A New Document on Education.


An ongoing exercise of discernment.
Exercise in Discernment
• How much do I know about Jesuits? Nepal Jesuits?
• How much do I know about Jesuit Education?
• How much do I know about IPP (Ignatian Pedagogical Paradigm)?
• What difference do I see in IPP from other methods or systems of education?
• Do I use IPP in my teaching and learning activities? Has it helped me to be or do better?
• Do I feel a belongingness to St. Xavier’s School family i.e., Jesuits Education?
• Do I see ‘the Characteristics of Jesuit Education’ in SXG?
Exercise in discernment
Exercise in discernment
“Jesuit Education, as human history itself, is a living tradition that calls for open eyes, ears and hearts. This document wants to be an invitation to continue this conversation at all levels in our schools and school networks. We are, at ICAJE, even hesitant to call it a document since we want this to be a living text that can help us keep pace with our era in which fast change is the new normal, with all the positive and problematic aspects this entails.” José Mesa SJ. Worldwide Secretary for Education. Society of Jesus
Outline of the Document

Official Letters from the Society

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• An Exercise in Discernment
• Rooted in the Spiritual Exercises

Part 1. Foundational Documents
• The Characteristics of Jesuit Education 1986
• Ignatian Pedagogy: A Practical Approach
• The Universal Apostolic Preferences of the Society of Jesus, 2019
• Other Important Documents

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Part 3. Global Identifiers of Jesuit Schools

Conclusion
Fr. General on the Document

Today I want to present a new document, *Jesuit Schools: a Living Tradition in the 21st Century – An Ongoing Exercise of Discernment*. The document follows this tradition of assisting our educational apostolate in reflecting and discerning the particular challenges and opportunities of our time. It continues the necessary process of renewal, innovation and re-imagination that our education requires during this change of epoch that we experience today. **The best tribute that we can offer to our long tradition in education is to explore new models, creative and imaginative ways to offer our spiritual vision and educational experience to our students and their families.** Thus, the title of the document reflects well its purpose: to renew our living tradition in education as an ongoing exercise of discernment.

**The Living Tradition does not replace the previous documents; rather, it complements and updates them as an ongoing exercise of discernment.** The three should be taken together as the contemporary framework of Jesuit Education. The *Living Tradition* wants also to respond to the acceleration of change that we experience today, and that is why the document itself is an unfinished discernment, *a living text* that invites educators in our schools to enrich it with their reflections, experiences and contributions. In this sense, **this is an open-ended document** that models the discernment it aims to inspire, and it wants to provide guidelines to continue the *education of men and women for and with others* in the context of the human excellence that distinguishes our educational tradition.
Fr. Arturo Sosa SJ, Superior General of the Society of Jesus.
Jesuit Education, as human history itself, is a living tradition that calls for open eyes, ears and hearts. This document wants to be an invitation to continue this conversation at all levels in our schools and school networks. We are, at ICAJE, even hesitant to call it a document since we want this to be a living text that can help us keep pace with our era in which fast change is the new normal, with all the positive and problematic aspects this entails. We do not want a static document but rather a text that inspires, moves and encourages our faculties, leaders and school communities to engage proactively our context, our world, our challenges and our opportunities.

The only reason the Society of Jesus commits to continuing our educational apostolate is the unflinching conviction that today, like yesterday, schools are privileged spaces to fulfil our mission of reconciliation and justice within the framework of the four Universal Apostolic Preferences for 2019-2029 announced by Fr. General.
Fr. José Mesa SJ. Worldwide Secretary for Education. Society of Jesus
1. Great changes bringing great opportunities—Technology helping us to be better and help others to be better.
2. Benefitting our own schools—communication, collaboration and networking, and global gathering of Jesuit educators
Global Gathering of Jesuit Educators

2012: ICJSE—The leaders of the secondary schools from around the globe gathered in Boston from July 29 through August 2, 2012. Their goal was to strengthen the Jesuit Global Network of education by sharing ideas and resources and discussing the challenges to fulfil the mission of the Jesuit Education.

2014: SIPEI—The SIPEI (International Seminar on Ignatian Pedagogy and Spirituality)—celebrated in Manresa, Spain, in 2014—focused on the four C’s as the pillars and background for Jesuit Education, thus the seminar provided a unique opportunity to discuss, in depth, the meaning of each one of the four C’s and their implications for defining Jesuit/Ignatian education/pedagogy today.

