

7.2.1: Describe at least two institutional best practices:

BEST PRACTICES:1

1. TITLE OF THE PRACTICES: INTEGRAL PEDAGOGICAL PARADIGM

2. THE CONTEXT

The pedagogical paradigm proposed here involves a style and process of teaching. It calls for infusion of approaches to value learning and growth within existing curricula rather than adding courses. We believe that such an approach is preferable both because it is more realistic in light of already crowded curricula in most educational institutions, and because this approach has been found to be more effective in helping learners to interiorize and act upon the Ignatian values set out in The Characteristics of Jesuit Education.

We call this document Ignatian Pedagogy since it is intended not only for formal education provided in Jesuit schools, colleges and universities, but it can be helpful in every form of educational service that in one way or other is inspired by the experience of St. Ignatius recorded in the Spiritual Exercises, in Part IV of the Constitutions of the Society of Jesus, and in the Jesuit Ratio Studiorum.

Over the centuries a number of other specific methods more scientifically developed by other educators have been adopted within Jesuit pedagogy insofar as they contribute to the goals of Jesuit education. A perennial characteristic of Integral pedagogy is the ongoing systematic incorporation of methods from a variety of sources which better contribute to the integral intellectual, social, moral and religious formation of the whole person.

This document is only one part of a comprehensive, long-term renewal project which has been in progress for several years with such programs as the Colloquium on the Ministry of Teaching, the Curriculum Improvement Process, the Magis Program and the like. Renewal requires a change of heart, an openness of mind and spirit to break new ground for the good of one's students. Thus, building on previous stages of renewal this document aims to move a major step ahead by introducing Ignatian Pedagogy through understanding and practice of methods that are appropriate to achieve the goals of Jesuit education. This paper, therefore, must be accompanied by practical staff development programs which enable teachers to learn and to be comfortable with a structure for teaching and learning the Ignatian Pedagogical Paradigm and specific methods to facilitate its use. To assure that this can happen, educators, lay and Jesuit, from all continents are being trained to provide leadership in staff development programs at regional and local school levels and colleges as well.

3. OBJECTIVES

- i. Integral development for a process towards radical transformation.
- ii. People habitually think and act the way in which they live in the world.
- iii. Constant interplay of one's experience and reflection leading to meaningful fruiting action.

4. THE PRACTICE

The IPP comprises of five steps: Context, Experience, reflection, action and Evaluation.

i. CONTEXT

Since human experience, always the starting point in Ignatian pedagogy, never occurs in a vacuum, we must know as much as we can about the actual context within which teaching and

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learning take place. We as faculty need to understand the world of our students, including ways in which family, friends, social pressures, politics, economics, media and other realities impact them. For a relationship of authenticity and truth to flourish between faculty and student, there has to be built a mutual trust and respect that grows out of a continuing experience of the other as genuine companion in learning. We need to know how to create an atmosphere for learning where we help one another and work together with enthusiasm and generosity, attempting to model concretely in word and action the ideals we uphold for our students and ourselves.

ii. EXPERIENCE

Experience for Ignatius meant to "taste something internally" which involves the whole person - mind, heart, and will - because without internal feeling joined to intellectual grasp, learning will not move a person to action. To enhance learning, we faculty should first create the conditions whereby students gather and recollect the material of their own experience in order to distil what they already understand in terms of facts, feelings, values, insights, and intuitions related to the subject matter at hand. Later we guide students in assimilating new information and further experience so that their knowledge will gain in completeness and truth. We select activities that take students beyond rote knowledge to the development of the more complex learning skills of understanding, application, analysis, synthesis, and evaluation. Through an eclectic mix of direct activities (such as conversations and discussions, simulations, role plays, laboratory investigations, field trips, service projects, etc.) and vicarious activities (reading, listening to a lecture, etc.), we strive to create learning experiences that involve the cognitive as well as affective responses, having students consider the questions, "What is this?" and, "How do I react to it?" We also help students integrate learning experiences in the classroom with those of home, work, peer culture, etc.

iii. REFLECTION

Reflection and discernment were integral parts of Ignatius' learning process. Reflection is 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; understanding the sources of one's sensations or reactions in the consideration; deepening one's understanding of the implications for oneself and others; achieving personal insights into events, ideas, truths or the distortion of truth; coming to an understanding of who I am ... and who I might be in relation to others. Reflection is a formative and a liberating process which forms the conscience of learners in such a manner that they are led to move beyond knowing, to undertake action. Faculty lay the foundations for "learning how to learn" by engaging students in the skills and techniques of reflection. A major challenge to faculty is to formulate questions that will broaden students' awareness and impel them to consider viewpoints of others.

iv. ACTION

Reflection in Integral Pedagogy would be a truncated process if it ended with understanding and affective reactions. Ignatian reflection, just as it begins with the reality of experience, necessarily ends with that same reality in order to effect it. Reflection only develops and matures when it fosters decision and commitment. 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. The term "Action" here refers to internal human growth based upon experience that has been reflected upon as well as its manifestation externally.

v. **EVALUATION**

Integral pedagogy aims at formation, which includes but goes beyond academic mastery. Here we are concerned about students' well-rounded growth as persons for others. Traditional ongoing academic evaluation can alert faculty to possible needs for use of alternative methods of teaching; it also offers special opportunities to individualize encouragement and advice for academic improvement for each student. On the other hand, periodic evaluation of the student's growth in attitudes, priorities, and actions consistent with being a person for others is essential. Faculty should foster relationships of mutual trust and respect which set a climate for discussion and growth. Useful evaluative processes include mentoring and reviews of student journals, as well as student self-evaluation considering personal growth profiles, leisure time activity, and voluntary service to others. Internal or external feedback may serve to launch the learner once again into the cycle of the Integral learning paradigm.

5. EVIDENCE OF SUCCESS

The students are able to reflect themselves their success, failure and self-realizations. This helps them to ponder more about their goals and their plans for future course of action. The revisit of their course of action will help them to be better human persons. There is no other motivating factor than their own realizations.

6. OBSTACLES FACED

1. IPP is a difficult process to implement because the process seems not so attractive.
2. There is a room for confusion and conflict of values among students and teachers. It poses challenge for the students as well as the teachers to cultivate true values.
3. There are strictly mentioned courses available in many countries to be implemented in their curriculum.
4. There is Limited View of Education.
5. There is a room in Prevalence of Pragmatism.
6. The human tendency is to Desire for Simple Solutions.
7. The teachers as well as students have the Feelings of Insecurity.
8. The institution must follow Government Prescribed Curricula.
9. The challenge for faculty, therefore, is to find ways to bring the Ignatian pedagogical paradigm to the subjects we teach and the programs we run, knowing that it needs to be adapted and applied to our own specific situations.

IMPACT OF IPP

In addition, and perhaps most importantly, consistent use of the Integral 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 effective action. Such formative effects were characteristics of Jesuit alumni in the early Society of Jesus. They are perhaps even more necessary for responsible citizens of the third millennium. The Integral pedagogical paradigm applies to all curricula and students of all ages and backgrounds, is fundamental to the teaching-learning process in and out of the classroom, helps faculty be better teachers,

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personalizes learning, and stresses the social dimension of both teaching and learning. Through this process we will find ways to accompany our students on their journeys of becoming fully human persons.

RESOURCES

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Principal
St. Xavier's College of Education
(Autonomous)
Digha Ghat, Patna-11

Best Practices : 2

1. TITLE OF THE PRACTICE : Awareness and Movement for a Green Earth.

Context

Earth is home to billions of plants and animals. Mother Earth is the source of life; she provides everything we need to live well. Yet what was; what is and what will be of our green earth depends on whether our actions are in balance and harmony with Mother Earth. Environmental protection and public safety are playing a significant role in policy making as it affects general public and the environment at large. Presently green economy aims at reducing environmental risks and ecological scarcities leading to sustainable development without degrading the environment. The prime area of interest of the movement will be to focus on past and work on present trends to build better techniques in the field of upcoming biological systems and their applications. Sustainable utilization and application of biological assets require knowledge about their variety and diversity. For any kind of stability, sustainability and worthwhile conservation efforts we should be well versed with our green earth.

2. Objectives

- i. Environment Protection.
- ii. Plantation of Maximum trees to protect the environment. Our target is to plant trees equal to the world Population.
- iii. To make pollution-free earth.
- iv. To create environmental awareness, among the people.
- v. To aware encourage and educate the people about the plantation of trees and about protecting the environment.
- vi. To arrange and organize an environmental educational program
- vii. To approach the concerned authorities for taking help to protect the environment.
- viii. To organize programs for schools, colleges with the purpose of tree plantation & Environmental Awareness.
- ix. To promote environmental protection through education with an emphasis on literacy education, population education, health, social, family and value education.

3. The Context

The scenario today is more devastating than soothing. There is no room for protecting the nature . People are day by day destroying the nature as a result the human beings are facing calamities and all kinds of human made sicknesses in the world. Due to the destruction of nature, there is no rain. Water level in the ground is going deeper and deeper

4. The Practice

In the field of higher education, environmental awareness programmes is be added in the syllabus. It is because of lack of awareness, so much of destruction and soil erosion is taking place. Environmental awareness programmes are not so interesting because of which students and people do not bother about this.


5. Evidence of Success


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The moment students in the higher educational institutions are aware about environment, there is room for protecting the mother earth. Greenery areas will grow. As a result, there is a possibility of having more rain. Water level will remain high. More of vegetation will grow in the forests and atmosphere around will be pure.

6. Problems Encountered and resources required

It is difficult to make people aware of nature. People tend to destroy more than preserving. because of lack of awareness, people burn the dry leaves during autumn season as a result, plants, animals, herbal medicines are destroyed. The concerned officials are not responsible to protect the nature.


Principal
St. Xavier's College of Education
(Autonomous)
Dieha Ghat, Patna-11