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## The Influence of the Ignatian Pedagogical Paradigm on Instructors Integrating It into Undergraduate Courses in the College of Professional Studies at Marquette University

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## **The Influence of the Ignatian Pedagogical Paradigm on Instructors Integrating It into Undergraduate Courses in the College of Professional Studies at Marquette University**

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### **Abstract**

This is the initial installment of a two-part story narrating the process of embedding the Ignatian Pedagogical Paradigm (IPP) into the curriculum of four core courses in the College of Professional Studies at Marquette University in Milwaukee, Wisconsin. This article provides a template for faculty development when integrating the IPP into undergraduate courses at a Jesuit University. The trainer followed the recommendation of the 1989 International Commission on the Apostolate of Jesuit Education (ICAJE), which states “Teachers need much more than a cognitive introduction to the Paradigm. They require practical training that engages and enables them to reflect on the experience of using these new methods confidently and effectively.”<sup>1</sup>

The first part of this article provides the reader with the trainer’s immersion and utilization of the IPP by using the IPP constructs of context, experience, reflections, actions, and evaluation. In the second part of this article the four participants share their reflections regarding the challenges of understanding the IPP as well as the benefits of adapting their teaching, curriculum, and rubrics to insure the successful integration of the IPP into their courses. The second part of this article reports the participants’ thoughts and activities related to comprehending and developing the major constructs of the IPP: Context, Experience, Reflection, Action, and Evaluation. Therefore, it has a conversational tone of a shared learning experience to illustrate for the reader the deeply reflective process each participant experienced in becoming an IPP learning community. It includes a description of the process used to collect data to determine the impact of the IPP on the instructor as the courses were taught. A future article will describe the data analysis, conclusions and recommendations.

## Introduction

This article provides a template for faculty development when integrating the Ignatian Pedagogical Paradigm (IPP) into undergraduate courses at a Jesuit university. The first part describes the trainer's immersion and utilization of the IPP. The second shares the four participants' reflections regarding the challenges of understanding the IPP as well as the benefits of adapting their teaching, curriculum, and rubrics to insure the successful integration of the IPP into their courses. The four participants in this process teach required undergraduate courses in the College of Professional Studies at Marquette University. All have taught at the College for over five years, and although all teach at a Jesuit University, this was the trainees' first foray and immersion into the IPP. As instructors, we are acutely aware of the importance of the IPP and how it proves valuable for student development, yet it must not be forgotten that the IPP is as vital for instructors as for the students. The five-point pedagogy must not be limited to classroom didactic, but should also provide a reflective challenge to instructors themselves and the improvement of their profession. To this end, the first part of this article will recount the five IPP constructs of context, experience, reflections, actions, and evaluation and how they apply to the facilitators learning and how they informed the faculty training process.

The publication of *The Characteristics of Jesuit Education* in 1986 aroused a renewed interest in Jesuit education among teachers, administrators, students, parents and others around the world. It has given them a sense of identity and purpose... From the outset, however, we were convinced that no document alone would help teachers to make the adaptations in pedagogical approach and teaching method required in Ignatian education. To be successful

in bringing the *Ignatian Pedagogical Paradigm* into regular use in Jesuit schools, members of the International Commission are convinced that faculty development programs in each province and school are essential. Teachers need much more than a cognitive introduction to the Paradigm.<sup>2</sup>

The International Jesuit Commission's IPP document provides a new dimension to Jesuit Education in that it builds upon St Ignatius' Spiritual Exercises and the *Ratio Studiorum* so that instructors and students at Jesuit Universities can experience these teachings in the classroom. As a result it was not difficult for my colleagues to understand the role the IPP could have in our teaching at a Jesuit University. As is often the case between theory and practice, it was quite different when it came to implementation of the IPP. Nowhere in the IPP document are there directions on to how to train faculty to utilize the IPP. It was my intent to operationalize the IPP process and constructs so that we could move it from theory to practice. I had done the trial run with the operationalization over seven years in my courses so much of the fine tuning was complete. It was a natural transition then to train others. But despite their interest, it was not easy for the trainees to transfer that knowledge into their own teaching. The trainer provided a cognitive, emotional, spiritual and behavioral framework for the trainees. This included comparing the IPP information to contemporary research on the efficacy of direct instruction of thinking and learning models, sample assignments that required the teacher and students to use the IPP, designing rubrics that assessed the students' mastery of using the IPP in relation to course content and constructing a data collection instrument to collect data related to how the IPP impacted our instruction.

The second portion of the article is authored by each faculty participant using the five constructs of the IPP. Before

sharing their observations, we provide exposure to the five constructs of the IPP: Context, Experience, Reflection, Action, and Evaluation by utilizing them in the manner they are used in our classes. We ask ourselves as instructors and our students to use them as placeholders for what they bring to the class in terms of life experience (context), what they already know about the course material (experience) their practice and skill in using reflection (reflection), the actions they take as a result of understanding the previous three constructs (action), and then evaluate whether those decisions - be they school, home, or work related - have met their expectations or goals. It should be noted that there is much overlap when applying the constructs, primary of which is reflection; reflection is a constant metacognitive activity that interfaces with all of the other constructs.

The reader should keep in mind that Reflection as defined by the ICAJE is utilized by the trainer as well as the trainees in an on-going fashion to discern what we as instructors could do to make the IPP our own pedagogy as well as serve the students as St. Ignatius calls us to do. Similarly, the utilization of the other IPP constructs including Context, Experience Action, and Evaluation often overlap and cannot always be cleanly separated. However, we attempted to make the boundaries as clean as possible so that the reader could see how to do this for themselves as instructors and for their students in the design of assignments.

...**REFLECTION**, the memory, the understanding, the imagination and the feelings are used to capture the meaning and the essential value of what is being studied, to discover its relationship with other aspects of knowledge and human activity, and to appreciate its implications in the ongoing search for truth and freedom. **REFLECTION** is a formative and liberating process. It forms the

conscience of learners (their beliefs, values, attitudes and their entire way of thinking) in such a manner that they are led to move beyond knowing, to undertake action.<sup>3</sup>

### **History & Evolution of Using the IPP**

*Maureen Mc Avoy, IPP Trainer and Faculty Instructor*

To familiarize the reader with the IPP, the definitions of each of the five constructs are provided at the beginning of each section as it relates to the construct's application.

### **ICAJE IPP Definition of Context:**

Teachers, as well as other members of the school community, therefore, should take account of the real context of a student's life... the socio-economic, political and cultural context... the institutional environment of the school or learning center... what previously acquired concepts students bring with them to the start of the learning process...<sup>4</sup>

### **Faculty Application of Context**

The IPP initiative began for me as the result of a confluence of occurrences. A precipitating factor was the participation of Dean Robert Deahl of the College of Professional Studies at Marquette University in my dissertation. My research topic was The Use of Reflective Thinking Strategies and Effective Leadership Performance. Based on contemporary learning research, my hypothesis was that direct instruction and application of reflective thinking strategies enhanced leadership performance. The study substantiated this hypothesis.<sup>5</sup> However, Dr. Deahl did not introduce me to the IPP until two years after I completed my doctorate. He did however; invite me to teach in the college's undergraduate and graduate Leadership and Organization degree programs. Shortly thereafter the faculty was invited to a presentation he gave to the Marquette University Business

School on the Ignatian Pedagogical Paradigm. It was at this presentation that I first became aware of the IPP and felt it was a perfect fit with my research interest of reflective thinking strategies. So, I studied all I could about the IPP and realized that the IPP is a unique dimension and a value added resource to Jesuit education and is modeled after St. Ignatius' Spiritual Exercises.

The International Commission on the Apostolate of Jesuit Education (ICAJE) authored the IPP in answer to the questions: How can we make the principles and orientation of the publication of *The Characteristics of Jesuit Education* in 1986 more useable for teachers? How can Ignatian values be incorporated in a practical pedagogy for use in the daily interaction between teachers and students in the classroom? The pedagogical paradigm proposed here involves a particular style and process of teaching. It calls for infusion of approaches to value learning and growth within existing curricula rather than adding courses.

