

The CTE Notebook
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Director's Column

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The spring issue of Conversations on Jesuit Higher Education (<http://www.marquette.edu/library/collections/archives/Conversations/>) focused on Graduate Professional Education: How “Jesuit”? In late February, the Center for Teaching Excellence and the Office of Mission and Ministry co-sponsored a conversation that focused on the topic of the magazine. Karen Barney, Ph.D., Occupational Science and Occupational Therapy, and Brian Till, Ph.D., Marketing, John Cook SOB offered reflections on the topic and facilitated the conversation. The discussion highlighted not only strategies that faculty members employ to make their teaching “Jesuit” but also demonstrated the range of ways that faculty members apply Jesuit pedagogy in teaching.

For this issue of the newsletter we invited faculty members to share strategies that they use in teaching to design and implement courses and programs based on key concepts of Jesuit pedagogy. We received responses from faculty members in a variety of disciplines including physical therapy, theology, law, research methodology, higher education, criminal justice, physician’s assistant, and philosophy. The Center plans to continue to explore this topic in the coming academic year.

The Center staff is available for consultations and presentations throughout the summer months. Please contact us if we can be of assistance as you prepare for the next academic year. May you have a safe, productive and restful summer.

A Recipe for Jesuit Pedagogy

Mark Pousson, M.Ed, M.S.W.

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Several years ago a friend, who is a religious brother, introduced me to the film, Like Water For Chocolate. Being a foodie I enjoy films where the preparation of food and meals play a significant part in telling the story. Like Water For Chocolate was such a film, and yet took the use of meal preparation to another level. It was in the interaction with food while preparing a meal that affected those who consumed the meal later. Good food can lend itself to good conversation among those breaking bread with one another. Nourishment for the body nourishes the psyche and soul. After the film, I knew I was transformed. By being present to the experience of preparing a meal and subsequent fellowship transformation can occur.

Historically, the Jesuits espouse the power of transformation through conversation. Ignatius Loyola, the founder of the Jesuit order, readily engaged people in conversation about God and spirituality. He even came up with a recipe for conversation: begin with small talk in order to enter into the depth and breath of sharing one's hopes and dreams. It is from his value of transformation through experiences that Saint Ignatius companions infused transformation in what is known as the Jesuit tradition of education. Consider the following components of this rich tradition.

1. Context

The Ignatian phrase *Cura personalis* (personal concern) best describes this component of the Jesuit tradition of education. Here as educators we not only speak to students about their academic programs, but also about their lives. By learning about students' personal and professional goals, aspirations, and meanings, we show personal concern (*cura personalis*) for them. Admittedly, this may be easier with some classes than others due to sheer numbers, but the challenge remains. Who is your audience? How can you connect their life experiences into their learning experiences? Lastly, as a member of the learning community, what personal experiences of mine influence my pedagogical model, and determine what academic content is important?

2. Experience

From learning who the students are, what classroom experiences can be integrated into the curriculum to enhance the course content? Here the Ignatian principle, *magis*, is appropriate. *Magis* in Latin means more, and is related to the Ignatian motto, dedication to the "greater glory of God". One interpretation is that *magis* calls us forth to give more yourself. However, another interpretation that has broader implications for us educators is *magis* as discernment. Taking academic content, applying it to the systems that students find themselves in and determining options to meet the greater good. Similarly, *magis*, calls me as an educator to learn more about my discipline and with my research to provide for the greater good.

3. Reflection

Critical reflection is what links vicarious or direct experiences to course content. Here the voice of transformation is expressed through a variety of means. Many student and faculty experiences can be linked to course content, and thus can raise the bar of understanding. And with such understanding more questions can be raised, thus continuing the cycle of learning. Socrates' wisdom on students seems applicable here. A good student is one that leaves with more questions than answers. Critical reflection can create this type of student.

4. Action

Action is the next step after understanding has occurred. After looking at what occurred, and understanding the significance of the experience, what is next? What can the teacher or student do with new knowledge? It is the task of the teacher to challenge students to consider the next step. The transformation continues when new knowledge accompanies new behavior into current systems.

