics in the original). Fisher contends that the development of feminism has been influenced through various social movements of the United States including the civil rights, economic justice, and peace movements of the 1960s as well as the

movements for sexual liberation, the rights of ethnic peoples, religious minorities, the aged, protection of the environment, and nurturing of children (Fisher, 2001, p. 26).

These movements have influenced the development of two models of feminist pedagogy; the *liberatory* or emancipatory model and the *gender model*. Tisdell writes that the liberatory model “deals with the nature of structured power relations and interlocking systems of oppression based on gender, race, class, age, and so on” (Tisdell, 1993, p. 94) while the gender model “deals directly with women’s socialization as nurturers” (Tisdell, 1993, pp. 96–97).

These two approaches are encompassed by the phrase “the personal is political” credited to Carol Hanisch (as cited in Fisher, 2001, p. 41). Political discussion of gender injustice in feminist pedagogy is described by Fisher through the following points:

- This discussion is a collective, collaborative, and ongoing process that pays special attention to women’s experiences, feelings, ideas, and actions.
- It seeks to understand and challenge oppressive power relations.
- It supports and generates women’s political agency by addressing women’s “personal” concerns and taking them seriously.
- It questions the meaning for differently situated women of oppression and liberation. (Fisher, 2001, p. 44)

Fisher states that this nonjudgmental dialogue “cultivates the political judgment needed to act in response to gender and interwoven forms of injustice” (Fisher, 2001, p. 44).

Feminist pedagogy includes strategies such as the use of feelings (Fisher, 2001) and an ethic of care (Noddings, 1992) within the student-teacher relationship that foster a collaborative and shared construction of knowledge in the classroom. A study by (Maher & Tetreault, 2001) to find and document feminist pedagogies in action identified *mastery*, *voice*, *authority*, and *positionality* as critical and related themes in the shared construction of knowledge. Examined from a feminist pedagogical perspective, the study found *mastery*, not based solely on the teachers hierarchical criteria, but instead upon a collaborative dynamic between teacher and student. *Voice*, usually considered as “awakening the students...and their ability to speak for themselves” (Maher & Tetreault, 2001, pp. 18–19) also recognized that “teachers and students ‘fashion’ their voices rather than ‘find’ them” (p. 19).

The role of *authority* in the classroom is shared and based on connection between teacher and student. Rather than creating an environment of safety and nurturing, feminist theorist Bell hooks (1989) attempts to bring out student voices in a more challenging atmosphere using her power of authority to, as Tisdell writes, “directly challenge the unequal power relations of society” (Tisdell, 1993, p. 100). hooks writes, “I encourage students to work at coming to voice in an atmosphere where they may be afraid or see themselves at risk” (as cited in Tisdell, 1993, p. 100). *Positionality* recognizes that the construction of knowledge must include the perspective or “position” of the one doing the constructing. Feminist pedagogy considers knowledge as valid when, “gender, race, class, and socially significant dimensions” (Maher & Tetreault, 2001, p. 22) are taken into account. Carmen Luke (1992) writes, “the key for theorists and for feminist teachers [is to locate]

perspective, experience, and knowledge in historical, political, and cultural contexts” (as cited in Maher & Tetreault, 2001, p. 202).

Shrewsbury (1993) suggests that theories of *empowerment, community* and *leadership* are needed to transform the academy into one more inclusive of feminist pedagogy. *Empowerment* includes empowering students to find their own voices, as well as understanding power as “energy, capacity, and potential rather than domination” (Shrewsbury, 1993, p. 10). In this way, feminist pedagogy includes an *erotic dimension*, which Carolyn Allen (1981) describes as, “an assertion of an empowered creative energy, the sharing of intellectual discovery” (as cited in Shrewsbury, 1993, p. 9). Classroom *community* considers students and teachers both as autonomous and connected learners including the consideration of the developmental needs of both women and men (Shrewsbury, 1993, p. 11). *Leadership* is connected to empowerment and community through the relationship of teacher and student and a shared “morality based upon responsibility” (p. 14). All individuals hold responsibility for the success of the class. Building upon the work of Carol Gilligan (1982) who “has identified differences in the moral development of boys and girls and the moral conceptions of men and women” (as cited in Shrewsbury, 1993, p. 11), Shrewsbury suggests that women define their sense of self through connections, interactions and relationships with others, whereas men define themselves through separation (Shrewsbury, 1993, p. 12). By addressing the differing needs of women and men, feminist pedagogy works to ensure a more equitable learning environment for all.

Connections with Ignatian Pedagogy

While complex in its development, educational objectives and strategies, feminist pedagogy shares several points of commonality with Ignatian pedagogy. Similar points include transformational learning and seeking justice, affective learning, accompaniment, praxis, and an ethic of care.

Transformational Learning and Seeking Justice

Feminist and Ignatian pedagogies are transformational pedagogies. While not intentionally gender or power specific as is feminist pedagogy, the methodology of Ignatian pedagogy, similar to feminist pedagogy, can be seen as a process that seeks to transform or effect change in one's life in the way one thinks, acts and lives (ICAJE, 1993, p. 243). Feminist pedagogy, especially through the liberatory model is, "engaged with others in a struggle to get beyond our sexism and racism and classicism and homophobia and other destructive hatreds and to work together...for social change" (Shrewsbury, 1993, p. 8). Ignatian pedagogy, as part of Jesuit education seeks "the service of faith and promotion of justice" (Curia of the Superior General, 1995, #410, 7). Through the work of justice, Ignatian and feminist pedagogy seek to balance the inequalities that exist on social, economic, gender, race, political levels and more. Brackley (1999) suggests that doing the work of justice raises the standard of academic excellence. He writes, "When the university gives priority to suffering and the conditions for liberation and takes a stand with the poor, then it is committing itself to greater academic excellence, not less" (Brackley, 1999,

p. 13). Considering the importance of the work of justice to both Ignatian and feminist pedagogy, both perspectives seem to agree with Brackley's suggestion.

Affective Learning

Along with Dewey, feminist and Ignatian pedagogies actively engage students through affective and other experiences to foster learning (Dewey, 1998, p. 277; Fisher, 2001, pp. 68–69; ICAJE, 1993). Ignatian pedagogy encourages the engagement of, and reflection on, one's own affective experiences as a way to ground learning and gain a deeper self-understanding. Belenky, Clinchy, Goldberger, and Tarule (1986) found that “teaching strategies that unite theory and practice, that value affective forms of knowing, and that require reflection on how the course content relates to student's life experiences seem to contribute to the ability of women to find voice” (as cited in Tisdell, 1993, p. 101). Through this process, students share the responsibility for their own learning. While never completely independent, students are engaged as self-directed learners.

Accompaniment

Ignatian pedagogy and feminist pedagogy are student centered learning strategies. In Ignatian and feminist pedagogy, this occurs by conceiving the teacher's role as one that facilitates the process for the learner to have a direct encounter with truth. In this way, Ignatian and feminist pedagogy seek to “accompany” (ICAJE, 1993) the learner in the learning process. This shift redefines the traditional role teacher's play in the educative process. This in no way diminishes the teachers role

but shifts their focus from “delivering the content” to guiding the learner in such a way that they encounter the content directly.

Praxis and an Ethic of Care

Feminist pedagogy also shares an action/reflection model. Paulo Freire who has heavily influenced the liberatory model of feminist pedagogy, writes, “Liberation is a praxis: the action and reflection of men and women upon their world in order to transform it” (Freire, 1970/2000, p. 79). Similarly, at the heart of the method of Ignatian pedagogy is an experience, reflection, and action process that engages learners and leads them to take action consistent with the new perspective generated. Within each pedagogy also lies a deep concern for the learner, termed an ethic of care (Noddings, 1992) in feminist pedagogy and “cura personalis” (ICAJE, 1986, p. 181) or care for the person in Ignatian pedagogy.

Service-Learning

Another transformative pedagogy with roots stemming from the progressive education movement of John Dewey, critical pedagogy and feminist pedagogy, service-learning contains several similar goals and methodological elements as Ignatian pedagogy. Academic service learning is a pedagogy of action and reflection (Rhoads & Howard, 1998). Started in the 1960s in an attempt to connect learning with preparation for citizenry and participation in society, service-learning also addresses concerns raised in the 1980s and 1990s which recognized “ a gap between traditional curricular content and society’s needs for new competencies for workers

and citizens” (Eyler & Giles, 1999, pp. 11–12). Service-learning holds many meanings. Sigmon (1996) provides a visual play on four forms of service-learning, (e.g. service-LEARNING, SERVICE-learning, service learning, and SERVICE-LEARNING), each with a different emphasis on the primary and secondary goals of both the “service” and the “learning” (as cite in Eyler & Giles, 1999). For some, service-learning can include volunteerism, internship, practicum, community service, and community-based learning (Cress, Collier, & Reitenauer, 2005, p. 7), while others would differentiate service-learning from voluntarism, community service and other forms of experiential education (Weigert, 1998).

Service-learning is an active-learning pedagogy which proceeds from the premise that, “Acting and thinking cannot be severed; knowledge is always embedded in context, and understanding is in the connections” (Eyler & Giles, 1999, p. 66). In addition to student, faculty or expert and sponsor needs, interests and abilities, service-learning involves values development, pedagogical strategies, academic culture, and community partners. (Zlotkowski, 1998). Service learning is a counternormative pedagogy (Howard, 1998). Researchers and practitioners of service-learning embrace David Kolb’s (1984) model of an experiential learning cycle which has been described as, “a four-stage cycle of concrete experience, observation and reflection, formation of abstract concepts and generalizations, and testing implications of concepts in new situations” (as cited in Oates, Leavitt, & Association of American Colleges and Universities, 2003, p. 16). Service-learning generates opportunities for critical thinking (Eyler & Giles, 1999; Mendel-Reyes, 1998) as well as problem-posing and community building (Mendel-Reyes, 1998).

Researchers have linked service-learning with learning communities which provide an environment of active learning, builds community, and “connects classroom theory and study to applications in the broader community” (Oates et al., 2003, p. 4).

Bringle and Hatcher (1996) define service-learning as “[a] credit-bearing educational experience in which students participate in an organized service activity that meets identified community needs and reflect on course content with a broader appreciation of the discipline and an enhanced sense of civic responsibility” (as cited in Oates et al., 2003, p. 7). Similarly, the National Service-Learning Clearinghouse defines service-learning as “a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities” (*Service Learning: Service-Learning Is...*). Academic service-learning advocates the integration of service with learning so that community service is not an additional activity but a critical piece of the learning process (Howard, 1998). Particularly when it emphasizes equally, and through reflection connects, the service element within the community along with curricular learning, service-learning benefits include a connected view of learning, social problem solving, education for citizenship (Eyler & Giles, 1999, pp. 7–12), and civic engagement (Oates et al., 2003).

Connections with Ignatian Pedagogy

In relation to Ignatian pedagogy, service-learning shares similar goals in preparing students to serve those in need and to work for social justice. Fleming (1999) suggests that service-learning is “consonant with the long and successful

history of Jesuit education, consistent with the central tenets of Ignatian spirituality, and compatible with the Jesuit focus on educating students for a just society” (as cited in Cuban & Anderson, 2007, p. 149). Some Jesuit institutions, such as Seattle University, are considering how to approach institutionalizing service-learning particularly from a social justice perspective (Cuban & Anderson, 2007). Service-learning and Ignatian pedagogy are pedagogies of engagement and share similar methods such as understanding and incorporating student context and personal experiences, reflection activities, and leading learners toward action. Paul Locatelli, S.J., president of Santa Clara, a Jesuit university, summarizes it well when he stated, “In the end, service-learning provides an excellent instance of Ignatian pedagogy of engagement (Locatelli, 2000).

Adult Learning

Adult learning theory is a distinct stream of literature and practices designed to specifically engage adults in the learning process rather than children. Started in 1928 with the book by Thorndike, Bregman, Tilton and Woodyard titled, *Adult learning*, these psychologists established that adults, contrary to current thinking of the time, possess the ability to learn. Three traditional pillars of adult learning theory include andragogy, self-directed learning, and transformative learning or perspective transformation (Merriam, 1993a).

Andragogy and Self-Directed Learning

Introduced by Malcolm Knowles (1980) the concept of andragogy, or “the art and science of helping adults learn” (as cited in Merriam, 1993a, p. 8) stands in contrast to pedagogy, “the art and science of helping children learn” (as cited in Merriam, 1993a, p. 8). Knowles names five assumptions underlying andragogy that describe the adult learner as someone who,

1. Has an independent self-concept and who can direct his or her own learning,
2. Has accumulated a reservoir of life experiences that is a rich resource for learning,
3. Has learning needs closely related to changing social roles,
4. Is problem-centered and interested in immediate application of knowledge, and,
5. Is motivated to learn by internal rather than external factors (as cited in Merriam, 2001, p. 5).

Connected to andragogy, self-directed learning is viewed by many “as the essence of what adult learning is all about” (Caffarella, 1993, p. 25). Allen Tough (1967) firmly established the concept of self-directed learning for adults when his study found that “many adults are, in fact, able to teach themselves effectively and do not require an agent to plan and arrange things for them” (as cited in Palm, 2007, p. 47). Caffarella (1993) describes three principal ideas of self-directed learning; adult learning is a self initiated process, personal autonomy is its hallmark, and it is a way of organizing instruction allows for greater learner control (Caffarella, 1993, pp. 25–

26). Self-directed learning fosters transformational learning, and the promotion of emancipatory learning and social action (Merriam, 2001).

Transformational Learning

Jack Mezirow's theory of perspective transformation has contributed greatly to adult learning theory. In particular, his focus on the necessity of critical reflection as the essential element in the transformational process is a significant step for educators to promote learning. Mezirow describes transformational learning or perspective transformation as,

the process of becoming critically aware of how and why our presuppositions have come to constrain the way we perceive, understand, and feel about our world; of reformulating these assumptions to permit a more inclusive, discriminating, permeable, and integrative perspective; and of making decisions or otherwise acting upon these new understandings. (Mezirow, 1990, p. 14)

Developed while a professor in the United States during the 1960s and 1970s, Mezirow witnessed many women in their 40s and 50s returning to school and entering graduate studies programs experience a disorienting dilemma by recognizing the social and cultural inequalities of their roles in society. This dilemma forced a reconsideration of previous assumptions and one's worldview. A transformation of one's perspective was possible through critical reflection on these previous assumptions.

Critical reflection is the process of "challenging the validity of presuppositions in prior learning" (Mezirow, 1990, p. 12) and "reassessing the way we have posed problems and reassessing our own orientation to perceiving, knowing, believing, feeling and acting" (p. 13). From this reassessment, one can reconstruct a

new reality and create a new worldview from which to live. This new worldview is more inclusive, integrative, holistic, discriminating and self-critical. Mezirow's focus suggests that through one's own rational and independent abilities, one can transform oneself. Clark (1993) suggests two other major strands of transformational learning come from Paulo Friere whose work centered on the goal of social change, and Lauren Daloz who challenges teachers to foster personal development. Some have expanded Mezirow's theory to include "the importance of relationships, feelings, and context in the process" (Baumgartner, 2001, p. 22). Baumgartner adds that contributors such as Dirkx (1997, 1998) and Healy (2000) suggest transformational learning has a spiritual dimension (Baumgartner, 2001). Additionally, Dirkx contends, "the process of meaning making... is essentially imaginative and extrarational, rather than merely reflective and rational" (Dirkx, 2001, p. 64), suggesting that emotionally charged images are yet another avenue for transformational learning to occur.

Researchers have generated lists of effective principles of adult learning practices. Jane Vella's, *Learning to Listen, Learning to Teach* (1994) provides 12 principles of adult learning within the context of dialogue. Stephen Brookfield (1986), a major scholar and practitioner of adult learning and critical reflection, names six principles of effective practice in facilitating adult learning. These include;

- Participation in learning is voluntary; adults engage in learning as a result of their own volition.
- Effective practice is characterized by a respect among participants for each other's self-worth.

- Facilitation is collaborative, leadership and facilitation roles will be assumed by different group members.
 - Praxis is placed at the heart of effective facilitation.
 - Facilitation aims to foster in adults a spirit of critical reflection.
 - The aim of facilitation is the nurturing of self-directed, empowered adults.
- (pp. 9–11).

Transformational learning is a personal or human developmental process. It seeks to meet learners where they are, thereby increasing the potential for interest and engagement in the subject material, while encouraging learners to take primary responsibility for their own learning.

Connections with Ignatian Pedagogy

Ignatian pedagogy shares several connections with adult learning theory. Ignatius, who returned to school as an adult learner, demonstrated Thorndike's findings that adults possess the ability to learn. Jesuit education and Ignatian pedagogy have long understood the value of self-directed learning. The development of the whole person, Ignatius believed, was accomplished through what he termed the "self-activity" (Ganss, 1954, p. 178) of the student. Self-activity, as in self-directed learning, places a trust in and a responsibility on, the learner to take responsibility for one's own learning and meaning making.

One of the hallmarks Ignatian pedagogy shares with adult learning theory is transformational learning. Transformational learning for adult learning requires becoming critically aware and reformulating assumptions which result in altering

ones actions (Mezirow, 1990). Similarly, transformational learning in Ignatian pedagogy results 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” (ICAJE, 1993, p. 243). As transformational pedagogies, both adult learning and Ignatian pedagogy value experiential learning and engage learners in critical reflection. Through a similar method of experience, reflection, and action, or praxis, critical reflection on one’s experiences generates new perspectives and leads learners to take action consistent with this new perspective. Lastly, both perspectives emphasize the teacher’s role as working with learners in a collaborative manner such as to “facilitate” (Brookfield, 1986) or “accompany” (ICAJE, 1993, p. 240) the learner through the learning process.

Critiques of Adult learning Theory

These three traditional pillars of upon which adult learning is grounded, andragogy, self-directed learning, and transformational learning, while helping to define adult learning as a separate field of education, has raised some concerns. The goals of adult learning foster the notion of an “ideal” adult as one who is rational, independent, productive, and through critical reflection, may experience a personal transformation. If this is true then values such as interdependence, community, nonrational, childlike ways of living such as imaginative play, and “unproductive” ways, such as loving, seem to represent the opposite of this human ideal. Some religious adult educators share concerns about the implications of this “ideal” adult for religious adult development. Jane Regan (2002) contends that if one follows this

“ideal” adult suggest by Mezirow, “the scope of transformative learning would tend to focus on the rational over the affective and imaginative, the self in autonomy rather than in relationship, and the transformation of the individual over the social” (Regan, 2002, p. 96). In contrast, Regan stresses the need to “emphasize the importance of both personal and social transformation and the essential connection between them” (Regan, 2002, p. 103).

Knowles concept of andragogy has been criticized by some who question the validity of andragogy as a theory of adult learning rather than a set of assumptions about adult learners, and whether the assumptions underlying adult learning theory are characteristics of adult learners only (Merriam, 2001). Kieran Scott (2002) contends that how adults learn is not exclusively unique. Brookfield writes that one of the pitfalls of adult learning is holding too much emphasis on the separation between children and adult learners. He writes, “In their attempt to carve out a distinctive field for themselves, adult educators sometimes fall into a position of insisting that adults and children inhabit wholly separate universes” (Brookfield, 1995, p. 225). Gabriel Moran, in his book, *Education Toward Adulthood* (1979) makes the conclusion directly when he states, “There is no such thing as ‘the adult learner’ any more than there is a ‘child learner.’ The learning patterns of children and adults are influenced by many things besides age” (Moran, 1979, p. 12). Other critiques of andragogy include the lack of acknowledgement that individuals are shaped by their culture, society, personal history, social institutions and structures (Merriam, 2001). Knowles modified his position of “Andragogy versus Pedagogy” (1970) to “From Pedagogy to Andragogy” (1980), as seen in the changes in these

subtitles of his original and later edition of his work, *The Modern Practice of Adult Education*. Knowles' shift, Merriam writes, "represents a continuum ranging from teacher-directed to student-directed learning and that both approaches are appropriate with children and adults depending on the situation" (Merriam, 1993a, p. 8).

An Unbroken Learning Continuum

The critique above lends credibility to the danger of separating too distinctly the child learner from the adult learner. It would seem reasonable to conclude that a learning continuum that remains connected throughout a learner's life-span would better serve them and the learning process rather than an artificial separation when one ceases to be a child and therefore declared an adult. Practiced for over 450 years, Ignatian pedagogy has offered a continuous or unbroken learning continuum for nearly any age or stage learner from primary school through higher education. This point expands the objective of Jesuit education regarding the "full growth of the person" (ICAJE, 1993, p. 241) and may assist pedagogical researchers and practitioners in developing strategies to better engage learners from this perspective.