*From the IPP document*

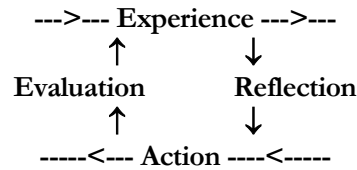
**ICAJE IPP Definition of Experience:**

Thus we use the term EXPERIENCE 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. In any experience, data is perceived by the student cognitively. Through questioning, imagining, investigating its elements and relationships, the student organizes this data into a whole or a hypothesis... But only by organizing this data can the experience be grasped as a whole, responding to the question: **"What is this?"** and **"How do I react to it?"** Thus learners need to be attentive and active in achieving comprehension and understanding of the human reality that confronts them.<sup>6</sup>

**Faculty Application of Experience:**

From 2004 to the present, I have provided direct instruction of the IPP: experience, context, reflection, action and evaluation, in

conjunction with contemporary research on thinking and learning and the utility of reflective thinking practices. I provide the students with evidence that utilizing a research-based thinking model like the IPP enhances their critical thinking skills, which optimizes their buy-in to utilize the model. (See end notes.) I crafted a personal introduction (see attached) for teacher and students to utilize in my courses modeled after the major constructs of the IPP: Context, Experience, Reflection, Action, and Evaluation. The ICAJE constructed a visual model for teachers and students to use when applying the IPP:



Reprinted from International Commission of the Apostolate of Jesuit Education (ICAJE), "Ignatian Pedagogy: A Practical Approach" (Rome: International Center for Jesuit Education, 1993), 20.

A repetition of the Ignatian paradigm can help the growth of a student:

- who will gradually learn to discriminate and be selective in choosing experiences;
- who is able to draw fullness and richness from the reflection on those experiences; and
- who becomes self-motivated by his or her own integrity and humanity to make conscious, responsible choices.

In addition, and perhaps most importantly, consistent use of the Ignatian paradigm can result in the acquisition of life-long habits of learning which foster attention to experience, reflective understanding beyond self-interest, and criteria for responsible action.<sup>7</sup>

The formal instruction provided background about St. Ignatius as the founder of Jesuit education, his authoring of the Spiritual Exercises, and how the International Commission on Jesuit Apostolate Education built upon the

Spiritual Exercises and constructed the IPP. The IPP is a thinking and learning model much like others proposed by contemporary learning theorists and researchers who advocate for the use of reflection as a tool to enhance critical thinking, learning, and performing.<sup>8</sup> The students were required to integrate the IPP into their assignments and provide evidence that they were using this reflective learning strategy (see Appendix A). The students were also taught that the IPP was meant to be used by both teacher and student in order to strengthen our teacher-learner relationship, to improve their reflective thinking abilities, and to help them discern their role in the world in service to others. Individual assignments were designed to integrate the major constructs of the IPP with course content. Students were provided with templates with which to visualize how to use the IPP in relation to course content.<sup>9</sup> Weekly required group assignments as also provided an opportunity to serve their peers.

The response from both undergraduate and graduate students was and continues to be strong and awe inspiring. 95% of my students report feeling positive about receiving instruction related to St. Ignatius and the IPP. They in fact do understand it to be a dimension of their Jesuit education that sets it apart from other secular colleges and universities. We have evidence to substantiate those last two statements in the form of comments on teacher evaluations, emails to advisors stating same, feedback in class when providing the direct instruction, assignments (see Appendix B) and face to face conversations with the College advisors, the Associate Dean, and the Dean. Students were almost universally positive learning about applying the IPP as a method to enhance reflective practice as well as understanding it as one of the unique dimensions to a Jesuit education.

What was most inspiring was the incredible impact using the IPP had on the students.

The impact ran the gamut from enhancing their reflective practice, to stronger critical thinking skills, to a deeper understanding of themselves, to spiritual exploration. Some students played it safe and chose to examine behaviors like being more organized while others participated in the Manresa Project's lunchtime retreats with a spiritual advisor. But at the very least they all practiced the intentional, deliberate use of guided reflection in their course work and were required to evaluate the impact of the IPP on their thinking, learning, and performing.

My students were upper classmen in the undergraduate program and/or graduate students. The classes I taught were Principals of Liberal Studies and Systems Thinking on the undergraduate level in the Leadership and Organization degree concentration and Leadership & Self on the graduate level in the Leadership degree and certificate concentration. Most reported that they had not previously been introduced to St. Ignatius, the mission of Jesuit Education, CPS mission, nor the Spiritual Exercises. They often would question why they had not heard of it before. Over a period of two years, numerous students went to their advisors and asked why the IPP was not in all of their courses and why they had to wait until junior, senior, or graduate school status to learn and experience it.

### **Student Feedback Precipitates Faculty Development**

In response to student interest, Dean Deahl and Associate Dean Sandra Cleveland became more interested in furthering the faculty's knowledge and use of St. Ignatius' teachings as specified in the *Ratio Studiorum* and the Jesuit code of liberal education. As a result in January of 2010, I presented the IPP to the undergraduate faculty. Following the presentation Dean Deahl & Associate Dean Cleveland decided to launch the IPP initiative and requested that I train four

instructors to integrate the IPP into four required undergraduate core courses. The rationale for this protocol was that the Associate Dean wanted to reach as many students as possible and knew that we could do that most effectively in the required courses all students must take to graduate. I chair the group because I have had the deepest immersion and experience applying the IPP.

### Process for Faculty Training

Since October 2010, the five instructors have met once per month. At the initial meetings, I informed the others of what the IPP is and how I have infused it into my courses. I demonstrated how the students are required to utilize the IPP in relation to the course content demonstrated through written assignments. I constructed rubrics (see Appendix C) for the assignments that include assessing the students' understanding & application of the IPP.

Much discourse took place at these faculty development meetings regarding academic freedom in relation to the direct instruction of the IPP, the rationale for doing so, the assignments related to the IPP, as well as the use of rubrics that assess a student's mastery of the IPP. We wanted to be very careful that we were not preaching to the students, especially if they were coming to MU from a very secular viewpoint. We each had a perspective on how the IPP could be utilized, but in the end we all agreed that "Ignatian Pedagogy is inspired by faith. But even those who do not share this faith can gather valuable experiences from this document because the pedagogy inspired by St. Ignatius is profoundly human and consequently universal."<sup>10</sup>

The outcome of these discussions is that each instructor:

- constructed rubrics that were in turn reviewed and approved by the IPP team;

- required reading that includes the IPP document as well as an article on critical thinking skills;<sup>11</sup> and
- developed at least three assignments that provide the students with the opportunity to demonstrate their mastery of the IPP in relation to course content.

At one end of the spectrum of learning we suggest that the IPP can be thought of as a thinking/learning model to enhance the students' critical thinking skills. However, once they have sharpened their critical thinking skills we believed, based on research, that students would be more capable of discernment or keenly selective judgment.

