

Jesuit and Feminist Education

INTERSECTIONS IN TEACHING AND
LEARNING FOR THE TWENTY-FIRST CENTURY

*Edited by Jocelyn M. Boryczka
and Elizabeth A. Petrino*

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to our constituencies a consciousness that inspires the freedom of self-determination; educate professionals with a conscience, who will be the immediate instruments of such a transformation; and constantly hone an educational institution that is both academically excellent and ethically oriented.¹⁹

6 Feminist Pedagogy, the Ignatian Paradigm, and Service-Learning *Distinctive Roots, Common Objectives, and Intriguing Challenges*

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AND MELISSA M. QUAN

Many alternative or “liberatory” pedagogies share common or related philosophical roots and have evolved through decades (and in some cases centuries) of debate about the role of education in society, the appropriate curriculum, the ideal nature of classroom interaction, effective relationships among teachers and students, and the desired outcomes of education in a multicultural democracy. Three such pedagogies are explored in three usually divergent literatures: feminist pedagogy, Ignatian pedagogy, and service-learning pedagogy. This chapter brings these literatures together in an exploration of the commonalities among the three pedagogical traditions, in which their historical and philosophical roots are discussed, some shared assumptions about teaching and learning are identified, and the objectives of each for the production of individual and social transformation are described.

In addition to describing these three pedagogical traditions, we explore some of the divergences among them, using each perspective as a critical lens and analytical tool with which to examine and challenge the others. We share specific teaching experiences that illustrate both the strengths and shortcomings of each approach-in-action in order to demonstrate how an inter-articulation of the three approaches to teaching—each with its own social history, philosophy, and set of practices—can inform institutions, teachers, and students as we work together to create meaningful pedagogies that are truly transformative.

Three Pedagogical Traditions

A relatively in-depth description of each pedagogical approach is crucial. Even a cursory review of the academic literatures on feminist,

Ignatian, and service-learning pedagogy demonstrates that ideas from one are rarely referenced in the others (though there is a very small number of papers on service-learning in Jesuit education or about service-learning in women's studies). Moreover, our experiences at academic conferences and in working with faculty across the disciplines reveals that few university professors (outside departments of education) are schooled in *any* pedagogy, let alone truly learned in one of these three.

The traditional meaning of pedagogy is "the art and science of helping children learn," while andragogy is "the art and science of helping adults learn."¹ Commonly understood to be components of pedagogy are (1) *curriculum*, the knowledge and content that are taught; (2) *instruction*, the preferred modes of teaching and prevalent interaction patterns in teaching and learning contexts; and (3) *evaluation practices*, the methods for, criteria used in, and values that guide the assessment of student performance. In addition, an exploration of pedagogy must consider the ideological and political dimensions of education, as schools are sites where social hierarchies are organized, replicated, and reified.² Feminist, Ignatian, and service-learning approaches all address each of these components in unique, though largely compatible, ways.

The Roots and Practice of Feminist Pedagogy

Both "feminist" and "pedagogy" are contested concepts in the academic literature, and all things feminist are largely misunderstood in popular discourse. Nevertheless, consensus has emerged over the last few decades among feminist educators that we must critically engage in dialogue and reflection not only about *what* we teach, but about *how* we teach, as well as how *who* we are within the social and educational orders necessarily affects what and how we teach. Feminist pedagogy is a set of assumptions about knowledge and knowing, approaches to content across the disciplines, teaching objectives and strategies, classroom practices, and instructional relationships that are grounded in feminist theory as well as critical pedagogy.³ In general, feminist pedagogy can be seen as a movement against hegemonic educational practices that tacitly accept or more forcefully reproduce an oppressively gendered, classed, racialized, and androcentric social order. It is an

ideology of teaching inasmuch as it is a framework for developing particular strategies and methods of teaching in the service of particular objectives for student learning and social change.

Feminist pedagogy is a product of and a response to the feminist organizing and movement that have occurred since the 1970s.⁴ As such, feminist pedagogy explicitly acknowledges and foregrounds the undeniable history and force of sexism and heterosexism in society.⁵ Based in the principles of feminism and the material history of feminist organizing and consciousness-raising, feminist teaching is predicated on ideas about empowering individuals, especially females, within a larger project of social change, though there is not consensus on the political strategies for achieving this change or on the vision of what the world might look like after a feminist revolution. Nevertheless, individual consciousness-raising, collective political action, and social transformation are explicit goals of feminist pedagogy. Consciousness-raising and political action also are instructional methods or learning activities in feminist teaching.⁶

Like the consciousness-raising groups of the 1970s, feminist pedagogy emphasizes the epistemological validity of personal experience. Through a critique of the ways traditional scientific and academic inquiry have ignored or negated the lived experiences of women, feminist pedagogy acknowledges personal, communal, and subjective ways of knowing as valid forms of inquiry and knowledge production. Feminist pedagogy questions the ways traditional knowledge production and received knowledge serve particular (patriarchal) interests and configurations of power through the systematic exclusion or oppression of particular classes of people. It also emphasizes accountability for the use of knowledge.⁷

These alternative views of epistemology influence the kinds of interactions and student participation we might expect to see in a feminist classroom as well. Thus, feminist educators promote the linking of personal experience with course material, exploration and sharing of personal insights, and personal accountability in classroom dynamics. These practices illustrate feminist ideas about voice and authority; students are encouraged to find and use their voices and to share authority with the teacher in the exploration and production of knowledge. Feminist educators' critical analysis of authority structures and rhetorics

relates not only to the analysis of the status of women in society at large but also to understanding the (often problematic) authority of female faculty in the academy and (female, in particular, but all) students in the classroom.⁸