As the above critiques have noted, while it appears that adult learning theory and the process for effectively engaging adult learners can be effective for both adults and children, Ignatian pedagogy, through Jesuit education, has demonstrated the possibility of this reality for several centuries. It may also be true that through these critiques above that relate to the image of the "ideal" adult learner as depicted in adult learning theory, Ignatian pedagogy may further present a more holistic model of education that acknowledges, honors, and retains, through its vision of the human

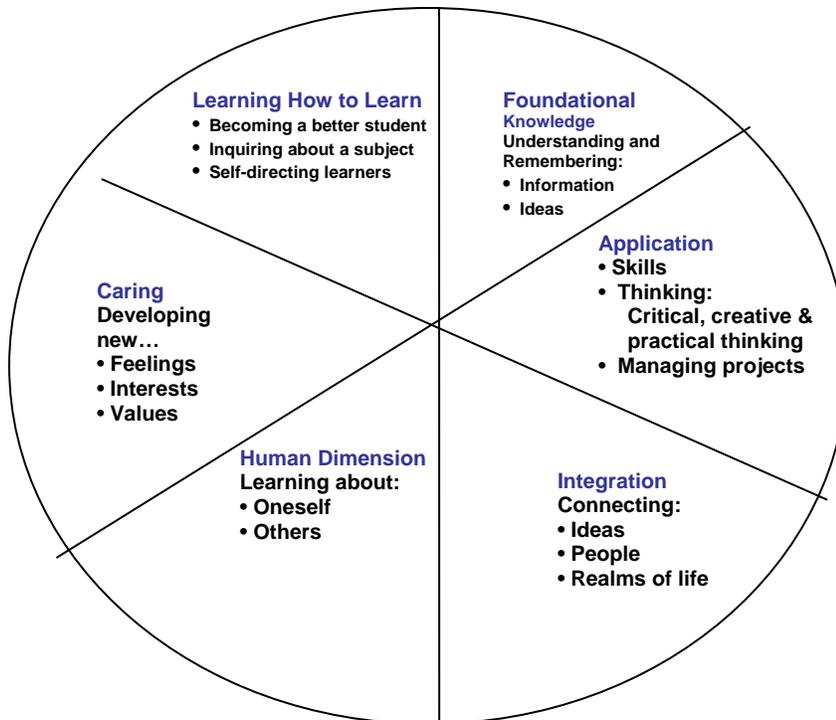
being and the world, the learning continuum at all stages of the learners development be they child, adolescent or adult. While a full treatment of this suggestion is beyond the scope of this study, the literature reviewed here seems to suggest this possibility.

Taxonomy of Significant Learning

While established philosophies of education and pedagogies examined above have included many points of commonality with Ignatian pedagogy, more recent models of learning also hold promise. For example, Fink (2003) has developed a model of learning that includes “Six kinds of significant learning” as seen in the figure below.

Figure 2

THE TAXONOMY OF SIGNIFICANT LEARNING



(Fink, 2003, p. 30)

In a conference paper, Bowler (2008) suggests that Fink’s paradigm presents a new language from which to engage in core elements of Ignatian pedagogy. He writes, “*Application, integration and the human dimension* help to unpack what the Ignatian paradigm means by *reflection*. *Caring* relates to *decision*. *Learning How to Learn* makes explicit a major goal of Ignatian pedagogy” (Bowler, 2008, pp. 296–97).

Bowler suggests that other models, with a bit of translation or modification “can serve as a vehicle for exciting individuals about the Jesuit vision—especially for those outside the Christian tradition – and enhances their commitment to the Jesuit identity of the institution” (Bowler, 2008, p. 297)

Section V. Summary and Further Considerations

Summary

As Jesuit centers of teaching and learning navigate their way through the ever-expanding pedagogical resources, those familiar with Ignatian pedagogy recognize points of commonality it shares with pedagogical approaches active in higher education. Ignatian pedagogy, like Dewey’s philosophy of education, critical, feminist, service-learning pedagogies and adult-learning theory, seek to accompany learners in their journey, engage students as self-directed learners, employ an experience/reflection/action methodology, encourage learners to act upon their learning, and educate persons for citizenry. Ignatian pedagogy also shares key values and areas of engagement with the majority of these pedagogies such as, the promotion of social justice, an active, affective, and contextual engagement of learning, an ethic

of care for learners, and through the learning process, a sense of transformation and freedom. These commonalities point to the need for continued dialogue and appropriation of Ignatian pedagogy in relationship to the current pedagogical literature and practices active in higher education.

Further Considerations

Examining Ignatian pedagogy in light of the above pedagogical literature and practices operative in higher education reveals several points worthy of further consideration. *First*, confirmed by so many points of commonality, the method of Ignatian pedagogy—understanding and working with student context, providing direct, vicarious, affective, and meaningful experiences to connect students directly with the subject matter, creating intentional space and time for students to reflect upon the subject and personally appropriate its meaning in such a powerful or transformational manner that they choose to respond, and encouraging students to take action, to do something with this newly understood and personally appropriated knowledge-- represents sound teaching method. Long ago, Ignatius of Loyola identified these key methodological elements that provide effective ways to engage students in the learning process. Ignatian pedagogy merely replicates much of what Ignatius himself discovered through his own spiritual reflections and work with others.

Second, it is important to recognize that the pedagogical literature examined in this review have been found to greatly contribute to several goals of Jesuit education while also sharing many methodological elements employed within Ignatian

pedagogy. This pedagogical literature can inform practitioners of Ignatian pedagogy through the particular focus and depth each pedagogy brings from its chosen field. For example, critical and feminist pedagogy most directly expose issues of inequality of race, gender, power, and oppressive institutional and political systems, whereas service-learning centers the learning experience within civic engagement. Particular pedagogical lenses such as these engage the goals of Jesuit education and methods of Ignatian pedagogy in concrete and present ways.

Ignatian pedagogy also provides a point of entry for educators whose interests, disciplines or skills do not lend themselves to the particular foci of the other pedagogical literature reviewed. Ongoing research and practice will undoubtedly generate more points of commonality. While fostering most directly and completely the goals of Jesuit education through its Ignatian vision and method, dialogue between practitioners of Ignatian pedagogy and other related pedagogies will continue to enhance teaching and learning for all. Together, these pedagogies will continue to inform the research and practice of one another to meet the needs of the 21st century learner in ways that promote key goals of Jesuit education.

Third, while many commonalities exist between Ignatian pedagogy and the pedagogical literature reviewed, especially regarding methods, Ignatian pedagogy makes a distinct contribution to the pedagogical literature and Jesuit education in particular, through the inclusion of its religious and spiritual vision which directs its method. Ignatian pedagogy is grounded in a rich religious and spiritual tradition which provides an additional avenue for educators to research, pedagogically appropriate, and include as part of the teaching and learning process regardless of

one's own religious, non-religious or spiritual preferences. As has been shown, Ignatian pedagogy is concerned not only with academic learning, but with the overall development of a healthy human being, which, consistent with Jesuit education includes "spiritual formation" (Curia of the Superior General, 1995, p. 193, # 414). Ignatius' vision of the world and humanity came from his spiritual experiences and relationship with God, and ultimately, the spiritual goal of any Jesuit ministry, including education, is to lead persons to God. While Ignatian pedagogy openly invites educators who are interested to explore the significance the Ignatian vision may hold for their own spiritual development, within the context of the many other educational principles of Ignatius and Jesuit education, the religious and spiritual dimensions of Ignatian pedagogy should also be explored pedagogically.

The religious and spiritual tradition within Ignatian pedagogy greatly expands and deepens the vision of the world, humanity, and education in ways not articulated, and perhaps not present in the pedagogical literature reviewed. Perhaps Dewey's vision comes closest when he describes that the child,

Is an organic whole, intellectually, socially, and morally, as well as physically. We must take the child as a member of society in the broadest sense, and demand for and from the schools whatever is necessary to enable the child intelligently to recognize all his social relations and take his part in sustaining them. (Dewey, 1909, pp. 8-9)

However, while Dewey advocates for the child to recognize "all his social relations" examples illustrating the child's spiritual and religious relations in Dewey's work as well as the additional research examined are not substantially present.

Fourth, Ignatian pedagogy encompasses a substantive vision that guides the method, and the connection between the two is critically important. As Duminuco

writes, “method without unifying vision is frequently little more than gadgetry” (Duminuco, 2000b, p. 150). The educational principles of Ignatius, extracted by Ganss, grounded in the *Spiritual Exercises*, and modified by the International Commission provide the foundation from which the method in Ignatian pedagogy flows. Consideration of these principles, in light of modern advances in learning and present realities, establishes Ignatian pedagogy as a distinct and valuable pedagogy for higher education in general, and Jesuit higher education in particular. In this way, Jesuit education and Ignatian pedagogy contains what Dubois calls, “an extrapedagogical purpose” (as cited in McGucken, 1932, pp. 33–34). For those involved in Jesuit education, the literature suggests that engagement with, reflection on, appropriation of, and dialogue with other colleagues about Ignatius’ vision of the world and humanity, as well as his chief educational principles, is essential to understanding what makes a distinctly Jesuit or Ignatian education. From this understanding, one can employ a variety of pedagogies and methods that contribute to the overall mission of Jesuit education.

Compatible and Contributing to Jesuit Higher Education

Ignatian pedagogy shares many points of commonality with core philosophies of education, pedagogical literature, and taxonomies of learning currently operative in higher education. Through the examination of Ignatian pedagogy in light of John Dewey’s philosophy of education, critical, feminist and service-learning pedagogies, adult learning theory, and Fink’s taxonomy of significant learning, Ignatian pedagogy is compatible for higher education. Further, because of the richness of its vision of

the human being and the world, stemming from Ignatian spirituality, and coupled with its methodological elements of context, experience, reflection, action, and evaluation, Ignatian pedagogy also contributes to the pedagogical research of teaching and learning in higher education. Given the limited research on Ignatian pedagogy as it relates to higher education pedagogical theory and practice, more research, reflection, and appropriation of Ignatian pedagogy is needed, especially by educators in Jesuit higher education, to generate further contributions towards effective teaching and learning practices. Additionally, by engaging in Ignatian pedagogy, through research of its tradition, vision and principles, through dialogue with other pedagogical literature and theory, and through one's own teaching practice, all educators at Jesuit colleges and universities have the opportunity to create and participate, directly and practically, in fostering the mission of Jesuit education.

What is currently unknown is whether faculty at Jesuit colleges and universities are aware of, and are receiving opportunities to learn about, Ignatian pedagogy and the many connections it shares with other pedagogies active in higher education. While faculty have many resources available for them to learn about pedagogical research and practices such as attending conferences and on-line research and websites, many Jesuit colleges and universities have invested in centers of teaching and learning which provide pedagogical resources for faculty. This study examined the extent to which administrators of Jesuit centers of teaching and learning are making available resources about Ignatian pedagogy, the extent to which these administrators are incorporating and making connections between Ignatian pedagogy

and other related pedagogies in higher education, and finally, the extent to which these administrators consider their role as fostering Jesuit mission through the pedagogical resources they provide. The following chapter explains the essential characteristics of this study.

CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

Many colleges and universities in the United States have established centers of teaching and learning on their campuses to support faculty effectiveness in the classroom. These centers and the administrators who work in them seek to provide faculty with the most effective pedagogical resources possible. As the movement of the scholarship of teaching and learning continues to generate pedagogical literature for higher education teaching and student learning, administrators in these centers have a vast span of resources to share. Faculty members can take advantage of these resources and choose the ones that best fit their particular interests, skills, and course objectives.

Many Jesuit colleges and universities have also established centers of teaching and learning on their campuses and provide similar services to their faculty. Along with all the pedagogical resources available, Jesuit colleges and universities may also take advantage of an additional pedagogical resource, Ignatian pedagogy, which stems from Ignatian spirituality. Ignatian pedagogy is a formation process that seeks the development of the whole person in service to others forming “men and women of competence, conscience, and compassionate commitment” (ICAJE, 1993, p. 241).

Combined with the Ignatian vision of the human being and the world is a dynamic five-step methodology consisting of context, experience, reflection, action, and evaluation, for educators to “accompany the learner in their growth and development” (Duminuco, 2000a, p. 240). As seen in the literature review of the previous chapter, Ignatian pedagogy has many points of commonality with other pedagogies that are known to be effective for teaching and student learning in higher education. Because of the limited research available about Ignatian pedagogy in higher education, this research explored to what extent Ignatian pedagogy was known and incorporated into Jesuit higher education through Jesuit centers of teaching and learning.

This chapter describes the research design and methodology of this study. It includes the purpose of the study and research questions. It presents an illustration and description of the design of the study, list the independent, intervening, and dependent (outcome) variables, and the hypotheses. This chapter also describes the research methodology and survey instrument that was developed to conduct the study and describes the data analysis that was employed. It concludes with the limitations of this study.

Purpose of the Study

As administrators of Jesuit centers of teaching and learning seek to provide their faculty with the most effective pedagogical resources available, the purpose of this study is to examine the extent to which Jesuit centers of teaching and learning are appropriating Ignatian pedagogy and the contributions it might make to the current pedagogical literature for Jesuit higher education. In particular, this study examined administrator familiarity or knowledge of Ignatian pedagogy, the extent to which they

made connections between Ignatian pedagogy and other pedagogies for higher education. It also examined administrators' perception of their role in fostering the Jesuit mission through the pedagogical resources they provide.

Through a quantitative study of administrators of centers of teaching and learning at Jesuit colleges and universities in the United States, this study examined the extent to which Ignatian pedagogy is known by administrators and is made available at Jesuit colleges and universities. It explored the extent to which similar components of the vision and methodology of Ignatian pedagogy are fostered, albeit through other pedagogical approaches and techniques. Lastly, it inquired whether administrators at Jesuit centers of teaching and learning consider Ignatian pedagogy a viable educational approach for Jesuit higher education.

Research Questions

To examine Jesuit centers of teaching and learning and their engagement with Ignatian pedagogy, the overarching framework of this study was guided by three research questions:

1. To what extent are Jesuit centers of teaching and learning making available Ignatian pedagogy?
2. To what extent are Jesuit centers of teaching and learning making connections between Ignatian pedagogy and current pedagogical literature in higher education?

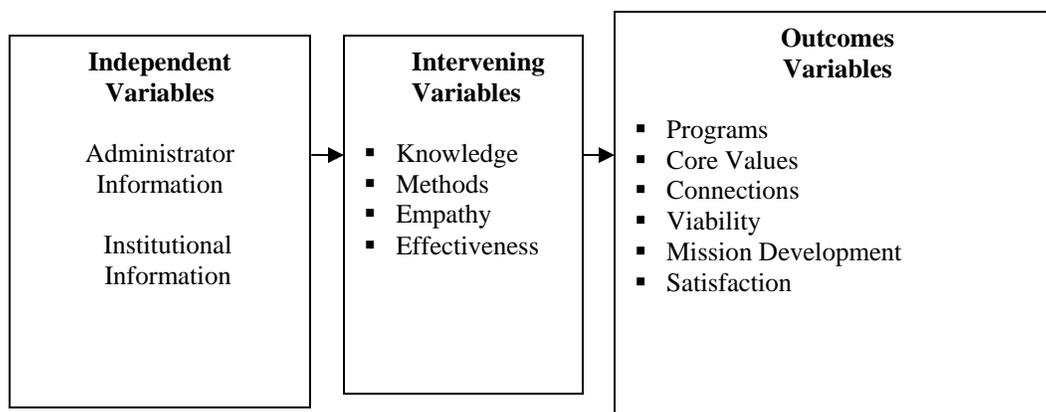
3. To what extent do administrators of Jesuit centers of teaching and learning consider their role to be fostering the Jesuit mission through the pedagogical assistance they provide?

Design of the Study

Figure 1 provides an illustration of the design of this study listing the independent, intervening, and outcome variables.

Figure 1.

The Design of the Study



Independent Variables

This study examined Jesuit centers of teaching and learning and the administrators who work there. The independent variables for this study highlight the demographic information of the administrators and also generate data about their home Center and institution. The independent variables include the following attributes of administrators: gender (male, female); job title (director, associate

director, assistant director, other); status at the university (full professor, associate professor, assistant professor, administrator, staff); tenure status (tenured, untenured tenured track, not tenure track); teaching discipline (humanities, social sciences, physical sciences, professional school); number of years administrators have been working in Jesuit higher education; number of years administrators have been working at their Jesuit Center of Teaching and Learning.

Other independent variables regarding administrators included: undergraduate institution attended (Public, Private, Catholic, Jesuit, other); personal religious affiliation (Protestant, Roman Catholic, Eastern Orthodox, Jewish, Buddhist, Muslim, Atheist, Hindu, Other, No religious affiliation); university opportunities provided administrator to learn about the history and philosophy of Jesuit education; university opportunities taken advantage of by administrator to learn about the history and philosophy of Jesuit education; administrator participation in the Spiritual Exercises of St. Ignatius of Loyola.

Independent variables relating to the Center included the number of years the Center has existed; resources provided by the Center (faculty learning communities or other support groups, faculty mentoring, instructional technology for faculty, core curriculum development or integration, faculty research projects, grants for teaching or research, assessment of teaching and learning, student tutoring/other students services); approximate percentage of full-time faculty who utilize the Center's resources; academic disciplines of faculty members utilizing the Center (humanities, social sciences, physical/natural sciences, professional schools). Institutional variables included institution type (undergraduate only, comprehensive and masters

degree granting, PhD granting), and status of university president (Jesuit priest, priest but not Jesuit, not a priest).

Intervening Variables

The intervening variables were selected to examine their influence or relationship, if any, on the outcome variables. One particular goal of this study was to examine administrator familiarity or knowledge of Ignatian pedagogy. The intervening variables included: administrator knowledge of the Ignatian vision; administrator knowledge of the five-step method of Ignatian pedagogy; administrator belief in the viability of Ignatian pedagogy as a pedagogy for higher education; teaching methodologies that have similar components as Ignatian pedagogy (student context, student affective experiences, reflection or critical reflection, encouragement for students to take action, evaluation of student maturation and moral growth); administrator level of care or empathy for the Jesuit mission and; administrator effectiveness.

Outcome Variables

The outcome variables examined the extent to which Jesuit centers of teaching and learning provide programs and resources on or similar to Ignatian pedagogy. Outcome variables included (a) programs on Ignatian pedagogy as well as pedagogies holding points of commonality with Ignatian pedagogy (John Dewey's philosophy of education, critical pedagogy, feminist pedagogy, Service-Learning, adult learning); (b) core values-based pedagogies similar to values held by Ignatian pedagogy and Jesuit education (leading students to be of service to others, promoting social justice,

developing the whole person, fostering spiritual considerations and development); (c) intentional connections between Ignatian pedagogy and other pedagogies

Other outcome variables focused on administrator perception of Ignatian pedagogy and their work at the Center. These outcome variables included administrator view of (d) the viability of Ignatian pedagogy as a pedagogy for higher education; (e) fostering mission development through pedagogical resources. For the purposes of this study, mission development means contributing to “forming men and women for others” (ICAJE, 1993, p. 241). The final outcome variable was (f) administrator satisfaction. Allen defines satisfaction as “A pleasurable, positive emotional state resulting from the appraisal of one’s job or experience” (as cited in Palm, 2007, p. 61).

Hypotheses

Due the demographic reality of a more secularized university community along with the lack of formal documentation of, and scant research available on, Ignatian pedagogy, administrators of Jesuit centers may have limited knowledge of Ignatian pedagogy which would greatly affect their ability to know, incorporate or consider its’ viability for higher education. Given these distinct possibilities, coupled with the particular research questions guiding this study, the following hypotheses were put forward:

1. Administrators who have knowledge of Ignatian pedagogy believe Ignatian pedagogy is a viable pedagogy for higher education.

2. Administrators who believe Ignatian pedagogy is a viable pedagogy for higher education have centers which provide programs on Ignatian pedagogy.
3. Centers that foster methodological elements of Ignatian pedagogy promote core values of Jesuit education.
4. Administrators who care about the Jesuit mission of their university believe their role includes providing pedagogical resources that foster the Jesuit mission.
5. Administrators who believe they are effective leaders in their Center are satisfied with their work.

Research Methodology

This study targeted administrators working at Jesuit centers of teaching and learning in the United States using a quantitative methodology that examined the extent to which Ignatian pedagogy is known and offered. To readily engage the greatest number of administrators working in these centers, an online survey was created and distributed. The survey was an original instrument created by the researcher and titled, *Incorporating the Significance of Ignatian Pedagogy into Higher Education Teaching, (INSIGHT)*. The instrument was developed according to accepted guidelines for creating survey instruments and was informed by research literature, survey research, research questions, and experts in the field. It was validated and reliable using Cronbach's alpha coefficients where more than one item is used to create a variable or subscale. Cronbach's alpha coefficient is "a measure of the internal consistency of a test, based on the extent to which test-takers who answer

a test item one way respond to other items the same way” (Gall, Gall, & Borg, 2003, p. 622).