For Ignatius, to "discern" was to clarify his internal motivation, the reasons behind his judgments, to probe the causes and implications of what he experienced, to weigh possible options and evaluate them in the light of their likely consequences, to discover what best leads to the desired goal: to be a free person who seeks, finds, and carries out the will of God in each situation and could thereby learn to *discern* their role in the world by service to others.<sup>12</sup>

### ICAJE IPP Definition of Reflection:

...We use the term reflection to mean a thoughtful reconsideration of some subject matter, experience, idea, purpose or spontaneous reaction, in order to grasp its significance more fully. Thus, reflection is the process by which meaning surfaces in human experience: by understanding the truth being studied more clearly... by understanding the sources of the sensations or reactions I experience... by deepening my understanding of the implications of what I have grasped for myself and for others... by achieving personal insights into events, ideas, truth or the distortion of truth... by coming to some

understanding of who I am ("What moves me, and why?") ... and who I might be in relation to others.<sup>13</sup>

**Faculty Application of Reflection:**

We were at the point of constructing an evaluation instrument for the students to assess the impact of the IPP on their learning when it became apparent to me as the trainer that my colleagues had never taught using the IPP and they needed to experience this process before we examined the impact of the IPP on our students. And by doing so we would be following the ICAJE's primary objective:

The *Ignatian Pedagogy Project* is addressed in the first instance to teachers. For it is especially in their daily interaction with students in the learning process that the goals and objectives of Jesuit education can be realized. How a teacher relates to students, how a teacher conceives of learning, how a teacher engages students in the quest for truth, what a teacher expects of students, a teacher's own integrity and ideals --all of these have significant formative effects upon student growth.<sup>14</sup>

We reflected on our experiences to date and decided to examine our collective experiences as participants in this process in order to discern whether or not we were ready to assess the students' use of the IPP and how it may impact their thinking and learning. We agreed that we needed to experience the IPP as instructors more fully, in order to then guide our students in its use. Two of us began teaching with our new IPP protocol from November 2011 to January 2012. The other two would begin teaching in May through July 2012. However, we all have the students use and apply the IPP through guided reflection activities that relate to our assignments, i.e. all instructors asked students to introduce themselves using the constructs from the IPP (see Appendix D), write an essay about their reactions to the ICAJE IPP document, and during the classes point out how the major constructs of the

IPP aid in the understanding of the course content. These classroom activities fall under the Action category of the IPP. We used the following statement as our guide:

**ICAJE IPP Definition of Action:**

The term "Action" here refers to internal human growth based upon experience that has been reflected upon as well as its manifestation external.<sup>15</sup>

**Faculty Application of Action:**

As a result of focusing on ourselves rather than solely on the students, the participants constructed a data collection instrument with thoughtfully designed questions that focus on our teaching using the IPP. We designed this to be a guided reflection tool and integrated the IPP constructs within it in order to discern the impact of the IPP on our own thinking, learning, and teaching. The questions we constructed follow. And we used the ICAJE's recommendation as our guide to the development of the questions:

A major challenge to a teacher at this stage of the learning paradigm is to formulate questions that will broaden students' [teacher's] awareness and impel them to consider viewpoints of others, especially of the poor. The temptation here for a teacher may be to impose such viewpoints. If that occurs, the risk of manipulation or indoctrination (thoroughly non-Ignatian) is high, and a teacher should avoid anything that will lead to this kind of risk. But the challenge remains to open students' sensitivity to human implications of what they learn in a way that transcends their prior experiences and thus causes them to grow in human excellence.<sup>16</sup>

**ICAJE IPP Definition of Evaluation:**

Ignatian pedagogy, however, aims at formation, which includes but goes beyond academic mastery. Here we are



concerned about students' well-rounded growth as persons for others. Thus periodic evaluation of the student's growth in attitudes, priorities and actions consistent with being a person for others is essential. Comprehensive assessment probably will not occur as frequently as academic testing, but it needs to be planned at intervals, at least once a term. A teacher who is observant will perceive indications of growth or lack of growth in class discussions, students' generosity in response to common needs, etc. much more frequently.<sup>17</sup>

#### **Faculty Application of Evaluation:**

We asked ourselves: "How is an instructor to measure their success in their class and how is one to measure the success of students living for others? Similarly, how are instructors to evaluate their own service to others, namely their students? Evaluation addresses these self-same concerns."

After all of us have taught the required courses we would analyze the data using qualitative research data analysis techniques. We are focused on a two-fold assessment process. We are formally evaluating the impact of the IPP on ourselves as instructors and at the same time monitoring the impact of the IPP on our students through the use of rubrics we constructed that directly relate to their use of the IPP in relation to the course content (see Appendix E).

Since the ICAJE does not provide assessment tools to measure the IPP impact on either student or instructor we constructed the following questions for ourselves to answer during the time we teach the class once at the beginning, middle, and the end of the course.

#### **Evaluation Questions**

##### **Context:**

- 1) What have I done to create an environment and opportunity(ies)

to effectively employ IPP in the classroom in a manner that facilitates student learning?

- 2) Has a deliberate focus on the IPP changed my teaching in terms of substance & style?

##### **Experience:**

- 1) What past experiences have impacted my present attitudes & capacities for teaching?

##### **Reflection:**

- 1) What have I done to develop my instructional approach to better understand the needs of students?
- 2) How have the students' responses given me an indication of my success in imparting IPP principles and practices?

##### **Action:**

- 1) What actions have I taken to improve my teaching, not only for this course, but for all courses taught as a result of using the IPP?
- 2) How have I created opportunities for the student for the continuous interplay of experience, reflection, action?

##### **Evaluation:**

- 1) What metrics are being used to discern the growth of the student & myself as a result of being exposed to the IPP (i.e. cognitive, relational, emotional, service to others, direct feedback from students or...)?
- 2) How have my behaviors inside & outside of the classroom changed as a result of integrating the IPP into my course?
- 3) If I have grown from using the IPP, how has that that growth occurred in one or more of the following areas: a thinking strategy, discernment, service to others, spirituality and/or other? Please provide examples of where the growth occurred.

In October 2012, following the conclusion of the required courses being taught and data being collected, the IPP data will be analyzed and interpreted using research-based qualitative analysis methods.

Conclusions and recommendations will be made to MU CPS regarding the continued refinement, application, and evaluation of the IPP in these required courses. A future article will describe our aggregate findings and next steps.

### **In Their Own Voices: Trainees' Experiences Integrating the IPP into Their Courses**

For many of the participating instructors/trainees, the IPP was a new teaching pedagogy and it was challenging to understand how to integrate it into our courses much less model it to our students. Further, this model was to be used to enhance not only the student's performance and understanding, but to challenge the instructors to do the very same in the construction of their respective pedagogies. As such, it seemed fitting to utilize the conceptual tools of the IPP to investigate, reflect, and validate their efforts to date. With this in mind, the instructors unanimously agreed that using the five constructs of the IPP not only lends cohesion to their individual testimonies, but also lends credence to the overarching goal of the committee - improvement of education through the intentional and deliberate implementation of the IPP towards the students and, importantly, themselves.

The trainees monitored themselves while teaching to insure they were:

- 1) Following recommended activities that the ICAJE makes in the IPP document for teachers,
- 2) Collecting data by answering the questions in the data collection instrument at the beginning, middle, & end of our course

- 3) Documenting student feedback and
- 4) Discussing their experiences based on data collected at the end of each semester with trainer and other trainees

This portion of the article is constructed to illuminate the trainees' thoughts and activities related to the major constructs of the IPP: Context, Experience, Reflection, Action, and Evaluation. A conversational tone of a shared learning experience is used to illustrate for the reader the deeply reflective process each participant experienced in becoming an IPP learning community.

### ***Brian Truka, Instructor for Research & Statistical Methods***

#### **Context**

I was very grateful and intrigued to be invited to join the small coterie of instructors gathered to discuss, implement, and evaluate the application of the Ignatian pedagogy into Marquette's Professional Studies courses. Only a select few courses were immediately chosen to involve the IPP model directly and the class *Research & Statistical Methods*, which I teach, fortunately happened to be one of these courses.

I confess that my knowledge of the IPP at the time was scant, and I was quite enthusiastic to involve myself in new, stirring models that strive to assist the students within the classroom, and beyond. Of course, the students were not the only ones to be so influenced by the Ignatian paradigm. From my interactions with the IPP committee, I would come to understand my initial experience in three distinct terms: enthusiasm, uncertainty, and humility.

#### **Experience**

As an educator, there is not only a certain zeal for the discipline that is taught, there also is an enthusiasm for teaching these

topics to others sharing with them the nuances and splendors that therein lie. The opportunity to learn, improve, and enhance my pedagogy was (and still remains) a thrilling proposition, one which the IPP certainly did not disappoint. My fellow colleagues patiently introduced the five aspects of Ignatian pedagogy – namely, context, experience, reflection, action, and evaluation – while providing examples of each and their implementation into their own courses. How refreshing to be introduced to a schema that well addresses and directs my prior abstruse sentiments of education that had failed to find articulation.