5. Evaluation

Ontological and epistemological questions emerge throughout this idea of transformational education. What is truth/knowledge? How do I know that I know? The educator is concerned with determining if students know what they know. If we as educators began with a baseline of their knowledge, any quantitative and/or qualitative post tests could help us in determining a shift in their knowledge. Can we measure transformation? No, but we can listen for and observe it in our students and ourselves using Ignatius' recipe.

Jesuit Teaching and Social Work

Gary U. Behrman, PhD, MSW, M.Div., Social Work

One of the criterion for a group of people claiming to be a profession is to have a grounded theory of how they approach providing services. Social work grew into a profession as the result of men and women who saw basic needs that were painfully evident in the burgeoning immigrant population in the late 19th and early 20th century American cities. Responding with compassion and services, these early “workers” carved out a theoretical framework for the social work profession. Namely, problems people experience are often the result of environmental factors not character flaws. Social workers identify strengths that are present in a person's life and build upon these rather than only assess for pathologies. When creating services and resources, social workers understand that they are entering a system of relationships, that any intervention with an individual will impact that person's family, school, workplace and neighborhood. This theoretical framework is essential for understanding the social work profession and how and why our profession reflects, embodies and promotes Jesuit education's mission.

Saint Louis University's (SLU) School of Social Work is one of the oldest Schools of Social Work in the U.S, founded by Fr. Joseph Husslein, S.J. in 1930 during the Great Depression. Fr. Husslein produced the largest body of American Catholic social writings in his time. He urged the use of Catholic Bishops social justice teachings and the Papal encyclicals to confront unemployment and the lack of health care, education, and housing.

Ignatian Pedagogy in Physical Therapy Education

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Doisy College of Health Sciences Department of Physical Therapy & Athletic Training

Ignatian pedagogy provided me with a foundation for the learning strategies I included in an on-line course that I teach for practicing physical therapists in the transitional Doctor of Physical Therapy curriculum. As I created the course I attempted to guide the students to new information that was relevant to their practice as physical therapists, provided them with direct and vicarious learning experiences, and encouraged reflection, action and evaluation. I incorporated the context of their lives as physical therapists in creating the experiences I included in the course, such as 1) asking them to reflect on how the material would impact their interaction with their patients or 2) talking to their peers about spirituality in physical therapy practice. Content included communication with patients in the areas of spiritual care, learning theories, teaching philosophy and communication techniques to use when approaching sensitive topics, such as self-injury, post-traumatic stress syndrome or abuse. Although I used traditional methods, such as lecture imbedded in PowerPoint presentations, annotated bibliographies and on-line quizzes, I also included discovery learning techniques and numerous opportunities to encourage reflection on topics I posted on the discussion board.

The students work in a variety of physical therapy settings: outpatient clinics with relatively healthy patients, hospitals with acutely ill or terminally ill patients, nursing homes or pediatric settings, such as schools or hospitals. The richness of their responses across a variety of settings allowed the other students to learn about a context different from their own. The students were given the freedom to choose an article on spirituality that was of interest to them from a list I provided or an article they found. After writing an annotated bibliography the students were required to write two questions related to the content of the article and reflection on the meaning of the content in physical therapy practice. The purpose of the questions was twofold: 1) to have the student identify meaningful content and 2) to engage the other students in reflection about the newly acquired information to their practice. The result was very insightful responses with examples of actual interactions.

A link was provided to two sites: one on cultural diversity and one on self-injury and eating disorders so that the students could choose the information that was relevant to their practice and share it with the other students. The students reflected on what this information meant to their practice. Change occurred as a result of the sharing of information from these websites. Students recognized that they missed indicators of self-injury or abuse in the past and shared that they will listen more fully in the future. The students also shared that the experiences in this course changed their practice and their interaction with the patients. I believe these changes were possible because the students had the opportunity to reflect throughout the course on the content in the context of their life experiences and the experiences of their classmates.

Diabetic for a Week
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It is easy to see how Jesuit values are paramount to our students' educations and careers in medicine. Young men and women spend years of their lives becoming trained to recognize illness, diagnose disease, and heal the sick. Unfortunately, sometimes students and clinicians fall short of the value of *cura personalis* – the care of the whole person. Clinicians become so used to treating illness that they sometimes forget to treat the person as well. Years of education with a focus on critical thinking has a tendency to make one, well, critical. It is the rare clinician who hasn't thought on occasion, "If I had that condition, I would be taking much better care of myself. Why won't the patient just listen to me?"

Graduate students in the department of physician assistant education now explore this issue from the patient's perspective. During their course on endocrinology, students are given the diagnosis of diabetes for a week. During that week, they must check their blood sugar three times a day and carefully monitor their diet, writing down everything they consume.

The students start the week cheerful and excited, curious to see how their lunch or their workout will affect their blood sugar. By the end of the week, however, they're sick of it. They forget to bring their glucometers with them during the day; they don't want to write down that midnight snack; they are embarrassed to check their blood sugar when they are out with their "nondiabetic" friends.

All of this is discussed in reflection papers students hand in at the end of the week. They are grateful to be done, and perhaps a bit more grateful for their usual good health. It is our hope that they will take this experience with them into their practices and be more empathetic and cognizant of the whole person before them. This exercise encourages them to consider their patients' emotional reactions to their health conditions, as well as the different practical barriers they may face. While looking holistically at people is much more challenging than simply managing diagnoses on a chart, it is one of the reasons medicine is so rewarding, allowing profound growth to occur throughout a clinician's career.

Compassionate Advocacy
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To teach clinical legal service, I must model compassionate advocacy for the poor and disadvantaged to my law students. Clinical legal education must provide opportunities for students to experience what case law and statutes cannot teach. To go into the juvenile detention center, be locked in a cell with a 14 year old boy who is mentally challenged, poor, of a different race and background will challenge any student to look beyond the books, beyond the theories. Students learn the importance of being agents of change by arguing for justice for the accused, by empowering poor mothers to fight for special education services for their disabled children and by collaborating with other agencies to provide holistic representation for families. What better way to learn cultural competence than having a Spanish speaking or Bosnian client and helping them through the complicated legal system. What better way to stand up for what is right than to experience clear due process violations that most accept as a part of the system, but you learn to challenge as the “voice” for the forgotten, the exploited.

Clinical education requires active engagement in the learning process. You cannot teach compassion without witnessing tears and distress. You cannot teach how to advocate without providing a client to advocate for. You cannot teach how to think for yourself without providing conflict to challenge beliefs and values. You cannot learn commitment to justice unless you see unjust acts and then fight for fairness. And, to work as a team by collaborating as a class to reflect on the real world lessons that can't be understood through reading a law review article is the Jesuit pedagogy.

Every student should have the opportunity to learn from those who have done the work, who live the work and who are called to work in service of others.

Teaching the Jesuit Way
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How would St. Ignatius approach the teaching of law? My sense is that his approach would not be that much different from his approach to biology, history or mathematics. Math Professor Chris Petersen Black describes Ignatian pedagogy as

seeking to develop “the process of clear and level-headed thinking” (Conversations, Spring 2005 17, 20). St. Ignatius would engage the minds of his students – possibly with the Socratic technique of pushing students to think about how law is applied by a series of hypothetical questions designed to test the boundaries of a particular legal principle.

But I suspect he would do it in a gentler manner than the famous Prof. Kingsfield of One L fame. Respect for the whole person, one of the tenets of Jesuit education, would lead him to soften the edges of his questions and allow a student to crawl back off a limb before he sawed off that limb and the student fell to the ground in embarrassment.

St. Ignatius also would look for opportunities to incorporate current issues of justice in his discussion of legal principles, as well as examples of ethical and professionalism questions that can arise in the practice of law. As Law Professor Gregory Kalscheur, S.J. notes, “[l]aw is not just about rules, and justice isn’t purely an intellectual problem” (Conversations, Spring 2009, 21-22). While loyalty to one’s client is a fundamental premise of our system of law, seeking to do the “right” thing is a necessary component of justice. Winning isn’t everything is a lesson St. Ignatius would emphasize.

Integrating Jesuit Education in Applied Statistics

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A major mission statement of Jesuit education is “educating the whole person, including mind, body, heart, and spirit.” I try to integrate in my teaching aspects of social justice, diversity, and ethical issues. For example, as an introduction to a logistic regression analysis, I demonstrate how defendant’s race, victim’s race, and death penalty intertwined with each other, creating injustice, using a classic study conducted by Padelet (1981). After unfolding social injustice through statistical analysis, I pose a question to the students whether or not such injustice still prevails in American society. Another example is that I have students test what variables have impact on “whether or not people favor allowing an incurable patient to die.” After conducting the analysis, we have a discussion on the related topic. This method of teaching is based upon my own belief that disseminating statistical knowledge alone is not enough: It is important to provide my students opportunities to think about how to use their knowledge and skills as global citizens to serve others.

Another aspect of Jesuit education, which might not be recognized as much as it should be, is Ratio Studiorum, meaning Method of Study in Latin. I had the opportunity to participate in 16-week long seminar on Ratio Studiorum when I joined Saint Louis University late 1990’s. According to Ratio Studiorum, there is a logical order of method of studying subjects, which is intended to achieve the most efficient and effective learning. Although many of us might think that studying subjects in Humanities is

different from studying subjects in Natural Science, there is a parallel between this philosophical method of Jesuit education and a pedagogical approach in Natural Science, including mathematics and statistics. In order to provide statistical knowledge and skills most effectively, I always administer a diagnostic quiz in the beginning of the semester in order to make sure that students in the class possess knowledge necessary to learn new material in the course. This is also to find out the level of students' knowledge and the areas which I have to complement in the first few weeks of the course so that I can put all the students on the same plane.

As the Department of Research Methodology dissolves, I appreciate the opportunity to share my ideas about how I integrate Jesuit education in teaching applied statistics. I will continue to teach applied statistics in my new home department and hope that my ideas provide opportunities for other faculty to integrate SLU's unique tradition as we strive to become a premier university in the US.

Padelet, M. (1981). Racial Characteristics and the Imposition of the Death Penalty. *American Sociological Review*, 46:918-928.

Teaching the Whole Person
JJ Mueller, S.J.
Theological Studies

“Teaching the whole person” cannot be cliché in Jesuit pedagogy, especially when it pertains to a unique person becoming a whole human being, enabled by personal gifts to live life the best one can, and be transformed by life unfolding in the context of all humanity and creation. Far from knowledge being an end in itself, it is preciously necessary as a means to an end—to transform us to be the best human beings for ourselves and for others. Knowledge, then, lives and breathes in a wider context and process: it begins in our experiences of all kinds and types; then moves to the act of understanding which examines and sifts those experiences; then our judgment weighs what is true and false, and then we must move to decisions: i.e. to act based on what is true or false. Here is where our morality of good and bad, right or wrong, love or hate enters into our action and either humanizes or dehumanizes the person and others. In the final analysis, knowledge, precious as it is, serves our humanization.

To take one example, Jesuit education, therefore, cannot stop with giving the best information/knowledge on a topic and be satisfied. It has to be more. A student must learn to make judgments about truth along the way—such as why is this true? What are reasons? What about the context? What am I missing? How do I apply it concretely? Then the student must learn by putting the judgment made--its veracity--into practice by action and then examine how that knowledge plays out in lived life. The dynamic action from experience to the act of understanding, to judgment, to action (experience) is a process we engage in our whole life long. Here is where knowledge touches lives, leaders are formed, and students become women and men for others.

Therefore, I believe a Jesuit education should hone the skills of every step of the act of understanding. No stage can be neglected. The whole must be attended to. I believe teaching is ultimately an act of liberation for students and a holy act of empowering them to find themselves in relation to our world and God. I must remind myself and the students that only they can make it happen.

Ignatian Pedagogy through Service Learning in Graduate Classes

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Leadership and Higher Education

When Mary Flick of SLU's Office of Mission and Ministry introduced the Ignatian pedagogy to our Conversations group, it was truly one of those "aha" moments of which Oprah would be so proud. I was in my second year as a faculty member at Saint Louis University. During our initial meeting of the 2007 Heartland Faculty Conversations cohort, Mary shared with us the Ignatian pedagogical triangle: Experience, Reflection, and Action. "How ironic," I thought, because I not only taught something similar in one of my classes that day during a discussion of David Kolb's experiential learning model (i.e., Concrete Experience, Reflective Observation, Abstract Conceptualization, and Active Experimentation), but I also had heard something quite similar earlier that week from guest speakers Bobby Wassel (Student Development) and Gail Herzog (Center for Teaching Excellence) in my Curriculum in Higher Education graduate class as they presented ideas for service learning across the curriculum. As a former university administrator and current professor in Higher Education and Student Personnel Administration graduate programs, I was familiar with writing across the curriculum and speaking across the curriculum in undergraduate education; and service learning across the curriculum for undergraduate students seemed logical and appropriate. What had not occurred to me prior to that moment was the importance of graduate students supporting the Jesuit mission as men and women for others.

For me, this was my dawning moment -- when Ignatian pedagogy aligned with student development theory; when my belief in human-centered education aligned with my intent to educate the whole student; and when transformative learning aligned with my role to accompany students in making meaning of what they had learned. As my colleagues Mary, Bobby and Gail emphasized the lifelong pursuit of competence, conscience, and compassionate commitment, I recognized not only the connection between their message and Kolb's experiential learning cycle, but I also recognized the alignment of service for others and growth through reflection and action. It was at this moment that I made the commitment to begin requiring service learning in each of my graduate classes. The required service learning assignment includes three hours of community service that relates in some way to the course content. For example, in my Student in Higher Education course, the volunteer experience must involve college-age students; and in my Disability in Higher Education and Society course, the service must relate to people with disabilities. Following the service experience, students write a paper, create a project, or develop a presentation that includes four major components: pre-reflection, experience, reflection, and action (i.e., the anticipated what, the what, the

so what, and the now what). Students begin by describing what they expected going into the experience – how they felt, what they feared, and what they anticipated they would find. Students then provide a background of the service learning sites (e.g., history, purpose, location, etc.) and describe their experiences including what they did during the three hours and with whom they interacted. Next, students reflect on their experiences explaining how they felt during and after the experience, what they learned, and how their service learning experiences transformed them. And finally, students use those reflections to develop new ideas and incorporate them into future action, explaining what they will do with their new-found information to continue serving others and to affect change. In addition, each student posts a 100-word summary of the service learning experience on Blackboard to share with their classmates.

This entire experience has been and continues to be one of personal growth and reflection for me. I recognize that my role as a college student educator is to educate the whole student through transformative learning in a seamless environment. And I know that my role as an educator of Ignatian pedagogy is to accompany my students on their journey to human centeredness. I now see that both of these roles align. As a college student educator who subscribes to the Ignatian pedagogical paradigm, it is my intent and my responsibility to “walk the talk.” I must explore with my graduate students what our discipline reveals about what it means to be a human being. I must continue to support the social justice model throughout my academic work. And, through service and reflection my students and I will move beyond our understanding of what we have learned, putting knowledge into action, moving toward personal development and becoming persons for others.

Jesuit Pedagogy

Br. William Rehg, SJ
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From its earliest days in the sixteenth century, Jesuit pedagogy has stressed the students’ active appropriation of material. In Part IV of the Constitutions of the Society of Jesus, St. Ignatius insists on active methods of learning he had experienced at the University of Paris. Besides memorization and original composition followed by corrective feedback, these methods include “disputations” and “repetitions.” The former involves debates in which one student defends a given position from objections of an audience; in the latter, one student “repeat[s] the matter” to other students, who then pose difficulties.

Both methods are familiar staples of contemporary higher education. In teaching ethics, I once employed team debates on ethical questions such as euthanasia, capital punishment, and the like. But I found that debates could give students the misleading impression that both sides are equally defensible on any controversial issue. I thus switched to what proved to be a more effective method, in which a panel of students attempts to reach a consensus on some moral issue, which they then present to the class. In some cases,

students were surprised to find themselves led by their study of the arguments to a group conclusion that differed from their initial opinion on the matter. This method combines elements from disputation and repetition as modes of active mastery: on the one hand, the panel must develop a position they can defend in the context of the current debates; on the other hand, they must “repeat” their analysis to the class, and respond to difficulties and objections. This basic method works in a number of courses: one assigns the student or student group a task that requires them (a) to apply course material to a problem (usually of their choosing) and then (b) to present their analysis to the class and respond to questions and objections.

Incorporating Jesuit Pedagogy into Teaching

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Department of Theological Studies

Since entering the Society of Jesus in 1991, I have noticed a certain trend in some pedagogical circles to abstract principles from Jesuit texts and apply them in contexts for which their author, Saint Ignatius, never intended them. For instance, the idea of presenting the dynamic of the Spiritual Exercises or the structure of the Constitutions apart from the life and ministry of Jesus Christ renders these documents practically meaningless.

That said, certain other Jesuit writings do lend themselves to classroom applications. First and foremost among these, the *Ratio studiorum* (1599) offered Jesuits a “reasoned plan” for educating both their own members and “externs” who believed in the Jesuit enterprise. For a detailed study of this text, readers will want to consult the offerings of our Institute for Jesuit Sources (IJS), located in Jesuit Hall, and the publications of our historians, notably Father John O’Malley. Here, I will suggest only one principle from the *Ratio*, that of the “usefulness of review” (*repetitionis utilitas*) which the Jesuit pedagogues developed as a way to help students learn [*Ratio* 252].

Having presented material to my students, I often feel that I have fulfilled my responsibility as a teacher. Once exposed to the material, they have the responsibility to go over it on their own. The early Jesuit professors took a much more proactive approach, constructing class sessions with a mind to revisiting subjects over several days and with a variety of methods. One of the more controversial methods involved pitting students in competition with one another and offering prizes for the most successful.

In my classroom, I have engaged the principle of repetition by finding numerous ways to present the same material to my students, especially at the introductory level. Lecture, textual analysis, PowerPoint, and test review all have helped me go over the same subject matter with them two or three times, to the end of helping them learn. While critics may

find this attitude patronizing, I see it in particular as a way to protect younger students who have not yet learned how to deal with their new-found freedom at college. Note that this attitude means reframing the educational enterprise in terms of learning, rather than teaching.

**Service Learning In-Justice:
Bringing a Spiritual Experience to Understanding the “Other”**

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Students in criminal justice programs routinely complete internships where they work side-by-side with police officers, lawyers, probation officers, and a host of practitioners to obtain an experiential understanding of their chosen field. Missing from the experiences of students is the "client" view. Who are these people with whom criminal justice practitioners routinely interact? Are they simply the unjust? Are they people who have chosen to and enjoy living on the other side of the law? The "Other" in criminal justice is often unknown to the naive young souls that enter the field. Students in Service Learning may have never crossed paths with people who because of a multitude of factors, become entangled with the law. Criminal justice is more than bringing the offender to the Bar; it also has a restorative quality that brings into harmony the natural and spiritual world. The Jesuit mission and Ignatian pedagogy indicates that to live in harmony with the spirit is to work for justice. Working for justice represents the earthly manifestation of a love of God and God's love for us.

Service Learning In-Justice offers an opportunity to get ones hands dirty and rub elbows with clients or potential clients in a safe learning environment, an environment where the "Other" resides. Outside the walls of academia are communities where the residents, due to historical neglect and contemporary ambivalence reside with daily risk. While evidence shows that most members of these communities will not participate in criminal behavior, many still fall victim to it. The social challenges are many but you cannot see them by driving through. It takes a moment or two outside of one's comfort zone to engage and find the humanity of the residents no matter which side of the law they are on.

Students in my Criminal Justice courses from Intro to upper level courses are asked to volunteer in the community at one of three programs, Neighbors assisting Neighbors, Herbert Hoover Boys & Girls Club, or the Juvenile Detention Center, to experience the other side of justice. The program is in its embryonic stages. However, the students have found the experience to be one that changes their perception of the system, the way they see communities and the people within them. Learning is an academic experience, but

academic experiences need not be constrained to the classroom or the textbook. The experience is the lesson. I see the textbooks in class as augmenting the experiences outside in the "real world". We learn better who we are and where we fit in the world by engaging it. Interacting with others gives us a chance to learn their humanity and spiritual essence and just as important, our own. The gifts are many and so are the lessons; if the experience makes for an informed practitioner that is a plus. I believe that the experience fits squarely in the Jesuit pedagogical tradition and will enhance the effort of making our students "young men and women for others." I hope that more will be revealed as this effort unfolds and that opportunities to share the experience with others emerge.

Formation of the Whole Student

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As a student of Christian education during my formative years, I never realized the impact my faith made on my own education, until I began teaching. My faith is the core of who I am, the substance which pushes me to be the very best I can be for myself and towards others. I now find it to be the fuel by which I push my students to be the very best they can be. My faith experience tells me I can do all things through Christ who strengthens me, so I do not want my students to believe they cannot succeed. "Education is not just intellectual formation nor instruction; it is the formation of the whole man."¹

Our goal as educators is not simply to teach material, because truth be told, the technology and resources available to students can quite possibly enable them to teach themselves – in which case, we must ask ourselves, what then is our purpose? What is our value in the classroom if but only to reiterate what the casebook sets forth? As a faith-filled educator, my value lies not simply in the concepts and abstract theories I make concrete, but in "the opportunity to form young souls."² This is a calling much higher and greater than any masters or doctorate can capture, but a privilege to change the lives before us, to make our students more enriching human beings when they leave our classroom, then when they came.

As I reflect upon my own predominantly Christian education from Kindergarten to a Juris Doctorate, I can honestly say I don't remember every book I read, every report written, nor even every speech prepared. However, I do remember my second grade teacher who took time after school to help me prevent my number "5s" from looking like the letter "S," my fourth grade teacher who encouraged me to participate in Honors math, my fourth and sixth grade teacher who loved to hear me laugh, my Freshman World Studies teacher who encouraged my passion and comments, my Volleyball coach who showed

me how to use my strong personality to influence my teammates positive direction, my college advisor who encouraged me to go to law school in the first place, and law school professors, practicing attorneys and judges who opened doors of growth and opportunity for me. Each person invested not just in my education, but in my life. They knew me outside the class roster or the seating chart – they knew me. That’s what the Jesuit philosophy of education is about.

“Paramount is the proper understanding of human nature as created by Almighty God and the ultimate destiny of man.”³ Students today are arriving at schools just as “book smart” as some of their teachers. Certainly not because the educators are not intelligent, but the opportunities afforded this new generation are far greater than anything available to me only 10 years ago. So, what do I have to offer them beyond regurgitating what they can read in a book? To reach today’s student we must do more for them than what they can do for themselves, we must show them we care, we believe in them, we must push them to be better than what they think they can be. Not to benefit ourselves as educators, but to benefit them as students and help them find their place in this life that God has created for them.

A former student recently told me that by investing in his life I made him feel comfortable to talk to me, enough to share his struggles, hopes and desires beyond the four walls of law school. But the best part came when this same student told me his comfort increased “100 times” when I shared my faith. While they are in our class, they are our responsibility and it’s not a charge we should take lightly. “Our students are the ‘books’ that we must study. If we just have a superficial knowledge of them, if we don’t know whom we are dealing with, we are ‘beating the air.’”⁴ “If you don’t know someone, you can’t affect them or properly direct them to a goal”⁵ And if not to direct them toward an identifiable goal, what are we teaching for?

1. Fr. Michael McMahon, The Jesuit Model of Education, Summer 2004, http://www.edocere.org/articles/jesuit_model_education.htm.

2. Id.

3. Id.

4. Id.

5. Id.