

The CTE Notebook
Volume 11 Issue 4

Director's Column
Mary Stephen, Ph.D.
Director, Reinert Center for Teaching Excellence

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

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

Darina Sargeant, PT, PhD

Associate Professor

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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

Diabetic for a Week
Genevieve DelRosario, MHS, PA-

Compassionate Advocacy
Patricia Harrison
School of Law
Assistant Clinical Professor
Supervisor, Youth Advocacy Clinic

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

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 Gregs 1 8 (m) -2 (e) 3 (r

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 e

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

Karen A. Myers, PhD

Associate Professor

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 th

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”**

Norman White, Ph.D.

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
Leslie P. Wallace, Esq.
Assistant Professor Legal Research & Writing
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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.