Closely related to the concept of authority is the problem of power in the classroom.⁹ Feminist pedagogy is marked by the promotion of less hierarchical relationships among teachers and students and reflexivity about power relations, not only in society, but in the classroom as well. The vision of egalitarian and empowering communities of learners who share a sense of mutual and social responsibility ideally manifests in participatory classroom structures and dynamics, collaborative evaluation, and respect for individuals and differences.¹⁰ Power relations within the feminist classroom must be part of this analysis, since “one way to resist the dominance of the professor and to subvert gender polarities [is] to make our authority in the classroom self-reflexive by making our pedagogy a part of the class, a subject of investigation and critique along with the subject matter of the course.”¹¹ Within contemporary feminist pedagogy, then, there is an explicit attempt to name and reflexively shift the dynamics of power and powerlessness that exist in the classroom, whether in the complex relationships among students (and groups of students) or between students and teachers. The essence of feminism—in the production of theory, as a social movement, and in teaching—is the awareness of “power as a dynamic in the world—that it is central to who we are and what we teach.”¹² As part of this process, it is also important to understand the experiences of and constraints on differently situated teachers in the complex web of institutional power structures.¹³

Perhaps one of the most frequently cited hallmarks of feminist teaching is the “ethic of care”;¹⁴ some have even used the word “love.”¹⁵ Feminist teachers demonstrate sincere concern for their students as people and as learners and communicate this care by treating students as individuals, helping students make connections between their studies and their personal lives, and guiding students through the process of personal growth that accompanies their intellectual development. This process involves special care for women students, inside and outside the classroom, and a commitment to advancing and improving the

educational experiences, professional opportunities, and daily lives of women.

Feminist pedagogy links classroom-based teaching with opportunities for application in communities through the use of strategies such as service-learning, feminist action research, social action projects, and other methods of engaged and community-based learning. This tenet of feminist pedagogy recognizes the links between the personal (including the individual’s educational experience) and the political, and the importance of working to understand and change the collective social reality. The phrase “The personal is political” not only validates the political nature of women’s individual experiences and voices but acts as a reminder that theory and intellectual inquiry have a responsibility to society.¹⁶ In many ways, the other characteristics of feminist pedagogy are expected to strengthen students’ sense of self and empower them as social actors and change agents.

In terms of learning objectives and outcomes, feminist pedagogy seeks to enhance students’ conceptual learning (not only in women’s studies but in all disciplines) as well as to promote consciousness-raising, personal growth, and social responsibility. It offers teachers and students alike the intellectual skills to expose ideology and to participate in the contestation and realignment of gender politics in society. Feminism (particularly postmodern and poststructural feminisms) provides teachers and students with a language of critique to analyze differences among social groups and how they are constructed within and outside the academic setting, as well as to interrogate their own roles in various forms of domination, subordination, hierarchy, and exploitation.¹⁷ Feminist classrooms create environments where students and teachers examine relationships of power in culture, reject false dichotomies of either/or and essentialist binaries (such as masculine/feminine, homosexual/heterosexual), and cultivate the ability to problematize commonsense viewpoints, discover similarities within difference, and learn to understand phenomena through multiple lenses.¹⁸

Critical analysis of the educational environments within which teaching takes place is also important within feminist pedagogical theorizing, including recognizing the ways schools and classrooms have been hostile environments for girls and women, and monitoring the evolving status of women at all levels of education.¹⁹ As well, feminist

teachers engage actively in the exploration of how *who* we are within these environments necessarily affects *what* and *how* we teach. This approach includes an explicit commitment to address the intersections and inter-articulations of gender, race, ethnicity, class, and sexuality not only in the content of the academic disciplines but in the dynamics of the specific classroom as well.²⁰ The influence of postmodernism and poststructuralism on feminist theory and pedagogy has been considerable.²¹ Analysis of the ways power, knowledge, and identity are constituted in discursive practices and everyday interactions has influenced the structures of women's studies curricula, constitutes a growing proportion of feminist course content, and increasingly frames our understanding of classroom dynamics, the broader educational context, and the larger social milieu in which students learn, work, serve, and live.

It should not be superfluous to add that feminist pedagogy is not simply about learning theory and applying it in a classroom, but it is also, more importantly, a way of living life professionally and personally.²² As Pagano has pointed out, "to act is to theorize."²³ Our actions inside and outside the classroom, especially the ways we conceptualize and enact our relationships with students, are all statements about and evidence of the theories we use as educators. As Ropers-Huilman notes, "it is imperative that we, as feminist educators, consciously model what we value and how we think values should take shape in educational environments."²⁴ Thus, feminist pedagogy is both the reflection of feminist principles and the practice of feminism in the classroom, mentoring relationships with students, and work life in the academy. This holistic way of thinking about pedagogy beyond the classroom walls and grounded in relationships has much in common with the Ignatian pedagogical paradigm.

The Ignatian Pedagogical Paradigm: Vision and Methodology

The Ignatian pedagogical paradigm flows from a 450-plus-year-old spiritual tradition begun by Ignatius of Loyola (1491–1556). Although it was not originally considered one of the main missions or ministries of the young Society, Ignatius and the first Jesuits eventually recognized that their involvement in education could be one more way to recognize "in all things . . . the presence of God" and to be of "loving service" to

those in need.²⁵ The early Jesuits engaged in the ministry of education in the same way they engaged in any Jesuit ministry—by using their spiritual foundation and distinctly Jesuit "way of proceeding."²⁶ Influenced as he was by the tradition of ancient Greek and Latin thinkers, Ignatius's vision quite naturally included a desire to transform or "help souls."²⁷ These elements are within the Spiritual Exercises of St. Ignatius, a retreat program developed by Ignatius. According to Jesuit historians, the Jesuits' "ministries and how they went about them were quintessential to the Jesuits' self-definition."²⁸ Most of the Jesuits' self-definition, past and present, comes from their experience of their founder's Spiritual Exercises. In this sense, Ignatian pedagogy is merely this quintessential Jesuit spiritual foundation and way of proceeding applied to the ministry of education.