The instrument was piloted on higher education faculty, staff, and administrators knowledgeable about Ignatian pedagogy as well as doctoral students knowledgeable about educational research. The survey was posted online at a website that hosts electronic surveys called SurveyMonkey.com. Online surveys provide a practical and efficient way to reach the sample population and gather data. Participants were invited to fill out the online survey through letter or e-mail containing a hyperlink to the website www.SurveyMonkey.com. Participation was voluntary and information collected remains confidential. Participants remained anonymous and are not identified by name or institution.

Determining which Jesuit colleges and universities contained centers of teaching and learning pertinent to this study was based upon university website information, phone call and email confirmation that administrator roles and Center functions formally involved providing pedagogical programs and resources to their university campus. Research concluded that 18 of the 28 Jesuit colleges and universities have centers of teaching and learning matching these criteria. The sample was a total universe sample and the survey was sent to 38 key administrators.

Analysis

Description analysis

Data collected from the survey instrument was downloaded into an Excel spreadsheet database and then imported into SPSS 16.0, a data analysis program.

Data was analyzed in several ways. One of the major hopes of this study was to richly describe the resources and programs of Jesuit centers of teaching and learning and the perspective of Center administrators regarding Ignatian pedagogy.

Description analysis provided the frequency and percent of the sample, participating institutions, Center resources and participant demographic information. Participant demographic information included administrator university and tenure status, teaching discipline, years in Jesuit higher education and centers of teaching and learning, religious affiliation, and opportunities for Jesuit education and Ignatian spirituality. Each hypothesis was examined using a format beginning with cross tabulation analysis, followed by comparison of means tables and correlation analysis. In this way readers may readily view a substantive portion of the rich, descriptive data that was gathered and interpreted.

Comparisons

Comparison analysis using an analysis of variance (ANOVA) determined statistical significance between administrator characteristics and outcomes. An ANOVA is, “a procedure for determining whether the difference between the mean scores of two or more groups on a dependent variable is statistically significant” (Gall et al., 2003, p. 618). Comparison analysis illustrates the mean and standard deviation of each variable. In many cases where several variables were being examined the section begins with a rank order comparison of means table. Rank order comparisons include the following tables; knowledge and viability of Ignatian pedagogy, pedagogical programs, connections with Ignatian pedagogy, elements of Ignatian

pedagogy, administrator empathy and university encouragement, administrator effectiveness, longevity, and satisfaction.

Relationships

This study also examined the relationships that existed between the intervening and outcome variables using correlation research. Correlational research is, “A type of investigation that seeks to discover the direction and magnitude of the relationship among variables through the use of correlational statistics” (Gall et al., 2003, p. 622). Many strong and positive correlations were found among and related to this study’s hypotheses, particularly administrator knowledge of the Ignatian vision and five-step method of Ignatian pedagogy. Correlated hypotheses variables included knowledge and viability of Ignatian pedagogy, Ignatian viability and Ignatian programs, Ignatian methods and core values, administrator empathy for Jesuit mission and fostering Jesuit mission development, administrator effectiveness and satisfaction. Other correlation analysis in relation to administrator knowledge of Ignatian pedagogy and their belief in its’ viability included university opportunities provided and taken by administrators to learn about the history and philosophy of Jesuit education, university encouragement to include Ignatian pedagogy as a pedagogical strategy, Ignatian pedagogy and Jesuit education programs.

Limitations of the Study

This research was a limited study on the extent to which administrators of Jesuit centers of teaching and learning have knowledge of Ignatian pedagogy and

incorporate Ignatian pedagogy into their pedagogical offerings. It examined the extent to which these administrators of Jesuit centers of teaching and learning consider their role as fostering the Jesuit mission through the pedagogical resources they provide. Administrators were asked to participate voluntarily in the survey online. Participation of the administrators and the institutions remain anonymous. All data has been kept confidential. Because administrators self-report, the potential exists for inaccurate data to have been collected.

This research examined administrators who work in Jesuit centers of teaching and learning and is not a study of all faculty members or administrators. It has not attempted to generalize its findings to all faculty or administrators. This study was a quantitative study and did not address findings that qualitative research may provide. The researcher is currently employed by a Jesuit university that has a Jesuit Center of Teaching and Learning. Employment relationship has the potential to bias the researcher's perspective and results. The researcher was not a faculty member or an administrator for the Center, and has no direct relationship with the Center regarding professional roles or responsibilities. The researcher conducted the study with integrity.

CHAPTER IV

FINDINGS

The purpose of this study was to examine the extent to which Jesuit centers of teaching and learning are appropriating Ignatian pedagogy and the contributions it might make to the current pedagogical literature for Jesuit higher education. It was concerned with examining how administrators working in Jesuit centers of teaching and learning understand Ignatian pedagogy, consider possible connections between Ignatian pedagogy and other pedagogies for higher education, and consider their role in fostering the Jesuit mission or an Ignatian style of education. Through a quantitative study of administrators of centers of teaching and learning at Jesuit colleges and universities in the United States, this study examined the extent to which Ignatian pedagogy was known by the administrators and made available for faculty at Jesuit colleges and universities. It also explored the extent to which similar components of the vision and methodology of Ignatian pedagogy are fostered, albeit through other pedagogical approaches.

To examine Jesuit centers of teaching and learning and their engagement with Ignatian pedagogy, the study was guided by three research questions:

1. To what extent are Jesuit centers of teaching and learning making available Ignatian pedagogy?

2. To what extent are Jesuit centers of teaching and learning making connections between Ignatian pedagogy and current pedagogical literature in higher education?
3. To what extent do administrators of Jesuit centers of teaching and learning consider their role to be fostering the Jesuit mission through the pedagogical assistance they provide?

Concerned with the real possibility that Ignatian pedagogy may be relatively unknown to those involved in Jesuit higher education due the demographic reality of a more secularized university community, along with the lack of formal documentation of, and scant research available on Ignatian pedagogy, these realities and the above research questions generated the following five hypotheses:

1. Administrators who have knowledge of Ignatian pedagogy believe Ignatian pedagogy is a viable pedagogy for higher education.
2. Administrators who believe Ignatian pedagogy is a viable pedagogy for higher education have centers that provide programs on Ignatian pedagogy.
3. Centers that foster methodological elements of Ignatian pedagogy promote core values of Jesuit education.
4. Administrators who care about the Jesuit mission of their university believe their role includes providing pedagogical resources that foster the Jesuit mission.
5. Administrators who believe they are effective leaders in their Center are satisfied with their work.

This chapter presents findings related to these research questions and hypotheses. In section one, following a description of the survey instrument, description analysis presents data of those to whom the survey was sent, and those that responded. This includes the rate of return of respondents, as well as demographic information of respondents and centers. It also analyzes data in light of the three research questions of this study. Section two examines the study's hypotheses using a combination of descriptive and correlation analysis. Section three concludes the chapter with a summary of key findings.

Section I. Description Analysis

Survey Instrument

An original online quantitative survey instrument titled, *Incorporating the Significance of Ignatian Pedagogy into Higher Education Teaching* (INSIGHT) was created by the researcher and distributed via an email invitation and link hosted by SurveyMonkey.com. INSIGHT gathered demographic data on administrators at Jesuit centers of teaching and learning. Data was gathered on programs, teaching methods, and core values related to Ignatian pedagogy. It asked administrators about their knowledge of and their perspective on the viability of Ignatian pedagogy. It inquired about the connections the Center makes between Ignatian pedagogy and other pedagogies, university encouragement to include Ignatian pedagogy as a pedagogical strategy, and the level of administrator's empathy toward Jesuit mission. It included statements on the effectiveness of the Center and administrator

satisfaction. Data gathered was downloaded into an Excel spreadsheet database and then imported into SPSS 16.0, a data analysis program.

Description of Sample and Participating Institutions

The online quantitative survey, INSIGHT was sent via an email invitation to 37 administrators working in 18 centers of teaching and learning at Jesuit Colleges and universities. A return rate of 76% (28 of 37) of administrators from 17 institutions participated in full agreement with the survey conditions stated on the informed consent letter inviting administrator participation. The sample size was a universal sample or census as it included all administrators working in Jesuit centers of teaching and learning. Of the 17 participating centers, 100% (17) Center directors or primary administrator responded to the survey. Of the 17 participating institutions, 47.1% (8) are comprehensive-and masters degree-granting institutions while 52.9% (9) are Ph.D.-granting institutions. In addition, 82.4% (14) of the 17 participating institution's University presidents are Jesuit priests, while 17.6% (3) participating institutions have presidents who are either not a priest or are a priest but not a Jesuit priest.

Participant Demographic Information

An overview of demographic information of administrators who participated in the survey reveals the majority of administrator participants 67.9% (19) were female. Female majority was true for both female directors 58.8% (10) and female other administrators 81.8% (9). The largest cohort 35.7% (10) of administrator's

university status was associate professor. While more than half of all administrators 53.6% (15) are tenured, the largest portion of administrators who teach reported teaching Humanities 32.1% (9) and the lowest reported teaching Physical/Natural Sciences 7.1% (2). More than three-fourths 53.6% (24) of administrators reported working in Jesuit higher education for 16 or more years. Interestingly, all administrators 100% (28) reported working in their respective centers of teaching and learning for less than 16 years. More administrators 57.1% (16) attended either a private, Catholic or Jesuit undergraduate institution compared to 42.9% (12) of those who attended a public undergraduate institution. The majority of administrators 67.8% (19) reported their personal religious affiliation was either Protestant 35.7% (10) or Catholic 32.1% (9).

More detailed demographic information of administrator gender and job title can be seen in Table 1 below.

Table 1

Gender and Job Title Cross Tabulation

			Director	Other Administrators	Total
Gender	Female	<i>N</i>	10	9	19
		Percent	58.8%	81.8%	67.9%
	Male	Count	7	2	9
		Percent	41.2%	18.2%	32.1%
Total		<i>N</i>	17	11	28
		Percent	100.0%	100.0%	100.0%

Table 1 shows administrator gender as 67.9% (19) female and 32.1% (9) male indicating that more than twice the number of participants in this study were female.

Female directors 58.8% (10) outnumbered male directors 41.2% (7) while female other administrators 81.8% (9) outnumbered male other administrators 18.2% (2).

Administrator University/Tenure Status and Teaching Discipline

Administrator status at their university revealed 17.9% (5) Full Professors, 35.7% (10) Associate Professors, 10.7% (3) Assistant Professors, 3.6% (1) Instructor, and 22.1% (9) identified as either Administrator or Staff member and not a member of the faculty. These results indicate that Center administrators vary greatly in university status. Tenure status data revealed that more than half or 53.6% (15) administrators are tenured, and an additional 7.1% (2) administrators report being on an untenured tenure track. The remaining responses indicated that 28.6% (8) administrators are on a not tenure track while 10.7% (3) identified as none of the above.

Administrator teaching discipline data shows a diverse cohort of participants.

Table 2 shows administrator's teaching discipline by frequency and percent.

Table 2

Administrator Teaching Discipline

Administrator Teaching Discipline	Frequency	Percent
Humanities	9	32.1%
Social Sciences	8	28.6%
Physical/Natural Sciences	2	7.1%
Professional School	6	21.4%
Not Applicable	3	10.7%
Total	28	100.0%

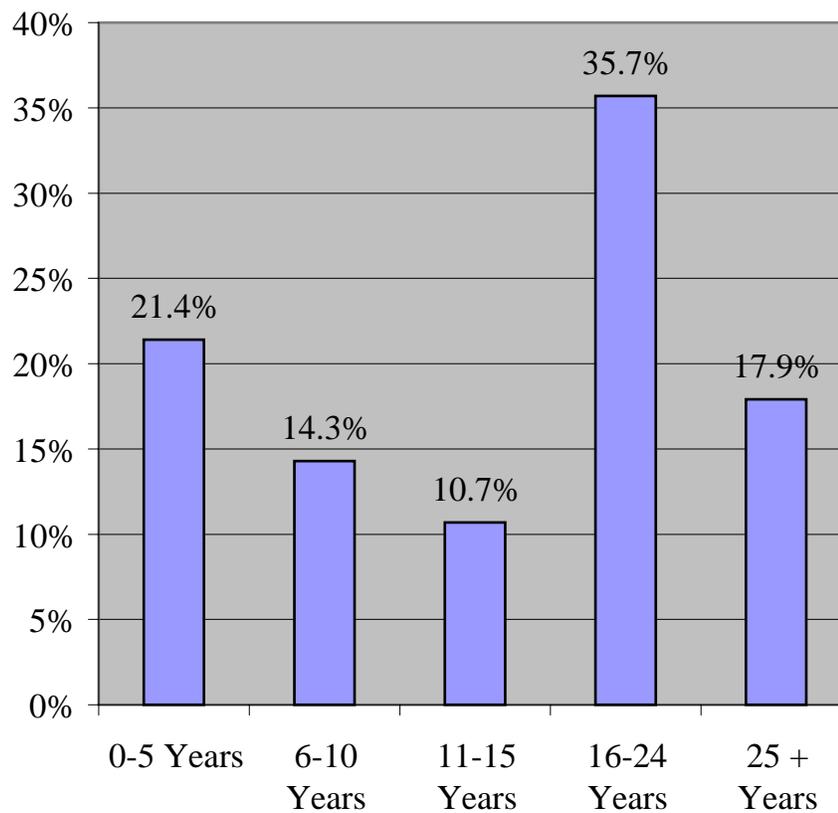
Of the 28 Center administrators 32.1% (9) teach humanities, 28.6% (8) social sciences, 7.1% (2) physical/natural sciences, 21.4% (6) in professional schools while 10.7% (3) responded not applicable.

Years in Jesuit Higher Education

The bar chart below shows the percentage of responses by the number of years Center administrators have been working in Jesuit higher education.

Figure 4

Years in Jesuit Higher Education



Center administrators vary in the number of years they have been working in Jesuit higher education with over one-half of administrator 53.6% (15) working 16 or more years. More specifically, this includes 35.7% (10) administrators working 16–24 years and 17.9% (5) working 25 years or more. For those working less than 16 years in Jesuit higher education, 21.4% (6) administrators reported working 0 and 5 years and 25% (7) working 6–15 years.

While the data above shows these administrators having significant years of experience working in Jesuit higher education, their years of experience working at their respective Teaching and Learning Center declines dramatically. Data reveals that all administrators 100% (28) have been working less than 16 years, with the majority of administrators 67.9% (19) working 0 and 5 years in their Center. The remaining data shows 28.8% (8) working 6-10 years, and only 3.6% (1) working 11–15 years. Other demographic data reveals 57.2% (16) administrators attended either Private 28.6% (8), Catholic 14.3% (4), or Jesuit 14.3% (4) undergraduate institution while 42.9% (12) attended a public undergraduate institution.

Religious Affiliation

Table 3 shows administrator by religious affiliation.

Table 3

Religious Affiliation

	Frequency	Percent
Protestant	10	35.7
Roman Catholic	9	32.1
Other Religious Affiliation	6	21.4
No Religious Affiliation	3	10.7
Total	28	100.0

Responses show 35.7% (10) administrators identified as Protestant, 32.1% (9) Roman Catholic, and 21.4 (6) identified as Other Religious Affiliation. Additionally, 10.7% (3) identified as No Religious Affiliation.

Opportunities for Jesuit Education and Ignatian Spirituality

Because this study was interested in Jesuit higher education and Ignatian pedagogy, some of the survey statements inquired about administrator participation in activities that foster learning about Jesuit higher education and Ignatian spirituality. Administrators reported 64.3% (18) often, 25% (7) sometimes, 10.7% (3) rarely, and 0% (0) never that their university provided opportunities to learn about the history and philosophy of Jesuit education. When asked how often administrators have taken advantage of university opportunities to learn about the history and philosophy of Jesuit education, administrators responded 46.4% (13) often, 46.4% (13) sometimes, and 7.1% (2) rarely, and 0% (0) never. Further inquiry revealed only 7.1% or two (2) administrators have participated in the Spiritual Exercises of St. Ignatius Loyola.

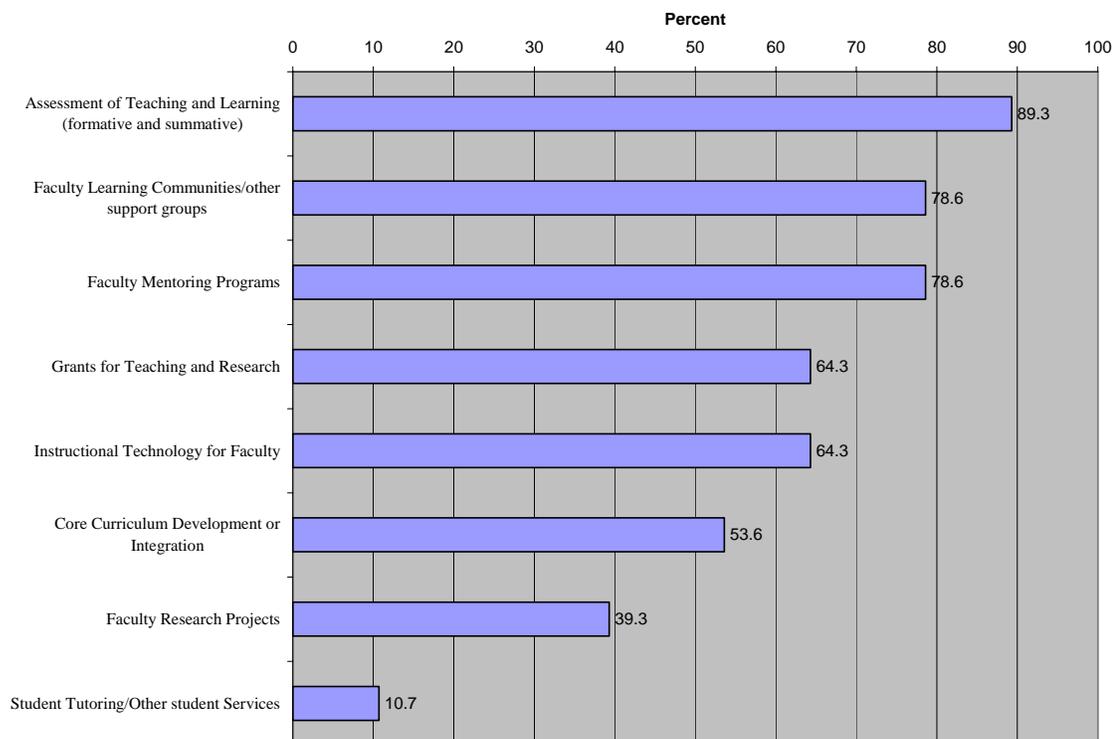
Summary of Participant Demographic Information

The demographic information above reveals a cohort of Center administrators the majority of whom are female. An overwhelming percentage of them teach, and more than three-quarters of these administrators have worked in Jesuit higher education for 16 or more years. More than half of all administrators are tenured, have attended either a private, Catholic, or Jesuit undergraduate institution, and are either Protestant or Catholic. These administrators represent a cohort with significant institutional experience and teaching credentials, the type of cohort that one might expect in such administrative positions and a seemingly favorable group from which to gain data about Ignatian pedagogy in relationship to higher education pedagogy. The following section examines resources the Center provides including administrator knowledge of Ignatian pedagogy and administrator perceptions of the viability of Ignatian pedagogy for higher education.

Center Resources

Centers of teaching and learning offer many resources to their campus community. These include pedagogical resources to increase faculty teaching and student's learning. Some centers also provide resources that assist in the development of faculty learning communities, mentoring, classroom technology, core curriculum, research projects, grant writing, assessment, student tutoring and more. Figure 5 below shows selected Center resources based on administrator responses.

Figure 5

Centers of Teaching and Learning Resources

When asked about the extent to which the Jesuit centers of teaching and learning offered resources such as these, 89.3% (25) administrators responded that their Center offers assessment of teaching or learning. This includes both formative and summative assessment resources. Administrators 78.6% (22) revealed their Center is involved in faculty learning communities/other support groups and faculty mentoring programs. Data also revealed 64.3% (18) administrators are involved in both grants for teaching and research and instructional technology for faculty. Additionally, 53.6% (15) administrators report their Center is engaged in core curriculum development or integration, 39.3% (11) in faculty research projects, and 10.7% (3) in student tutoring or other student services. When asked what other areas

the centers are involved in Administrators 14.4% (7) reported their Center is engaged in the scholarship of teaching and learning in ways that provide expertise, promotion, travel grants, pedagogical conferences, distance education, or institutional research. Administrator comments 7.2% (2) included assisting first year teachers or new faculty/orientation, online and course design. Given the many areas centers of teaching and learning are involved in, these centers provide a significant resource to all involved in teaching and learning.

