The Nature and Goals of Philosophy Education at Jesuit Schools

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Diego Ledesma’s, S.J. Rationale:

- “to give students advantages for practical living.”
- “to contribute to the right government of public affairs.”
- “to give ornament, splendor and perfection to the rationale nature of humanity.”
- “to be a bulwark of religion and to guide individuals most surely and easily to the achievement of their last ends.”
Φιλοσοφία Βίου Κυβερνήτης
Ignatius’ World View:

• Centrality of Education (e-duco-ere)
• *Harmonia*-Gymnastics,
• Grammar, Rhetoric Logic (*Trivium*)
• Arithmetic, Geometry (Plane/Solid), Astronomy & *Harmonia* (*Quadrivium*)
• Dialectic
• *Praxis*
Finding God in All Things

m+x+y+z ........... self awareness
m+ x + y ............ consciousness
m+x .................. the life world
m ..................... the material world
The Disciplines

m+x+y+z...........the humanities
m+x+y..............the social sciences
m+ x..................the life sciences
m.....................the natural sciences
Metaphysics
Epistemology
Ethics
Philosophy of the Human Person
Philosophy of God
A Changing Landscape

Our sociological theories, our political philosophy, our practical maxims of business, our political economy, and our doctrines of education, are derived from an unbroken tradition of great thinkers and of practical examples, from the age of Plato in the fifth century before Christ to the end of the last century [19th]. The whole of this tradition is warped by the vicious assumption that each generation will substantially live amid the conditions governing the lives of its fathers and will transmit those conditions to mould with equal force the lives of its children. We are living in the first period of human history for which this assumption is false. - Alfred North Whitehead, *Adventures of Ideas* (1933)
CONTEXT
The Digital Divide.....
A global classroom can bring together of people and/or institutional capacities for a common goal
How can these new structures help us toward more internal sharing of our resources and capacities? What characteristics should they have to promote justice and overcome internal inequalities?
Context

The contemporary world is now more complex, more fragmented and yet more interdependent and unified than ever before. The crisis of contemporary intellectuals is that

INFORMATION ≠ KNOWLEDGE AND CERTAINLY ≠ WISDOM!
The importance of being “Connected” is hardly a new idea…
For Jesuit Educators:
A KAIROS moment: a new paradigm is already shaping the way in which apostolic activity is being carried out and understood. Will “Jesuit” education be at the cutting edge once again, or will it miss the opportunity?