### **Reflection**

The wealth of exchanged ideas, examples, and suggestions was both stirring and overwhelming! These new ways to engage the students - particularly exercises encouraging transparent reflections which invite students to court the material and discover how it applies to their personal environs - opened new horizons while providing a methodology which shall be an indispensable tool for future course development. Importantly, the IPP explicitly offers the students an overture to think beyond the individual present and correlate it with a future – a future replete with self-development for the sake of others. The class at hand may be transformed by the student from a mere obstacle of inconvenience to that of a unique occasion to prepare oneself for the development of others. Similarly, as educators, the IPP tasks us to seize each lecture, each assignment, and every correspondence and charge it with the responsibility to assist the student in their present work as it is directed for their future efforts. This practice of assisting students is rife with moments of reflection, action, and evaluation.

Yet, how best does an instructor cater to the individual needs of each student and offer grounding for the student's excellence? When confronted by the

aforementioned enthusiasm and uncertainty, I well recall a palpable sentiment of humility. It seems to me, if one is willing to maintain an enthusiasm for their craft, uncertainty in their technique, and humility in their failures (and success) then education becomes a positively disruptive experience and a vehicle for liberating new ideas and insights - for both instructor and student alike.

### **Action**

Taking seriously the IPP project laid before us how is one to successfully engender applicative learning by the students? For myself personally, my participation on the committee is pointed towards educating the students in statistics; this discipline of mathematics was unique to the committee and offered its own distinctive challenges to the implementation of the discussed ideas. For instance, how is one to infuse and evaluate the IPP methodology throughout the course without either adding additional work to an already full work load (which many students find challenging enough) or by sacrificing material in order to cater to education in the IPP? Using writing assignments, for example, to assess the progress of the student's understanding in the IPP is splendid, yet it may not apply keenly to a computationally rich course. How may one teach statistics without sacrificing the statistics themselves? Confronting this conundrum, a non-traditional assignment of essays will be assigned therein challenging the students to reflectively assess their exposure, expectations, and trepidations to statistics. These essays are to be offered prior to our first meeting – in order to reveal personal biases against the subject – and at mid-terms – to allow a re-evaluation of these initial biases. The final of the three writing assignments is a critical evaluation of statistical articles in the form of a critical literature view-

### **Evaluation**

Either a yeah or nay to the above only comes after earnest reflection on one's approach to education thereby confronting

one's own pedagogical strengths and shortcomings. For those committed to their craft, it can be rather humbling to recognize an incompleteness where once before was thought to be unity and certainty. Though potentially disparaging, this reflective humility seems fertile ground to cultivate a new path to education – a path of active reflection in service to others.

***Terrence Crowe, Instructor for  
Principles of Liberal Studies***

**Context**

From my study of Lonergan,<sup>18</sup> I believe that context can be a developing insight into the conditions, circumstances and events that form perception and decision. My exposure up to now with the IPP method and its introduction into my Liberal Studies class has given me an approach to better understand—in combination—aspects of context, experience, and reflection concerning approximately thirty years of teaching at the secondary and university levels. It also points in the direction of action but always with wisdom and deliberation. To my mind, two of the strengths of the IPP are its avoidance of ideology and its allowance for rehearsal of the bigger picture

I want to briefly describe my first extended encounter with a deliberate pedagogy. In the early 1970s I began my teaching career with two years at JFK Prep, an alternative high school near Manitowoc, Wisconsin. JFK was founded on and formed in the idea of pursuing the humanistic goal of “self-actualization” as theorized by Abraham Maslow and applied to formal education in James M. Hanlon’s *Administration and Education: Toward a Theory of Self-Actualization*.<sup>19</sup> I note that Hanlon was Chair of the Marquette University Education Department during the 1960s. At JFK Prep, self-actualization was a constant topic along with discussions on how to implement the leadership potentials of students after meeting a hierarchy of

needs, which Maslow and Hanlon both argued, are common to all living things. Self-actualization was understood to be more the product of desire to know than driving ambition. The individual person was encouraged to discover and then work to realize their capacities. The [rare] fully self-actualized person would be self-accepting, accommodated to their life circumstances, holding a focus on the common good and aware of the need to engage larger societal issues. They should be comfortable in their own skin, with allowance for a private life and a great valuation for creative solitude. They should cultivate a few intimate relationships and govern their involvement with superficial acquaintances.

**Experience**

My classroom experience with IPP in PRST 2110 was promising. I did formally represent the method of thought in the class and we discussed it as related to our varied educational histories. All seemed convinced that using this method as a touchstone for learning was a good idea and, actually, a couple expressed some frustration that they had not been exposed to the IPP upon arriving at Marquette.

A real help to internalizing the main points of the IPP was to have students outline/take close notes on major essays having to do with the method. This allowed them to “unpack” the meaning of key ideas and to enter into a deeper personal “conversation” with these ideas in preparation for a reading reflection paper, which would cover both the expository/explanatory and then move on to the interpretative/evaluative with particular focus on their own educational autobiographies. Since we were principally engaged with the relation of the teacher to the IPP, I have made that central to my ideas so far. But I can expand upon the student appropriation of IPP’s organic categories, which they picked up on pretty naturally.

In addition to long ago reflections and the deliberate "reading reaction" assignment I gave at the end of the class, I also want to recall the natural extension and uses of the IPP categories as we investigated the issues of "deep reading" in the Liberal Studies class. I will concentrate on a key text we examined. This was a series of essays by Sven Birkerts, *The Gutenberg Elegies: The Fate of Reading in an Electronic Age*.<sup>20</sup> Birkerts's core contention is that we are sacrificing the shaping power of humanistic education and culturally surrendering to "the triumph of the factual" and the digital age.

### Reflection

This was the idealistic tone of the school and, indeed, some students thrived with the freedom that was encouraged. I still find aspects of the self-actualization ideal attractive. But it was a mixed bag at JFK, and I became more suspicious of educational idealism generally. Many did not do well with a lack of structure and became moment-to-moment creatures enjoying what they saw to be freedom but which often lapsed into a form of license. In this frequent case, self-discipline was not well enough understood as being as an early and crucial component of self-actualization. I became bit-by-bit more disillusioned with the alternative high school experience, and began to wonder if it had become for many an alternative to high school. I left after my second year at JFK for a more "mainstream" school and environment.

### Action

The reason I bring this distant experience up is that I became-- and remain-- constitutionally cautious when presented with what might be construed as a universal formula for education. As a teacher of the College of Professional Studies' core course PRST 2110, Principles of Liberal Studies, I was required to become involved with the implementation of the IPP into the course. We began to meet with a small group of other teachers and, in my own case, with some measure of skepticism towards the

project. This skepticism has lessened over time, as I realized the IPP is not—or at least is not meant to be—an ideological panacea or overly constraining. It is not meant to oversee the direction or outcome of the learner's life, but is intended to give those involved some evaluative tools to work with when discerning the process of where we individually and collectively have been and are intending to go. Added Thought: Wherever two or three are gathered there is some potential for friction. Along with the American culture more generally, it is important for all to realize often that this is not a matter of winning or losing but of reconciled diversity....trust is the currency.

### Evaluation

I see the IPP providing grounds for clarity rather than attempting to mold toward an outcome—which in my view was how "self-actualization" came to be idealized in the school I described. Maslow himself once said that he thought that no more than 1% of persons would achieve this lofty status. The IPP, properly understood, is more modest and generally attainable in its claims. One wears the lifelong process of the IPP lightly, acknowledges the mystery of person, and does not claim knowledge of an end from the beginning.