A person of Conscience, Competence, Commitment and Compassion
From October 15-20, 2017, Education Delegates from the six Jesuit regions of the world, along with others in Jesuit educational apostolates, came together in Rio de Janeiro, convened by the Secretary for Education of the Society of Jesus. At the Congress, Education Delegates continued the conversations which begun in a Virtual Congress held six months earlier (which followed upon SIPEI in Manresa in 2014 and the International Colloquium on Jesuit Secondary Education in Boston in 2012). This Action Statement is also a response to Fr. General Arturo Sosa’s challenging invitation, during his address at the Congress, to re-imagining Jesuit Education.
A. Our Experience of God.

Action Plan

1. Examen of Consciousness
2. Inter-religious Education
3. Ignatian Spirituality and Discernment
Action Plan

B. Tradition and Innovation
4. Innovation Plan
5. Review Structures and Roles
6. Parents and Families
7. Human Excellence (4Cs)
Action Plan

C. Caring for our Common Home
8. Environmental and Social Policy
9. Education for and with the Marginalized
D. Sent in a Global Network

10. School Visits and Reviews—accessing and developing
11. Training for Global Networking
12. Training for Global Citizenship
13. Use of Educate Magis
The International Colloquium for Leadership Teams of Jesuit Schools 2020

2020: June 29-July 4, 2020, Yogyakarta, Indonesia—Theme: Educating For Depth & Reconciliation
Challenge and Response

“Conversely, many communities, ranging from governments to faith communities, have been struggling to adjust. In many cases, the challenges of rapid change have led to retrenchment, with attempts to put up economic, cultural, religious walls, and even willingness to resort to violence. These, too, are signs of the times.”

“Now is the time to reflect upon and act as the international system of education that we are a system, that has been prepared by our Jesuit and lay predecessors over these past 450 years.”

This document is …

1. “An Exercise in Discernment”

2. Rooted in the Spiritual Exercises

   • God’s view of the world

   • The Colloquy: What have I done for Christ? What am I doing for Christ? What ought I do for Christ? (SpEx #53).
“By the term Spiritual Exercises we mean every method of examination of conscience, meditation, contemplation, vocal or mental prayer, and other spiritual activities…” SE #1.2

“...the name of spiritual exercises is given to any means of preparing and disposing our soul to rid itself of all its disordered affections and then after their removal, of seeking and finding God’s will in the ordering of our life for the salvation of our soul.” SE #1.3-4
“God created human in God’s own image, in the image of God, God created them; male and female God created them.” (HB; Gen 1:27)
The First Principle and Foundation

God created human beings to praise, reverence, and serve God, and through this, to save their souls.

God created all other things on the face of the earth to help fulfil this purpose.

From this it follows that we are to use the things of this world only to the extent that they help us to this end, and we ought to rid ourselves of the things of this world to the extent that they get in the way of this end.

For this it is necessary to make ourselves indifferent to all created things as much as we are able, so that we do not necessarily want health rather than sickness, riches rather than poverty, honor rather than dishonor, a long rather than a short life, and so in all the rest, so that we ultimately desire and choose only what is most conducive for us to the end for which God created us.

(St. Ignatius. SE. #23)
Part 1
Foundational Documents
Jesuit Heritage in Education...
**Jesuit Heritage in Education...**

**Ratio Studiorum** (*Latin: Plan of Studies*), was a document that standardised the globally influential system of Jesuit education in 1599. It was a collection of regulations for school officials and teachers. The *Ratio Studiorum* relied on the classical subjects (theology, philosophy, Latin and Greek) and did not contain any provisions for elementary education. The document was revised in 1832, still built upon the classical subjects but giving more attention to the study of native languages of the students, history, geography, mathematics, and the natural sciences.

Under the generalate of Claudio Aquaviva, in 1581, a committee of twelve Jesuit priests was appointed without clear results. A new committee of six was soon formed in 1584: Juan Azor (Spain), Gaspar González (Portugal), James Tyrie (Scotland), Peter Busée (the Netherlands), Anthony Ghuse (Flanders), and Stephen Tucci (Sicily). This committee produced a trial document, the Ratio of 1586, which was sent to various provinces for comments from the teachers. This plan was not intended for actual use in the classrooms. Reflection on the reactions led to the issuance of another document in 1591, which was to be employed in all Jesuit schools for three years. The reflection on these experiments was then used by the committee in Rome to create the final official document of 1599.
Part 1: Foundational Documents
after *Ratio Studiorum* of 1599 revised on 1832

2. *The Ignatian Pedagogical Paradigm*, 1993
3. *The Universal Apostolic Preferences of the Society of Jesus*, 2019 And
4. other Important Documents
CHARACTERISTICS OF JESUIT EDUCATION.

