

Ignatian pedagogy pdf

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JavaScript Required To experience full interactivity, please enable Javascript in your browser. What is the goal of Jesuit Education? The Characteristics of Jesuit Education offers a description which has been amplified by Fr. General Kolvenbach: The pursuit of each student's intellectual development to the full measure of God-given talents rightly remains a prominent goal of Jesuit education. Its aim, however, has never been simply to amass a store of information or preparation for a profession, though these are important in themselves and useful to emerging Christian leaders. The ultimate aim of Jesuit education is, rather, that full growth of the person which leads to action – action, especially, that is suffused with the spirit and presence of Jesus Christ, the Son of God, the Man-for-Others. This goal of action, based on sound understanding and enlivened by contemplation, urges students to self-discipline and initiative, to integrity and accuracy. At the same time, it judges slipshod or superficial ways of thinking unworthy of the individual and, more important, dangerous to the world he or she is called to serve. Such a goal requires a full and deeper formation of the human person, an educational process of formation that calls for excellence – a striving to excel, to achieve one's potential– that encompasses the intellectual, the academic and more. It calls for a human excellence modelled on Christ of the Gospels, an excellence that reflects the mystery and reality of the Incarnation, an excellence that reveres the dignity of all people as well as the holiness of all creation. The first decree of the 33rd General Congregation of the Society of Jesus, "Companions of Jesus Sent into Today's World," encourages Jesuits in the regular apostolic discernment of their ministries, both traditional and new. Such a review, it recommends, should be attentive to the Word of God and should be inspired by the Ignatian tradition. In addition, it should allow for a transformation of peoples' habitual patterns of thought through a constant interplay of experience, reflection and action. (Extract from Ignatian Pedagogy – A Practical Approach, Ignatian Pedagogy Paradigm The learning and teaching process should consist of the following elements: context, experience, reflection, action and evaluation. Ignatian Pedagogy: is a teaching model that seeks to develop students of competence, conscience and compassion. Jesuit Education Exists since 1534 and is known for academic excellence and innovation Seeks to develop the whole student – mind, body and spirit Values social justice, environmental stewardship, interreligious understanding and service to others, especially the poor and marginalized in addition to academic excellence Prepares students for lifelong learning Explores interface between faith and culture Pays special attention to values, ethical issues and the development of moral character Prepares students for rapidly changing and diverse society Is broad based, comprehensive and rooted in liberal arts tradition Develops responsible citizens who are sensitive to the need of our times Maintains optimistic view of human nature and of its possibilities Fosters an integration of knowledge within and across disciplines Encourages critical, analytical and creative approaches to solving problems Incorporates global and international dimensions for growth and learning Inspires graduates to change society and the world for the better Ignatian Pedagogy Embraces the unique qualities of each student Facilitates student's understanding of information in a personally relevant and personally appropriated manner Employs a systematic, sequential and purposeful teaching plan Encourages students to decide what is truly good for themselves and society through a process of discernment Is challenging and rigorous Is interdisciplinary Makes use of novel teaching methods and technologies as they arise Relies on teachers to serve as model "men and women for others" both in and out of the classroom Encourages attentiveness, reverence, and devotion to reveal truth and wisdom Utilizes clear and specific evaluation methods Encourages student responsibility and independence Emphasizes "eloquentia perfecta" – speaking and writing excellence Views teaching as a vocation and as a service to others Values five elements of the Ignatian Pedagogical Paradigm that dynamically interact: Context – understanding students' life and culture Experience – providing intellectual and affective learning opportunities Reflection – to find meaning for self and others Action – the external expression of learning Evaluation – of student growth Adapted from compilation by Debra Mooney, Ph. D - Conway Institute for Jesuit Education/ Center for Mission and Identity/Xavier University. Introducing "Get Involved", a page to know why, who, and how to get involved in Educate Magis, our global community! Resources/Jesuit Education Home / Jesuit Education / Ignatian Pedagogy A Practical Ap... This document explains how Ignatian values and the characteristics of the Jesuit Education can be incorporated in a practical pedagogy for use in the daily life of the schools. In terms of Ignatian Pedagogy, experiencing one or more sports is a significant stepping-stone along the Paradigm trajectory in that it requires a very specific kind of emotional response (passion, sentiment, experience, etc...) involving a physical commitment and constituting a prime and most essential phase in the learning process. This aspect of physical exercise is in fact directly referred to in St. Ignatius' Spiritual Exercises, evoking the nature of its experiential dimension, which can subsequently be an initiation into journeys of contemplation. Reflecting on experience is indeed an essential opportunity for transitioning from simple physical exercise to a recognition and appropriation of values, serving to enhance personal growth. Taking a pause after a training session or after a match in order to understand what just took place not only in terms of the sporting results, but also with regard to understanding the personal or societal implications, can be extremely formative. This kind of meditative reflection helps one to understand one's individual talents and personal characteristics and allows one to come to terms with one's own limitations and weaknesses; in other words, it is very constructive for one's overall personal development. This process of experience and reflection can then be translated into physical actions: that is to say, it can become a blueprint for sporting activity and life experiences that are better informed and more individual. It is fundamental that Ignatian institutions help young people formulate their own personal life projects, which are the end result of the process of self-awareness and discernment fostered by the Ignatian paradigm and its spiritual beliefs: i.e., a life plan in which the individual personally plays a role that reflects his or her vocation and uniqueness, and which will enable him or her to live a full life that is not one of self-absorption, but is one experienced with and for other people. This then involves the juxtaposition of the three phases of practicing sport: namely, "training and competing", in other words, the period of time when the experience takes place, when the powerful emotions of practicing the discipline that the athlete has chosen are indeed experienced, providing the all-important motivation to improve and grow; the "relationship" with the coach (or manager), which corresponds to the period of reflection regarding the activity recently undertaken, when a quest for meaning and self-awareness come into play; and last but not least, the "outcome", the inevitable synthesis of the action embarked upon and completed, which is a useful and important basis for repeating the whole process. It is also important to understand that there is a circularity implied in this schema, that the nature of these phases is systemic and that the different steps do not necessarily follow a temporal sequence, but are part of a continuum that is repeated and becomes a "way of being". Every sports' practitioner must also always be mindful of having an accurate picture of the context in which the sporting activity takes place: its values, the cultural aspects and the background history of the reality in which he or she operates. An understanding of the context in which one operates is an absolute prerequisite and must thoroughly permeate every stage of the processes described above. Lastly, evaluation requires full awareness of the developmental journey. It does not simply concern the results of the sporting activity per se, but attention must also be given the path chosen and, as was the case for St. Ignatius himself, a consideration of what elements worked well and which areas were perhaps not so successful. It is precisely for this reason that it is not a specific phase of the Paradigm journey, but on the contrary signals the entire pedagogical path and thus incorporates all the different moments, including those relating to sporting activity. Sport and values Lo sport per tutti

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