Relationships, like the IPP itself, take time and should not be "dragged in screaming" (one of my father's favorite terms). Trust must be carefully cultivated, and grows over time. Bad things tend to happen quickly, while good things take awhile. I think the members of our small committee are learning measure-by-measure to grow in trust of one another as we integrate the basic principles of the paradigm into our teaching. They say in the theology department that getting university academics to agree on anything and to move forward with it is like herding cats. But in a time of unprecedented intensity and change, reticence can perhaps be interpreted as a kind of good. In a culture hurtling to a technique-driven "singularity"

destiny, the IPP's helpful ongoing attention to the person on an individual scale is a thing that needs to be encouraged and cultivated. It encourages questions before answers. Two cheers for the IPP!

### **Classroom Experience**

All of the students seemed to find the topic fully relevant, since the technological avalanche is bearing down on all. They found the interrelated and clear categories of the IPP particularly helpful, since those provided a flexible framework from which to examine their own--varied-- educational upbringings. Despite varied backgrounds, most questioned the presumed "ends" of their education to this point, especially in the lack of emphasis upon "deep" reading of texts or real examination of ideas more generally. The category of context [what has shaped them to this point] shed light--opened them up--to examine their present experience and aptitude as interpretive thinkers and readers.

What I found especially interesting as we "unpacked" some of Birkerts's essays, was the sense that education, at least education into reading into texts, had been too often peripheral and even superficial. In the light of reflection upon their educational context and experience, there was some anger expressed at the quality of education up to this point in their experience. My sense of the result of putting the IPP categories of context, experience and reflection into their awareness was a clarification of thought and greater alertness to situation. We agreed that Birkerts's book, though it held some important truths, was a rather bleak--even doomed--assessment. Like a lot of present-day books, the problem is presented with clarity but there seem to be no answers at all. The IPP category of action was harder to engage. But all seemed to think that action must "begin at home." That is, there must be a deliberate modification of simply living at all times in the techno-instant, and a taking on of the responsibility to live more deeply and wisely. Part of this, all agreed, was to

consider a kind of "Sabbath rest"--an idea borrowed from another book read in the class, William Powers's *Hamlet's Blackberry*.<sup>21</sup>

In terms of the IPP, this would be considered a decision for action to corral the constant impact of the various gadgets. Since the class has ended, the long-term success, or lack of success, of this course of action is unclear.

*Fr. Robert Lotz, Instructor for Principles of Liberal Studies*

### **Context**

I remember receiving an email from a colleague at Marquette University inviting me to a meeting to discuss the inclusion of two new aspects into the required core courses being taught in the College of Professional Studies. While fairly familiar with teaching skills connected with critical thinking (CT), I had never heard of the Ignatian Pedagogical Paradigm (IPP).

Along with the invitation came instructions about introducing ourselves using the five parts of the IPP. We were also challenged to review the IPP and Critical Thinking materials sent to us, with the task of incorporating them into the classes we were teaching. Using the IPP process to introduce ourselves initiated us into the elements of the paradigm and gave us firsthand experience with the dimensions of the pedagogy. It gave us something to talk about and refer to as we began to ponder the IPP's inclusion in our particular courses.

Our first meeting quickly led us to the realization that what appeared to be an invitation was really an expectation on the part of the associate dean and dean of the college that we would, in fact, be incorporating the IPP into our core curriculum within a year's time. The expectation quickly was to become a requirement for each of the required core courses in the College of Professional Studies' undergraduate division.

There were, as could be expected, questions, reservations and just a bit of resistance on the part of most of us as we came to the first meeting. Why was this such an important process to include in our courses? Why the “rush” to include it so soon? How were we to gauge its effectiveness over time? If we were “expected” to develop this process and spend months (we thought, and rather foolishly) meeting to discuss its value and incorporation into our syllabi, what kind of support and “return” could we expect from administration? Would other faculty be instructed in the IPP and Critical Thinking skills and be expected to include them in their courses?

### **Experience**

I personally wondered if all this was part of establishing the “Catholic Identity” of the university, an aspect that the Vatican in Rome and the United States Catholic Conference of Bishops had recently mandated for universities and colleges wanting to continue being known as a “Catholic Institution.” I had been a campus minister at a Franciscan university where this had been inaugurated and knew that our local archdiocese had begun the conversation with all the universities and colleges in our geographical area. I wanted to know clearly the internal and external political and religious underpinnings of the endeavor.

### **Reflection**

Over the course of our meetings (well past a year now) most of these questions have been reviewed from a number of different angles and perspectives, with each of us adding our unique support and challenge to the process. Through our dialogue and exchange, I think it fair to say each of us faculty members have grown to appreciate and value the process of IPP, its engagement of the students and our own growth as educators and co-learners in the endeavor. We are in agreement about its value, yet still struggle to integrate it into

our class framework in a way that will be engaging for the students and helpful for us as we strive to grow professionally.

I think it’s fair to say that our committee members have moved from challenge to opportunity through this process. Not only have we managed to incorporate the IPP into our syllabi hoping that the students learn and benefit from its inclusion, but we have also seen the personal and professional values of using the IPP as an additional part of our own teaching methods. We ultimately hope to share this positive experience with the faculties of the other disciplines and divisions, incorporating the IPP throughout the course offerings here at Marquette, hoping to use this uniquely Jesuit tool as a way of enriching the learning environment for students, faculty and administrative personnel.

### **Action**

In an effort to quantify our experience, a matrix of questions was developed to which each of us responds as we teach our own required core course. While we want and desire to respect our differences and maintain individual academic freedom, we also wanted to be able to quantify and track our growth and experience of using the process, as well as eventually measure the benefit of IPP and Critical Thinking skills for our students over time.

### **Evaluation**

Fortunately we have research and statistician experts on our committee who helped us develop and clarify questions we could use to measure our own involvement in preparing and delivering the adapted curriculum, as well as aid in quantifying the results of our efforts. We are in the midst of action research, and we want to hold on to the richness and value of this effort.

### **Concluding Reflection**

*Maureen Mc Avoy, IPP Trainer and Faculty Instructor*

Overall, my colleagues both challenged and complimented the training so that I grew as a collaborator. I used the IPP as my model for the training in that it was my personal guide to understand the participants' contexts related to teaching, their experiences to date with reflective practices, their personal reflection practices and those they use with students in the classroom, their call to action when it comes to refining their teaching style, curriculum, and learning activities, as well as their use of assessment and evaluation in their courses. The area we where we grappled most was the direct instruction of the IPP rather than it just being a reading assignment and the construction of rubrics. The latter was a new teaching activity for the participants to embrace as a tool to facilitate a student's success in the classroom and a challenge when it came to operationalizing qualitative descriptors to measure the students' mastery of course content. But just as I do when teaching, I work hard to develop trust and a strong teacher/learner relationship. This proved as always to be the pivotal factor in moving the project forward along with a group of very intelligent participants and research-based data to substantiate the use of thinking models to enhance learning.

And although the IPP and all things related to the direct instruction and utilization of reflective thinking practices is my teaching and research passion, my colleagues have not been immersed in this area of study nor have my students. So, it is with the same degree of enthusiasm, forethought and thorough explanations that I approached the training and dialogue about integrating the IPP into our required courses. My colleagues assisted me to think about implications, ethical considerations, and anticipated outcomes and explain how a thinking model unique to Jesuit education is an asset to faculty and students. Although I experienced some resistance from my esteemed colleagues through the 9 months of training, we came to mutual regard for our individual positions on how

to integrate the IPP in our courses. We agreed to the re-construction of our individual curricula to include direct instruction of the IPP, IPP related assignments, and rubrics measuring students' use of the IPP in order to operationalize the use of the IPP in our courses. I am deeply grateful for the opportunity to work with these individuals.