Knowledge and Viability of Ignatian Pedagogy

Two of the most basic questions of this study included the following; the extent of knowledge administrators had about Ignatian pedagogy and, did administrators consider Ignatian pedagogy a viable pedagogy for higher education? Knowledge of Ignatian pedagogy in this study includes knowledge of the vision and key educational principles of Ignatius Loyola on one hand, as well as the five-step method of Ignatian pedagogy, context, experience, reflection, action, and evaluation, on the other. Table 4 provides a summary comparison of means for these and related variables. A *mean* is defined as, “a measure of central tendency calculated by dividing the sum of the scores in a set by the number of scores” (Gall, Gall, & Borg, 2003, p.629). In addition to the mean score, the standard deviation is also shown. A *standard deviation* is “a measure of the extent to which the scores in a distribution deviate from their mean” (Gall, Gall, & Borg, 2003, p.637). A comparison of means analysis seeks to compare the mean scores of data.

Table 4

Knowledge and Viability Comparison of Means Summary Table

	Mean	Std. Deviation
Administrator Viability	4.29	0.763
Knowledge of Vision	4.00	0.770
Knowledge of Method	3.64	1.367
Faculty Viability	3.07	0.813
Faculty Knowledge	2.39	1.066
N = 28		

Administrator response options were based on a five-point Likert scale: *1 disagree strongly, 2 disagree somewhat, 3 neither disagree nor agree, 4 agree somewhat, 5 agree strongly*. As can be seen, administrator knowledge and viability of Ignatian pedagogy means rank higher than faculty mean scores on these items. Recognizing the potential limitations of administrators to accurately rank faculty knowledge and viability of Ignatian pedagogy, these results still suggest that administrators believe they are more knowledgeable and believe Ignatian pedagogy is more viable than faculty.

Table 5 provides data on how administrators perceive faculty member's familiarity with Ignatian pedagogy according to frequency and percent.

Table 5

Knowledge and Viability of Ignatian Pedagogy

	Disagree Strongly/ Somewhat	Neither Disagree/ Agree	Agree Somewhat/ Strongly
Familiarity with Ignatian Vision.	2 (7.1%)	2 (7.1%)	24 (85.7%)
Familiarity with five-step method.	7 (25.0%)	2 (7.1%)	19 (67.8%)
Faculty familiarity with Ignatian pedagogy.	17 (60.7%)	5 (17.9%)	6 (21.4%)
Administrator belief in viability of Ignatian Pedagogy	0 (0.0%)	5 (17.9%)	23 (82.1%)
Faculty belief in the viability of Ignatian Pedagogy	8 (28.6%)	10 (35.7%)	10 (35.7%)
<i>N</i> = 28			

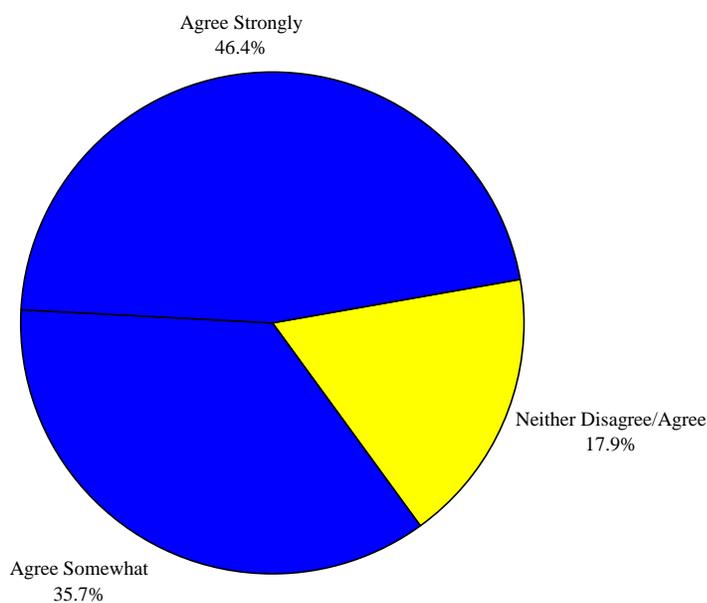
As can be seen in the table above, an overwhelming majority of administrators 85.7% (24) responded Agree Somewhat or Strongly with being very familiar with Ignatius of Loyola's vision, educational principles or key characteristics which serve as the foundation for Ignatian pedagogy. With regard to method, slightly more than two-thirds 67.8% (19) of administrators responded Agree Somewhat or Strongly with being very familiar with the five-step method of Ignatian pedagogy. These results allayed researcher concerns that administrators would not be familiar with Ignatian pedagogy and support the possibility that Ignatian pedagogy may be a viable pedagogy for higher education: a major area of interest explored in this study. However, 60.7% (17) administrators responded Disagree Strongly or Disagree Somewhat with the statement that many faculty at their university are very familiar with the vision or five-step method of Ignatian pedagogy, indicating that Ignatian pedagogy may not be as well known to the general faculty.

Viability of Ignatian Pedagogy

One of the paramount goals of this study was to gather data on whether administrators at Jesuit centers of teaching and learning consider Ignatian pedagogy a viable pedagogy for higher education. Figure 6 shows administrators responses regarding the viability of Ignatian pedagogy.

Figure 6

Viability of Ignatian Pedagogy



Data gathered shows more than three-quarters 82.1% (23) of Center administrators responded (46.4% Agree Strongly 35.7% Agree Somewhat) that Ignatian pedagogy is a viable pedagogy for higher education. This is a significant finding for this study.

The remaining 17.9% (5) administrators selected the Neither Disagree nor Agree response option. These results positively affirm the validity and viability of a nearly 500 year-old Jesuit educational tradition in light of 21st century higher education pedagogical knowledge and practices.

While many Center administrators believe Ignatian pedagogy is viable for higher education, they do not believe many faculty at their university share this sentiment. As was shown in Table 5 earlier, only 35.7% (10) administrators responded Agree Somewhat that many faculty at their university believe Ignatian pedagogy is a viable pedagogy for higher education with 35.7% (10) responding Neither Disagree nor Agree and 28.6% (8) responding Disagree Somewhat. It may be helpful to recall that Center administrator's believed faculty were much less familiar with the vision or five-step method of Ignatian pedagogy compared to administrator familiarity. This perspective may also influence administrator perception of faculty belief in the viability of Ignatian pedagogy.

Research Question One: Availability of Ignatian Pedagogy

Ignatian pedagogy is a way of engaging in teaching and learning that includes a particular method as well as values-based elements. Survey statements were generated in order to answer this study's first research question; to what extent are Jesuit centers of teaching and learning making available Ignatian pedagogy? The literature review identified John Dewey's philosophy of education, critical pedagogy, feminist pedagogy, service-learning, and adult learning as having points in common

with Ignatian pedagogy. Table 6 below presents an overview of means comparison of pedagogical programs offered by Jesuit centers.

Table 6

Pedagogical Programs Comparison of Means in Rank Order

	Mean	Std. Deviation
Programs: Purpose of Teaching	2.86	0.848
Programs: Service-Learning	2.86	0.803
Programs: Ignatian Pedagogy	2.75	0.928
Programs: Jesuit Education	2.54	0.881
Programs: Adult Learning	2.43	1.034
Programs: Critical Pedagogy	2.14	0.891
Programs: Feminist Pedagogy	1.82	0.723
Programs: Dewey	1.75	1.005
<i>N</i> = 28		

Administrator response options included a four-point Likert scale of *1 never, 2 less often than others, 3 as often than others, 4 more often than others*. As one can see, the highest mean score are programs that inquire about the ultimate purpose of one's teaching while the lowest score are programs on the John Dewey's philosophy of education.

In more detail below, Table 7 illustrates administrator responses by frequency and percent in which these selected higher education pedagogies are made available through Jesuit centers.

Table 7

Pedagogical Programs

	Never/ Less Often	As/More Often
Opportunities to reflect on the ultimate purpose or hope of one's teaching.	8 (28.5%)	20 (71.4%)
Service-Learning.	9 (32.2%)	19 (67.8%)
Ignatian Pedagogy.	10 (35.7%)	18 (64.3%)
Aspects of Ignatius Loyola's vision/mission, or key characteristics or principles of Jesuit education.	12 (42.9%)	16 (57.1%)
Adult Learning.	15 (53.5%)	13 (46.5%)
Critical Pedagogy.	17 (60.7%)	11 (39.3%)
Feminist Pedagogy.	23 (82.1%)	5 (17.9%)
Dewey's philosophy of education.	23 (82.2%)	5 (17.8%)
<i>N</i> = 28		

Data collected revealed nearly two-thirds 64.3% (18) of administrator centers provides programs (any type) on Ignatian pedagogy As often as others or More often than others while 35.7% (10) administrators reported providing programs on Ignatian pedagogy Less often than others or Never. Similar responses were provided when asked the extent to which centers provided programs on aspects of Ignatius Loyola's vision/mission, or key characteristics or principles of Jesuit education. In response to this statement, more than one-half 57.1% (16) reported offering programs on this topic As often as or More often than others while 42.9% (12) reported Less Often than others or Never. Results indicate that slightly more than one-half of administrator centers are offering programs on Ignatian pedagogy or aspects of

Ignatius Loyola's vision and mission, or key characteristics or principles of Jesuit education. In addition to programs on or about Ignatian pedagogy, the greatest response of programs holding points of commonality with Ignatian pedagogy was Service Learning with 67.8% (19) administrators reporting these programs being offered As often as or More often than others. Administrators, 46.5% (13) regarding adult learning and 39.3% (11) regarding critical pedagogy, reported their Center offers these programs As often as or More often than others.

One of the more striking results revealed few centers have provided pedagogical programs on Dewey's philosophy of education or feminist pedagogy. In fact, an overwhelming 82.2% (23) regarding Dewey and 82.1% (23) regarding feminist pedagogy, offer these pedagogies Never or Less often than others. Given the many points of commonality between each of these pedagogies with Ignatian pedagogy as shown in the research literature, this low frequency of offerings is an important finding representing a disconnect between the potential for commonality between these programs and Ignatian pedagogy and actual programs holding these points of commonality.

Overall, these results indicate that Jesuit centers of teaching and learning are offering programs on or about Ignatian pedagogy as well as other pedagogical programs holding points of commonality with Ignatian pedagogy such as Service-Learning. They also point to areas that could be better fostered such as programs about Dewey's philosophy of education, feminist and critical pedagogy. These findings may also influence the connections that are made, and are not being made,

between Ignatian pedagogy and other pedagogies, a topic examined in the second research question below.

Research Question Two: Pedagogical Connections to Ignatian Pedagogy

The following section examines data related to the second major research question of this study; To what extent are Jesuit centers of teaching and learning making connections between Ignatian pedagogy and current pedagogical literature in higher education? It also examines the extent to which methodological elements and values-based elements that create some of the central aspects of Ignatian pedagogy are being offered by Jesuit centers of teaching and learning in any format, or through any offerings. Survey statements inquired about the connections Center administrators make between Ignatian pedagogy and other pedagogies. Table 8 below provides an overview comparison of means of connections between Ignatian pedagogy and other pedagogies.

Table 8

Connections with Ignatian Pedagogy Rank Order

	Mean	Std. Deviation
Connections: Service-Learning	3.18	0.905
Connections: Adult Learning	2.54	1.138
Connections: Critical Pedagogy	2.25	0.967
Connections: Feminist Pedagogy	2.00	0.861
Connections: Dewey	1.96	0.962
<i>N</i> = 28		

Administrator response options included a four-point Likert scale of *1 never, 2 less often than others, 3 as often than others, 4 more often than others*. The highest mean

is found in Service-Learning with a mean score of 3.18 and the lowest is Dewey (1.96) and feminist pedagogy (2.00). These connection mean scores are similar to the frequency of these programs are offered as was seen in the section above.

In more detail below, Table 9 indicates the frequency and percent in which administrators make intentional connections between selected higher education pedagogies and Ignatian pedagogy.

Table 9

Connections of Ignatian Pedagogy with Other Pedagogies

Connections of Ignatian Pedagogy with other pedagogies include:	Never/ Less Often	As/More Often
Service-Learning.	5 (17.8%)	23 (82.2%)
Adult Learning.	13 (46.4%)	15 (53.6%)
Critical Pedagogy.	15 (53.6%)	13 (46.4%)
Dewey's philosophy of education.	18 (64.3%)	10 (35.7%)
Feminist Pedagogy.	20 (71.4%)	8 (28.6%)
<i>N</i> = 28		

Administrators 82.2% (23) reported, As often as or More often than others, their Center makes connections between Ignatian pedagogy and Service-Learning. This is a significant, yet not perhaps surprising finding due to the many similarities between Ignatian pedagogy and Service-Learning. Slightly more than one-half, 53.6% (15) administrators reported As often as or More often than others, making connections between Ignatian pedagogy and Adult learning and 46.4% (13) reported making connections with critical pedagogy. Connections between Ignatian pedagogy and Dewey's philosophy of education 35.7% (10) and feminist pedagogy 28.6% (8)

generated the least frequency among administrator responding, As often as or More often than others. Again, this is unfortunate given the many connections that exist between Ignatian pedagogy and Dewey and feminist pedagogy.

Overall, these results indicate that the majority of Center administrators have made connections between Ignatian pedagogy, Service-Learning, and adult Learning, with just less than one-half of them also making connections to critical pedagogy. Centers of teaching and learning wishing to increase accessibility to Ignatian pedagogy and the connections possible between it and other pedagogies may benefit from more program offerings on Dewey and feminist pedagogy. In particular these two pedagogical perspectives offer broad and diverse lenses from which many educators may already be quite familiar, making the learning about Ignatian pedagogy more comfortable.

For example, those knowledgeable about Dewey or feminist pedagogy would understand the value of experiential education, a key element of Ignatian pedagogy. Practitioners of Dewey may also be aware of the need for incorporating moral education into the development of the whole person, while those familiar with feminist pedagogy might be well skilled in incorporating aspects of social justice into their educational practices—two values also held within Ignatian pedagogy. From this comfort zone, making connections to Ignatian pedagogy may be more readily considered.

Teaching Methods Related To Ignatian Pedagogy

Another question explored was the extent to which the five-step methodological elements of Ignatian pedagogy were being offered by the centers. Data gathered on these statements do not assume respondents have made any intentional connection between these elements and Ignatian pedagogy. The hope of gathering this data was to examine the extent to which some of the methods and values encompassed within Ignatian pedagogy were being offered by Jesuit centers regardless of their intentional connectedness to Ignatian pedagogy. Table 10 provides an overview of mean scores of the methodological elements of Ignatian pedagogy. Administrator response options included a four-point Likert scale of *1 never, 2 less often than others, 3 as often than others, 4 more often than others*.

Table 10

Elements of Ignatian Pedagogy Rank Order

	Mean	Std. Deviation
Methodology: Context	3.18	0.772
Methodology: Reflection	3.14	0.803
Methodology: Experience	3.07	0.813
Methods: Action	2.64	0.780
Methods: Evaluation	2.18	0.670
<i>N</i> = 28		

As can be seen, the highest mean score is for Context (3.18) and the lowest is Evaluation (2.18). The low mean score of Evaluation is an interesting finding in light of the need for and desire of higher education institutions to assess and evaluate

student learning. In more detail below, Table 11 below shows administrator responses to these statements by frequency and percent.

Table 11

Teaching Methodologies

	Never/ Less Often	As/More Often
Creation of structured and critical reflection opportunities.	3 (10.7%)	25 (87.2%)
Awareness of student's context.	4 14.3%	24 (85.7%)
Engagement of student's experiences (cognitive and affective).	2 (14.2%)	24 (85.7%)
Development of opportunities that encourage students to make choices or take action based on their critical reflection.	11 (39.2%)	17 (60.7%)
Evaluation of student maturation and/or moral growth.	21 (75.0%)	7 (25.0%)
<i>N</i> = 28		

As shown in Table 11, the greatest response among administrators 87.2% (25), reported As often as or More often than others, was found in the creation of structured and critical reflection opportunities. An overwhelming percentage of administrators 85.7% (24), reported As often as or More often than others, their Center offers Teaching Methodologies (through any offerings) that foster awareness of student's context and engagement of student's experiences (cognitive and affective). More than one-half administrators 60.7% (17) reporting As often as or More often than others, was found among administrators regarding the development of opportunities that encourage students to make choices or take action based on their critical reflection. These results suggest that Jesuit centers, intentionally or not, are offering several of the methodological elements found within Ignatian pedagogy. The

data above shows three of the methodological elements, reflection, context, and experience, within Ignatian pedagogy are being widely offered by administrators of Jesuit centers of teaching and learning. A fourth element, action, is being offered by more than one-half of administrators.

The most dramatic negative response among these elements can be seen by the 75% (21) administrators reporting Never or Less often than others, on Center offerings regarding evaluation of student maturation and/or moral growth. The lack of programs on the element of evaluation as defined within Ignatian pedagogy is a significant finding. With the high demand of higher education for assessment mechanisms to track student learning along with the desire for Jesuit colleges and universities to graduate students who are intellectually and morally well-rounded, this finding highlights the need for Center administrators to expand the current notion of student evaluation to one that incorporates the intellectual, moral, and other dimensions of student learning and growth as understood in Ignatian pedagogy.

Research Question Three: Fostering Jesuit Mission through Pedagogy

The following section illustrates data gathered in reference to the third research question of this study: To what extent do administrators of Jesuit centers of teaching and learning consider their role to be fostering the Jesuit mission through the pedagogical assistance they provide? Table 12 below presents an overview comparison of means of related variables.

Table 12

Empathy and University Encouragement Rank Order

	Mean	Std. Deviation
Empathy	4.71	0.460
Mission Development	4.39	0.629
University Encouragement	3.46	1.232
Faculty Engagement in S/TL	3.36	1.193
<i>N</i> = 28		

Administrator response options were based on a five-point Likert scale: *1 disagree strongly, 2 disagree somewhat, 3 neither disagree nor agree, 4 agree somewhat, 5 agree strongly*. As can be seen, administrators care deeply about the Jesuit mission (4.71) and fostering mission development (4.39). The lowest score of faculty engagement (3.36) refers to administrator perception of the level faculty are engaged in the scholarship of teaching and learning (S/TL). In more detail below, Table 13 shows, by frequency and percent, administrator responses to statements about their role in fostering Jesuit mission, the level of their personal care about the Jesuit mission of their university, and university encouragement they receive to include Ignatian pedagogy as a pedagogical strategy.

Table 13

Fostering Mission, Empathy, and University Encouragement

	Disagree Strongly/ Somewhat	Neither Disagree/Agree	Agree Somewhat/ Strongly
I care about the Jesuit mission of my university.	0 (0.0%)	0 (0.0%)	28 (100.0%)
I believe my role at the Center includes providing pedagogical resources that foster the Jesuit mission.	0 (0.0%)	2 (7.1%)	26 (92.9%)
Many faculty on campus are engaged in the Scholarship of Teaching and Learning	8 (28.5%)	4 (14.3%)	16 (57.2%)
My university encourages me to include Ignatian pedagogy as a pedagogical strategy.	6 (21.4%)	8 (28.6%)	14 (50.0%)
<i>N</i> = 28			

As can be seen by Table 13 above, 92.9% (26) administrators overwhelmingly Agree Somewhat or Agree Strongly that they believe their role at the Center includes providing pedagogical resources that foster the Jesuit mission. Additionally, all administrators 100% (28) report Agree Somewhat or Agree Strongly that they care about the Jesuit mission of their university. Yet, only one-half 50.0% (14) administrators report their university encourages them to include Ignatian pedagogy as a pedagogical strategy. These findings suggest a positive resource for Jesuit colleges and universities seeking to foster the Jesuit mission at their university: engaging the faculty community about Jesuit mission through pedagogical means via administrators who care deeply about the Jesuit mission. Through this pedagogical avenue, Jesuit colleges and universities may better foster a more communal environment of understanding and appropriating their Jesuit mission.

Core Values Related to Ignatian Pedagogy

Data was also collected on core Jesuit values. These values included the development of the whole person, social justice, service, and spiritual development. While these statements are core values held within Jesuit education and Ignatian pedagogy, they may also be held by other pedagogical practices. This data illustrates the extent to which these values are being fostered through pedagogical resources. Table 14 below provides an overview comparison of means on core values of Ignatian pedagogy.