1. Jesuit education is world-affirming.

2. Jesuit education assists in the total formation of each individual within the community.

3. Jesuit education includes a religious dimension that permeates the entire education.

4. Jesuit education is an apostolic instrument.

5. Jesuit education promotes dialogue between faith and culture.

6. Jesuit education insists on individual care and concern for each person.
7. Jesuit education emphasizes activity on the part of the student.


10. Jesuit education encourages a realistic knowledge, love, and acceptance of self.

11. Jesuit education provides a realistic knowledge of the world in which we live.

12. Jesuit education proposes Christ as the model of human life.
CHARACTERISTICS OF JESUIT EDUCATION…

15. Jesuit education is preparation for active life commitment.
16. Jesuit education serves the faith that does justice.
17. Jesuit education seeks to form “MEN AND WOMEN FOR OTHERS”.
18. Jesuit education manifests a particular concern for the poor.
19. Jesuit education is an apostolic instrument, in service of the church as it serves human society.
20. Jesuit education prepares students for active participation in the church and the local community, for the service of others.
CHARACTERISTICS OF JESUIT EDUCATION...


22. Jesuit education witnesses to excellence.


24. Jesuit education relies on a spirit of community among teaching staff and administrators, the Jesuit community, governing boards, parents, former students, and benefactors.

25. Jesuit education takes place within a structure that promotes community.

26. Jesuit education adapts means and methods in order to achieve its purposes most effectively.

27. Jesuit education is a “system” of schools with a common vision and common goals.

28. Jesuit education assists in providing the professional training and ongoing formation that is needed, especially for teachers.
#2. Ignatian Pedagogica Paradigm (IPP)
The Ignatian Pedagogical Paradigm states that all learning is . . .

~ Situated in a specific context, especially that of the learner.

~ Rooted in previous and in new experience.

~ Dependent upon - and deepened by - reflection about those experiences.

~ Made meaningful when new knowledge is put into action involving interior choices and/or external manifestations.

~ Reinforced by explicit evaluation (and ultimately, self-assessment) of those actions and the degree to which learning has occurred.

Korth, S.J., Precis of Ignatian Pedagogy
1. DISCERNMENT AND THE “SPIRITUAL EXERCISES”

Show the way to God through the Spiritual Exercises and discernment

Reality - how things stand
We are constantly being bombarded with images and options and there is almost no space to find our true self or to let God find us. We often don’t know or drown out our own desires, our passions and a sense of our true vocation. Without the wisdom of the Spirit we can easily have a sense that we are not in charge of our own destiny, puppets at the mercy of the moment.
2. WALKING WITH THE EXCLUDED

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

Reality - how things stand

We see the gap between rich and poor widen across the world and we hear weekly reports of hundreds perishing as they try to reach a new home. Political leaders have kindled hatred and erected walls between rich and poor, young and old, those at home and those who have to migrate. The reality of children who have been abused, physically or sexually, is also painfully and personally present to us.
3. JOURNEYING WITH YOUTH

Accompany young people in the creation of a hope-filled future.

Reality - how things stand
Youth is a time for fundamental decisions and the beginning of fulfilling our dreams. And yet, young people today face enormous challenges: the uncertainty of relationship in a digital era, diminishing opportunities for work, the growth of political violence, discrimination, degradation of the environment. All of this makes it difficult for them to find a road where they can build supportive personal and family relations based on solid spiritual and financial foundations.
4. CARING FOR OUR COMMON HOME

Collaborate, with Gospel depth, for the protection and renewal of God’s Creation

Reality - how things stand

Creation today is crying out as never before, labouring to be set free (Romans 8). Today’s environmental crisis is impacting in a particular way on the poor and vulnerable. Action is needed urgently by Christians and by all people of good will. Whole nations and peoples need an ecological conversion if we are to be honest custodians of this wonderful planet. We can still change the course of history.
Part 2
The New Reality of the World
1. The Socio-Political Reality

#1. Population
- 9 billions
- Shift from rural to urban, developing to developed etc
- young population in developing countries

#2. Economic
- Less number of extreme poverty
- Gap between the rich and poor ever wide
- Allocation of the resources to rich
- More interdependent of the world

#3. Migration
- Because of violence, economic, social, ethnic, religious etc.
- 3.7% international migration
- 10% internal migration
1. The Socio-Political Reality…