Ignatian pedagogy is a dynamic formation process in which the teacher seeks to "accompany learners in their growth and development."²⁹ Ignatian pedagogy raises the bar of academic excellence by promoting a vision of the human being that includes, in addition to the intellectual dimension, "human, social, spiritual, and moral dimensions."³⁰ The Ignatian pedagogical paradigm adheres to the way the spiritual director of Ignatius's Spiritual Exercises facilitates the process and guides the retreatant toward a direct encounter with God. Figure 6-1 illustrates the similarities between relationships among participants in the Spiritual Exercises and those in an educational setting.

Guiding students toward or accompanying students in direct encounters with truth requires a realignment of traditional teacher-student power structures within the classroom environment. Like feminist and service-learning pedagogies, Ignatian pedagogy requires the student to encounter truth directly so he or she may personally appropriate it and make it part of his or her sense of self. Yet Ignatian pedagogy is distinct: Not only is a direct encounter with truth sought but it can also include a direct encounter with the Divine through loving and serving others, transforming the soul, or fostering an interior freedom.³¹

Within the context of education, the goal of Ignatian pedagogy is the development of the whole person. It involves caring for every student often referred to as *cura personalis*, and the formation of "men and

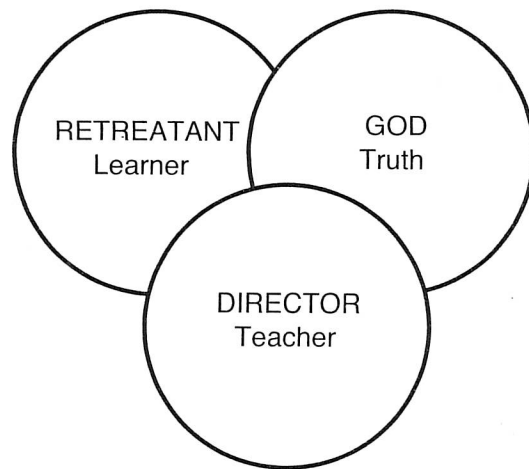


FIGURE 6-1

women for others.”³² As well, in Jesuit educational philosophy and Ignatian pedagogical practice “the promotion of justice is an absolute requirement.”³³ Ignatian pedagogy involves fostering growth in human development, which is realized through one’s developed attitude and action of serving those in need. As such, Ignatian pedagogy is not simply a method for learning. Rather, it is a formational and transformational process, a way of proceeding toward the full development of the human being. The International Commission on the Apostolate of Jesuit Education writes, “If truly successful, Jesuit education results ultimately in a radical transformation not only of the way in which people habitually *think* and act, but of the very way in which they live in the world, men and women of competence, conscience and compassion, seeking the *greater good* in terms of what can be done out of a faith commitment with justice to enhance the quality of peoples’ [sic] lives, particularly among the poor, oppressed and neglected.”³⁴

Operationalizing the broad vision and goals of Ignatian pedagogy is an active learning methodology that involves the dynamic interplay of five key areas: context, experience, reflection, action, and evaluation. At the heart of this methodology is an ongoing cyclical process of experience, reflection, and action, during which the teacher values and relates the student’s individual context and lived experiences to the

subject matter. The student continually reflects on his or her lived experiences (including experience with various academic subjects and perspectives) in relation to the larger context, which creates new understandings and perspectives. Structured and guided reflection promotes deeper understanding of the subject matter and also fosters a personal appropriation of the material being considered. These reflections can lead the student to take some action consistent with the new understanding and broadened perspective. Finally, evaluation not only of how well students have learned the material but also of the change or growth in their own human development, such as their newly increased sense of awareness of and biases and attitudes toward the subject material, rounds out the educational and formational process. The elements of experience, reflection, action, and evaluation with guiding questions for educators to consider are elaborated here. An example of context is provided later in this chapter.³⁵

Experience for Ignatius meant “to taste something internally.”³⁶ Beyond the intellectual grasp of learning, experience involves the use of the imagination and feelings along with the intellect. Human experience can be either direct (personal) or vicarious (experienced through a textbook, newspaper, story, movie, etc.). Similar to feminist and service-learning pedagogies, Ignatian pedagogy values and engages affective ways of knowing. Two questions that guide educators to engage the element of experience are: How do I engage my students’ affective senses to promote learning? What experiences can I facilitate that can help my students care about or connect to my subject material?

In Ignatian pedagogy, *reflection* involves a personal appropriation of the subject, connecting one’s existence and values to the subject in some way. Starratt offers two questions to promote reflection: “What does this subject mean to me? What does this subject mean for me personally?”³⁷ These questions

force students to relate what they are involved with in class to their sense of the larger world and of their own lives, their sense of themselves. Those questions force them to consider relationships and connections among ideas and experiences. They often force students to reflect on personal values and social value systems. They occasionally force them to be critical of themselves and of their community.