Table 14

Core Values Rank Order

	Mean	Std. Deviation
Values: Whole Person	2.96	0.881
Values: Social Justice	2.75	0.799
Values: Service	2.71	0.763
Values: Spiritual Development	2.11	0.786
<i>N</i> = 28		

Administrator response options included a four-point Likert scale of *1 never, 2 less often than others, 3 as often than others, 4 more often than others*. As can be seen, the highest mean value is the value of development of the whole person (2.96) and the lowest is spiritual development (2.11).

In more detail below, Table 15 below shows administrator responses to these core values by frequency and percent.

Table 15

Core Values of Jesuit Education

Values-Based pedagogies the Center provides (through any offerings) do the following:	Never/ Less Often	As/More Often
Develop the whole person.	7 (25.0%)	21 (75.0%)
Lead students to be of service to others.	9 (32.1%)	19 (67.8%)
Promote social justice.	9 (32.1%)	19 (67.9%)
Foster spiritual considerations or development.	20 (71.4%)	8 (28.6%)
<i>N</i> = 28		

The most frequent response of administrators in this section revealed 75% (21) administrators reported As often as or More often than others, that their centers promote the core value-develop the whole person. Slightly more than two-thirds 67.8% (19) administrators responding As often as or More often than others, reported their centers promote social justice and lead students to be of service to others. These high rate of responses indicate that administrators are providing core values of Jesuit education and Ignatian pedagogy quite often. These findings are significant for this study and for Jesuit colleges and universities concerned with fostering their Jesuit mission through pedagogical resources. They also appear to support the analysis in the previous section which revealed administrators believe their role includes providing pedagogical resources that foster the Jesuit mission.

Another significant finding for this study reveals nearly three quarters of administrators 71.4% (20) reported Never or Less often than others, that their centers foster spiritual considerations or development. This finding underscores the lack of

Center administrator engagement on incorporating spirituality into classroom teaching and student learning. Given the current interest among students and higher education in understanding student spirituality (Higher Education Research Institute, 2004), the vision and methodological elements of Ignatian pedagogy seem to hold a ready platform for Center administrators to begin incorporating spiritual development and considerations into pedagogical practices.

Effectiveness, Satisfaction, and Longevity

Other descriptive data revealed administrators believe they are effective leaders in their centers and their centers have enhanced faculty teaching. Additionally, administrators are satisfied with their work, and more than one-half hope to remain in their leadership post in their Center for years to come. Table 16 provides an overview comparison of means for administrator effectiveness, satisfaction, and longevity.

Table 16

Effectiveness, Satisfaction, Longevity Rank Order

	Mean	Std. Deviation
Effectiveness	4.18	0.612
Satisfaction	4.07	0.716
Center Effectiveness	4.04	0.922
Longevity	3.71	1.084
N = 28		

Administrator response options were based on a five-point Likert scale: *1 disagree strongly, 2 disagree somewhat, 3 neither disagree nor agree, 4 agree somewhat, 5 agree strongly*. As can be seen, all variables have a very high mean score for all

variables with the highest in administrator effectiveness as a leader in their Center (4.18) and the lowest in longevity or administrator hope to remain in their leadership position for years to come (3.71). Below in more detail, Table 17 illustrates administrator effectiveness, satisfaction, and longevity by frequency and percent.

Table 17

Effectiveness, Satisfaction and Longevity

	Disagree Strongly/ Somewhat	Neither Disagree/ Agree	Agree Somewhat/ Strongly
I believe I am an effective leader in my Center.	0 (0.0%)	3 (10.7%)	25 (89.3%)
Because of their use of the Center, faculty believe their teaching has been enhanced.	3 (10.7%)	2 (7.1%)	23 (82.1%)
I am satisfied with my work at the Center.	1 (3.6%)	3 (10.7%)	24 (85.7%)
I hope to remain in my leadership post in the Center for years to come.	5 (17.9%)	6 (21.4%)	17 (60.7%)
<i>N</i> = 28			

As can be seen in Table 17, 89.6% (25) administrators responded Agree Somewhat or Agree Strongly that they are an effective leader in their Center. A substantial number of Administrators, 82.1% (23) also believe that faculty teaching has been enhanced because of their use of their Center. Similarly, a large majority 85.7% (24) of administrators are satisfied with their work at the Center. Yet, despite the large majority of positive responses to administrator effectiveness as leaders, Center teaching enhancement, and administrator satisfaction, less than two-thirds 60.7% (17) administrators hope to remain in their leadership post in the Center for years to come. The next section analyzes data in light of this study's five hypotheses.

Section II. Hypotheses

The research above supports the position that administrators at Jesuit centers of teaching and learning are very familiar with Ignatian pedagogy and consider it a viable pedagogy for higher education. The next section examines data in light of this study's hypotheses. The analysis presented includes descriptive cross tabulation, comparison of means and correlation data. This format was chosen to advance the primary goal of this study: to describe richly the administrators and centers of teaching and learning on Jesuit campuses and their appropriation of Ignatian pedagogy.

Hypothesis One: Knowledge and Viability

The first hypothesis is: Administrators who have knowledge of Ignatian pedagogy believe Ignatian pedagogy is viable for higher education. To test this hypothesis survey statements inquired about administrator knowledge of both the vision and five-step method of Ignatian pedagogy, along with statements about administrator's belief in the viability of Ignatian pedagogy for higher education. The first cross tabulation table below examines the relationship between administrator knowledge of the Ignatian vision and principles which serve as the foundation for Ignatian pedagogy and their belief in the viability of Ignatian pedagogy for higher education. It should be noted that the original survey statements regarding knowledge of Ignatian pedagogy and viability provided five response options:

Disagree Strongly, Disagree Somewhat, Neither Disagree nor Agree, Agree Somewhat, and Agree Strongly.

Cross Tabulations

A cross tabulation table examines the relationship between two categorical variables (nominal or ordinal). Table 18 relates administrator knowledge of the Ignatian vision and administrator's perception of the viability of Ignatian pedagogy for higher education.

Table 18

Knowledge of the Vision and Viability of Ignatian Pedagogy

		Viability of Ignatian Pedagogy			
Administrator Knowledge of Ignatian Vision		Neither Disagree/ Agree	Agree Somewhat	Agree Strongly	Total
	Disagree Somewhat	1 50.0%	1 50.0%	0 0%	2 100%
	Neither Disagree/ Agree	1 50.0%	1 50.0%	0 0%	2 100%
	Agree Somewhat	3 16.7%	8 44.4%	7 38.9%	18 100%
	Agree Strongly	0 0.0%	0 0.0%	6 100%	6 100%
	Total	5 17.9%	10 35.7%	13 46.4%	28 100%

Table 18 reveals that of the 28 responses, 24 administrators have some level of knowledge of vision of Ignatian pedagogy. This data can be found by combining the rows of cells Agree Somewhat and Agree Strongly. If Hypothesis One is to be supported, administrators with the least knowledge of the Ignatian vision should have a lower assessment of the viability of Ignatian pedagogy. Essentially, there should be

fewer responses in the upper left section of the table and more responses toward the lower right section. Table 18 provides some evidence supporting this hypothesis. Particularly, 83.3% (15) administrators who have some knowledge of the Ignatian vision (Agree somewhat) believe Ignatian pedagogy is viable (Agree Somewhat or Strongly), and 100% (6) who are very knowledgeable (Agree Strongly) believe that Ignatian pedagogy is viable (Agree Strongly).

Similarly, Table 19 below relates administrator knowledge of the five-step method of Ignatian Pedagogy with the administrator's perception of the viability of Ignatian pedagogy.

Table 19

Knowledge of the Five-Step Method and Viability of Ignatian Pedagogy

Knowledge Five-Step Method	Viability of Ignatian Pedagogy				Total
		Neither Disagree/ Agree	Agree Somewhat	Agree Strongly	
Disagree Strongly	2 66.7%	1 33.3%	0 0.0%	3 100%	
Disagree Somewhat	2 50.0%	1 25.0%	1 25.0%	4 100%	
Neither Disagree/ Agree	1 25.0%	1 25.0%	0 0.0%	2 100%	
Agree Somewhat	0 0.0%	3 30.0%	7 70.0%	10 100%	
Agree Strongly	0 0.0%	4 44.4%	5 55.6%	9 100%	
Total	5 17.9%	10 35.7%	13 46.4%	28 100%	

Table 19 reveals that of the 28 responses, 19 administrators hold some level of familiarity with the five-step method of Ignatian pedagogy. This data can be seen by combining the rows Agree Somewhat and Agree Strongly. Additionally, all or 100%

of these nineteen administrators who have knowledge believe Ignatian pedagogy is a viable pedagogy for higher education. This provides real evidence supporting Hypothesis One. Both Tables 18 and 19 offer some support for Hypothesis One.

Comparison of Means

By using the mean score of each row in the cross tabulation tables above a comparison of means table below in Table 20 further examines the relationship between administrator knowledge of the Ignatian vision and five-step method of Ignatian pedagogy with belief in the viability of Ignatian pedagogy for higher education.

Table 20

Knowledge of Vision, Five-Step Method and Viability Means Comparison

Viability of Ignatian Pedagogy		Knowledge of Ignatian Vision	Knowledge of Five-Step Method
Disagree Strongly	Mean	0.00	3.33
	<i>N</i>	0	3
	Std. Deviation	0.00	0.577
Disagree Somewhat	Mean	3.50	3.75
	<i>N</i>	2	4
	Std. Deviation	0.707	0.957
Neither Disagree/Agree	Mean	3.50	3.50
	<i>N</i>	2	2
	Std. Deviation	0.707	0.707
Agree Somewhat	Mean	4.22	4.70
	<i>N</i>	18	10
	Std. Deviation	0.732	0.483
Agree Strongly	Mean	5.00	4.56
	<i>N</i>	6	9
	Std. Deviation	.000	0.527
Total	Mean	4.29	4.29
	<i>N</i>	28	28
	Std. Deviation	0.763	0.763

If Hypothesis One is to be further supported the mean viability scores (highlighted in gray) should increase as the administrator's knowledge of the Ignatian vision increases. Those with least knowledge are represented in the row Disagree Strongly, those with the most knowledge are represented in the row Agree Strongly.

There is a clear, but not perfect, progression in the means comparison of the Ignatian vision and viability scores. Those with the greatest knowledge of the vision have the highest mean viability score (5.00). Those with the least familiarity have a

mean viability score of 3.50, as do those with an intermediate knowledge of the Ignatian vision. Results generally indicate an increasingly rising mean score from 3.50 to 5.00 as administrator responses move from Disagree Somewhat to Agree Strongly, lending positive support for Hypothesis One relating to knowledge of the Ignatian vision and viability.

There is also an imperfect progression in the means comparison of the five-step method of Ignatian pedagogy and viability scores. Those with the greatest knowledge have a very high mean viability score (4.56), but those somewhat less familiar with the five-step method actually have the highest viability score (4.70). Results generally indicate an increasingly rising mean score from 3.33 to 4.56 as administrator responses move from Disagree Strongly to Agree Strongly. Still, due to the imperfect progressions in this column, the mean scores offers only limited support for Hypothesis One relating to knowledge of the five-step method and viability. Overall there is a progression of scores of those with the least knowledge viability score (3.50), to those with the most knowledge viability score (4.56).

Correlations

Correlation research is, “a type of investigation that seeks to discover the direction and magnitude of the relationship among variables through the use of correlational statistics” (Gall, Gall, & Borg, 2003, p.622). Product moment correlation, such as Pearson r used in this analysis, is “a mathematical expression of the direction and magnitude of the relationship between two measures that yield continuous scores” (Gall, Gall, & Borg, 2003, p.633). On the following page, Table

21 illustrates the relationships between several key variables that relate to the first and second hypotheses.

Table 21

Knowledge and Viability Correlation Summary

		Knowledge of Vision	Knowledge of Five-Step Method	Viability	University Opportunities	Opportunities Taken	University Encouragement	Ignatian Pedagogy Programs	Jesuit Education Programs
Knowledge of Ignatian Vision	Pearson Corr. Sig. (2-tailed)	—							
Knowledge of Five-Step Method	Pearson Corr. Sig. (2-tailed)	.669** .000	—						
Viability	Pearson Corr. Sig. (2-tailed)	.568** .002	.599** .001	—					
University Opportunities	Pearson Corr. Sig. (2-tailed)	.417* .027	.210 .285	.330 .086	—				
Opportunities Taken	Pearson Corr. Sig. (2-tailed)	.383* .045	.212 .278	.375* .049	.264 .174	—			
University Encouragement	Pearson Corr. Sig. (2-tailed)	.547** .003	.630** .000	.563** .002	.219 .264	.138 .483	—		
Ignatian Pedagogy Programs	Pearson Corr. Sig. (2-tailed)	.570** .002	.599** .001	.628** .000	.216 .270	.048 .810	.494** .008	—	
Jesuit Education Programs	Pearson Corr. Sig. (2-tailed)	.218 .264	.257 .187	.480** .010	.180 .360	-.060 .763	.342 .074	.487** .009	—
<p>$N = 28$ ** . Correlation is significant at the $p < 0.01$ level (2-tailed). * . Correlation is significant at the $p < 0.05$ level (2-tailed).</p>									

Table 21 above, illustrates positive correlations between knowledge of the vision, the five-step method, and the viability of Ignatian pedagogy among each other and with other variables. Concerning Hypothesis One, the correlations between administrator knowledge of the Ignatian vision with the viability of Ignatian pedagogy as a pedagogy for higher education yields a correlation of .568. Additionally, the correlation between knowledge of the five-step method of Ignatian pedagogy and viability reveals a positive correlation of .669. Both of these correlations are significant at the $p < 0.01$ level (2-tailed). These positive and significant correlations provide strong support for Hypothesis One.

Knowledge and Viability Correlations with Other Variables

Table 21 also illustrates several correlations between knowledge of Ignatian pedagogy and other variables. For example, in addition to viability, knowledge of the vision of Ignatian pedagogy correlates positively and strongly to the following variables; knowledge of the five-step method (.669), University encouragement to include Ignatian pedagogy as a pedagogical strategy (.547), and centers providing Ignatian pedagogy programs (.570). All of these correlations are significant at the $p < 0.01$ level (2-tailed). Other correlations also exist between knowledge of the Ignatian vision and University Opportunities provided to learn about the history and philosophy of Jesuit education (.417) and opportunities taken by administrators to learn about the history and philosophy of Jesuit education (.383). These correlations are less strong, but still significant at the $p < 0.05$ level (2-tailed).

Several correlations also exist between the five-step method of Ignatian pedagogy and other variables. These include correlations between the five-step method and University encouragement to include Ignatian pedagogy as a pedagogical strategy (.630), and Ignatian pedagogy programs (.599). These correlations are significant at the $p < 0.01$ level (2-tailed). All of these findings lend support to the importance of fostering knowledge of the Ignatian vision, educational principles and key characteristics which serve as the foundation for Ignatian pedagogy and its' five-step method.

Additionally, correlations also exist between viability and the following variables; university encouragement to include Ignatian pedagogy as a pedagogical strategy (.563), providing Ignatian pedagogy programs (.628), and providing Jesuit education programs on aspects of Ignatius Loyola's vision/mission or key characteristics and principles of Jesuit education (.480). These correlations are significant at the $p < 0.01$ level (2-tailed).

Summary of Hypothesis One

Overall, the above data analysis supports Hypothesis One: Administrators who have knowledge of Ignatian pedagogy believe Ignatian pedagogy is viable for higher education. The cross tabulations, comparisons of means, and correlations all provide evidence in support of Hypothesis One. Further, the many correlations that have been shown among knowledge of the vision, five-step method, and viability of Ignatian pedagogy with other key variables highlight the importance of these variables.

The data suggests that the combination of university opportunities to learn about the history and philosophy of Jesuit education, administrator whose participation takes advantage of those opportunities, university encouragement to include Ignatian pedagogy as a pedagogical strategy, Center programs on Ignatian pedagogy and Jesuit education, are all related to knowledge and viability of Ignatian pedagogy as a pedagogy for higher education. The next section examines the second hypotheses involving the relationship between knowledge and viability of Ignatian pedagogy and Center programs on Ignatian pedagogy.

Hypothesis Two: Viability and Programs

The second hypothesis examined the relationship between the viability of Ignatian pedagogy and Center programs on Ignatian pedagogy. The second hypothesis is: Administrators who believe Ignatian pedagogy is a viable pedagogy for higher education have centers which provide programs on Ignatian pedagogy. The analysis of Hypothesis One revealed positive correlations exist between viability and Ignatian pedagogy programs. They also revealed positive correlations between knowledge of the vision, knowledge of the five-step method, university encouragement to include Ignatian pedagogy as a pedagogical strategy, and Ignatian pedagogy programs. This hypothesis seeks to highlight more clearly the significance of knowledge, viability and university encouragement with programs on Ignatian pedagogy. The analysis below provides more descriptive data in support of Hypothesis Two. Table 22 illustrates administrator selections.

Cross Tabulations

Table 22

Viability Programs on Ignatian Pedagogy Cross Tabulation

Center Programs on Ignatian Pedagogy						
Viability of Ignatian Pedagogy		Never	Less Often than others	As Often as others	More Often than others	Total
	Neither Disagree/Agree	2 40.0%	3 60.0%	0 0.0%	0 0.0%	5 100%
	Agree Somewhat	1 10.0%	3 30.0%	4 40.0%	2 20.0%	10 100%
	Agree Strongly	0 0.0%	1 7.7%	8 61.5%	4 30.8%	13 100%
	Total	3 10.7%	7 25.0%	12 42.9%	6 21.4%	28 100%

Table 22 reveals that of the 28 administrators, 23 Agree Somewhat or Strongly that Ignatian pedagogy is a viable pedagogy for higher education. This can be seen by combining the total of rows Agree Somewhat or Strongly. If Hypothesis Two is valid, those who agree most strongly in the viability of Ignatian pedagogy should have a higher frequency of Center programs on Ignatian pedagogy while those who least believe Ignatian pedagogy is viable should have centers that provide less programs on Ignatian pedagogy. Essentially, the table should illustrate more responses near the lower right corner (more viable and more programs) and less responses near the upper left corner (less viable and less programs). Table 22 provides some support for this hypothesis. By combining the totals in columns As often as others and More often than others, it can be seen that 64.3% (18) administrators who believe Ignatian pedagogy is viable have centers that provide

programs on Ignatian pedagogy as or more often than others (12 (42.9%) As often as others and 21.4% (6) More often than others). These results offer positive support for Hypothesis Two.

Comparison of Means and Correlations

Using the mean score of each row in the cross tabulation table above, a comparison of means, as seen in Table 23, has been generated to further examine the relationship between viability and programs on Ignatian pedagogy.

Table 23

Viability and Ignatian Pedagogy Programs Comparison of Means

Viability of Ignatian Pedagogy	Center Programs on Ignatian Pedagogy		
	Mean	<i>N</i>	Std. Deviation
Neither Disagree/Agree	1.60	5	0.548
Agree Somewhat	2.70	10	0.949
Agree Strongly	3.23	13	0.599
Total	2.75	28	0.928

It should be noted that of the 28 administrators only five responses fall in the Neither disagree nor agree with the viability of Ignatian pedagogy selection. As can be seen, results indicate an increasingly rising mean score from 1.60 to 2.70 as administrator responses move from Neither Disagree nor Agree to Agree Somewhat. The mean score continues to rise from 2.70 (Agree Somewhat) to 3.23 (Agree Strongly). This data lends positive support for Hypothesis Two.

Correlation analysis further strengthens support for Hypothesis Two.

Analysis reveals a high positive correlation of .628 between administrator belief in the viability of Ignatian pedagogy for higher education and Center programs on

Ignatian pedagogy. A positive correlation also exists between viability and programs on characteristics and principles of Jesuit education (.480). These correlations are significant at the $p < 0.01$ level (2-tailed). This analysis offers further support for the validity of Hypothesis Two.

Additional correlation analysis revealed positive relationships between programs on Ignatian pedagogy and administrator knowledge of the Ignatian vision (.570), knowledge of the five-step method (.599), and university encouragement to include Ignatian pedagogy as a pedagogical strategy (.494). These correlations are significant at the $p < 0.01$ level (2-tailed). In addition to administrator belief in the viability of Ignatian pedagogy, knowledge of the vision and method, as well as university encouragement to include Ignatian pedagogy as a pedagogical strategy, are related positively to Center programs on Ignatian pedagogy.

