

## IGNATIAN PEDAGOGY AS ONE OF THE PROPOSED MODELS OF CATHOLIC EDUCATION

### IGNACIJANSKA PEDAGOGIJA KAO JEDAN OD PREDLOŽENIH MODELA KATOLIČKOG OBRAZOVANJA

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#### *Abstract*

In modern society, the rush forces constant changes on us, which may not always result in *good fruit*. However, one thing, namely religion, seems to remain stable. A vision of a man, proclaimed through the Christian values, is always uniform from an ethical point of view. Accepted variables are connected only with a selection of the method, by means of which the postulated educational outcome can be achieved. An interesting proposal of one of such methods is presented by the Jesuits, who are generally considered to be the founders of Ignatian pedagogy. Therefore, Ignatian pedagogy is the main theme of this article, and reading it will enable the reader to familiarize with the underlying principles of this model of education.

#### *Sažetak*

U modernom društvu, nalet je stalne snage promjena nad nama, što ne mora uvijek rezultirati *dobrim voćem*. Međutim, jedna stvar, a to je religija, čini se ostaje stabilna. Vizija čovjeka, proglašena kroz kršćanske vrijednosti, uvijek je ujednačena s etičkog stajališta. Prihvaćene varijable su povezane samo s izborom metode, pomoću kojih pretpostavljeni ishod obrazovanja može biti postignut. Zanimljiv prijedlog jednog od takvih metoda je predstavljena od strane isusovaca, koji se općenito smatraju osnivačima ignacijanske pedagogije. Stoga, ignacijanska pedagogija glavna je tema ovog članka, i čitanje će omogućiti čitatelju da se upozna s principima ovog modela obrazovanja.

#### **Introduction**

Many scientific currents, which are reflected in opinions of scholars in the past centuries, have been affecting the picture of contemporary pedagogy as an educational science. As a result many diverse pedagogical concepts were developed at the the turn of the century. Ignatian pedagogy as one of such conceptions is an ideal part of the educational sciences stream called Christian Personalism.

The Ignatian pedagogy consists – grammatically and structurally – of both, substantive and adjective. The substantive indicates explicitly that we have to deal with a precisely normalized education theory, whereas the adjective refers to

the specificity of this theory /1/. Interpretations of the ideal model (Latin *modulus* – measure, pattern) /2/, which represents in this case the educational offer of the Ignatian pedagogy, will be used in this article in reference to understanding of the educational model. A perfect example of this is the Ignatian pedagogy paradigm beneath, because – being at the same time one of such patterns – it can constitute an optional way of educating the young generation.

The current postmodern reality is expanding nowadays very quickly and forces us to change continuously in many areas of our lives. These changes involve both negative and positive consequences. Education is an extremely important dimension, which is also endangered by

negative changes at the times of civilizational development. The economical progress can help with the growth, but it brings a high risk of anti-values promotion with it, which can be increasingly observed in the new type of building of interpersonal relationships. Unfortunately the civilizational progress cannot be shown directly proportional to the spiritual culture progress. It is concerning that even an inversely proportional relation is not uncommon to observe. In this situation traditional education, tending to personal development through an education not bound with the full, general background, can turn out insufficient, deactualized. Towards this current transformation of reality they impose a new fitting of educational influences to the still changing problematic of human personality formation. In searchings for appropriate educational methods it is worth to centre on integral education ways, which can become an ideal alternative at the time of rush transformations of the postmodernistic world. One of the adequate manners of educating to the eclosions of the modern world – which incidentally diffuses also educational areas with not always quantifiable effects – is the Ignatian model, which includes the respect for traditional values. For, the intent of principles of the integral educational model that come from Ignatian pedagogy is to invoke a multifaceted development of the whole human being, brought on by the dynamic of experience, consideration and action aspects in his education. Ignatian pedagogical paradigm is a very attractive way of transcendental initiation, due to which the pupil gets the chance to discover true values and after that to learn how to follow them via interiorization.

It has to be emphasized that this concept got its original character due to educational conceptualization, in which the most important aspect is the Ignatian integral personal growth in the formation „people for others“. What is actually the „people for others“ formation; what clues and principles result from the Ignatian pedagogy and how to highlight Ignatian values in the pedagogical practice? Answers for these questions can be really helpful for teachers and educators, so let us see the Ignatian pedagogy phenomenon suggested in this elaboration, to try establish them more accurately.

### Sources and phenomenon of the Ignatian pedagogy

Fundamental to understanding Ignatian pedagogical phenomenon is to outline its genesis, bring closer the basic postulates and to point at elements, which come within the Jesuit education model. To this end we have to recall the founder of the Society of Jesus – Ignatius of Loyola /3/ – who in his primal assumptions surely didn't aim at teaching and educating young people on such a broad scale as it is been done now. The person of Ignatius of Loyola, more precisely his life and activity, contributed to formation of the Ignatian pedagogy. B. Topij-Stempińska, quoting E. Dybowska, notices rightly that

„the beginnings of Ignatian pedagogy or more strictly Ignatian education come down to the person of Ignatius of Loyola and become fully reasonable first in the light of his life and spiritual experience“ /4/.

Ignatius of Loyola as a result of his own spiritual experience, which he came through during his residence in Manresa, decided to write down his reflections under the title *Spiritual exercises* /5/. Although they don't determine directly the interpretation of Ignatian pedagogy, the methodological principles – which were enclosed in the *Spiritual exercises* and extended through the educational mission of the following Jesuit generations for over 400 years – became the reason why a deeply humanistic vision of human education was normalized /6/. Ignatian pedagogy, which is a reflection of this vision of education, emerged gradually. At the time Ignatius of Loyola was creating his first postulates that consequentially influenced the Ignatian pedagogical paradigm, he wasn't creating new solutions, but rather refining or modifying the ones that had already existed. This way of constructing his scientific theory was characterized by eclecticism, which manifests in choosing and modifying the teaching and learning methods that already had existed. An example of that is adoption of *modus parisiensis*, an organized pedagogical method /7/ that was practiced at the Paris University at that time.

As mentioned, Ignatius of Loyola wasn't foreseeing the process of educating the young generation on such a broad scale, although the

dynamic growth of the Jesuit school system contributed consequently to this impressive success. For example at the time of his living, there had existed 33 boarding schools (high schools with dormitories), and several dozen years after his death there were already recorded 200 such boarding schools /8/. A result of that success on such a broad scale was elaboration and 1599 approval of the *Ratio studiorum* – a document that contains pedagogical indications, which aimed to face up to the educational needs formed in the 16th century.

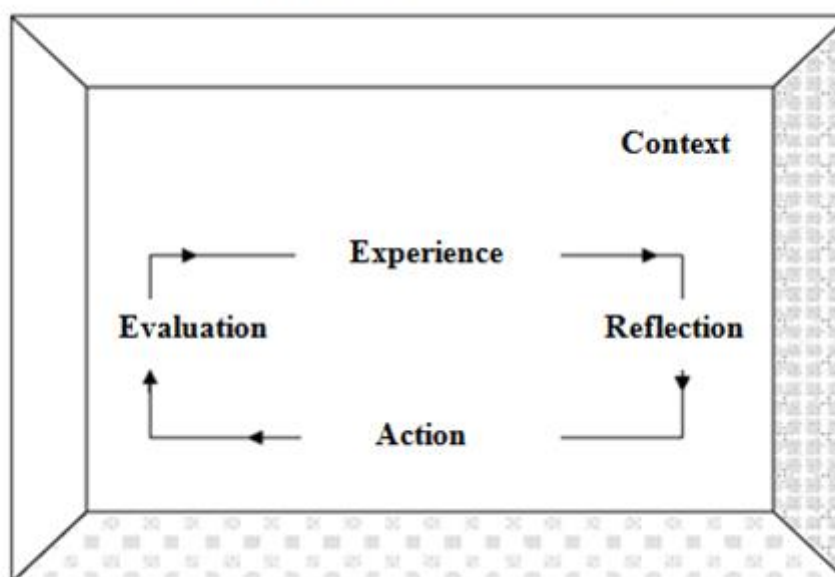
The discussed teaching code was mostly based on the dynamic of *Spiritual exercises* /9/. It contains common norms of administration, teaching and education, which were in operation in all Jesuit schools /10/. They lasted continuously until 1773, then, in 1832 – in view of the necessity to fit the principles and methods of the educational work to the new circumstances and requirements – they were converted to the current version /11/. It does not mean though, that the document consists only of a collection with regulations, which could seem deactualized in the modern world, because the inherent conceptualization of the nature was not seen as a craft, but as a calling to the comprehensive intellectual formation of the pupil /12/. Therefore those, who continue the work of Ignatius of Loyola, try to read and introduce to the current circumstances the inspirations contained in *Ratio studiorum* /13/. Evidence for their success are their impressive accomplishments. Currently there are over 200 universities and about 1000 schools led by Jesuits, where over 1 100 000 pupils and students are being educated /14/. Ignatian educational institutes are located in 72 countries. They receive numerous high notes in scientific ranks for poor people on all continents, which prove the effectiveness of the Ignatian pedagogy /15/.

Necessary for seeing the whole genesis of the Ignatian pedagogy are two equally important sources that contain the guidelines of Jesuit education. These are: *The Characteristics of Jesuit Education* /16/ of 1986 and *Ignatian Pedagogy: A Practical Approach* /17/ of 1993. These papers conform to the educational visions outlined by the Catholic Church in decrees of the Second Vatican Council (1962-1965) and make an interesting offer of modern human education. Characteristic for the Ignatian education model is the – postulated by the Council Fathers – adequacy to the transformations of the modern world. The Ignatian pedagogy owes its success to the uniqueness, which expresses itself in the uniquely formed educational model. Looking further to the paradigm of this model will allow us to show the essence of the integral education, which is aimed at reaching the full growth in Ignatian values.

### Ignatian pedagogical paradigm

The educational model of St. Ignatius is based on four pillars – **experience**, **reflection**, **action** and **evaluation** – which are placed on the basis of **context** /18/. Each of these five elements is exquisitely important. Combined with each other they influence the dynamic of Ignatian pedagogy. The further part of this elaboration will basically pertain to the meaning of the mentioned components for the integral, comprehensively educated leaders formation. The figure 1. below represents the Ignatian pedagogical paradigm – the Ignatian educational model based on the mentioned components.

Figure 1. Ignatian educational model



Source: Ignatian Pedagogy: A Practical Approach, Curia Praepositi Generalis Societatis Iesu, Roma 1993

The context in the Ignatian educational model is at the same time a starting point to initiate any pedagogical process. The context, ergo all determinants of the teaching or educating process, should be taken into account in every pupils case, because only then a pedagogue is able to choose, which teaching form to use, so that it will be adequate for this specific person. Thanks to this, the likelihood that students will absorb the discussed material better is higher. Its content is adjusted to the level of individual students by means of the earlier discernment of their life experiences, which has an effect on a better effectiveness of the education. Consideration of the earlier experiences of the pupil is a really important stage, which can make possible the assessment of his preparedness for the further learning process.

Among the arts of contexts, which have influence on students, there are recognized four essential ones /19/. First of them is the real context of the pupil. It includes both negative and positive factors, which contribute among other things the socially-familiar situation, the attitude towards the Church or influence of mass media. The second art is about the politically-economic and cultural situation, which includes inter alia the political system, ideology, financial situation and cultural factors that influence every single pupil during the learning process. The third art of the context creates an institutional environment at the school or

at a learning centre. It refers mostly to the peer group and to the climate of the place, where the learning process takes place in. The fourth art of context consists of the earlier earned concepts, which are brought by the students into their learning processes. These are the beliefs, feelings, attitudes and values, which are meaningful during studying – learning.

The next – most important – component of Ignatian educational model is the experience /20/. This term relates primarily to every activity of the students with consideration of the intellectual cognition but also of the emotional sphere. This is the reason why it is being encouraged to bring out the imagination, feelings and mind in the experience. Without this kind of summary – learning will not direct the student to the postulated action. The commitment of both, emotional and cognitive sphere at the same time, allows to a more comprehensive experience, what leads to putting individual elements of reality in order by correlating of hypothesis and their associated emotional reactions. For example a student can ask questions like: „what is this?“, „is this something, what I already know?“, „how does it work?“, based on which following conclusions can be brought up: „I like this“, „I’m afraid of this“, „I will never make it“, „this is interesting“ or „this is boring“ /21/.

It should be mentioned that there are recognized two arts of human experience: direct or

vicarious experience /22/. The first of them is more about the individual and is thereby usually more complete, however the second one is a kind of a bridge leading to the more fully understanding of the reality. The direct experience occurs in the school practice in: laboratory investigations, participation in sports, field trips, educational conversations, discussions etc. The vicarious experience is achieved mainly by developing of imagination and students sensibility, so that they are able to envision the reality, which they exploit. These are practiced mostly in reading or listening to a lecture but very helpful can be also students' role playing, reproduction of situations or using auditive or visual materials.

The next element of the Ignatian educational model is the meaning of reflection in the learning – teaching process. It can be understood as commitment of memory, reason, imagination and feelings in use to find the essence of the activities of studying – learning. Such reflection should contribute to searching the truth and the freedom through contrasting it with already existing laws, facts or scientific theories /23/. Reflection as a process of bringing out the meaning of the human experience should be held on the basis of a few stages /24/. First we have to describe the subject – the essence of discernment. We have to pose a question about the reflected thing: what is it like? Then we have to bring out its most interesting features by searching for the answer for the question: what and why got me particularly interested in it? First then should we intensify the understanding of the effects, which result both for me and for the others from what we have understood. The reflection that shows the deepening of understanding of the results can be run by asking questions: what influence can this have on my and other people's life? What will effect will this have? Reflecting on this way should lead us to make an individual point of view about happenings, ideas, truth or distortions of truth. At this stage we have to be able to define if we are ready to consider one more time, what do we really need to feel happy. Positive passing through the reflection level allows us to understand, who we are and who we could be for other people. Additional questions can be helpful: why do I act this way?; What feelings do I have about it and what did I wonder about? – am I internally calm because of this reaction? If not – why? This reflection is shown as a peculiar form-

ing and delivering process. The aim of it is to form students' consciousness (their values, world view, their way of thinking) not only in the reasonable recognition, but also by outreaching it and leading to take a specific action owing to the acquired knowledge. The reflection, as it is described in this paper, makes sense only if it leads to the making of precise decisions. This is the explanation, why acting is the next component of the Ignatian educational model. This is intended to take the committed attitude, which should approach to mirror the reflection in actions. From the Ignatian perspective the activity of the student is a two-phase process, which includes interiorized and externally manifested choices /25/. The interiorized choices mean that the pupil understands, what the subject of the reflection is. The pupil should constitute his own convictions, which refer to the perception of the world. In other words he made specific values his own. At this stage a student has to deal with the internalization of his beliefs. It is characterized by formation of a certain truth, which becomes a point of reference, an attitude or a predisposition that has an influence on all his decisions. The externally manifested choices are a precise action, which results of a new formed world-view. According to how the particular experience affected the personality of the student, he is going to avoid circumstances, in which it had happened, or do the exact opposite. If he becomes discouraged with gymnastic lessons, he will not be convinced about the necessity of practicing sports, but if the goal of the physical education was achieved, then such student will be willing to spend his free time actively. This remains true to other school subjects. If a student is fascinated with literature, he will probably spend much time on reading; if he becomes convinced by the necessity of helping students who have worse grades or are poorer, it will be certainly easier for him to help them or to get involved on behalf of the poor etc.

The last element of the presented educational model is the evaluation. It is necessary both from the pedagogical perspective of the classification of pupils and from the need to verify the assumption of the educational process. In practice the evaluation (from the perspective of Ignatian educational model) comes to the individual supervision, instructing, review of pupils' notebooks, review of their leisure time activities and voluntary service to others and – what is really im-

portant – self-evaluation of the pupil in the light of his personal growth /26/. Helpful for analyzing the pupils' learning progress can be: the arrangement of monthly tests, sometimes supplemented by asking additional questions, and of the semester exams. The feedback, which the teacher gets after working out the results of any form of controlling the knowledge of the students allows him to ascertain whether the method that he used in the didactic work is good or should it be expanded, transformed or changed. A very important part of making evaluations is also taking into account the personal growth of pupils. For this reason if we want to support the growth of a student as „person for others” it is postulated to evaluate the progress of the student in his attitudes, priorities and actions according to what “being for others” /27/ means. If we are using different ways of classification of pupils, it is recommended to take into account the age, abilities and the level of pupils' development. It would be a perfect situation if this process would be held in a atmosphere of mutual trust and respect between the teacher and the students /28/.

#### **In concern for integral development of the students**

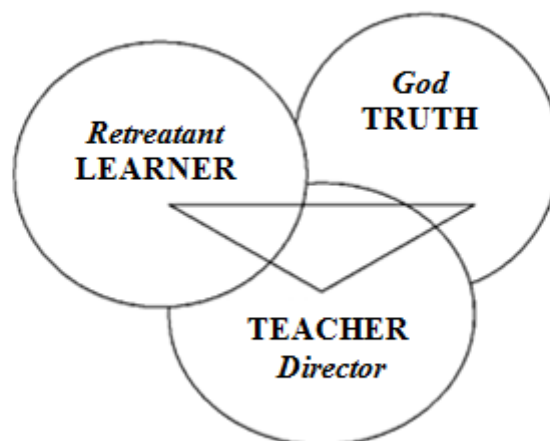
One of the most important postulates of the Ignatian Pedagogy is the integral development of student. It means that, besides the fundamental formation of intellect and conscience (morality) of the student, significant is also the development of his creativeness abilities in correspondence with the physical development. Moreover, postulated is a dialogue between the faith and the culture; the culture should, by way of esthetical education, constitute one of the alternative methods of educating the young generation. Helpful with this can be ethnographical trips that make possible a “vivid” contact with other cultures. Significant would be also to educate to patriotic values. To reach this goal, we can use history lessons organized in a museum. In practice it is important to care for the whole teaching process to be innerly connected (to indicate for the cause and effect relationship, to stimulate a reflection, to show the relationships between individual knowledge domains). The assumption of the integral development of a student is to contribute to forming a well-balanced person /29/. In the Ignatian intention such a person

is a human being, who, through his experience and based on deepened reflection, has formed his own world-view; therefore, he is able to make his own decisions out of concern for others. Parallel to these measures an important aspect is the process of self-perfection. J. Mólka, among others, makes note of this, asserting that „Ignatian pedagogy leads to formation of the attitude of sensitivity and the willingness to self-education and growing through the whole life, to become „a person-for-others” and „a person-with-others”. [...] One of the basic tasks in the educational process is the formation of a mature personality in light of a multifaceted and integral development from an existential and transcendent perspective” /30/. The primary task that results from the Ignatian pedagogy is to form the attitude of altruism. One of the postulates is to bring out the specificity of this behavior by managing the work of educators and students on such a way that, with respect to the teaching quality, there will be formed “people for others” /31/. Personality formation based on full and integral development from the intellectual, moral and transcendental perspective, is reflected in its personal pattern – Jesus Christ known from the Gospels /32/. Father Pedro Arrupe (1907-1991), the former Superior General of the Society of Jesus, said that altruism patterned after the person of Jesus Christ may protect the mankind from a dehumanizing egoistic attitude, by which the human being is becoming a slave of the created matter and by falling into extreme consumerism is thoughtlessly giving himself to all things he desires. In other words he, who is driven by blind desire, is an un-person /33/. This principle sets the purpose of Ignatian education; Father Peter-Hans Kolvenbach – the successor of Fr. Arrupe – defines this purpose as characteristics of a student that emerge themselves in reaching the wholeness of talents which were given him by God. Such a student could be recognized as a person who is „well-rounded, intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God” /34/. Altruism understood in that way constitutes a value, which has to be respected to create all social harmony and sense of security. The suggested form of altruism has a very original character in the Ignatian concept, although the altruism alone as an attitude has a prominent place not only in the Ignatian pedagogy, but also in other

pedagogical currents. Moreover a uniquely humanistic character of the Ignatian education concept has to be emphasized. The behaviors, postulated in this concept, aimed at helping to guide students efficiently through the educational process, are far from constituting a program of indoctrination. Unlike programs of indoctrination they do not suppress the spirit but respect the personal freedom of every single student and thus they become a more attractive pattern for action than an enforced program of action. A widely known postulate that authenticates the personalistic dimension and conforms to a peculiar, characteristic for the humanistic dimension of Ignatian pedagogy is *cura personalis* /35/. It stands for a concern about every single person that is expressed in teachers personal commitment to development of students; it considers their individualities so that he can follow them more effectively in education to the Ignatian values. Ignatian pedagogues should bear in their minds a whole human being, its mind (reason), feelings (heart) as well as the transcendent dimension (spirit) and tied together with these attributes, which are different for each individual, they should build authentic relationships with students, based on mutual trust and friendship. Permanent connections with students allow the educators much better to strengthen in their pupils the desired attitudes. It is, however, impossible to make strengthening connections with students-pupils, if the educators-teachers will not have proper qualifications which will

allow students to see authorities in them. In the assumptions of Ignatian pedagogy exist many guidelines which surely make it easier for every pedagogue to reflect the authentic image enjoyed by his adepts. Most helpful of all is the witness and personal example embedded in clearly defined values, which are actualized in attitudes that keep the balance between idealism and realism /36/. It is important for a teacher to be able to support his students not because of what they do, but because of their dignity given them in the human nature. The meaning of so-understood support should display in skillfully following the student in the process of reaching the truth. In other words a competent pedagogue has to adjust adequate methods and precautions of educational influences towards specific students, to make it possible for them to gain knowledge on the most effective way. The whole process should lead to formation of a person, who heads toward to the full development /37/. The primary outline of assumptions of the *Spiritual exercises* was characterized by transfer of the discussed relationship between subjects of the experienced retreat – God, Retreatant, spiritual director. The participants of this retreat were replaced with a triad of following terms: Truth – Learner – Teacher, to emphasize more the essence of the described relationship on the pedagogical ground /38/. This area of pedagogical action is illustrated in figure 2.

Figure 2. Ignatian Paradigm and the Teacher-Learner Relationship



Source: Ignatian Pedagogy: A Practical Approach, Curia Praeepositi Generalis Societatis Iesu, Roma 1993

Besides very few of the mentioned attributes of the Jesuit education it is worth to familiarize oneself with the term *magis* /39/. B. Steczek and J. Mólka suggested an interesting meaning of this term in the Ignatian pedagogy; as a reference to *The characteristics of Jesuit education* they claim that: „*Magis* – more, better, should not lead to unhealthy competition and comparing oneself with others. It should approach to the full development of a specific person, to develop its talents and charisms, gifts that we get to be able to serve the others on a better way” /40/. It can be said that *magis* is a sort of craving to overstep the goals that we aim at in our actions /41/. The principle *magis* assumes a specific kind of action that leads to a full, harmonic and conscious development of every human being; thanks to that talents, abilities and also work are being used “For the greater glory of God” (*ad maiorem Dei gloriam*) /42/. It is worth to mention that an action based on Ignatian *magis* refers to two practical dimensions. One of them is the mentioned formation of personality, in its full conceptualization, which aims continuously at the growth and at becoming more perfect. The second one refers to continuous raising of standards of education to provide a better quality of education. The attribute of Ignatian education, as it is understood here, correlates perfectly with an extended and integral development that is postulated in assumptions of Ignatian pedagogy.

In connection of fundamental aspects of integral development in Ignatian pedagogy the meaning of the term discernment should be also brought up. In reference to the practical dimension, discernment consists on accepting an open attitude to ambient reality. But in the perspective of this specific attitude it is possible to get straight to know the world, human being, society and challenges, and needs which are in front of it, not a blind projection of some principles that, enclosed in a rigid outline, could be ineffective in many cases. For a better understanding of the meaning of Ignatian discernment it is essential to quote St. Ignatius of Loyola, for whom to discern meant „to explain one’s inner motivations and rights that are at the bottom of the voiced judgements, to explore the reasons and implications of one’s experiences, to consider the possible choices and to grade them in light of probable consequences and to discover, what is the best way to the longed-for goal: becoming a free person, who is looking for, finding and

fulfilling the will of God in every situation” /43/. St. Ignatius of Loyola became a master of acting on the setted way, because he knew there is good and evil on the world; thanks to his exercise of discernment he was able to make good choices. He thought that every human being should be able to discern the negative patterns and subsequently to try always to aim at what is good. Invaluable in this process is the ability to apply Ignatian discernment to what really helps to reach the full personality development. Concentration on such a meaning of discernment was recognized as an interesting method to discern, what is advisable from the pedagogical point of view, from that which is not. For this reason encouraging to this kind of action seems to be necessary, especially in face of a destructive influence of antivalues created by the postmodern reality that we live in.

In assumptions of the Ignatian pedagogy can be found a few rules, which make it easier to practice the delineated process of integral development of the students. These are: *prelectio* (preparation to the lesson), *non multa sed multum* (not much, but intimately), *repetitio* (repetition) /44/. Preparation to a lesson means that the teacher should realize to students how to achieve the postulated effect of education, which should be by the way accepted by the student and above all – completely understandable. Only then he will be able to prepare his actions in a way to reach the scheduled goals /45/. Regular repetitions are recommended to solidify the already learned data. Reminding students about what has already been remembered should be, however, varied as far as possible– far from being boring; caught in a form that will make students intrigued or even distressed and in consequence will cause that they will think over the given topic /46/. Yet, the most important goal seems to be mastering the data, so that it will not be necessary to learn it more and ephemerally but less and intimately. This form of knowledge acquisition is incorporated in the principle *non multa sed multum*. According to this rule the whole potential and concentration have to be directed to the experience, which is in this moment included in the process of remembering (learning), what requires from the student to involve his reason, senses and also feelings. Every such experience allows the student to acquire a certain knowledge, which then should be deepened through reflections and has to contribute to a pro-



priate action. Such a process is a basis of the model of education which is working in the educational practice since ages.

### Summary

The Ignatian educational model establishes formation of a person, which encompasses the school education, but also exceeds it. It means that in the context of Ignatian pedagogy we can talk about an universal system of educational influence. Education should cause above all an integral personal development of the student, which aims to stimulate the wholeness of his undiscovered abilities. Some aspects of the integral development, which have been described, point at diverse manners that become a prerequisite to reach the postulated educational goal in the spirit of Ignatian education. Some aspects of the Jesuit education, which are outlined in this paper, and also briefly presented elements of the Ignatian educational model are only a partial description of an alternative pedagogy at this time of history. It is worth remembering that the Ignatian pedagogy does not get influenced by fashion or the so-called "political correctness", because it is based on an established axiological normative system and appeals to verified solutions. At the time of crisis the described offer can constitute a perfect example of how authentic and real teacher-student relationships should be build and how to care for the integral development of the pupils. In view of the educational suggestions, what remains – is a wish that reflections about the suggested educational model will result in further seeking for catching the sense and proving that the Ignatian spirituality, emphasized on the pedagogical ground, is still actual. The postulated truth would surely contribute to development of argumentation that increases the educational worth of the Ignatian model. To finish let us come back to the person of Ignatius of Loyola to systematize the assumptions of Ignatian pedagogy collected till this time, contextualized in an integral development. The essences of his beliefs are imaged in a quoted fragment from *Ignatian Pedagogy: A Practical Approach*:

„In his pedagogy, Ignatius highlights the affective/evaluative stage of the learning process because he is conscious that in addition to letting one "sense and taste", i.e., deepen one's experience, affective feelings are motivational forces

that move one's understanding to action and commitment. And it must be clear that Ignatius does not seek just any action or commitment. Rather, while respecting human freedom, he strives to encourage decision and commitment for the *magis*, the better service of God and our sisters and brothers /47/. In summary, Ignatian pedagogy, which considers a holistic, honest and integral personal development, poses an exemplary educational model that works successfully in pedagogical practice. The offered suggestion of education can definitely work with the most present pedagogical currents. It should surely consist – as a verified educational pattern – an alternative for all "pedagogical" directions, which emphasize only those superficial, utopian and less valuable educational processes.

### Notes

- /1/ Cf. J. M. Bowler, *The Transformative Power of Jesuit Education: A Reflection on Ignatian Pedagogy*, [in:] *Ignatian Pedagogy for the Challenges of Humanism Today*, ed. W. Pasierbek, Wydawnictwo WAM, Cracow 2008, p. 293.
- /2/ W. Okoń, *Słownik pedagogiczny*, 3rd ed, Państwowe Wydawnictwo Naukowe, Warszawa 1984, p. 183.
- /3/ Ignatius of Loyola, Spanish: *Iñigo López de Oñaz y*, born in 1491 at the castle of Loyola in a Spanish property that belonged to his father. He dedicated himself to chivalric life on Spanish courts. 1521 he took part in the Franco-Spanish War, during which he was injured in Pamplona. During his long recovery he read Ludolph of Saxony's *Vita Christi* and the *Golden Legend of Jacobus de Voragine*, which started his process of spiritual conversion. In 1522 he abandoned his military career and became a hermit. He travelled to Montserrat, and after that to Manresa, where he stayed for eleven months and prayed a lot. These prayers resulted in *Spiritual exercises* – the basis of later Ignatian exercises. 1528 he began studies in Paris, where, together with his friends, he founded the Society of Jesus. He died in Rome in 1556. Cp. *Ignacy Loyola, Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy*, ed. L. Grzebień, Wydawnictwo WAM, Cracow 1996, p. 225-226.
- /4/ B. Topij-Stempińska, *Geneza pedagogiki ignacjańskiej*, [in:] *Pedagogika ignacjańska: historia, teoria, praktyka*, ed. A. Królikowska, Wydawnictwo WAM, Cracow 2010, p. 91 [translation mine].
- /5/ This understood as each account of conscience, reflection, contemplation, oral and thinking prayer and all spiritual actions – according to what will be said below (vide. I. Loyola, *Spiritual exercises*, Wydawnictwo WAM, Cracow 2002, p. 9).

- /6/ *Pedagogika ignacjańska. Podejście...*, [in:] *Podstawy edukacji ignacjańskiej*, Wydawnictwo WAM, Cracow 2006, p. 104.
- /7/ Ibid.
- /8/ J. Mółka, *Personalistyczny paradygmat pedagogiki ignacjańskiej*, [in:] *Paradygmaty akademickiego kształcenia pedagogów*, ed. A. Sajdak
- /9/ M. Inglot, *Założenia Ratio studiorum (1599) i Charakterystycznych cech jezuickiego wychowania (1986)*, [in:] *Pedagogika wiary*, eds. A. Hajduk i J. Mółka, Wydawnictwo WAM, Cracow 2007, p. 92-93.
- /10/ Vide. *Pedagogika ignacjańska. Podejście...*, op. cit., p. 105.
- /11/ W. Żmudziński, *The Foundations of Ignatian Pedagogy*, [in:] *Ignatian Pedagogy for the Challenges of Humanism Today*, ed. W. Pasierbek, Wydawnictwo WAM, Cracow 2008, p. 66. Cf. B. Topij-Stempińska, op. cit., p. 101.
- /12/ Vide. Fr. General Peter-Hans Kolvenbach's speech, delivered to the international seminar "Ignatian pedagogy: a practical approach", Villa Cavalletti, 29.4.1993., *Pedagogika ignacjańska. Podejście...*, op. cit., p. 145-160.
- /13/ More about the quoted article in: L. Piechnik, *Powstawanie i rozwój jezuickiej Ratio studiorum (1548-1599)*, Wydawnictwo WAM, Cracow 2003.
- /14/ J. Mółka, *Personalistyczny paradygmat...*, op. cit., p. 220.
- /15/ V. J. Duminuco, *Formation or Indoctrination in Ignatian Pedagogy?*, [in:] *Ignatian Pedagogy for the Challenges of Humanism Today*, ed. W. Pasierbek, Wydawnictwo WAM, Cracow 2008, p. 193.
- /16/ The Characteristics of Jesuit Education. Roma Acta Romana Societatis Iesu (1986), vol. XIX, fasc. III, pp. 770-832.
- /17/ Ignatian Pedagogy: A Practical Approach, Curia Praepositi Generalis Societatis Iesu, Roma 1993.
- /18/ *Pedagogika ignacjańska. Podejście...*, op. cit., p. 117 and next
- /19/ Ibid., 119-120.
- /20/ The affective component of experience is the most important one for Ignatius of Loyola. He understood experience as "to taste, to sense something internally" Vide P. Schiavone, *Czy można żyć bez uczuć? Duchowość ignacjańska*, Wydawnictwo SALWATOR, Cracow 2009, p.110.
- /21/ J. Mółka, *Personalistyczny paradygmat...*, op. cit., p. 223-224.
- /22/ Ibid., p. 224.
- /23/ Cf. *Pedagogika ignacjańska. Podejście...*, op. cit., p. 123.
- /24/ Ibid, p. 123-126. Cf. W. Żmudziński, op. cit., p. 75-76. Cf. also V. J. Duminuco, op. cit. 202-204.
- /25/ *Pedagogika ignacjańska. Podejście ...*, op. cit., p. 126-127.
- /26/ Ibid., p. 129.
- /27/ Ibid., p. 128.
- /28/ Cf. J. Mółka, *Personalistyczny paradygmat...*, op. cit., p. 225.
- /29/ *Charakterystyczne cechy jezuickiego wychowania*, [in:] *Podstawy edukacji ignacjańskiej*, Wydawnictwo WAM, Cracow 2006, p. 22.
- /30/ J. Mółka, *Samorealizacja w założeniach pedagogiki ignacjańskiej*, [in:] *Pedagogika ignacjańska: historia, teoria, praktyka*, ed. A. Królikowska, Wydawnictwo WAM, Cracow 2010, p. 244.
- /31/ *Pedagogika ignacjańska. Podejście...*, op. cit., p. 108.
- /32/ Vide *Charakterystyczne...*, op. cit., p. 32-35.
- /33/ *Pedagogika ignacjańska. Podejście...*, op. cit., p. 153.
- /34/ Ibid.; vide V. J. Duminuco, op. cit., p. 196.
- /35/ Cf. E. Dybowska, *Pedagog – lider w pedagogice ignacjańskiej*, [in:] *Pedagogika ignacjańska: historia, teoria, praktyka*, ed. A. Królikowska, Wydawnictwo WAM, Cracow 2010, p. 265.
- /36/ Ibid.
- /37/ Cf. E. Dybowska, *Wychowawcze towarzyszenie młodym ludziom inspirowane pedagogiką ignacjańską*, [in:] *Młodzież wobec ponowoczesności*, ed. M. Duda, Wydawnictwo Naukowe PAT, Cracow 2009, p. 120-121.
- /38/ Vide *Pedagogika ignacjańska. Podejście...*, op.cit., p. 114.
- /39/ Latin *magis* – more, better. Castilian *más*. For the Jesuits was it one of nine features that composed the characteristic image of the Ignatian education. Another meaning of this word is found in *Spiritual exercises* formed by Ignatius of Loyola during his stay at the hermitage in Manresa (1523). Vide *Charakterystyczne cechy...*, op.cit., p. 46-48. Cp. P. Łacny, *Jezuickie „magis” na przykładzie życia ojca Matteo Riccio SJ (1552-1610)*, [in:] *Pedagogika ignacjańska: historia, teoria, praktyka*, ed. A. Królikowska, Wydawnictwo WAM, Cracow 2010, p. 151-152.
- /40/ B. Steczek, J. Mółka, *„Magis” of Jesuit Education*, [in:] *Ignatian Pedagogy for the Challenges of Humanism Today*, ed. W. Pasierbek, Wydawnictwo WAM, Cracow 2008, p. 258, [translation mine].
- /41/ Vide A. Dulles, *Church and Society. The Laurence J. McGinley Lectures, 1988-2007*, Fordham University Press, New York 2008, p. 498.
- /42/ P. Łacny, *Jezuickie „magis”...*, op. cit., p. 153-154.
- /43/ *Pedagogika ignacjańska. Podejście...*, op. cit., p. 123, [translation mine].
- /44/ Cf. W. Żmudziński, op. cit., p. 68.
- /45/ *Charakterystyczne cechy...*, op. cit., p. 155-156.
- /46/ Ibid., p. 156-157.
- /47/ *Pedagogika ignacjańska. Podejście...*, op. cit., p. 127.