Those questions habituate them to seeing that knowledge should lead to understanding, to forming interpretive perspectives on various aspects of life, to the posing of new questions, to appreciating things and people in their own right, to forming opinions, grounding beliefs, expressing the poetry, the harmony, the pathos, the music embedded in reality.³⁸

Through reflection, intellectual concepts become personally appropriated and contextually meaningful. They help deepen understanding of oneself and one's relationship to the world. In spiritual language, this is often referred to as a process of discernment, or an individual and communal process of reflection in order to relate one's "lives, talents, and resources to God's priorities."³⁹

Action refers to "internal human growth based upon experience that has been reflected upon as well as to its manifestation externally."⁴⁰ Action is the response, a natural extension of the self, now more fully understood, directed toward the opportunities this new understanding reveals. It involves two steps: (1) interiorized choices, such as a shift in attitude, awareness, bias, or perspective, and (2) choices externally manifested, as in a physical action "consistent with this new conviction."⁴¹ The action resulting from immersion in the Ignatian paradigm is expected to be one that serves those in need, that promotes the common good, and that enables students to become men and women for others.⁴² To consider action, educators might ask: How do I encourage and provide opportunities for my students to make concrete choices or take some action consistent with their newly acquired perspective?

Evaluation includes "the periodic evaluation of each individual student's growth in attitudes, priorities, and actions consistent with being a person for others."⁴³ For the practitioner of Ignatian pedagogy, evaluative measures should not only assess the student learning of course material but also, as a manifestation of *cura personalis*, assist the student in growth and development. Helping students evaluate their own sense of awareness of, sensitivity and open-mindedness to, and biases toward the subject being studied throughout a semester as well as through the complete program of study is a distinct and intentional goal of Ignatian pedagogy. Two questions to consider are: How have my students' attitudes toward, awareness of, or sensitivity to the subject area shifted,

changed, or grown? How might I learn how my students have grown intellectually, humanly, socially, spiritually, and morally?

The components of Ignatian pedagogy that shape the educational process foster a continual desire to know one's own personal life and truth, as well as the world. While the five-part methodology alone can inform effective teaching and learning techniques valuable for higher education, the richness and depth of Ignatian pedagogy only manifest when the vision and goals of the Jesuits remain intentionally connected to its pedagogical application. The broad educational vision and specific teaching methodologies, which include engagement with the self and the community and incorporate reflection on key issues of social justice, find common ground with feminist pedagogy as well as with service-learning.

Service-Learning: Educational Philosophy and Pedagogical Practice

Service-learning is a pedagogy based on the beliefs that "acting and thinking cannot be severed, knowledge is always embedded in context, and understanding is in the connections."⁴⁴ It is rooted in the experiential learning philosophies of John Dewey and David Kolb and, like feminist pedagogy, is informed by the critical pedagogy of Paulo Freire.⁴⁵ In service-learning, experience is defined as the interaction between the learner and the environment, and learning is a transformational process that results from reflection on experience—or what Freire calls "praxis."⁴⁶ Thus, similar to Ignatian pedagogy, service-learning involves a cycle of knowledge (of self and context), experience (through community-based learning), reflection (individually and in groups, also ideally with the community), and action (through life choices and civic engagement, for example).

Service-learning was formally named and recognized in the 1960s, a time when U.S. society was going through dramatic changes and issues of national service and social justice were receiving a great amount of attention in higher education. President John F. Kennedy launched the Peace Corps, the civil rights movement was at an apex, and students challenged their colleges and universities on social justice issues such as war, inequality, and the growing corporate influence on the academy. In addressing these issues, higher educational institutions were

driven to reexamine their civic purpose.⁴⁷ Community activists and educators began to think about making connections between social and educational movements: They “found themselves drawn to the idea that action in communities and structured learning could be combined to provide stronger service and leadership in communities and deeper, more relevant education for students.”⁴⁸

Much work has been done to provide a formal definition for academic service-learning; one of the most accepted and often cited comes from the *Journal of Higher Education*, where it is defined as “a credit-bearing educational experience in which students participate in an organized service activity that meets identified community needs and reflects on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility.”⁴⁹ Howard refers to service-learning as a “counternormative” pedagogy.⁵⁰ It promotes social responsibility and the common good rather than individualism, emphasizes both academic learning and community-based experiential learning, and challenges the student-teacher relationship to become more collaborative—the students share responsibility for the learning and the teachers are learners too. The goal of service-learning is not to deposit large quantities of information into the minds of students but instead to teach them to think critically about their current beliefs and ideas, always searching for alternative answers and explanations.

These definitions emphasize the main components of service-learning: (1) academic learning, (2) related and meaningful community service (the experience), (3) reflection, and (4) civic learning. These components are also foundational to both feminist pedagogy and Ignatian pedagogy, although one may place more emphasis on particular components or may interpret the components somewhat differently.

Studies show that service-learning leads to many positive outcomes with regard to student development, including enhanced academic learning, improved higher-order moral reasoning, advanced critical thinking and problem-solving skills, empowerment, self-knowledge, enhanced interpersonal skills, and increased desire and motivation to achieve advanced degrees.⁵¹ However, as John Dewey noted, experience does not necessarily lead to learning; simply combining the various components of service-learning—academic learning, service, reflection,

and civic engagement—will not necessarily lead to the desired outcomes.⁵² In service-learning, academic learning is integral to good service, which is integral to purposeful civic engagement, and so the cycle functions. Reflection is the “bridge” that links experience and learning.⁵³ Through reflection, students make connections between the course subject matter and experience, and it is through these connections that learning and personal formation or transformation take place.

The most important function of service-learning is to enhance student academic learning. Thus, the service component should be treated as an integral component of the course, like a primary textbook as opposed to an additional activity.⁵⁴ Students should not be given extra credit for their service participation, as this would indicate that the service component is extraneous to the educational experience rather than integral to the course objectives.⁵⁵ As in other courses, students should be evaluated on their demonstrated ability to meet the course objectives, understand the subject matter, apply knowledge, and make connections between the subject matter and their service experiences.⁵⁶

In the traditional classroom, learning is usually teacher centered, giving the teacher the primary responsibility of transmitting information to the students, who, in most cases, are relatively passive learners. The values of service-learning (as well as the politics of feminist pedagogy and the structure of Ignatian pedagogy) challenge the traditional student-teacher relationship. In practicing service-learning, teachers must feel comfortable relinquishing some control of their classrooms.⁵⁷ Dewey argued that to empower students for life in a democracy, schools themselves must operate under the values and principles of democracy.⁵⁸ Therefore, students must have more of a participatory role in their own learning. Service-learning offers students a more active role as teachers serve as facilitators of student learning rather than as transmitters of information. Similarly, knowledge is not only received from books or teachers but discovered and produced in and with communities.

Relevant (to the course) and meaningful (to the community) service distinguishes service-learning from other experiential educational approaches. Howard defines service as “contributions in and to the community that improve the quality of life for an individual, group, neighborhood, or for the entire community,” including activities such

as “public work, community development, social capital, community action.”⁵⁹ The mission of service organizations, as well as the type of work that students engage in, should be relevant to the course objectives. In addition, the number of hours that students spend doing service should be adequate to enable them to achieve the learning objectives.⁶⁰ For instance, working on a two-hour neighborhood cleanup will do little to teach students about community revitalization and development. However, working with a community development organization consistently over the course of a semester, assisting with community outreach, attending community meetings to determine priority issues, and exploring and evaluating various approaches to community development can lead to meaningful student learning and meaningful service to the community partner and broader community.

Studies show that student learning is enhanced when the service experience challenges the students’ beliefs and assumptions.⁶¹ Such opportunities provide students with the chance to work with people in the community and to hear their stories and learn about their struggles. “The experiential and interpersonal components of service-learning activities can achieve the first crucial step toward diminishing the sense of ‘otherness’ that often separates students—particularly privileged students—from those in need.”⁶² Ideally, a reciprocal relationship is established between the service agency and university.⁶³ This ensures that both the community and the student will benefit from the experience. This will require teachers and students to work *with* the community to identify and formulate a relevant and meaningful service experience. Members of the university must recognize and value their community partners as co-educators, equal partners in the learning experiences, not merely placement sites for students.

The goal of purposeful civic learning as a part of service-learning is often overlooked.⁶⁴ According to many researchers, the service-learning of individuals and groups who operate without a clear understanding of purposeful civic learning represents a “charity model,” which compromises the transformational purpose of service-learning and fails to promote responsible citizenship.⁶⁵ Howard defines civic learning as “knowledge, skills, and values that make an *explicitly direct and purposeful contribution* to the preparation of students for active civic participation.”⁶⁶ Kahne and Westheimer argue that civic responsibility is often confused with giving and altruism, or charity, and that charity supports

the replication of unjust structures because it does not promote their reconstruction.⁶⁷ For instance, while working at a soup kitchen, a student may become aware of poverty issues at the same time that he or she meets the immediate needs of hungry and homeless persons; however, serving food at a soup kitchen does little to change the unjust societal structures and policies that produce and perpetuate hunger and homelessness.

Consistent with the goals of feminist pedagogy, the purpose of service-learning as a transformative pedagogy is to teach students about their civic responsibility to challenge unjust structures and participate in effecting change. Kahne and Westheimer write, “Citizenship in a democratic community requires more than kindness; it requires engagement in complex social and institutional endeavors. . . . Citizenship requires that individuals work to create, evaluate, criticize, and change public institutions and programs.”⁶⁸

Much of the learning in service-learning results from the meaningful connections made between ideas and actions, the course subject and the service experience, and the individual and the community. These associations are facilitated by reflection. This is a critical component of what Freire refers to as praxis; it is “the reflection and action which truly transforms reality, [which] is the source of knowledge and creation.”⁶⁹ Hatcher and Bringle define reflection as “the intentional consideration of an experience in light of particular learning objectives.”⁷⁰

The question often arises whether or not faculty should participate in service with the students. Some experts believe that student learning and enthusiasm may be enhanced if faculty members participate with them.⁷¹ Because of their emphasis on fostering meaningful interpersonal relationships within the classroom community, this, in particular, is one area where feminist pedagogy and Ignatian pedagogy can inform service-learning. Faculty accompaniment of students in the service component of a course can only enhance and strengthen those important relationships.

Pedagogy-in-Action: Reflection on and Dialogue among Perspectives

While feminist, Ignatian, and service-learning pedagogies have shared similar historical influences on their development, there has been a

surprising lack of dialogue between them.⁷² In this section, we bring the three pedagogies into dialogue as we share teaching experiences in which one or more of the three pedagogies informed our approach to course content, classroom interaction dynamics, evaluation of student learning and course objectives, and critical analysis of the educational context. We explore what worked and what did not, using the three pedagogical approaches to consider avenues for improvement. In this way, we explore not only ways that these three approaches to teaching and learning are compatible but how considering them together can enhance our understanding of each individual approach. Each approach provides a critical lens through which to view the others, so that we as educational professionals might deepen our critical reflection on, as well as enhance the effectiveness of, the pedagogies that we use.