Summary of Hypothesis Two

Overall, the above data analysis offers positive support for Hypothesis Two: administrators who believe Ignatian pedagogy is a viable pedagogy for higher education have centers which provide programs on Ignatian pedagogy. Cross tabulations, comparison of means and correlation analysis provide evidence supporting this hypothesis. While it may not seem surprising that those who believe something is viable offer programs on it, these results may prove significant for administrators in Jesuit higher education as they seek to engage their campus community about the viability of, and Center programs on Ignatian pedagogy.

Hypothesis Three: Methods and Values

The third hypothesis examined whether any connections exist between the methodological elements of Ignatian pedagogy and core Jesuit values. The third hypothesis is: centers that foster the methodological elements of Ignatian pedagogy promote core values of Jesuit education. The researcher acknowledges that administrators may not have intentionally considered either the methodological elements or the values as specifically Ignatian in character. Still, data analysis of this kind is beneficial to understanding any relationships or connections that may exist between these methods and values. Below are presented a comparison of means table for each of the core values, (development of the whole person, promotion of social justice, service to others, and spiritual development) in relation to the five-step elements of Ignatian pedagogy. For both methods and values, administrator response options included a four-point Likert scale: *1 never, 2 less often than others, 3 as often as others, 4 more often than others.*

Comparison of Means

Table 24 below illustrates a comparison of means of the core value development of the whole person with the five-step elements of Ignatian pedagogy.

Table 24

Development of the Whole Person and Methods Comparison of Means

Core Value: Development of the Whole Person		Context	Experience	Reflection	Action	Evaluation
Never	Mean	3.00	1.00	1.00	1.00	1.67
	<i>N</i>	1	2	2	2	3
	Std. Deviation	.	.000	.000	.000	1.155
Less Often	Mean	3.00	3.00	4.00	3.00	3.06
	<i>N</i>	3	2	1	9	18
	Std. Deviation	1.000	.000	.	0.707	0.639
As Often	Mean	2.86	3.06	3.00	3.07	3.17
	<i>N</i>	14	16	16	14	6
	Std. Deviation	0.864	0.772	0.730	0.730	0.983
More Often	Mean	3.10	3.25	3.22	3.67	4.00
	<i>N</i>	10	8	9	3	1
	Std. Deviation	0.994	0.707	0.667	0.577	.
Total	Mean	2.96	2.96	2.96	2.96	2.96
	<i>N</i>	28	28	28	28	28
	Std. Deviation	0.881	0.881	0.881	0.881	0.881

Generally, one can see rising mean scores on several method elements. The high *N* (24) as seen in rows designated As often (13) and More often (8) also provide strength to the analysis. If Hypothesis Three is to be supported, one should see a progressively rising mean in administrator responses from Never to More often selections. Table 24 shows some support for this hypothesis. The methodological element action reveals a consistently rising mean from 1.00 to 3.00. The other elements reveal a rising, though imperfect progression in which some mean scores fall. Overall, this data provides some support for the relationship between the methodological elements of Ignatian pedagogy and the core value development of the whole person.

Table 25 below shows the comparison of means of the methodological elements of Ignatian pedagogy and the core value of promoting social justice.

Table 25

Social Justice and Methods Comparison of Means

Core Value: Social Justice		Context	Experience	Reflection	Action	Evaluation
Never	Mean	3.00	1.00	1.00	1.00	1.67
	<i>N</i>	1	2	2	2	3
	Std. Deviation	.	.000	.000	.000	1.155
Less Often	Mean	2.00	2.50	3.00	2.67	2.72
	<i>N</i>	3	2	1	9	18
	Std. Deviation	.000	0.707	.	0.500	0.575
As Often	Mean	2.71	2.75	2.75	2.93	3.17
	<i>N</i>	14	16	16	14	6
	Std. Deviation	0.825	0.577	0.577	0.616	0.753
More Often	Mean	3.00	3.25	3.11	3.33	4.00
	<i>N</i>	10	8	9	3	1
	Std. Deviation	0.816	0.707	0.782	1.155	.
Total	Mean	2.75	2.75	2.75	2.75	2.75
	<i>N</i>	28	28	28	28	28
	Std. Deviation	0.799	0.799	0.799	0.799	0.799

In this table, mean scores increase from Never to More often selections. Still, only the methodological element experience offers a progressively rising mean score. All others elements rise imperfectly. The combined high *N* (19) of responses in the As often (15) and More often (4) categories also provide some, yet limited support.

Overall, this analysis offers some support for the connections between the methodological elements of Ignatian pedagogy and the core value of promoting social justice.

Similarly, Table 26 below shows the comparison of means of the methodological elements of Ignatian pedagogy and the core value Service to others.

Table 26

Service and Methods Comparison of Means

Core Value: Service		Context	Experience	Reflection	Action	Evaluation
Never	Mean	3.00	1.00	1.00	1.00	1.33
	<i>N</i>	1	2	2	2	3
	0 Deviation	.	.000	.000	.000	.577
Less Often	Mean	2.33	3.00	3.00	2.67	2.78
	<i>N</i>	3	2	1	9	18
	Std. Deviation	.577	.000	.	0.500	0.548
As Often	Mean	2.64	2.62	2.75	2.93	3.00
	<i>N</i>	14	16	16	14	6
	Std. Deviation	0.745	0.619	0.683	0.616	0.632
More Often	Mean	2.90	3.25	3.00	3.00	4.00
	<i>N</i>	10	8	9	3	1
	Std. Deviation	0.763	0.463	0.500	1.000	.
Total	Mean	2.71	2.71	2.71	2.71	2.71
	<i>N</i>	28	28	28	28	28
	Std. Deviation	0.763	0.763	0.763	0.763	0.763

As can be seen in this table, the mean scores increase in each of the selections. Two of the methodological elements, experience and evaluation, show progressively rising mean scores. The other elements reveal a rising, though imperfect progression. Combined with the high *N* (19) of rows represented by As often (16) and More often (3) this analysis provides support for the connections between the Ignatian methodological elements and the core value service to others.

Table 27 below shows the comparison of means of the methodological elements of Ignatian pedagogy and the core value spiritual development.

Table 27

Spiritual Development and Methods Comparison of Means

Core Value: Spiritual Development		Context	Experience	Reflection	Action	Evaluation
Never	Mean	3.00	1.00	1.00	1.00	1.00
	<i>N</i>	1	2	2	2	3
	0 Deviation	.	.000	.000	.000	.000
Less Often	Mean	1.67	2.50	2.00	1.89	2.22
	<i>N</i>	3	2	1	9	18
	Std. Deviation	0.577	0.707	.	.000	0.647
As Often	Mean	2.00	2.13	2.00	2.29	2.00
	<i>N</i>	14	16	16	14	6
	Std. Deviation	0.679	0.619	0.730	0.611	0.632
More Often	Mean	2.30	2.25	2.56	2.67	4.00
	<i>N</i>	10	8	9	3	1
	Std. Deviation	0.949	1.035	0.726	1.155	.
Total	Mean	2.11	2.11	2.11	2.11	2.11
	<i>N</i>	28	28	28	28	28
	Std. Deviation	0.786	0.786	0.786	0.786	0.786

Generally one can see rising mean scores from Never to More often. The methodological element reflection rises progressively whereas the other elements rise imperfectly. Additionally, the low *N* (8) seen in the rows designated More often (1) and As often (7) significantly weakens support for this hypothesis. Overall, the means comparison of methods to core value spiritual development does not support Hypothesis Three.

Correlations

From the analysis above, connections are shown between several of the five-step elements of Ignatian pedagogy and core Jesuit values. Though no core value revealed a completely perfect progression with each of the five elements, the overall rising mean scores from Never to More often lend support to Hypothesis Three.

Building from the comparison of means analysis above, several strong and positive relationships have been found using correlation analysis. Table 28 below illustrates the relationships between the methodological elements of Ignatian pedagogy with core Jesuit values.

Table 28

Ignatian Methods to Core Values Correlations

		Development of the Whole Person	Social Justice	Service	Spiritual Development
Context	Pearson Corr.	.064	.255	.153	.089
	Sig. (2-tailed)	.746	.190	.438	.651
Experience	Pearson Corr.	.521**	.655**	.631**	.277
	Sig. (2-tailed)	.005	.000	.000	.153
Reflection	Pearson Corr.	.478*	.577**	.552**	.503**
	Sig. (2-tailed)	.010	.000	.002	.006
Action	Pearson Corr.	.520**	.564**	.507**	.488**
	Sig. (2-tailed)	.005	.002	.006	.008
Evaluation	Pearson Corr.	.451*	.571**	.611**	.455*
	Sig. (2-tailed)	.016	.002	.001	.015
<i>N</i> = 28 **. Correlation is significant at the $p < 0.01$ level (2-tailed). *. Correlation is significant at the $p < 0.05$ level (2-tailed).					

As can be seen, each core value has several positive and strong relationships to Ignatian methods. These relationships were examined in two ways. The first way examined the data according to each core value and the relationships that exist with that value and the five methodological elements of Ignatian pedagogy. The second way examined the data through the lens of each methodological element as it relates to all of the core values. In this way, the reader may more readily see the significance, if any, of each value and each methodological element.

The most highly correlated core value to methods can be seen in Social Justice and Service to others. The core value, social justice, holds positive and strong correlations to the methodological elements of experience (.655), reflection (.577), Action (.564), and Evaluation (.571). All these correlations are significant at the $p < 0.01$ level (2-tailed). The core value, service to others, shows strong and positive correlations to experience (.631), reflection (.552), action (.507), and evaluation (.611). All these correlations are significant at the $p < 0.01$ level (2-tailed).

The core value, development of the whole person, holds positive correlations with experience (.521), and action (.520). These correlations are significant at the 0.01 level (2-tailed). A further correlation exists with reflection (.478) and evaluation (.451). These correlations are positive, but less significant at the $p < 0.05$ level (2-tailed). The core value spiritual development holds positive correlations with reflection (.503) and action (.488). These correlations are significant at the $p < 0.01$ level (2-tailed). Evaluation also holds positive correlation (.455) but is less significant at the $p < 0.05$ level (2-tailed). These correlations show numerous strong and positive relationships that exist between the methodological elements of Ignatian pedagogy and core Jesuit values and lend substantial support for Hypothesis Three.

Examining the data according to the individual methodological elements of Ignatian pedagogy reveal several Ignatian method elements correlate well to many core values. The element Action holds positive, strong correlations with all of the selected core values. Each of these correlations is also significant at the $p < 0.01$ level (2-tailed). Reflection also correlates with all core values. Three of these are significant at the $p < 0.01$ level (2-tailed) and the fourth, development of the whole

person, is significant at the $p < 0.05$ level (2-tailed). The method element Evaluation is positively correlated with all core values. The correlation between the element evaluation and the values justice and service are significant at the $p < 0.01$ level (2-tailed) while the correlation between evaluation and development of the whole person and spiritual development is significant at the $p < 0.05$ level (2-tailed). The methodological element Experience is correlated with all core values except spiritual development. These correlations are significant at the $p < 0.01$ level (2-tailed). No significant correlations were found between the element Context and any core value.

Summary of Hypothesis Three

The comparison of means and correlation analysis presented above reveal support for Hypothesis Three: centers that foster the methodological elements of Ignatian pedagogy promote core values of Jesuit education. Data analysis suggests strong and positive relationships between several methodological elements of Ignatian pedagogy and core Jesuit values. The analysis suggests that Jesuit centers providing pedagogical methods of Ignatian pedagogy may increase their ability to sustain and foster core values of Jesuit education. These findings lend further support to the relevance and value of Ignatian pedagogy for Jesuit and higher education.

Hypothesis Four: Empathy and Mission

The fourth hypothesis examined more deeply an aspect of the third research question regarding administrator's role in fostering the Jesuit mission through pedagogical resources. The fourth hypothesis is: administrators who care about the

Jesuit mission of their university believe their role at the Center includes providing pedagogical resources that foster the Jesuit mission. Table 29 illustrates results of the cross tabulation analysis of administrator empathy for the Jesuit mission and fostering the Jesuit mission. Administrator response options for both items included a five-point Likert scale with the following choices; *1 disagree strongly, 2 disagree somewhat, 3 neither disagree nor agree, 4 agree somewhat, 5 agree strongly.*

Cross Tabulations

Table 29

Administrator Empathy and Fostering Mission Cross Tabulation

Fostering Jesuit Mission through Pedagogical Resources					
Empathy for Jesuit Mission		Neither Disagree/ Agree	Agree Somewhat	Agree Strongly	Total
	Agree Somewhat	2 25.0%	5 62.5%	1 12.5%	8 100%
	Agree Strongly	0 0.0%	8 40.0%	12 60.0%	20 100%
	Total	2 7.1%	13 46.4%	13 46.4%	28 100%

As can be seen 100% (28) administrators care about the Jesuit mission of their university. This can be seen by the combining of results of the rows Agree Somewhat (8) and Agree Strongly (20). Additionally, 92.8% (26) who care believe their role includes providing pedagogical resources that foster the Jesuit mission (46.4% (13) Agree Somewhat and, 46.4% (13) Agree Strongly). These results provide strong support for Hypothesis Four.

Comparison of Means and Correlations

Using the mean score of each row in the cross tabulation table above Table 30 below furthers examine the relationship between administrator empathy for the Jesuit mission and fostering Jesuit mission through pedagogical resources.

Table 30

Administrator Empathy and Fostering Mission Comparison of Means

	Fostering Jesuit Mission through Pedagogical Resources		
Empathy for Jesuit Mission	Mean	<i>N</i>	Std. Deviation
Agree Somewhat	3.88	8	0.641
Agree Strongly	4.60	20	0.503
Total	4.39	28	0.629

As can be seen, there is a rising mean score from 3.88 (Agree Somewhat) to 4.60 (Agree Strongly). The reality that 100% (28) administrators have empathy for the Jesuit mission, coupled with the progression of scores indicates strong support for Hypothesis Four. Further correlation analysis reveals a positive correlation of .530 between administrator empathy for the Jesuit mission and fostering the Jesuit mission through pedagogical resources. This correlation is significant at the $p < 0.01$ level (2-tailed). Overall, this data analysis above provides strong support for Hypothesis Four: administrators who care about the Jesuit mission of their university believe their role includes providing pedagogical resources that foster the Jesuit mission.

Summary of Hypothesis Four

Administrators unanimously care for the Jesuit mission of their university. As well, an overwhelming 92.8% (26) of administrators believe their role at the Center

includes providing pedagogical resources that foster the Jesuit mission. The notion that both these survey items would yield similar results seems reasonable: those that care about some things work toward those things. Cross tabulation, comparison of means and correlation data all reveal strong support for Hypothesis Four:

Administrators who care about the Jesuit mission of their university believe their role includes providing pedagogical resources that foster the Jesuit mission.

Hypothesis Five: Effectiveness and Satisfaction

The fifth hypothesis examined administrator leadership effectiveness and satisfaction. The fifth hypothesis is: administrators who believe they are effective leaders in their Center are satisfied with their work. Table 31 below illustrates administrator responses to these variables.

Cross Tabulations

Table 31

Leadership Effectiveness and Satisfaction Cross Tabulation

Administrator Satisfaction						
Effectiveness		Disagree Somewhat	Neither Disagree/ Agree	Agree Somewhat	Agree Strongly	Total
	Neither Disagree/Agree	0 0.0%	2 66.7%	1 33.3%	0 0.0%	3 100%
	Agree Somewhat	1 5.9%	1 5.9%	15 88.2%	0 0.0%	17 100%
	Agree Strongly	0 0.0%	0 0.0%	1 12.5%	7 87.5%	8 100%
	Total	1 3.6%	3 10.7%	17 60.7%	7 25.0%	28 100%

Table 31 reveals 25 of 28 administrators believe they are an effective leader in their Center. This can be seen by combining the sum of the rows Agree Somewhat and Agree Strongly. Also, 92% (23) of effective leaders are also satisfied with their work at the Center (57.1% (16) Agree Somewhat and, 25.0% (7) Agree Strongly). This can be seen by viewing the overlap of the columns Agree Somewhat and Strongly with the rows Agree Somewhat and Strongly. These results reveal strong support for Hypothesis Five.

Comparison of Means and Correlations

Using the mean score of each row in the cross tabulation table above a comparison of means table, as seen in Table 32 below further examines the relationship between administrator leadership effectiveness and satisfaction.

Table 32

Leadership Effectiveness and Satisfaction Comparison of Means

I believe I am an effective leader in my Center.	I am satisfied with my work at the Center		
	Mean	<i>N</i>	Std. Deviation
Neither Disagree nor Agree	3.33	3	0.577
Agree Somewhat	3.82	17	0.529
Agree Strongly	4.88	8	0.354
Total	4.07	28	0.716

If Hypothesis Five is valid, there should be seen a progression in scores from those who least believe in their effectiveness as a leader to those who most believe in their effectiveness as a leader. Table 32 reveals a progression in mean scores from 3.33 (Neither Disagree nor Agree) to 4.88 (Agree Strongly). Further analysis reveals a

positive correlation of .730 between administrator leadership effectiveness and satisfaction. This correlation is significant at the $p < 0.01$ level (2-tailed). These results also strongly support Hypothesis Five.

Summary of Hypothesis Five

Data analysis has revealed that an overwhelming majority of administrators working in Jesuit centers of teaching and learning consider themselves effective leaders who are satisfied with their work. Cross tabulation analysis, comparison of means and correlations all provide strong and positive support for the validity of Hypothesis Five: administrators who are effective leaders are satisfied with their work. Effective and satisfied leaders provide encouraging news to any institution. And while previous data analysis noted that not all administrators seek to continue their work at their Center for years to come, they view their roles positively as Center administrators.

Section III. Findings Summary

The data analysis in this chapter has revealed many significant findings. The demographic information above reveals a cohort of Center administrators the majority of whom are female. An overwhelming percentage of administrators teach, and more than three-quarters of these administrators have worked in Jesuit higher education for sixteen or more years. More than half of all administrators are tenured, have attended either a private, Catholic, or Jesuit undergraduate institution, and are either Protestant or Catholic. Given their long term relationship with Jesuit higher education and their

current work in Jesuit centers of teaching and learning, these administrators represented a favorable group from which to gain data about Ignatian pedagogy in relationship to higher education pedagogy.

The first research question inquired into the availability of programs on Ignatian pedagogy. Of particular interest to this study, nearly two-thirds of administrators revealed their Center offers programs on Ignatian pedagogy and more than one-half offered programs on key aspects or principles of Jesuit education As or more often than other program topics. Additionally, it was found that 85.7% of administrators are knowledgeable about the Ignatian vision and 67.8% are knowledgeable about the five-step method of Ignatian pedagogy. Further, administrators overwhelmingly agree (82.1%) that Ignatian pedagogy is a viable pedagogy for higher education. These are significant findings as they show that Ignatian pedagogy, a century's old way of engagement and teaching, is valuable and contributing to 21st century Jesuit campuses.

The second research examined what, if any, intentional connections are being made between Ignatian pedagogy and other pedagogies. This study made the case that many pedagogies have points of commonality with Ignatian pedagogy and further that these connections can increase accessibility of Ignatian pedagogy to many interested in improving teaching and learning skills. Selected pedagogies shown to have points in common with Ignatian pedagogy included; Service-Learning, adult learning, critical pedagogy, feminist pedagogy, and Dewey's philosophy of education. Overall, these results indicate that the majority of Center administrators have made connections between Ignatian pedagogy and Service-Learning and adult

learning with just less than one-half of them also making connections to critical pedagogy. Unfortunately, few intentional connections have been made between Ignatian pedagogy and John Dewey's philosophy of education or feminist pedagogy. Given the many connections of these two pedagogies to Ignatian pedagogy as shown in the research literature, centers of teaching and learning wishing to increase accessibility to Ignatian pedagogy and the connections possible between it and other pedagogies may benefit from more program offerings on Dewey and feminist pedagogy.

Other potential avenues of connections were examined using the methodological elements of Ignatian pedagogy. The data revealed three of the methodological elements, (reflection, context, and experience), within Ignatian pedagogy are being widely offered by administrators of Jesuit centers of teaching and learning. A fourth element, action, is being offered by more than one-half of administrators. An important, yet negative finding can be seen in the very low scores on one element, evaluation of student maturation and/or moral growth as defined in Ignatian pedagogy. This is a significant finding in light of the need of higher education institutions to assess and evaluate student learning, along with the desire for Jesuit colleges and universities to graduate students that are intellectually and morally well-rounded. This finding highlights an opportunity for Center administrators to expand the current models of student evaluation to one that incorporates the intellectual, moral, and other dimensions of student learning and growth as understood in Ignatian pedagogy.

The third research question examined administrator perceptions of their role in fostering the Jesuit mission through pedagogical resources. Analysis revealed that all administrators (100%) care about the Jesuit mission of their university. Additionally, more than 90% believe their role at the Center includes providing pedagogical resources that support the Jesuit mission. These findings are highly important and favorable for Jesuit colleges and universities. Further analysis revealed more than two-thirds of administrators believe their Center provides programs that foster core the following core Jesuit values, the development of the whole person, leading students to be of service to others, and promote social justice. These findings also support the administrator belief in providing pedagogical resources that foster the Jesuit mission.

A particularly important finding was the nearly three-quarters of administrators who indicated their Center rarely offers programs on spiritual development or considerations. This finding highlights the lack of engagement on incorporating spirituality into classroom teaching and student learning. Given the current interest among students and higher education in understanding student spirituality (Higher Education Research Institute, 2004), the vision, methodological elements, and core values of Ignatian pedagogy seem to hold a meaningful and practical opportunity for Center administrators to begin incorporating spiritual development and considerations into pedagogical practices.

The descriptive analysis has uncovered many significant findings of interest to this study and hopefully to those involved in Jesuit higher education. They paint a picture of a well-established cohort of teaching administrators, effective leaders who

care deeply about fostering the Jesuit mission and offer several pedagogical resources on or related to Ignatian pedagogy and Jesuit education. These findings provide a valuable framework from which more particular questions can be examined.

Hypotheses Summary

The five hypothesis of this study were examined in the hopes of generating more knowledge about centers of teaching and learning and their administrators working in Jesuit colleges and universities. These hypotheses exposed some of the connections that exist between knowledge, viability, programs, methods, and core values, of Ignatian pedagogy in Jesuit higher education. They also explored administrator's level of care for the Jesuit mission of their university and their perceptions of their own effectiveness and satisfaction. Data was examined using a variety of methods including; descriptive frequencies, cross tabulations, comparison of means, and correlation analysis. In an attempt to find variables that might predict future outcomes or behaviors, several regression tables were constructed. However, no multiple variable tables were found to hold significance for prediction of future outcomes or behaviors. One factor contributing to this reality may be due to the relatively low N or sample size. This finding suggests that beyond the variables considered in this study, other variables may be influencing the possibility of future outcomes. Below are brief summaries of each hypothesis.

Hypothesis One: Knowledge and Viability

Overall, data analysis supports the validity of Hypothesis One: Administrators who have knowledge of Ignatian pedagogy believe Ignatian pedagogy is viable for higher education. These findings reveal the combination of university opportunities to learn about the history and philosophy of Jesuit education, administrator whose participation takes advantage of those opportunities, university encouragement to include Ignatian pedagogy as a pedagogical strategy, Center programs on Ignatian pedagogy and Jesuit education, are all related to knowledge and viability of Ignatian pedagogy as a pedagogy for higher education.

Jesuit colleges and universities would be well served by continuing to invest in ways that promote knowledge of the vision and five-step method of Ignatian pedagogy not only for Center administrators but for all faculty, staff, administrators and student body. These important findings from Center administrators, the pedagogical leaders of Jesuit colleges and universities, provide 21st century relevance for a nearly 500 year old teaching tradition. Hopefully these findings encourage Jesuit colleges and universities to engage more readily in understanding and appropriating Ignatian pedagogy.

Hypothesis Two: Viability and Programs

Similarly and related to Hypothesis One, data analysis offers positive support for Hypothesis Two: administrators who believe Ignatian pedagogy is viable for higher education have centers which provide programs on Ignatian pedagogy. This analysis provides a practical outcome. Administrator belief in the viability of

Ignatian pedagogy is an important aspect for organizing meaningful programs on it. These results may prove significant for administrators in Jesuit higher education as they seek to engage their campus community about the viability of, and Center programs on, Ignatian pedagogy.

Hypothesis Three: Methods and Values

One of the unanticipated yet significant findings of this study has been in the discovery of how administrator responses toward the five methodological elements of Ignatian pedagogy (context, experience, reflection, action, and evaluation) relate well to the following core Jesuit values: development of the whole person, promotion of social justice, service to others, and spiritual development. Administrators may not have known that the methodological elements provided in the survey statements represented the method of Ignatian pedagogy, and this study does not assume this to be the case. Still, this data provided support for connections between Ignatian methods and core values.

The analysis revealed positive support for Hypothesis Three: centers that foster the methodological elements of Ignatian pedagogy promote core values of Jesuit education. Data analysis suggests strong and positive relationships between several methodological elements of Ignatian pedagogy and core Jesuit values. Regardless of whether administrators intentionally consider these methods as the methods of Ignatian pedagogy and values as core Jesuit values, the data analysis shows strong support that these methodological elements seem to foster values central to Jesuit education. This finding lends further support to the relevance and value of

Ignatian pedagogy for Jesuit and higher education. Jesuit colleges and universities, by providing pedagogical resources that promote the methods within Ignatian pedagogy, may increase their ability to sustain and foster core values of Jesuit education. Similarly, as Jesuit institutions promote core values, they may find a practical method of engaging in them through the methodological elements of Ignatian pedagogy.

Hypothesis Four: Empathy and Mission

It is a significant finding that administrators unanimously care for the Jesuit mission of their university. Likewise the overwhelming level of administrator agreement in believing their role at the Center includes providing pedagogical resources that foster the Jesuit mission is a significant finding. Both of these findings reveal strong support for Hypothesis Four: administrators who care about the Jesuit mission of their university believe their role includes providing pedagogical resources that foster the Jesuit mission.

The extremely high level of agreement among administrators suggests the presence of a uniquely situated resource available for fostering the mission of Jesuit colleges and universities. Jesuit institutions would do well to encourage these administrators to foster their mission and provide them with the resources needed to do so as they hold the potential to influence the many faculty, staff, and students who come to them looking to increase their teaching or learning. Perhaps too, Jesuit colleges and universities will continue this trend of placing pedagogically qualified

individuals into administrative positions who also care about and seek to provide pedagogical resources that foster the Jesuit mission of their university.

Hypothesis Five: Effectiveness and Satisfaction

An overwhelming majority of administrators working in Jesuit centers of teaching and learning consider themselves effective leaders who are satisfied with their work. The data analysis above provides strong and positive support for the validity of Hypothesis Five: administrators who are effective leaders are satisfied. These results should be encouraging to Jesuit universities as they seek to foster healthy and satisfying work environments. And while previous data analysis noted that not all administrators seek to continue their work at their Center for years to come, they seem grounded and view their roles positively as Center administrators. In light of the above data analysis, the next chapter suggests recommendations for future research and practice.

CHAPTER V

RECOMMENDATIONS FOR RESEARCH AND PRACTICE

Introduction

In light of the findings described in chapter four, this chapter provides recommendations for future research and practice. This chapter includes a description of the purpose of the study, a brief summary of findings and some implications. It then offers several recommendations for future research and practice.

The purpose of this study was to examine the extent to which Jesuit centers of teaching and learning are appropriating Ignatian pedagogy and the contributions it might make to the current pedagogical literature for Jesuit higher education. It examined the extent to which administrators working in Jesuit centers of teaching and learning know about Ignatian pedagogy, make it available to their campus community, consider possible connections between Ignatian pedagogy and other pedagogies for higher education, and consider their role in fostering the Jesuit mission or an Ignatian style of education through the pedagogical resources they provide.

An original online quantitative survey instrument titled, *Incorporating the Significance of Ignatian Pedagogy into Higher Education Teaching* (INSIGHT) was created by the researcher and distributed via an email invitation and link hosted by SurveyMonkey.com. INSIGHT gathered demographic data on administrators

working in Jesuit centers of teaching and learning. It also gathered data on Center programs and offerings. The survey was sent to 37 administrators working in 18 centers of teaching and learning at Jesuit Colleges and universities. A return rate of 76% (28 of 37) of administrators from 17 institutions participated in full agreement with the survey request. Of the 17 participating centers, 100% (17) Center directors or primary administrator's responded to the survey

Summary Findings

The demographic information illustrated a cohort of Center administrators most of whom are female and have worked in Jesuit higher education for 16 or more years. Most of these administrators teach in various disciplines, and more than half are tenured. Additionally, these administrators have attended either a private, Catholic, or Jesuit undergraduate institution, and are either Protestant or Catholic. Data analysis from administrators revealed many significant findings related to Ignatian pedagogy, its' compatibility with, and the contributions it might make to higher education pedagogy.

The first research question inquired into the availability of programs on Ignatian pedagogy. Of particular interest to this study, nearly two-thirds of administrators revealed their Center offers programs on Ignatian pedagogy and more than one-half of administrators reported their Center offered programs on key aspects or principles of Jesuit education as or more often than other program topics. Additionally, it was found that 85.7% of administrators are knowledgeable about the Ignatian vision and 67.8% are knowledgeable about the five-step method of Ignatian

pedagogy. Further, more than three-fourths administrators agreed (82.1%) that Ignatian pedagogy is a viable pedagogy for higher education. These are significant and encouraging findings as they show that Ignatian pedagogy, a century's old way of engagement and teaching, is valuable and contributing to 21st century Jesuit higher education.

The second research question examined what, if any, intentional connections are being made between Ignatian pedagogy and other pedagogies. Results indicate that the majority of Center administrators have made connections between Ignatian pedagogy and Service-Learning and adult learning with just less than one-half of them also making connections to critical pedagogy. Notably, very few intentional connections were made between Ignatian pedagogy and John Dewey's philosophy of education or feminist pedagogy. Data also revealed three of the methodological elements of Ignatian pedagogy, reflection, context, and experience, are being widely offered by administrators of Jesuit centers of teaching and learning. A fourth element, action, is being offered by more than one-half of administrators. An important finding was found in the very low scores on the Ignatian element evaluation of student maturation and/or moral growth as defined in Ignatian pedagogy.

The third research question examined administrator perceptions of their role in fostering the Jesuit mission through pedagogical resources. Unanimously, all administrators (100%) care about the Jesuit mission of their university and more than 90% believe their role at the Center includes providing pedagogical resources that support the Jesuit mission. These findings are highly favorable for Jesuit colleges and

universities. Further analysis revealed more than two-thirds of administrators believe their Center provides programs that foster the following core Jesuit values, the development of the whole person, leading students to be of service to others, and promoting social justice. While some core Jesuit values are being fostered, nearly three-quarters of administrators indicated their Center rarely offers programs on spiritual development or considerations. This finding highlights the lack of Center offerings that incorporate spirituality into classroom teaching and student learning. Additionally, data analysis provided positive support for each of this study's five hypotheses listed below.

1. Administrators who have knowledge of Ignatian pedagogy believe Ignatian pedagogy is a viable pedagogy for higher education.
2. Administrators who believe Ignatian pedagogy is a viable pedagogy for higher education have centers that provide programs on Ignatian pedagogy.
3. Centers that foster methodological elements of Ignatian pedagogy promote core values of Jesuit education.
4. Administrators who care about the Jesuit mission of their university believe their role includes providing pedagogical resources that foster the Jesuit mission.
5. Administrators who believe they are effective leaders in their Center are satisfied with their work.

Implications

The findings of this study suggest that Ignatian pedagogy is compatible with and contributing to Jesuit higher education. Center administrators have confirmed the

validity and viability of Ignatian pedagogy for higher education. This confirmation may increase the ability of Jesuit colleges and universities to better engage their university community in a more intentional dialogue about Ignatian pedagogy. The unanimous (100%) agreement that administrators care about the mission of their university as well as their overwhelming belief (92.9%) that their role includes fostering the Jesuit mission through pedagogical resources provides a rich opportunity for Jesuit colleges and universities to contribute significantly to the current pedagogical literature for higher education and at the same time, deepen its Jesuit identity.

Earlier in this study, section five of the literature review (Summary and Further Considerations) suggested four points of consideration. The first point, Ignatian pedagogy represents a sound teaching method, has been confirmed by administrator beliefs (82.1%) in the viability of Ignatian pedagogy. The second point, making connections between Ignatian pedagogy and other pedagogies advances pedagogical literature, has been confirmed by administrators who positively reported making connections between Ignatian pedagogy and Service-Learning (82.2%) and adult learning (53.6%). Unfortunately, fewer connections have been made by Center administrators between other between Ignatian pedagogy and other pedagogies noted in the literature review such as Dewey's philosophy of education, critical pedagogy, feminist pedagogy, and adult learning. Further connections in these areas would foster the goals of Jesuit education, and provide more points of entry for educators coming from differing perspectives.

The third point, Ignatian pedagogy makes a distinct contribution to the pedagogical literature through its inclusion of spiritual development, was not confirmed, but rather was shown to be highly lacking in Center offerings. The implications of 71.4% administrators reporting never or less often than others that their centers provide pedagogical literature that foster spiritual development suggest an untapped wealth of opportunity to include spiritual development into pedagogical offerings. The fourth point, the connection between the vision and method of Ignatian pedagogy is critically important, was shown to have some disparity between administrator knowledge of the Ignatian vision and the five-step method. Administrators were more knowledgeable with the Ignatian vision (85.7%) than with the five-step method (67.8%). These findings suggest the need to better understand the connection between the Ignatian vision with the five-step method. In light of the study's findings and their implications, the following recommendations for future research and practice are suggested.

Recommendations for Future Research

Replicate Study for Faculty Members

While much information was gathered on administrators working in Jesuit centers of teaching and learning, their influence on the faculty community may be limited. Much more can be gained from further research on the faculty community in relationship to Ignatian pedagogy. It is recommended that this study be replicated for faculty members of Jesuit colleges and universities to garner their knowledge of and engagement with Ignatian pedagogy. Research in this area would better highlight

how faculty understand Ignatian pedagogy and if they consider it a viable pedagogy for higher education. Recognizing a study such as this could prove quite challenging given the diversity of faculty working in various schools, disciplines and university structures, slices of this study such as by school may yield helpful results. Further, qualitative studies of faculty would also prove beneficial for better understanding how faculty understand and employ Ignatian pedagogy.

Research to Identify More Connections with Ignatian Pedagogy

One of the gifts this research hoped to provide Jesuit higher education was to document officially some of the pedagogical connections that exist between Ignatian pedagogy and other higher education pedagogical literature. While some of these connections have been made, more research is needed that may engage Ignatian pedagogy with other higher education pedagogical literature. For this reason further research is recommended to identify more connections between current pedagogical literature and Ignatian pedagogy. Research of this kind would contribute to the pedagogical literature by allowing the particular focus of one pedagogical framework to sharpen the perspective and highlight the weaknesses of another pedagogical framework and so on.

For example, this researcher became fascinated with the many points of commonality that exist between Ignatian pedagogy and John Dewey's philosophy of education, particularly seen in Dewey's writings on moral principles in education (1909) and reflective thinking (1998). And while Dewey omits the idea of spiritual development as one of the social relations that educational experiences should

include, his insistence on development of the whole person and the importance of intentional experiential education strike harmonizing chords with the vision and method of Ignatian pedagogy. More research on the commonalities between Dewey and Ignatian pedagogy alone would yield significant benefits for Jesuit and higher education. Similar benefits could also be reaped from more research between Ignatian pedagogy and Service-Learning, feminist pedagogy, adult learning, and other pedagogical perspectives such as Fink's (2003) taxonomy of significant learning. Research in areas such as these would provide numerous points of entry and engagement with Ignatian pedagogy by educators more familiar with other pedagogical literature. Engagement of this kind with Ignatian pedagogy would contribute to fostering the goals of Jesuit education through various pedagogies while meeting the needs of the 21st century learner.

Research on Evaluation as Understood in Ignatian Pedagogy

As higher education begins to more directly consider the importance of educating the whole person for social responsibility as can be seen in higher education conference topics (Association of American Colleges and Universities Conference, 2008), more research is needed on incorporating evaluation as understood in Ignatian pedagogy. Evaluation in Ignatian pedagogy includes student maturation and moral growth, meaning monitoring how one expands one's horizon, deepens one's empathy, and reconsiders one's biases and prejudices. In addition to the traditional evaluations employed in higher education, incorporating evaluative measures as understood in Ignatian pedagogy may provide a rich source of

information in assessing the extent to which students grow and mature throughout their college experience. In light of the need of higher education institutions to assess and evaluate student learning—along with the desire for Jesuit colleges and universities to graduate students that are intellectually and morally well-rounded—research in this area may well highlight opportunities to incorporate student moral growth and maturation into evaluative instruments.

Research on Incorporating Spiritual Development into Pedagogical Literature

Higher education researchers, such as Smith & Denton's, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (2005), have begun to document how high school and college age students understand and consider spirituality and spiritual development. Additionally, studies such as one completed through the Higher Education Research Institute (HERI), and funded by the John Templeton Foundation entitled, *Spirituality in Higher Education: Students Search for Meaning and Purpose* (2004), have documented how the college experience may influence students' perspectives about spiritual issues over time. In doing so, researchers found a high level of interest among students in spiritual engagement. Yet, according to this study, despite this high level of interest in spiritual engagement among students, "nearly two-thirds of the students say professors *never* encourage discussions of spiritual or religious matters (62%)" (Higher Education Research Institute, 2004, p.6).

In light of this information, this study recommends more research that incorporates spiritual development into pedagogical studies and practices. This research area could examine further questions such as how might spiritual questions,

considerations or opportunities to examine spiritual development enhance teaching and learning? One of the opportunities available within Jesuit higher education, while it does not force anyone to engage in spiritual development, has always offered the invitation for those interested to consider the meaning of their own spirituality, faith life, and spiritual development. Pedagogical research that includes spiritual questions and development may present significant opportunities for improving teaching and learning.

Recommendations for Practice

In light of the above recommendations for future research, the following are recommendations for future practice.

1. Increase faculty and campus knowledge of the vision and five-step method of the Ignatian pedagogical paradigm.

Jesuit centers of teaching and learning have the ability to offer many kinds of pedagogical resources for its faculty and the university community. While 64.3% of administrators believed their center offers programs on Ignatian pedagogy, only 21.4% administrators believed their faculty are familiar with Ignatian pedagogy. These results leave much room for improvement. Centers can increase opportunities to learn about the vision and method of Ignatian pedagogy by offering more programs on Ignatian pedagogy. One way for Center administrators to offer more programs about Ignatian pedagogy is to team up with persons involved with university mission and identity to offer reflections, dialogue, and examples about the vision, key principles and methodological elements of Ignatian pedagogy. Additionally, centers

can form Faculty Learning Communities (FLC's) that focus on learning about Ignatian pedagogy throughout the semester and year.

Jesuit centers of teaching and learning can also offer course design and redesign that incorporate and engage the Ignatian vision and method of Ignatian pedagogy. Ideally, courses using Ignatian pedagogy would include both the Ignatian vision and methodology. One creative way to engage in an Ignatian redesign process would be to initially focus one's attention on incorporating Ignatian principles into the course design, such as those illustrated by Ganss (1954). After considering how to orient the course objectives, goals and content with Ignatian principles in mind, the remainder of the redesign process would include finding ways to incorporate the methodological elements of Ignatian pedagogy, context, experience, reflection, action, evaluation. Engaging in a process like this faculty are provided the opportunity to learn about, Ignatian pedagogy while considering ways to include it in their courses. Through increased opportunities for faculty to learn about the vision and method of the Ignatian pedagogy the essence of what makes a Jesuit education will be fostered.

2. Increase accessibility of Ignatian pedagogy through connections with other pedagogies.

Jesuit higher education has struggled with is the ability to foster its educational mission to an increasingly lay professional campus community. One way this challenge can be met is through practices that make intentional pedagogical connections between Ignatian pedagogy and other pedagogical literature. Many

faculty continue to increase their pedagogical knowledge of teaching and learning long after they arrive on campus and may be much more familiar with other pedagogical literature such as the work of John Dewey, Service-Learning, Adult learning, feminist or critical pedagogy. Jesuit centers of teaching and learning can help more faculty access Ignatian pedagogy by intentionally showing the points of commonality that exist between Ignatian pedagogy and other pedagogical literature. These connections increase the accessibility for many faculty who are more familiar with other pedagogical literature and provides points of entry and commonality from which dialogue can begin. For this recommendation to be realized, Center administrators can intentionally highlight points of commonality in programs and literature as they are recognized. Administrators can also promote pedagogical programs that have connections with Ignatian pedagogy as a way to foster Jesuit mission. In practical ways such as these, the goals of Jesuit education become more directly incorporated into the daily teaching and pedagogical interests of faculty.