*Editor's note: A future article will report on the data collected from these classes.*



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#### Notes

- <sup>1</sup> International Commission of the Apostolate of Jesuit Education (ICAJE), "Ignatian Pedagogy: A Practical Approach" (Rome: International Center for Jesuit Education, 1993), i, accessed November 1, 2012, [http://www.rockhurst.edu/media/filer\\_private/uploads/ignatian\\_pedagogy\\_a\\_practical\\_approach.pdf](http://www.rockhurst.edu/media/filer_private/uploads/ignatian_pedagogy_a_practical_approach.pdf).
- <sup>2</sup> *Ibid.*
- <sup>3</sup> *Ibid.*, 16.
- <sup>4</sup> *Ibid.*, 13-14.
- <sup>5</sup> Maureen Mc Avoy, *A Qualitative Inquiry into the Influences that Evoke Leaders' Use of Self-Knowledge in Relation to Leadership Performance*, Diss. (Cardinal Stritch University, 2002).
- <sup>6</sup> ICAJE, "Ignatian Pedagogy," 15-16.
- <sup>7</sup> *Ibid.*, 20.
- <sup>8</sup> For reference, see M. Daudlin, "Learning from experience through reflection," *Organizational Dynamics* Winter (1996): pp. 36-48.; J. Edwards and D. Rigano, "Incorporating Reflection in the Work Practice," *Management Learning* 24 (1998): 431-436.; P. Ertmer and T. Newby, "The Expert Learner: Strategic, Self-Regulated, and Reflective," *Instructional Science* 24 (1996) 1-24.; D. Perkins, *Outsmarting I. Q., The Emerging Science of Learnable Intelligence*. New York: The Free Press, 1995.
- <sup>9</sup> For resources related to Ignatian pedagogy, visit the website of Saint Louis University's Reinert Center for Transformative Teaching and Learning: <http://www.slu.edu/ctl/resources/ignatian-pedagogy>.
- <sup>10</sup> ICAJE, "Ignatian Pedagogy," 3.
- <sup>11</sup> ICAJE, "Ignatian Pedagogy;" Peter A. Facione, *Critical Thinking: What It is and Why It Counts* (Millbrae, CA: Insight Assessment, 2011), accessed October 28,



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2012,  
[http://www.insightassessment.com/pdf\\_files/what&why2006.pdf](http://www.insightassessment.com/pdf_files/what&why2006.pdf).

<sup>12</sup> ICAJE, "Ignatian Pedagogy," 16.

<sup>13</sup> *Ibid.*, 16-17.

<sup>14</sup> *Ibid.*, 4.

<sup>15</sup> *Ibid.*, 18.

<sup>16</sup> *Ibid.*, 17.

<sup>17</sup> *Ibid.*, 19.

<sup>18</sup> Bernard Lonergan, S.J., *Insight: A Study of Human Understanding* (London: Longmans, 1957).

<sup>19</sup> James M. Hanlon, *Administration and Education: Toward a Theory of Self-Actualization* (Belmont, CA: Wadsworth Press, 1968).

<sup>20</sup> Sven Birkerts, *The Gutenberg Elegies: The Fate of Reading in an Electronic Age* (New York: Faber and Faber, 2006).

<sup>21</sup> William Powers, *Hamlet's Blackberry. A Practical Philosophy for Building a Good Life in the Digital Age* (New York: HarperCollins, 2010).

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**Appendix A: Examples of Class Assignments related to IPP in Systems Thinking LEOR 3160:**

**Entire Class discussion: In 250 words or less discuss your Individual assignment explaining your decision to use the IPP and answer the following questions based on this week's reading assignments. Reply to your classmates in 250 words or less.**

- What do you think the benefits & drawbacks are in utilizing the IPP throughout the course?
- Identify similarities and differences between the various RTS's and why these researchers conclude and recommend that utilizing RTS enhances thinking & learning.
- Discuss your muddiest points.

**Individual Post for next class: (5 pts. possible from instructor)** Examine the Ignatian Pedagogical Paradigm, IPP and provide an example of how you will use it by applying the constructs to the way you study/learn i.e. IPP: Context, Experience, Reflection, Action, & Evaluation.

**ENTIRE CLASS be prepared to discuss: (5 pts. possible)** After completing A/J Activity 2 p.46 a time in your life when you discovered a remedy to a problem that was really exacerbating the problem instead of solving it. Be prepared to provide concrete, specific, examples of how your application of the IPP has assisted you in identifying the fact that you were exacerbating the problem?

**GROUP assignment: Identify your group assignment with the Group no. & class no. and who made what contribution i.e. leader, writer/editor, contributors (5 pts. possible)** View BOTH movies An Inconvenient Truth and *SICKO in preparation for Class 7 & Final assignment: Use the IPP* construct a PPT. presentation (no more than 25 slides) **showing** how Al Gore *exhibited the IPP* in *An Inconvenient Truth*. Give specific examples for IPP: Experience: provide examples; Reflection: provide examples; Evaluation: provide examples; Action: examples and back to Experience. **Using PME** construct a PPT. presentation (no more than 25 slides) **showing** how Michael Moore *exhibited this* RTS in each of their respective movies. Give specific examples for **Plan, Monitor, & Evaluate**. Then applying the information you learned from doing the Ethical Indicator profile share how your ethical framework impacts your perspective of the movies you view and why identifying this is important for your critical thinking.

**Appendix B: Sample of Student Work** (reprinted with permission of the author)

Sarah Aschenbrenner  
Doctor Terrence Crowe  
Principles of Liberal Studies  
January 14, 2012

**Ignatian Pedagogy: Autobiographic Reading and Reflection Paper**

The *Ignatian Pedagogy (IPP): A Practical Approach* was developed in an effort to provide the tools to make the principles of *The Characteristics* and Ignatian values applicable for teachers in the classroom. Since the IPP is derived from the 1986 publication *The Characteristics of Jesuit Education*, it is therefore important to understand the intent of the original document. One should keep in mind that the IPP is only intended to address some aspects of the Jesuit pedagogy. A universal curriculum, as proposed in the original *Ratio Studiorum*, is not possible, but it is important to have an organized pedagogy in place that promotes the Jesuit educational vision. The IPP creates a universal road map that is meant to be a supplement to the existing curriculum and adapted at the local level. The name Ignatian Pedagogy was created because the intention of the document is for it to be helpful beyond the universities; in every form of educational service based on the foundational spirit of St. Ignatius. The IPP is faith based, but its benefits can be valuable for all due to its universal humanistic style. “Attention to care for the individual student...(3)” The IPP is part of a continually evolving program, which is addressed to teachers and encouraged for other faculty to understand. “Pedagogy is the way in which teachers accompany learners in their growth and development... the art and science of teaching...(5)”

The goal of a Jesuit Education is to develop students who are “well rounded, intellectually competent, open to growth, religious, loving and committed to doing justice in generous service to the people of God.(5)” By helping a student understand the full measure of their talents, they are likely to take action in a positive manner for themselves and others within society. By infusing the educational process with human excellence mirroring the holiness of Christ, it will enable the student to have a deeper formation of emotional and moral maturity. Education alone is not enough to lead to moral virtue.

A Jesuit curriculum is centered around exploring what it means to be human, encouraging the student to understand the true value of his worldview, which purposely contradicts society’s current demand for a utilitarian education with emphasis on self-absorbed financial success. By aligning the education with the teachings of God, it will provide a path for true expression of the Jesuit compassion through education. A person, educated through the eyes of God, can act as an effective advocate in renewing society for the benefit of man. It is important to help the young student understand that “people are their richest treasure”(7) and that the gifts we have to offer society are more important than material items accumulated. It is important for a Jesuit education to help transform a student’s view of themselves and the world and understand how they can make a positive impact through service to others. It is therefore important to have a “pedagogy which encourages student activity in learning, fosters growth in human excellence, and promotes formation in faith and values...(7)” This can be achieved through the adoption of *Experience, Reflection and Action*, an idea which originated from the first decree of the 33<sup>rd</sup> General Congregation of the Society of Jesus.