#4. Violent Intolerance
- Increase in extremism
- Wars between nations and global conflicts
- Religious, Ethnic, Secular communities

#5. The Environment
- Destruction of large forests
- Destruction of species of plant and animals
- Pollution
- Poor and the non-human at stake

#6. Gender Equality
- Change in the role of women
- Still much needed to be done
- Only minority of women in decision making body
#7. Family Structure
- Fewer people in the family
- Less marriage—live in relations
- Single parents
- Men more into family rearing
- Homosexuality-Same sex attraction and marriages

#8. Communication
- New technology has redefined communication
- Fast communication, instance connection, Global networking
- Vast opportunities and many challenges
- Implications in education
2. Reality of Education

#1. Availability
- Within the reach of all
- Still many do not complete primary or high or higher education
- Poor do not get quality education
- Children in conflict or war zone are deprived of education

#2. Technology
- Knowledge is open and free
- Large treasure on knowledge is available to the student quickly
- Degrading value of hard labour and death in research works

#3. Value of Education
- A fundamental human right...As UNESCO says
  - Problem solving and creative thinking;
  - Understanding and respect for human rights;
  - Inclusion and equity;
  - Cultural diversity;
  A desire and capacity for lifelong learning and learning to live together.
- A marketed commodity
- United Nations Millennium Development Goals
3. Changes in Religious Practice
- Secular values more then religious values
- Rich nation do not bother about religions
- Demography of Christian/Muslims etc
- Degradation of the Moral axiom!

4. Changes in the Catholic Church
- Demography around the world
- Leadership

5. Changes in the Society of Jesus
- Demography
- Ledership
- Educations and schools
- Networking
- Lay collaboration
Part 3
Global Identifiers of Jesuit Schools
To act as a universal body with a universal mission

Moved by the experience of Spiritual Exercises we are all called …
“to make prophetic and courageous choices” (Pope Francis)

It may not be easy to embrace the challenge of change, but… there is no other choice. There is a temptation to rely on a proven past. Jesuit schools must be more than the best of the past, as some will argue; they are not museums in which a living charism has become frozen. (153)

Moved by the spirit of the Spiritual Exercises, all of us, in all of our Jesuit schools must embrace a sense of wonder and hope, cherishing the tradition, discerning the world’s needs, and willing to experiment with new forms to achieve traditional goals, the greater glory of God and the salvation of souls. (155)
10 Global Identifiers of a Jesuit School

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

**Reality**

- Students are increasingly “Post-Institutional” world
- Dissatisfaction with traditional religious beliefs
- Loss of sense of Common Good—Individualism
- Our Institutions do not know what is Catholic
- Jesuits are no more in Jesuit schools
- “How will we ensure the Catholicity of our schools in our future?”

**Actions**

- Be a Colourful school not mono-colour
- Be a dialoging school not monologue
- Be a prophetic school—Share power with others, deep commitment to the poor, world affirming, inclusive, follow Christ closely.
- Formation of human character, Inter-religious, Pluralistic etc
2. Jesuit Schools are committed to creating a Safe and Healthy Environment for all.

• ...it is essential that all educators and administrators in Jesuit schools create safe and healthy environments free of any form of abuse: sexual, physical, psychological, or emotional. This includes inappropriate relationships with adults and bullying among peers. (174)

• Every Jesuit School must have proper Policy or guidelines, systems and response group.
3. Jesuit Schools are committed to Global Citizenship.

- First of all we belong to the world—a common family and we have common responsibilities.
- Preparing students and their families to identify first and primary as members of the human family with a common responsibility for the entire world rather than just members of a particular nation or group.
- Global citizenship education should not be merely an add-on, but integrated into the core curriculum.
- We want our students to recognize, value and celebrate their local community, tradition and culture, and at the same time, be able to communicate, work and identify with others as members of our global community.
- Important of Networking, use of Educatemagis, exchange programs, exposure programs etc
4. Jesuit Schools are committed to the Care of all Creation.

“CARE FOR OUR COMMON HOME…”

• Environmental Education should be part of the core curriculum. UAP #4
• Our schools should make every effort to become environmentally sustainable
• “Many things have to change course, but it is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone. This basic awareness would enable the development of new convictions, attitudes and forms of life. A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal.” Pope Francis. Laudato si, Ch. 6.
5. Jesuit Schools are committed to justice.

- “The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement.” GC 32 D4.
- Saint Ignatius teaches that love ought to manifest itself more by deeds than by words. SE 230.2
- Manifested in the term “Men and women with and for others,”
- Encourage alumni to adhere to the demands of social justice.
- "We should require all our students to use the option for the poor as a criterion, so that they never make an important decision without first thinking how it can affect those who occupy the last place in society.” Fr. Kolvenbach.
6. Jesuit Schools are committed to being Accessible to All.

- “We are committed to educate any class of person, without distinction.” Fr. Arupe, 1980
- …schools cannot become selective gated communities for the elite, driving people apart instead of bringing them closer. These schools must find ways to be open to all regardless of their ability to pay. (220)
- A Jesuit school is not segregated; it provides a gateway of opportunity for the poor and it also provides an environment that challenges the comfortable through the socioeconomic diversity of the members if its community. (221)
- Vulnerable, marginalized communities should become companions of our schools to help us in the path of promoting social justice and the change of economic, political, and social structures that generate injustice. (222)
7. Jesuit Schools are committed to Interculturality.

- Our world today is marred by polarization and fear of difference...extreme nationalism, tribalism, racism, sexism and sectarianism.
- No culture or society lies outside God’s saving love, and each person has the dignity of being a child of God. Our schools must be places where efforts toward solidarity and partnerships with all people of good will are encouraged and enacted. (227)
- Jesuit education should respond positively and actively to the diversity of its students, teachers, parents, communities and the global network of its schools. (235)
8. Jesuit Schools are committed to being a Global Network at the service of the Mission.

• “...The great challenges of the world cannot be responded to by one province, one region alone, or by Jesuits alone.” Fr. Nicholas, 2009

• …absolutely, and with great urgency, Jesuit schools should network, on all levels, with one another. (241)

• Every Jesuit school is the extension of Global Jesuit mission.

• Use educatemagis.org to connect to Jesuit educators in the world around.
9. Jesuit Schools are committed to human excellence.

- It is important for our institutions to be spaces for educational investigation, true laboratories in innovation in teaching, from which we can draw new teaching methods or models. Fr. Arturo Sosa, Rio-2017
- Teach equality, faith, justice, compassion
- Focus on Soft Skills of the students and the staff
- Grounded in the principle of *cura personalis*, the care of the individual, the school must value the dignity and worth of each of its members. (262)
- …to form men and women of competence, conscience, and compassionate commitment.
- Academic excellence is non-negotiable.
10. Jesuit schools are committed to life-long learning.

- The Core of Ignatian Spirituality is to Find God In All Things! How God is labouring in the world especially in the places and people least expected of.

- It can encourage our students and graduates, who model themselves after us, to intensely engage in the world, to never lose their curiosity, their creativity, their delight in discovery, their confidence, their connection, their compassion for all that exists. (275)

- Thus, the ultimate success of our educational endeavor cannot be measured by who the graduate is at the moment of graduation. Instead, the gift of Jesuit schooling is best measured by how graduates engage life in the decades after graduation. (285)
In Conclusion

The Global Identifiers of Jesuit Schools should also invite us to reflect on our identity and our contribution to the world of education. Our schools are clearly and solidly anchored in the vision and spirituality of St. Ignatius; therefore, our call is to an ongoing exercise of discernment to understand this identity not as a fixed entity but always as a call to the creative fidelity of our founders. (288)
Appendix:

A Schematic Outline

**Ignatian Worldview**

1. **God**: Absolute Reality but at the same time with us working or labouring with us in the world.

2. **Human Freedom**: God love and human response, free to love, live and work, in service of others and healing the world.

3. **Quest for Freedom**: True freedom requires genuine knowledge of reality—divine, self, others and world

4. **Christ the Model of Humanity**: The worldview of Ignatius is centered on the historical person of Jesus, he is the model of the prefect human and divine.

5. **Action**: Love must manifest itself in action.

6. **In the Church**: Service through the organisation/authority/structure etc.

7. **Magis**: Always greater always room for improvement, always ready.

8. **The Community**: work together, communal work, serving in collectivity

9. **Discernment**: especially communal discernment.
Exercise For discernment:

In your part of the world:

a. How do you assess these changes?
b. What are the most significant developments?
c. What developments seem to reflect the greater good?
d. In this context, what has your educational apostolate done?
   e. What should your educational apostolate be doing?
   f. How have we responded to the Action Statement from JESEDU-Rio2017?
   g. What else can we do to respond to this Action Statement?
Thank you

Presentation by Fr. Samuel Simick SJ