Robbin's Family Communication Class

When I teach family communication, I teach it from a feminist perspective and I use many aspects of feminist pedagogy. The course foregrounds exploration of how the historical and contemporary family as a social unit is a site for women's oppression and self-actualization, a site where women's personal and professional lives are both constrained and enabled. We examine family interaction patterns and the ways gender identities are constructed and performed within them. In addition to traditional exams, students write reflective papers connecting course concepts to their new and expanding understandings of their own family dynamics, experiences, and aspirations. The final project is the construction of a family shrine or altar; students are asked to use aesthetic media and symbolism to create the shrine and communicate the knowledge they've gained in the course.

Since coming to teach at a Jesuit university, I have been informed by Ignatian pedagogy in teaching this class. Context has always been a central component of this course, consistent with both feminist and Ignatian pedagogy. The historical course material, along with the readings on myriad family experiences (e.g., blended families and stepfamilies, various ethnic and religious family rituals, the phenomenon of interracial and international adoption, families headed by gay and lesbian parents) leads to deep explorations of students' own family experiences in relation to course content and concepts, as well as in relation

to the broader social and historical context. The impact of the Catholic Church and other religious structures on their families is a welcome site of analysis and critique.

The Ignatian principle of reflection plays a key role in the family communication course. At Fairfield University, through my growing understanding of Ignatian pedagogy, I now feel more empowered as an educator to ask students to explore deeply their own lives and contexts related to course content. Discussion of students' family experiences is welcome, and these experiences are incorporated into paper assignments. Given the course material, students cannot help but be moved toward deeply personal, and often painful, realizations about their families' structures, interaction dynamics, and role relationships. We develop clear rules about confidentiality and respect, and students decide how much (or how little) self-disclosure they are comfortable with. My one-on-one-conversations with students reflect a broadened teacher role, as reflecting on course content requires me to be more of a mentor and support person, perhaps a role closer to that of director in the practice of the Spiritual Exercises. Of course, I refer students to the appropriate campus services if they are needed, but the dynamics of the course lead to closer relationships with the students than those I have with students in other courses. These processes and relationships deepen my experience as an educator, and this experience has informed and enhanced my interactions with students in other courses and settings.

Course assignments and in-class activities in the family communication course blend conceptual learning with reflection. Evaluation in the course considers students' abilities to communicate knowledge and critical thinking as well as thoughtful and reflective engagement with course material and the ways that they have made it meaningful in the context of their own conceptions of family and unfolding family lives. Drawing on Ignatian principles of evaluation (and, coincidentally, in keeping with an increasing emphasis on the assessment of student learning outcomes connected to the mission of Jesuit education), it may be helpful to consider employing intentional evaluative measures that focus more on the growth and development of each student beyond mastery of course concepts.

It is the feminist and Ignatian emphasis on action that has most eluded me, and sometimes troubled me, in relation to this class. To be clear, student knowledge acquisition and reflection do lead them to decisive action, whether internalized through changed attitudes about gender or family dynamics or externalized through altered behaviors toward a new stepparent or a decision to seek different kinds of romantic partners. Of course, I remind them before they go home for Thanksgiving or Easter break that they have not become family therapists armed with the means to “fix” their families. Nevertheless, their new understandings inevitably lead them to reexamine their perceptions of and feelings about themselves and their families, which often leads to behavior changes and uncharacteristic intervention in old family dynamics and patterns. I am thrilled to know that the family communication course helps students raise their expectations for developing quality relationships that are more empowering and fulfilling. But how are these actions related to social justice? What of the *common* good and positive actions beyond their personal lives?

I believe that a service-learning component could make a significant contribution in inspiring students to reflect and act upon social injustices facing families in our surrounding community and around the world. While the course curriculum includes readings that help students engage with issues facing families who are poor, oppressed, displaced, and otherwise marginalized, a service-learning experience might bring them into the context of these families. Service-learning experiences with, for example, immigrant families, domestic violence shelters, family literacy programs, teen parent services, or incarcerated women might move their actions beyond improving their own lives toward advocating for better policies and services for all kinds of families. Such experiences would also certainly strengthen the feminist content of the course, as the encounter with social injustice is also almost always a confrontation with gender injustice.

Joe's Mentoring Communities Program in the Ignatian Residential College

The Ignatian Residential College Mentoring Communities Program is part of an intentional living-and-learning community of two hundred

sophomores organized around the question of vocation at Fairfield University. Through this program, groups of seven or eight students and a faculty or staff mentor are formed into a mentoring community. Each month all participants are asked to reflect on designated key questions in light of their lived experiences, participate in monthly mentor activities, engage with suggested readings, and respond to journal prompts. The goal is to develop an intimate and intentional community of peers in a trusting environment where each person seeks to learn about him- or herself and one another throughout this year-long experience. The experiences that I describe here arose when I served as director of the Ignatian Residential College through which I facilitated the mentoring communities program.

In one of the monthly activities, students are asked to have both a close friend and a family member write them a letter answering the question “Who do you say I am?” In this letter, writers are to offer their insights into the person’s strengths, gifts, and challenges. At the same time, students write letters to themselves, attempting to answer the same question—“Who am I?” This has been a powerful experience for many students, as the level of insight provided by family members and friends is often surprising. Students find the letters quite accurate and characterized by profound honesty, vulnerability, and depth. The experience frequently overwhelms students, because they have rarely, if ever, received letters of this type from loved ones. As a personal development exercise, this activity is successful in helping students recognize elements of their own context: their many gifts and talents, the challenges that they face, and ways they are perceived by those closest to them.

In Ignatian pedagogy, educators must “adapt to the condition of the one who is to engage” and meet students where they are in order to guide them through the course material.⁷³ In this sense, the educator must be able to situate the material to be learned in relation to the subject matter of the course and semester, as well as in relation to the student’s major department, its cross-curricular relationships, and the realities of the world in some way (i.e., the student’s context). Ignatian educators may ask: How do I prepare to teach this material most effectively to these particular students at this particular time and

place, given their particular needs, interests, skills, and reality? The letter-writing activity functions in important ways for the teacher and mentor as well as for the student.

To further increase learning from the letter-writing exercise, drawing on aspects of feminist and service-learning pedagogies can broaden the Ignatian exploration of individual context. Specifically, these pedagogies emphasize a greater critical and analytical exploration of one's identity within a social context. Feminist pedagogy squarely challenges students to consider who they are and their context in terms of race, gender, power, and politics, which has the potential to lead to serious recognition of one's relative power and privilege (particularly important with our university population). Similarly, service-learning experiences facilitate connections between students' identities and contexts in relation to the individuals, communities, and justice issues encountered in the service site or work. Reflective experiences associated with service-learning also help students develop the habit of personally connecting their lives to the subject matter, a process of appropriating knowledge through reflection. As this habit of reflection develops in students, they may then become more inclined to participate in the work of service, civic engagement, and social justice, and to develop the conscience and commitment associated with Jesuit education. These same perspectives could be brought to other exercises in the Ignatian Residential College.

The letter-writing activity often awakens students to a deeper sense of connectedness and fosters greater intimacy with friends and family. One of the presuppositions of Ignatius's Spiritual Exercises is the idea that God unconditionally loves each person and invites each person into intimate relationship with Him. This intimacy allows students the freedom to choose to respond (or not) to this love. This free choice may then translate into various types of actions.

The ideal of Ignatian pedagogy is to awaken in students the desire to serve others, take action, and work for social justice. It must be recognized, however, that students should be free to choose whatever action they wish to engage in. The actions then taken, if any, may be of two kinds: an interiorized choice, such as a change in one's attitude, increased compassion, or awareness of one's biases or limitations, or a choice that is manifested externally, such as a physical action that is

consistent, through reflection, with one's new understanding and conviction. Both types of choices represent the student's response, which may or may not involve direct work for social justice yet does contribute to bettering one's authentic self and relationships and, in that sense, one's world.

The connectedness and intimacy that the letter-writing activity provides is an opportunity to develop students' self-understanding and relationships with those whom they care about deeply. After this exercise, students often reveal that they never realized some things about themselves or how much they really valued the perspective of their friends and family. Some share how this exercise was a significant breakthrough in their relationships, deepening the level of intimacy. Others reveal a stronger sense of self and self-confidence, leading some to become more involved and engaged with those in their community. Recognizing that the student has the free choice to respond (or not) to the new and heart-centered information that the letter-writing activity provides may generate a desire to respond or take action in some way, authentically benefiting themselves or others.

Another way Ignatian, feminist, and service-learning pedagogies can support the learning objectives that each approach articulates relates to reflection. The deep reflection of Ignatian pedagogy can assist the work of both feminist pedagogy and service-learning; that is, the formation of the individual student (through exercises such as the letter-writing activity) prepares him or her to consider being of service and working for justice in the future. As a student's habit of reflection develops, matures, and becomes a part of his or her way of learning, courses and experiences using feminist and service-learning pedagogies can further build upon this reflective skill and direct it toward issues of inequality and injustice. We might consider, then, how these pedagogies can form a sort of scaffolding for student learning within a four-year experience. While learning and development do not always occur in a linear progression or in the same sequence for all students, it seems fair to say that each of these pedagogies supports students' individual human development, personal and collective liberation from oppression, and the cultivation of civic engagement for social justice.

Melissa's Work in Service-Learning

Each of the three transformative pedagogies discussed in this chapter challenges the learner to consider issues of power and privilege and his or her own personal responsibility within oppressive and unjust structures and systems. In my experience working with students in cocurricular and curricular service-learning, I have found that reflection is one of the most challenging components in which to engage students in a meaningful way. As mentioned earlier, reflection is an integral component of any service-learning experience, as this is where the learning and personal growth and development take place. It is also through reflection that we challenge beliefs and assumptions; engage in difficult dialogue about inequality, race, class, and privilege; and empower students to move from the charity model of understanding service to one oriented toward change and justice. Students are often understandably resistant to engaging in this type of reflection, and I have often found it difficult to empower them to move from charitable intentions toward a productive restlessness and passion for justice.

When asked to share reflections on their service experience, students often report that it makes them feel good to help others or to make others happy. During a recent reflection exercise, I asked students to identify a goal that they have in regard to how they engage with their service experience or in terms of how they want to grow from their experience. Several students focused on how they wanted the service experience or the organization itself to change so that they could enjoy it more, rather than how they themselves could grow and develop new understandings or perspectives, or how they themselves could become agents of change. If we as educators fail to empower students to gain a deeper understanding of the root causes of injustices that they witness through their service and to move from an understanding of service as a feel-good activity toward recognition of their responsibility to be agents of change, then we run the risk of perpetuating stereotypes and a sense of "otherness" between students and service populations as well as paternalistic relationships. This is always a risk in service-learning pedagogy but often one well worth taking.

Feminist pedagogy can inform how educators address these important challenges because it provides a framework, language, and set of

practices for helping students move from "me" to "we" or, more importantly, toward an understanding of solidarity. Feminist pedagogy also provides a framework for exploring issues of diversity, power, and privilege and, in particular, for examining the self in relation to power and privilege. Utilizing the language, history, and practices of feminist pedagogy may help service-learning practitioners engage students in these necessary explorations in such a way that they do not feel threatened or become defensive but feel empowered to develop new understandings and become agents of change.

Additionally, both feminist pedagogy and Ignatian pedagogy build from the personal, lived experiences of students as the context for these types of conversations, whereas service-learning engages students in new and often foreign experiences in the community. Initially using students' lived experiences to engage in difficult conversations about race, gender, class, privilege, injustice, and so forth, could help to prepare them for the new experiences that they will have in the community, thus laying the foundation for exploring these issues in relation to their new experiences. With this foundation, they are more likely to enter the new experience with a more mature and intellectually astute perspective and to have the resources necessary to move from a focus on the self to a focus on solidarity.

Conclusion

At a recent Campus Compact retreat, longtime service-learning practitioner and consultant Nadinne Cruz referred to service learning as a *practice* rather than a *program*.⁷⁴ This responds to the fact that many would-be service-learning practitioners focus merely on adding a service component to an existing course and fail to fully reconsider the nature and purposes of knowledge production in light of the philosophies underlying service-learning pedagogy, or to becoming a critically reflective teacher. Facilitating effective reflection in service-learning pedagogy requires the professor to have unusual flexibility, as well as improvisational skills and the willingness to engage authentically and personally with the insights and relationships in the classroom and community. Feminist pedagogy may be more a philosophy than a method; there is no finite set of characteristics or components and

feminist teachers use all sorts of teaching methods. But feminist pedagogy, like service-learning, is also a *practice*, a way of being and inquiring that necessitates a reconsideration of knowledge, teaching, and learning. Feminist pedagogy “require[s] us to turn answers into questions; [so] that it is not the answers we find but the questions we pose that place knowledge . . . in the service of social transformation.”⁷⁵ Similarly, the Ignatian paradigm is a reflective *practice* for teaching and learning. Even with its five key areas and established model based on the Spiritual Exercises, it is not simply an educational philosophy or set of teaching methods. In Jesuit parlance, it is a *way of proceeding*.

In this chapter we have illustrated what may be for some a surprising compatibility between feminist and Ignatian pedagogy. Given the many points of convergence between feminist and Jesuit approaches to education, teaching, and learning, it is no wonder so many feminist scholars have found professional homes and communities at Jesuit colleges and universities, even as we continue to struggle for equal representation, treatment, and authority in those institutions. It is also no surprise that Jesuit colleges and universities have been innovators in community-based education and places where some form of service-learning has been practiced for decades. Neither is it surprising, then, that we educators in the feminist, Ignatian, and service-learning traditions have found allies in each other as we strive to create not only rigorous academic experiences for our students but personally and socially transformational ones as well. But there is more work to be done.

Unlike feminist and Ignatian pedagogical approaches, the outcomes of service-learning have been subject to much empirical research.⁷⁶ In fact, the growing academic literature and number of empirical studies on service-learning have led to recent claims that service-learning has moved beyond being an educational movement and is becoming, instead, an academic field in its own right. Ignatian and feminist educators would do well to study their teaching methods and learning outcomes empirically. With its deepest roots in humanist (rather than social science) inquiry, the feminist pedagogical literature is characterized by incisive critical analysis and inspirational argument, but almost no empirical substantiation.⁷⁷ Similarly, the Ignatian paradigm flows from a faith tradition; thus it is not surprising that it has not been subjected to systematic empirical investigation. Nevertheless, in today’s

higher educational environment, the assessment efforts used in service-learning could powerfully inform our understanding of feminist and Ignatian pedagogies.

This chapter represents our collective experience as educators, as well as our conversations across disciplines and pedagogical tendencies. What we have learned through the process of weaving together our ideas and experiences is that a consideration of diverse philosophies, theories, and methods of teaching and learning is a critical component of faculty and staff development, and crucial to the advancement of mission and identity for colleagues at Jesuit colleges and universities. As we struggle to become more multicultural and socially responsible institutions, an inter-articulation of the three pedagogical approaches may provide an important avenue for developing truly transformative discourses of teaching and learning, as well as transformative experiences for all of us in higher education today.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud.

2. The second part of the document outlines the various methods used to collect and analyze data. It describes the use of statistical techniques to identify trends and anomalies in the data, and the importance of using reliable sources of information.

3. The third part of the document discusses the role of the auditor in the process. It explains that the auditor's primary responsibility is to provide an independent and objective assessment of the financial statements. This involves a thorough review of the records and a comparison of the results with the applicable accounting standards.

4. The fourth part of the document discusses the importance of transparency and accountability in the financial system. It notes that the public has a right to know how the money is being spent, and that the government has a responsibility to ensure that the funds are used in a responsible and efficient manner.

5. The fifth part of the document discusses the various challenges faced by the financial system. It notes that the system is constantly evolving, and that new risks and opportunities are emerging. It also discusses the importance of staying up-to-date on the latest developments in the field.

6. The sixth part of the document discusses the various ways in which the financial system can be improved. It notes that there are many different approaches, and that the best approach will depend on the specific circumstances. It also discusses the importance of working together to address the challenges facing the system.

7. The seventh part of the document discusses the various ways in which the financial system can be made more resilient. It notes that resilience is essential for the system to be able to withstand shocks and stresses, and that there are many different ways to build resilience.

8. The eighth part of the document discusses the various ways in which the financial system can be made more inclusive. It notes that inclusivity is essential for the system to be able to serve all members of society, and that there are many different ways to promote inclusivity.

9. The ninth part of the document discusses the various ways in which the financial system can be made more sustainable. It notes that sustainability is essential for the system to be able to meet the needs of future generations, and that there are many different ways to promote sustainability.

10. The tenth part of the document discusses the various ways in which the financial system can be made more secure. It notes that security is essential for the system to be able to protect the interests of all participants, and that there are many different ways to promote security.