As understood through the Spiritual Exercises of St. Ignatius, the IPP can be applied to both the teaching/learning process and the relationship between teacher and student as it relates to the

student's educational journey. Ignatius' *Spiritual Exercises* is a book intended to act as a spiritual guide, through rigorous spiritual exercises, with the objective to find the will of God through each individual life. Reflection is a key element of the Spiritual Exercise. Reflection allows a person to fully understand the intent and lesson of their experiences, which promotes personal growth. "For Ignatius, the vital dynamic of the *Spiritual Exercises* is the individual person's encounter with the Spirit of Truth. (9)" Therefore, it is imperative that the teacher assist the student in finding their truth.

The teacher's primary role is to apply the IPP to help the student strive for truth by having him/her constantly apply *Experience*, *Reflection* and *Action* to their educational journey- this is the heart of the Ignatian Pedagogy. *Experience* is where the student applies their own experience to the subject at hand, while gathering new information to help grow their knowledge to a deeper truth. *Reflection* is to look at what you have learned and understand its meaning on your search for truth. *Action* is then what you do with this new knowledge and how you apply it to your life.

The IPP is meant to be a tool for how teaching is approached in an "effort to help students truly grow as persons of competence, conscience and compassion. (10)" The reflection element of the IPP is imperative in a Jesuit educational teaching model. Historically, the teaching model was one that the teacher would lecture and the student would absorb and demonstrate understanding, often through memory, of what was communicated. Studies have shown that this is not an effective method and students benefit from the inclusion of the reflection stage because it allows them to develop a deeper understanding and application of the subject presented. It is also with reflection that the student understands how what they have learned is significant when considering human meaning and how to apply that meaning to their life.

A complete IPP must include the context of learning and continued evaluation and openness to growth even after a particular subject has been completed. Thus, in addition to the three steps already discussed, two more are needed: *Context* and *Evaluation*. The total five steps include: *Context*, *Experience*, *Reflection*, *Action* and *Evaluation*.

The *Context* step of the IPP includes an understanding of where the student is coming from in regards to the "forces that influence their attitudes, values and beliefs and shape perceptions and judgments. (12)" The more a teacher understands a learner's context, the better able they are to modify their teaching style as necessary for maximum benefit to the student's ability to learn. This approach would ideally carry over into the university's community where each student is respected, praised and appreciated for their individual talents and contributions; where students are encouraged to work together to uphold the ideals of the university.

There are different factors that embody the context, that include the real context of a student's life, the socio-economic, political and cultural context, the institutional environment of the school or learning center, and what previously acquired concepts students bring with them to the start of the learning process. The real context of a student's life includes home life, friends, technology, social status and other factors that will negatively or positively affect his or her judgment, attitude and perception of themselves and others. Growing up in an economically or politically repressed environment can have a powerful effect on how a student views his or her educational ability. It's important to create a positive learning environment for a valuable education to begin and part of that is the ability to foster an "authentic relationship of trust and friendship between teacher and student. (14)"

*Experience* is the understanding of the material studied, but not only to understand it intellectually, but to also understand it internally. "Ignatius urges that the whole person – mind, heart and will – should enter the learning experience. (15)" It's by having this deeper understanding that allows a student to move on to the reflection and action phase of the IPP and use their experience

for the benefit of others. In order for growth to occur at the experience stage, a student must take the new lessons, as it relates to what he or she already know, and perhaps modify or change his or her current perspective on the topic. Learning is more valuable when it is interactive through analysis, comparison, etc., than simple regurgitation of a topic. Being able to experience firsthand a human experience will obviously provide a richer, more powerful learning experience; however, that is not always possible. Therefore, learning vicariously about human situations through other means is achievable.

*Reflection* is about capturing the “meaning and the essential value” of the study, to “discover its relationship” to other areas of life, and to appreciate its meaning in a student’s quest for truth. It is important for a student to fully understand what internally motivates them to take the next step, which is action. “Reflection is the process by which meaning surfaces in human experience. (16-17)” Reflection on a subject can be obtained through a number of approaches, such as understanding the truth of the subject, the source of the reaction experienced, implications of the new understanding, personal insight, and how truth shapes us. It is the goal of the teacher to try and broaden a student’s perspective through questioning, without pushing their own personal point of view. It is the hope that the student, given this freedom to grow independently, will do just that.

*Action* according to Ignatius: “Love is shown in the deeds, not the words. (18)” Action is how a student puts their experience into motion; how they apply their new found knowledge in a positive way to the benefit of themselves and others. Action first happens on the inside as a student begins to understand the impact of what he or she has learned and, perhaps, shift his or her view causing a reprioritization of what they previously held as truth. Next, the action is externalized and the student is compelled to “do something consistent with this new conviction. (19)” This is stepping towards a new passion through positive behavior, whether it’s service to the poor, reading more, improving the self, etc.

*Evaluation* is necessary to understand a student’s growth and identify where gaps may need to be addressed. This evaluation is not only to measure academic growth, but also to identify the development of the student in becoming a well-rounded, fuller individual with positively shifting priorities that align with the ideals of the IPP. Personal growth takes time and is a result of a multitude of experiences. Through a respectful teacher/student relationship, gentle questioning and guidance, the student’s ability to grow will hopefully flourish.

Education has historically been used as a means for cultural transmission; passing along information to the youth. Education in the modern world has taken on a new direction as we have become a more utilitarian focused society without emphasis on what is appropriate for the human community. “People need to be educated for responsible citizenship. (22)” Therefore, it is imperative that in addition to job specific skills, students are taught to “lovingly understand and critique all aspects of life in order to make decisions... that will impact all of our lives for the better. (22-23)” In addition, students need to understand what areas of life need a skeptical eye - i.e., media, advertising, etc. - in order for the values they have grown to understand, to be their real truth.

Due to the shift in cultural views on utilitarian education, it is important for the Jesuit education to maintain its liberal studies focus for the betterment and formation of its students by creating a pedagogy that develops each student so that they can grasp their truth and understand how, through their education, they can make a difference within themselves and mankind. The IPP model is one that can be used throughout life’s experiences to continue growth, choose experiences wisely, appreciate the full value of each experience, and continue to evolve into a highly ethical person rich with integrity who makes moral and selfless choices for themselves and others.

When I look back at my educational experience as it relates to the IPP’s five steps, *Context, Experience, Reflection, Action* and *Evaluation*, I wonder if I have moved back to the experience stage

through the action step, now that I have returned to college as an adult (one step forward; two steps back). I think excuses for why I didn't follow through with college when I was younger are unnecessary, but a little history will help shed light on my context. Growing up, my family moved frequently for a variety of reasons, and I ended up attending five different high schools in five different cities. Adjusting socially and academically was a constant challenge coupled with the fact that my home life was not stable during that period. When I finished high school and started college I did okay, but I didn't excel, and a few of my grades reflected that. As I reflect, I do not believe I obtained the foundation needed, the support, or the study skills required to stay motivated with school at that point in my life and; therefore, failed to see my college education through.

Not obtaining my degree chipped away at my self confidence. I hid it from my coworkers and friends who all initially assumed I finished. I cringed when it came up in a conversation, "So, where did you go to school?" I rationalized with myself as to why I did not need to go back and had a million reasons why I did not finish in the first place. Deep down I want to finish school. I wanted that sense of pride knowing that I made the sacrifice, sucked it up and went back to school. I finally understood my truth, it was up to me to make the change and that is exactly what I did. I took action and it has been amazing on so many levels.