3. Increase opportunities for pedagogical comparisons, critique and debate.

In addition to increasing accessibility to Ignatian pedagogy, the pedagogical literature would be greatly enhanced if more opportunities were created for ongoing dialogue and critical analysis of Ignatian pedagogy with other pedagogical theories and methods. Engagement of this type can help to more distinctly identify the strengths and limitations of each pedagogy. At the same time, critical analysis may generate creative and new applications, furthering the effectiveness of each pedagogical view. Jesuit centers of teaching and learning can provide information

and programs on various pedagogies and then create a forum such as a brown bag lunch where aspects of one pedagogy are examined for strengths or limitations in light of Ignatian pedagogy and vice versa. Centers could also ask faculty or others to examine a topic from a particular pedagogical lens and then compare how that lens differs from an Ignatian pedagogical lens.

One example in which this idea has occurred has been through a conference presentation that sought to find points of commonality between Ignatian pedagogy, feminist pedagogy and Service-Learning (Fairfield University, 2006b). Through this group presentation, many new insights were gained as to the strengths and limitations of each pedagogy. Opportunities such as this also increased the knowledge of pedagogical literature for all participants and generated a community of colleagues interested in learning about pedagogical literature and engaging in pedagogical debate. Forums like this play to faculty members' strengths as critical researchers and thinkers while contributing to the improvement of their teaching practices.

4. Place pedagogically qualified administrators who care about the Jesuit mission into leadership positions in Jesuit centers of teaching and learning.

Jesuit colleges and universities would do well to utilize pedagogically qualified administrators who also care about the Jesuit mission into leadership positions in their centers of teaching and learning. The current study showed that all administrators cared for the Jesuit mission and over 90% believed their role included providing pedagogical resources that foster the Jesuit mission. These administrator positions hold the ability to influence the kinds of pedagogical literature faculty

receive from their centers. These positions can continue to provide an opportunity for Jesuit colleges and universities to foster their Jesuit mission.

5. Expand the current model of student evaluation to include student maturation and moral growth as understood in Ignatian pedagogy.

In relationship to the recommendation above for more research on evaluation as understood in Ignatian pedagogy, it is recommended that evaluative and assessment practices be enhanced to include aspects of student maturation and moral growth. Student assessments are numerous throughout their university experience. Many focus on student learning, others include student perceptions of programs, interests and attitudes. In the classroom, traditional course evaluations ask about the strengths and weaknesses of the course and content, including student views of the professor.

Jesuit colleges and universities seeking to reach their educational goals of developing the whole person can modify their evaluative instruments to include areas of student maturation and moral growth. Some of these opportunities may be in course evaluations that inquire about what students have gained from a selected course. Other opportunities reside in survey instruments universities provide students at various moments in their educational career such as when they first arrive, mid way, and as they prepare to graduate.

Centers of teaching and learning, in collaboration with those involved in institutional assessment, should create assessment tools that include evaluation as understood in Ignatian pedagogy. Using student developmental models may provide guideposts for charting these instruments. For all the focus on assessing student

learning, the need for assessing student moral growth and maturity is also essential for Jesuit colleges and universities. These new assessment instruments will also contribute greatly to understanding more about the overall student educational experience.

6. Expand pedagogical practices to include spiritual development and considerations as demonstrated in Ignatian pedagogy.

One of the gifts of a religious or faith-based university, as Langan (2000) rightly pointed out in the beginning of this study, is that it can offer “a wider range of considerations, opportunities, and exemplary experiences than the secular university, precisely because it has the freedom to include the religious dimension of human life in central parts of the educational process” (Langan, 2000, p.3). Research is also beginning to show (HERI, 2007) that students are interested in integrating their spirituality into their lives. Jesuit colleges and universities are uniquely poised to include spiritual questions, considerations and spiritual development as other faith based institutions. Yet, because Jesuit institutions also hold a spiritually based pedagogy in Ignatian Pedagogy, they hold an extra rich opportunity for engagement of this subject because of this pedagogical lens. While more research is needed on understanding what spirituality and spiritual development means to students, Jesuit centers of teaching and learning can begin a wider dialogue on campus about including spiritual questions and spirituality into course goals, designs and activities. Using Ignatian pedagogy, and deepening faculty members’ understanding of the vision and educational principles at work within in it, as well as the method that

supports it, may provide avenues for faculty to include spirituality and spiritual questions as another pedagogical tool to increase student learning.

7. Foster mission development through pedagogical development.

As Jesuit colleges and universities continue to seek out strategies that foster the Jesuit mission, this study recommends fostering the Jesuit mission through pedagogical development. Due to the increased population of lay professional faculty, staff, and administrators on Jesuit campuses, many are unfamiliar with teachings related to Jesuits or the Catholic faith. Many may not be significantly interested in these areas. While it remains important and valuable to invite the university community to programs and events that explain the Jesuit tradition, its history and involvement in education and social justice ministries, one very practical way to engage faculty about the Jesuit mission can be through Ignatian pedagogy.

Recalling that only about one-half of administrators believed their university encouraged them to include Ignatian pedagogy as a pedagogical strategy, offices of Jesuit mission and identity could collaborate with centers of teaching and learning and invest resources in ways that promote knowledge of the vision and five-step method of Ignatian pedagogy to new and current faculty, staff, and administrators. Current programs geared toward faculty that are designed to introduce them to the Jesuit story, history and tradition, such as new faculty orientations and faculty retreats, may provide prime opportunities to shift the strategy from these goals to dialogue about an effective pedagogy that happens to stem from the Ignatian tradition. By presenting the Jesuit mission through Ignatian pedagogy, Jesuit

campuses offer a viable, 21st century higher education pedagogy to its faculty helping them to become more effective in their teaching and their students learning while at the same time, fostering the Jesuit mission of the university.

8. Encourage lay faculty, staff, and administrators to take ownership and responsibility for fostering Jesuit mission through Ignatian pedagogy.

As the number of Jesuits and those knowledgeable about the Jesuit tradition, mission, and ministry of education decreases on Jesuit campuses, the future of fostering the Jesuit mission and identity of these institutions will live or die according to the level of ownership of the mission by its lay faculty, staff, and administrators. The expression, “Tag, you’re it!” in many ways expresses the immediacy of this need and requirement for personal responsibility. More responsibility for, and ownership of, the Jesuit mission must be required of its lay professionals throughout the university community. Current leaders of Jesuit mission and identity can develop a strategic plan, content and placement of leaders throughout the university to ensure a broad based approach that fosters shared ownership and responsibility for Jesuit mission.

Perhaps the analogy of a young attorney who works her/his way into a firm and one day becomes a partner responsible for the overall well-being and health of the firm may provide insight for developing a strategy that shares ownership and responsibility for the well-being of the Jesuit mission of the university. A strategy along these lines that fosters mission development, using faculty, staff, and administrators might be sketched out in the following way. In the earlier years of a faculty, staff or administrator’s work, they are introduced to aspects of the Jesuit

mission and identity. For those showing interest and promise, as their careers progress, more invitations are extended to deepen their understanding and participation in mission development. This may include attending Ignatian style retreats, presenting at workshops on how Jesuit mission is a part of their work or values, or how they may have engaged with Ignatian pedagogy in their coursework. In later years of their career, such as after faculty are tenured and administrators have become reasonably established, their job responsibilities are then modified to include the work of fostering the Jesuit mission according to their skills and the needs of the institution. What is most significant in this approach is the intentionality of placing the work of mission development directly into job responsibilities rather than blanket statements that all are responsible for the Jesuit mission. In ways such as this, lay persons can grow into the knowledge and ability of fostering the Jesuit mission through appropriate career stage opportunities.

Conclusion

The ability of Jesuit education to endure centuries of existence, in locations scattered throughout the world, and its ability to remain valuable and current with educational theory and practice are truly outstanding. The goal of this study was to examine whether the vision and method of the Ignatian pedagogical paradigm known as Ignatian pedagogy, which encompasses the essential elements of Jesuit education were being conveyed on Jesuit campuses by administrators of centers of teaching and learning. It examined whether these pedagogical leaders believed Ignatian pedagogy was a viable pedagogy for higher education. It also examined if connections could be

made between Ignatian pedagogy and other pedagogical literature, and to what extent Center administrators believed their role included fostering the Jesuit mission through pedagogical literature. Research from this study has provided positive support for these questions. It is no surprise that Robert Rusk in his book, *The Doctrine of Great Educators* (1918) named Ignatius of Loyola as one of 13 most influential persons in education and wrote, “Ignatius is as worthy of a place amongst the great educators as amongst the saints” (as cited in Ganss, 1954, p.200).

The positive findings in this study are extremely encouraging for this researcher and hopefully for others who care about fostering the Jesuit mission of Jesuit colleges and universities. At the same time this researcher shares the sentiments of a fellow colleague (Mussi, 2008) who recognizes the tension between the “consolation” of knowing that many desire to foster the Jesuit mission on campuses and the “desolation” when recognizing the magnitude of the challenge that fostering the Jesuit mission poses. Yet overall, this tension will hopefully remain a healthy one that will motivate Jesuit colleges and universities to remain active in seeking new ways to offer an authentic Jesuit education in which, “both the noun ‘university’ and the adjective ‘Jesuit’ always remain fully honored” (Curia of the Superior General, 1995, # 408, p.191).

As we enter the 21st century, perhaps more than ever the challenge of delivering an authentic Jesuit education would be well served through pedagogical engagement with Ignatian pedagogy. Jesuit centers of teaching and learning can play a vital role in advancing faculty teaching and student learning by providing their university community with information on and related to Ignatian pedagogy. Efforts

in these areas will preserve this time-tested and global educational vision and method, while engagement with other pedagogical literature will keep it alive, vibrant, shared, owned, and adapted by the current university community: old wine in new skin.

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APPENDIX

IN.S.IG.H.T.

INCORPORATING THE SIGNIFICANCE OF IGNATIAN PEDAGOGY INTO
HIGHER EDUCATION TEACHING



IN.S.IG.H.T.

*Incorporating the Significance of
Ignatian Pedagogy*

Into

Higher Education Teaching

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Directions: Please answer the following questions by clicking on the most accurate response. Please note the term “Center” refers to the Center of Teaching and Learning or Faculty Excellence initiative you are involved with at your college or university.

I. Administrator Demographic Information (9)

1. Your gender.

(1) Female

(2) Male

2. Your job title at the Center.

(1) Director (or primary administrator)

(2) Associate Director

(3) Assistant Director

(4) Other

3. Your status at the University.

- (1) Full Professor
- (2) Associate Professor
- (3) Assistant Professor
- (4) Instructor
- (5) Administrator only and not a member of the faculty
- (6) Staff member only and not a member of the faculty

4. Your tenure status.

- (1) Tenured
- (2) Untenured Tenure Track
- (3) Not Tenure Track
- (4) None of the above

5. Your teaching Discipline.

- (1) Humanities
- (2) Social Sciences
- (3) Physical/Natural Sciences
- (4) Professional School
- (5) Not applicable

6. Number of years you have been working in Jesuit higher education.

- (1) 0-5 years
- (2) 6-10 years
- (3) 11-15 years
- (4) 16-24 years
- (5) 25+ years

7. Number of years you have been working at the Center.

- (1) 0-5 years
- (2) 6-10 years
- (3) 11-15 years
- (4) +16 years

8. Undergraduate institution you attended (check the most specific option).

- (1) Public
- (2) Private
- (3) Catholic
- (4) Jesuit
- (5) Other

9. Personal religious affiliation

- Protestant
 Roman Catholic
 Christian
 Eastern Orthodox
 Jewish
 Buddhist
 Muslim
 Atheist
 Hindu
 Other
 No religious affiliation

Directions: Please rate the following items according to the frequency in which they occur. 1= Never, 2= Rarely, 3= Sometimes, 4=Often

- | | Never | | Often |
|---|-------|---|---------|
| | 1 | 2 | 3 4 |
| 10. My university provides me opportunities to learn about the history and philosophy of Jesuit education. | | | 1 2 3 4 |
| 11. I have taken advantage of university opportunities to learn about the history and philosophy of Jesuit education. | | | 1 2 3 4 |

12. I have participated in the *Spiritual Exercises of St. Ignatius Loyola*.

- Yes
 No

II. Institutional & Center Information (10)

13. Highest degree offered at your institution.

- (1) Undergraduate only
 (2) Comprehensive and Masters Degree Granting
 (3) PHD Granting

14. Status of the president of your institution.

- (1) Jesuit priest
 (2) Priest but not Jesuit
 (3) Not a priest

15. Number of years the Center has existed.

- (1) 0-1 years
 (2) 2-5 years
 (3) 6-10 years
 (4) 11-15 years
 (5) +16 years

16. Please check **ALL** that apply.

The Center provides resources for, or participates in, the following areas.

- (1) Faculty Learning Communities or other support groups
 (2) Faculty mentoring
 (3) Instructional technology for faculty
 (4) Core Curriculum development or integration
 (5) Faculty research projects
 (6) Grants for teaching or research
 (7) Assessment of teaching or learning (formative or summative)
 (8) Student tutoring / other student services
 (9) Other major areas (please list).

17. Approximate percentage of full-time faculty who utilize your Center's resources.

- (1) 0-10 %
 (2) 11-25%
 (3) 26-50%
 (4) +51 %

18. Rank the order (1 = most, 4 = least)

Faculty who utilize the Center's resources teach in the following disciplines.

- (1) Humanities
 (2) Social Sciences
 (3) Physical/Natural Sciences
 (4) Professional Schools

Directions: Please provide an answer choice for all rows (Yellow AND Blue) by rating the items according to the frequency in which they occur. 1= Never, 2= Less Often than others, 3= As Often as others, 4=More Often than others

III. Programs (8)

Pedagogical Programs (any type) the Center provides have included:

	Never		More Often	
	1	2	3	4
19. Dewey's philosophy of education.	1	2	3	4
20. Critical pedagogy.	1	2	3	4
21. Feminist pedagogy.	1	2	3	4
22. Adult learning.	1	2	3	4
23. Ignatian pedagogy.	1	2	3	4
24. Service-Learning.	1	2	3	4

	Never		More Often	
	1	2	3	4
25. Opportunities to reflect on the ultimate purpose or hope of one's teaching.				
	1	2	3	4
26. Aspects of Ignatius Loyola's vision/mission and/or key characteristics or principles of Jesuit education.				

IV. Teaching Methodologies (5)

Teaching Methodologies the Center provides (through any offerings) foster:

	Never		More Often	
	1	2	3	4
27. Awareness of student's context.				
	1	2	3	4
28. Engagement of student's experiences (cognitive and affective).				
	1	2	3	4
29. Creation of structured and critical reflection opportunities.				
	1	2	3	4
30. Development of opportunities that encourage students to make choices or take action based on their critical reflection.				
	1	2	3	4
31. Evaluation of student maturation and/or moral growth.				

V. Values-Based Pedagogies (4)

Values-Based pedagogies the Center provides (through any offerings) do the following:

	Never		More Often	
	1	2	3	4
32. Lead students to be of service to others.				
	1	2	3	4
33. Promote social justice.				
	1	2	3	4
34. Develop the whole person.				
	1	2	3	4
35. Foster spiritual considerations or development.				

Directions: Please rate the following items according to your level of agreement or disagreement. 1 = Disagree Strongly; 2 = Disagree Somewhat; 3 = Neither Disagree nor Agree; 4 = Agree Somewhat; 5 = Agree Strongly

VI. Knowledge of Ignatian Pedagogy (3)

	Disagree Strongly				Agree Strongly
	1	2	3	4	5
36. I am very familiar with Ignatius of Loyola's vision, educational principles or key characteristics of Jesuit education which serve as the foundation for Ignatian pedagogy.	1	2	3	4	5
37. I am very familiar with the five-step method of Ignatian pedagogy.	1	2	3	4	5
38. Many faculty at my university are very familiar with the vision or five-step method of Ignatian pedagogy.	1	2	3	4	5

VII. Ignatian Viability (2)

	Disagree Strongly				Agree Strongly
	1	2	3	4	5
39. I believe Ignatian Pedagogy is a viable pedagogy for higher education.	1	2	3	4	5
40. Many faculty at my university believe Ignatian pedagogy is a viable pedagogy for higher education.	1	2	3	4	5
41. I believe my role at the Center includes providing pedagogical resources that foster the Jesuit mission.	1	2	3	4	5

VIII. Connections to Ignatian Pedagogy (6)

Directions: Please rate the following items according to the frequency in which they occur. 1= Never, 2= Less Often than others, 3= As Often as others, 4=More Often than others

Connections of Ignatian pedagogy with other pedagogies made by the Center include:

	Never			More Often
	1	2	3	4
42. Dewey's philosophy of education.	1	2	3	4
43. Critical Pedagogy	1	2	3	4

	Never		More Often	
	1	2	3	4
44. Feminist Pedagogy.				
45. Service-Learning.	1	2	3	4
46. Adult Learning.	1	2	3	4
47. Other Pedagogical literature (please specify).				

IX. Empathy toward Jesuit mission (2)

	Disagree Strongly			Agree Strongly	
	1	2	3	4	5
48. I care about the Jesuit mission of my university.					

X. University Encouragement (2)

	Disagree Strongly			Agree Strongly	
	1	2	3	4	5
49. My university encourages the Center to include Ignatian pedagogy as a pedagogical strategy.					

XI. Engagement in Scholarship of Teaching and Learning (1)

	Disagree Strongly			Agree Strongly	
	1	2	3	4	5
50. Many faculty on my campus are engaged in the Scholarship of Teaching and Learning.					

XII. Effectiveness of Center (1)

	Disagree Strongly			Agree Strongly	
	1	2	3	4	5
51. Because of their use of the Center, faculty believe their teaching has been enhanced.					

XIII. Satisfaction (1)

	Disagree Strongly			Agree Strongly	
	1	2	3	4	5
52. I am satisfied with my work at the Center.					

	Disagree			Agree	
	Strongly			Strongly	
	1	2	3	4	5
53. I believe I am an effective leader in my Center.					
54. I hope to remain in my leadership post in the Center for years to come.	1	2	3	4	5

Click [\[Here\]](#) to submit. Thank you!

ABSTRACT

OLD WINE IN NEW SKIN: IGNATIAN PEDAGOGY,
COMPATIBLE WITH AND CONTRIBUTING TO
JESUIT HIGHER EDUCATION

Joseph Anthony DeFeo, PhD

Fordham University, New York, 2009

Mentor: Gerald Cattaro, EdD

The Ignatian Pedagogical Paradigm (Ignatian pedagogy) forms the very core of Jesuit education for it is grounded in the Spiritual Exercises of St. Ignatius and combines an Ignatian vision of the human being and the world with a dynamic five-step methodology of context, experience, reflection, action, and evaluation. Through an online quantitative survey of administrators in centers of teaching and learning at Jesuit colleges and universities in the United States, this study examined the extent to which administrators are making available and appropriating Ignatian pedagogy and the contributions it might make to the current pedagogical literature for Jesuit higher education. It explored whether similar components within Ignatian pedagogy are fostered through other pedagogical approaches including, John Dewey's philosophy of education, critical pedagogy, feminist pedagogy, Service-Learning, adult learning theory, and Fink's taxonomy of significant learning.

Results indicate the majority of administrators are very familiar with, and offer programs on, Ignatian pedagogy. They unanimously care for the Jesuit mission and nearly all believe in providing pedagogical resources that foster the Jesuit mission. The literature review identified connections between Ignatian pedagogy and several pedagogical approaches while administrators' made the majority of connections between Ignatian pedagogy and Service-Learning and Adult Learning.

More than three-fourths administrators promote three Ignatian teaching methodological elements, Context, Experience, and Reflection, while more than one-half promote the element Action. Greater than two-thirds provide programs that foster the development of the whole person, service to others, and social justice--core Jesuit values. Further, more than three-fourths of Center administrators believe Ignatian pedagogy is viable for higher education. These results positively affirm the validity and viability of Ignatian pedagogy, a nearly 500 year-old Jesuit educational tradition and way of proceeding, in light of 21st century higher education pedagogical knowledge and practices.

Recommendations include: increasing faculty knowledge of, accessibility to, and opportunities for critique and debate of, Ignatian pedagogy; expanding student evaluation to incorporate maturation and moral growth; and expanding pedagogical practices to include spiritual development. Other recommendations include mission development through pedagogical development, and formally requiring lay faculty, staff, and administrators to take ownership of, and responsibility for, fostering the Jesuit mission.

VITA

VITA

JOSEPH ANTHONY DEFEO

High School	St. Joseph High School Toms River, New Jersey Graduated June 1983
Bachelor of Arts Theology Philosophy	Boston College Chestnut Hill, Massachusetts Conferred May 1987
Master of Arts Theology	Boston College Chestnut Hill, Massachusetts Conferred June 1989
Academic Positions	Teacher Jesuit High School Portland, Oregon 1996-2001
Current positions	Associate Director Fairfield University Ignatian Residential College Fairfield, Connecticut 2002—present Director of Living and Learning Fairfield University Fairfield, Connecticut 2008—present