The following is an actual email I sent to a friend last week when she inquired about my experience at Marquette thus far:

*"I **love love love** the Marquette School of Professional Studies (aka, the adult program). I have never in all my years had such a positive educational experience and I have been to a lot of schools. From the enrollment process to the classes, I truly feel like the faculty, not only know who I am, but genuinely want to see me succeed. Plus, it's nice to be in class with other adults vs. traditional students – it creates a richer experience. Prior to this I had always heard people pumping the Marquette name and I didn't buy into it, but I am a true fan. I want my kids to go here. The school's philosophy behind their teaching approach is refreshing and filled with compassion for the student and community. You should really look into it. It is so convenient with our work schedule and, honestly, I love the Saturday classes- although they have weeknight classes too. You should do it!!"*

The reason I am including this as part of my paper is because I think it demonstrates a couple of key points as it relates to the IPP's intent. First, the IPP's approach to teaching is clearly working from my student perspective. Going back to school this time around has been everything I had hoped for and more. Granted I am older now and genuinely have a desire to learn, but knowing that I have the support of the faculty is priceless. Another thing that I think this email demonstrates is how, in just a short time, this educational experience has helped shape me. I am much more confident discussing my current educational situation and with my own abilities. I did not finish college, true, but I am doing something about it and, as an added bonus, I am enjoying the process! Lastly, through my enthusiasm I am impacting the community, however small that may be. Perhaps, my email will help motivate my friend, who comes from a similar situation, to follow her dream of returning to school. I am thankful for the Jesuit IPP and the positive way it embraces teaching, learning, the student and the community and for the positive way it has impacted my life for the better.

Appendix C: Rubric Example

Entire Class Rubric (5 pts. per assignment 4 x 5 = 20 pts. total for all assignments) and Individual Assignment Rubric (5 pts. X 7 assignments = 35 pts. total for all assignments.)					
Writing	A: 5 pts.	B: 4 pts.	C: 3 pts.	D: 2 pts.	F: 1 -0 pts.
<b>Organization</b>	Follows directions and the sequence of assignments in the syllabus and provides evidence of doing 100% of it.  Posts on time in correct place in D2L.	Follows directions and the sequence of assignments and most 85% of the assignment are complete.  Posts on time in correct place in D2L.	Inconsistently follows directions and sequence of assignments <i>somewhat</i> and 75% of the assignment is complete.  Posts on time in correct place in D2L.	Does not follow sequence of assignments and 10 % of the assignment is complete.  Does not post on time and/or in the correct place in D2L.	Nothing handed in or what is handed in is incomplete.
<b>Development</b>	Provides evidence of completing 100% of the assignments reading, books, DVD, movie, and/or articles through references and incorporation of concepts/theme into written response. Synthesis & new ideas evident.	Provides evidence of reading 85% books and/or articles and/or DVD, movie through references and cites appropriately. Integration of concepts w/o synthesis or new ideas.	Provides evidence of reading books <i>or</i> article or DVD or movie and identifies 1 or 2 of these sources.  Reports back information from sources.	Does not provide evidence of reading articles or books.	No cohesive flow.
<b>Authoring</b>	<i>Progressively integrates</i> course content with IPP and/or ST constructs within assignments <b>and</b> over the course	Integrates IPP and/or ST constructs as appropriate within assignments.	Merely answers to specific assignment questions without integrating IPP or ST information across assignments.	Answers are brief and often inaccurate.	No or very poor narrative.
<b>Style</b>	Identifies self/group by name. Uses topic headings throughout entire assignment.  Conventional college level writing is utilized: introduction, thesis, integration and synthesis, conclusion.  Adds research-based sources to 75% of assignments to substantiate ideas & cites references.  Responses are thoughtful, substantive, succinct, creative, and insightful. States what was interesting, challenging, surprising etc. about the assignment.	Identifies self/group by name. Uses topic headings throughout most of the assignment.  Conventional college level writing is utilized: introduction, thesis, integration and synthesis, conclusion.  Cites references when utilized.  Responses are succinct, thoughtful and substantive.	Identifies self/group by name, uses topic headings throughout assignment.  Personal/social writing style utilized with errors.  States only what is obvious about the assignment.	Identifies self/group by name.  Writing style is personal/social with errors and a disjointed flow.	No interpretation.

## Appendix D: IPP Assignment Example

### Introduce yourself!

The format of this Introduction directly relates to the constructs in the IPP: Context, Experience, Reflection, Action, and Evaluation.

#### Context:

- What information did you draw upon to decide to study at Marquette?
- What is your current job, family, or life situation and how do those elements of your life impact your learning?
- Upload a picture of yourself.

#### Experience:

- Write a few sentences about whom and what has shaped you i.e., significant people, where you grew up or other important contexts as well as your ethnicity, values, prior educational pursuits, and/or job/career?
- What is your experience with the content of this course?
- What do you already know about i.e. Systems Thinking?
- How will that prior knowledge impact the acquisition of new knowledge in this class?
- What do you need to do to facilitate your success in this class?

#### Reflection:

- What relationship do the Marquette University undergraduate student learning outcomes, the College of Professional Studies Mission statement, and the ORLE Learning Outcomes have to your learning experiences and achievement?
- Give an example of how you monitor your personal/professional growth.
- What role do you think your instructor has in facilitating your learning and achievement?

#### Action:

- What deliberate, intentional, transparent, decision-making process do you use to take specific actions related to the important people, tasks, or goals in your life?
- How do you know the actions you take are effective and facilitated and/or impede successful outcomes?

#### Evaluation:

- How do you know when you have effectively accomplished a goal?
- What process do you use to assess the ways you go about meeting your goals i.e. completing homework, earning a particular grade in a class, graduating from CPS, and/or effectively solving problems at home, work or school?



## APPENDIX E: Sample Rubric

### RUBRICS FOR READING AND REFLECTION PAPER

The text to be examined: “Ignatian Pedagogy: A Practical Approach” [Produced by the Apostolate of Jesuit Education, 1993]—

Format: The paper should be 8-10 pages long. Less than eight pages would be considered deficient. There is some allowance on the longer end, although I do not want you going over twelve pages. The paper should be twelve point type, double spaced, with standard 1” margins. No red, green or colored inks. Just standard black or blue ink on white paper please.

#### MISSION OF THE FINAL PAPER:

This is not a standard research paper, but an opportunity to examine and internalize learning dynamics associated with the IPP. A preliminary assignment will involve a close reading and note taking from the text. This will help serve as preparation for writing the final paper.

A key to moving this assignment in the direction of greater proficiency is the move from analysis and description of the main themes in the reading itself in the first half of the paper to the practice of personal [autobiographic] reflection upon the stages of the IPP in the second half of the paper. This is the process whereby the reflecting student makes the learning experience their own, and gets at the core meaning of their own educational history. This is an exercise for themselves and—potentially—in service to others. This part of the exercise is crucial, since the student applies the IPP to their own learning history, in school and more generally. This deliberation consciously involves elements of feeling, memory and imagination. The commanding questions in this autobiographical part of the paper will vary, but should involve a concise summary and of those experiences [texts] which have created the context—positive, negative, ambiguous—for one’s education. Such a summary reflection may, in fact, deepen understanding of educational experience while integrating the possibility of new meanings. Active reflection should provoke action, which may or may not be immediately discernible, but can certainly include active change in attitudes, choices, priorities, future plans and the like. What, for example, has been the effect of reading a book in this course you either most liked or disliked? What does your response say, not only about the book, but about you at this point in your life journey? Can attendance to experience provide grounds for your own maturation into a life-long learner and even a “person for others”?

Overall Comment: It is helpful to recall some of CPS’s Adult Learning Principles, since they are connected to the content of this paper. Prompted by the dialectic of the IPP, it is helpful to recall: 1] That adults learn throughout their lives. In other words, various learning environments provide the continuing contexts for life.; 2] That approaches to learning vary, both in method and intent; 3] That the learning that is most meaningful is that which creatively engages life situations and clarifies past experiences; and 4] That maturity in learning should yield some measure of discernment, wise evaluation. Wisdom is implicit in that most essential IPP step of reflection, which should always precede action.

Aristotle defined rhetoric as: “The art of finding the available means of persuasion.” In terms of persuading a reader as to the validity and meaning of an educational experience, you principally will be using the categories provided by the IPP. And, again, form should unite with substance. What follows is a synopsis of the levels of formal outcomes, from deficient to sufficient to proficient in this paper: