

Going Forth and Setting the World on Fire
Assessing how St. Paul's High School Students are Fulfilling the Characteristics of the
Profile of the Graduate at Graduation
by
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ABSTRACT

The purpose of this study was to assess how graduating students at St. Paul's High School are fulfilling the characteristics of the Jesuit Secondary Education Association's Profile of the Graduate at Graduation. These characteristics include being open to growth, intellectually competent, religious, loving, and committed to doing justice. While these five characteristics are identified as desired traits for graduates of St. Paul's, there has not yet been an evaluation process undertaken in order to gauge student attainment of these characteristics. The methodology involved a document analysis, a collection of data from the sixty-two JSEA schools' websites, and four interviews with St. Paul's graduates from 2014. The three-fold approach allowed for a deep understanding of the context and experience of the Profile. This allowed for a reflection that showed there is a successful outline for creating a culture where the Graduate at Graduation is central to the mission of JSEA schools, which in turn makes the characteristics attainable.

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PREFACE

The History of Jesuit EducationSt. Ignatius of Loyola

Ignatius of Loyola was born in 1491 in the Basque area of northern Spain. The Loyola family were minor nobility and lived in a large fortified tower known as Casa (house/home) Loyola. Ignatius had twelve older siblings. Given his station in life, Ignatius really had only three choices for a profession; the military, the court, or the church. Early in life, Ignatius served as a page in the household of Juan Velazquez, treasurer of the kingdom of Castile. But it was not until May 12, 1521, during the French invasion of Spain, that the events which would shape Ignatius' future began to unfold. The French army positioned themselves outside of Pamplona and many of the Spanish locals fled. Ignatius, simply a volunteer and not a trained soldier, was among those who decided to stay and protect Pamplona. While trying to resist the French attack, Ignatius was hit by a canon ball that crushed his right leg and significantly wounded his left leg. Impressed by his tenacious fighting, the French decided to treat Ignatius' injuries and arranged for his return to Casa Loyola. During recovery, Ignatius' legs were not healing correctly and so his right leg had to be re-broken and set again. Ignatius managed to recover but a bone stuck out of his right leg so Ignatius got the doctors to cut the bone down so it was not poking out. Ignatius faced nine more months of recovery before he could walk (Donnelly, 2004, pp. 1-11).

It was during this recovery time that Ignatius began to reflect and read. Ignatius day-dreamed a lot about knights and ladies, and read the only books in his home; *The Life of our Lord Jesus Christ from the Four Gospels*, and *The Golden Legend*, a book about

the lives of the saints. Ignatius found the lives of the saints to be appealing, especially Saint Dominic, the founder of the Dominican religious order, and Saint Francis of Assisi, the founder of the Franciscan religious order. Ignatius felt the desire to mimic the lives of the saints by doing as Francis and Dominic did. Realizing that his past life was full of sin and that he must repent, Ignatius decided to make a pilgrimage to the shrine of the Black Madonna at Montserrat on the other side of Spain. After Montserrat, Ignatius stayed in nearby Manresa with the Dominicans and served the sick and poor. Then, in nearby Barcelona, he secured passage by ship to Italy and journeyed to Rome where he secured papal permission to make a pilgrimage to Jerusalem, a journey he felt was needed for full repentance. After returning from Jerusalem, Ignatius was considering the priesthood and so he went to grammar school in Barcelona and then two universities in Spain to study (Donnelly, 2004, pp. 11-37).

The Society of Jesus

Having tangled with the Spanish Inquisition on a couple of occasions, Ignatius decided to attend the University of Paris and arrived there in 1528. The program of studies at the University of Paris featured courses ordered in sequences building upon other courses. This innovative curriculum would be the basis for the ideal Jesuit plan of studies created several years later. While at the University of Paris, Ignatius was assigned to share a room with Peter Faber and Francis Xavier. Soon Diego Lainez, Alfonso Salmeron, Simon Rodrigues, and Nicolas Bobadilla, who had all heard of Ignatius, travelled to join him in Paris. Ignatius and these men who would become his first six Jesuit companions shared accommodations and money. In 1534 Ignatius and these 'friends in the Lord' went to a chapel on the hill of Monmartre to celebrate Mass

together. Here, too, they vowed to make a pilgrimage to Jerusalem together (Donnelly, 2004, pp. 38-54). Since this was not possible at the time, Ignatius and his companions eventually traveled to Rome where they put themselves at the service of the Pope. After prayer and reflection, the companions decided that they would form a new religious order and on September 27, 1540, Pope Paul III issued the Papal Bull approving the formation of the Society of Jesus (Jesuits). The newly formed Society of Jesus drew up Constitutions (a set of rules for the religious order) and elected Ignatius as their first Superior General (Donnelly, 2004, pp. 67-77).

Jesuit Schools

The Society of Jesus can be considered the first teaching order in the Roman Catholic Church since the Jesuits were the first to create, staff, and manage schools for lay students (Traub, 2008, p. 44). The original purpose of the Society, however, did not include schools. The Papal Bull of Pope Paul III that declared the Society of Jesus (Jesuits) an official Catholic order had no mention of educational work for the Jesuits (McGrucken, 1932, p. 26). Ignatius of Loyola saw his band of brothers as a missionary group and wanted them to be free to move from place to place wherever the need was greatest. Ignatius was convinced that schools would tie the Jesuits down and prevent mobility (Kolvenbach, 1987, p. 61). The first *Constitutions* of the Society of Jesus, written in 1541 by Ignatius, made reference to the education of individuals entering the Society, but had no mention of educating lay youth in schools (McGrucken, 1932, p. 20).

It was Francis Xavier who helped show Ignatius the benefits of Jesuit involvement in schools. In 1542 Xavier wrote from the Portuguese Colony of Goa describing the impact the Jesuits were having when they offered instructional classes to

locals. Ignatius responded with encouragement to Francis' enthusiasm (Meirose, 1994, p. 157). But even with the encouragement from Xavier, the development of Jesuit schools grew ultimately out of a problem the Jesuits faced; how to educate young Jesuits in formation (Scholastics) who had not yet completed university training. At first the Scholastics were formed into small groups and sent to different universities in Europe where they lived together under a superior in a residence hall; following common exercises related to community life, daily Mass, and meditation. Occasionally the Jesuits would teach courses in the residence halls in order to enrich the non-religious college teaching that the Scholastics received (Meirose, 1994, p. 7). Jesuit resident halls opened in many universities; including Paris, Lisbon, Padua, and Goa (Brodrick, 1971, p. 192). It was quickly realized that a few private institutions for Jesuit Scholastics would prove more economical than having small groups of Scholastics in residence halls widely scattered throughout Europe and so the first Jesuit colleges came into being. A college in Gandia Spain was established for the purpose of finishing the Scholastics education and preparing them to enter the Society (Kolvenbach, 1987, p. 62). Soon the families of boys not intending to become Jesuits, started to ask that their sons be taken into the growing number of Jesuit colleges so they could profit from the favourable surroundings of the Jesuits (McGrucken, 1932, p. 7). In 1546, at the insistence of local parents, the Gandia College began to admit local lay boys (Kolvenbach, 1987, p. 62).

The concept of secondary schools for young boys was a new idea in the sixteenth century, so the decision for Jesuit run secondary schools was considered carefully before Ignatius and his early companions accepted it. A close Jesuit friend of Ignatius helped to convince him that, if military orders could defend the Church with physical weapons,

then teaching orders could defend the Church with spiritual weapons of instruction and scholarship (Donohue, 1963, p. 19).

Jerome Nadal along with nine other Jesuits landed in Messina, Sicily, on April 8, 1548. Here they opened the first Jesuit school designed entirely for non-Jesuit students. Nadal became the first Rector of the school (Scaglione, 1986, p. 75). The Spanish Viceroy of Sicily wanted a Jesuit school on Sicily because he felt it would help to reform the island (Metts & O'Connell, 1992, p. 20). The decision to open a Jesuit school in Messina became easy for Ignatius since the citizens of Messina offered food, clothing, and housing for the five Jesuit teachers and up to five young Jesuits who would also study at the school. Ignatius saw the opening of a school for lay students as a way to fund the schooling of young Jesuits. A few months after the school opened Ignatius was asked by senators from the city of Palermo to open a similar school in their town (Traub, 2008, p. 52).

Within one year of the opening of the school in Messina, Nadal published the *De Studis Societatis*, which outlined its rules and regulations and had a complete school plan with suggested goals for the curriculum (Donohue, 1963, p. 47). The school regulations were read to the entire school body every month so that no one could claim ignorance of them (Scaglione, 1986, p. 75). Nadal's curriculum placed a heavy importance on grammar, philosophy, and theology; with some study of science, music, and mathematics (Donohue, 1963, p. 47). Although the Jesuit school at Messina followed a typical Renaissance curriculum it quickly established an individual identity due to its carefully detailed organization and the unique character and education of the Jesuit staff (Donohue, 1963, p. 7).

The first public Jesuit school in Rome, the Roman College, was established in 1551. The Roman College grew faster than the school in Messina due to its prime position in Rome. By 1559, the College had over six hundred students (Scaglione, 1986, pp. 61-62). The number of Jesuit schools rapidly increased when it became apparent that education was not only a means for human and spiritual development but also an effective instrument for defending the Roman Catholic faith from the attacks of Protestant reformers (Meirose, 1994, p. 157). Educational institutes also became a way of aiding one's neighbour (Bonachea, 1989, p. 21) and helping guide people to salvation (Donohue, 1963, p. 8).

After the successes in Messina and Rome, Ignatius envisioned a complete educational system with all grades and disciplines starting at the elementary level and continuing through to post-secondary education. He wanted the schools to be free of tuition in order to maintain the Society's principle of accepting no secular financial support for any Jesuit ministry. Donations, endowments, and land and building grants allowed the Jesuits to keep their colleges free of tuition for students. Earning a Jesuit college diploma, at practically no cost, proved to be very attractive to students when a regular college education, costing a significant amount, was unattainable for many (Scaglione, 1986, pp. 67-69). That Jesuit schools be tuition free was important to Ignatius: "he specifically enjoyed that they be open 'to rich and poor alike, without distinction'" (Traub, 2008, p. 54). Other than tuition however, Ignatius was specific on only a few matters related to Jesuit Education. Ignatius believed students should be well instructed in Christian doctrine (Meirose, 1994, p. 158). He further prescribed that the curriculum should be divided into five classes that included three in grammar, one in

humanities, and one in rhetoric (Scaglione, 1986, p. 70). Ignatius promised a set of rules and basic principles that would govern all Jesuit schools but insisted that such a document needed to be based on the concrete experiences of those engaged in Jesuit education. Ignatius died before he could produce such a handbook (Meirose, 1994, p. 158).

At the time of Ignatius' death there were more than one thousand Jesuits organized into twelve Provinces and thirty-three Jesuit schools. Ignatius had approved forty schools but, at the time of his death, only thirty-three were still run by the Jesuits. Even though some schools failed, Jesuit schools grew at a tremendous rate and within forty years of Ignatius' death the Jesuits were in charge of two hundred and forty-five schools (Kolvenbach, 1987, pp. 62-64). After the death of Ignatius it became clear that a set of rules and principles was needed to help govern Jesuit schools. Although some Jesuits were still not in favour of running schools, it was felt that a document that clearly outlined the mission and vision of Jesuit schools would help put to rest all of the internal opposition towards the Society's involvement in education (Meirose, 1994, p. 158).

The Executive Secretary for the Jesuits from 1547 to 1572, Juan Alfonso de Polanco, created an unofficial document which explained fifteen motives for Jesuit involvement in schools. The two most important reasons included educating the poor and helping to improve society. Polanco felt that Jesuit schools could help fill the educational void for poor families who could not afford the costs of schooling (Traub, 2008, p. 53). Polanco also felt that Jesuit schools were important for a second reason: "those who are now only students will grow up to be pastors, civic officials, administrators of justice, and will fill other important posts to everybody's profit and advantage" (Traub, 2008, p.

53). In this way, Jesuit schools started to make a contribution to the common good. Educating students to improve society helped to show that the Jesuits shifted away from a purely religious purpose for operating schools to include a vision of helping to improve society as a whole and “the concern for the well-being of the earthly city” (Traub, 2008, p. 54).

In 1584, Claudio Aquaviva, the fifth General Superior of the Society of Jesus, started the process of creating a document of rules and principles for Jesuit schools. Aquaviva commissioned six Jesuits to remain in Rome following the 4th General Congregation of the Jesuits at which he was elected (1581) in order to draw up a plan of study for the Society’s schools (McGrucken, 1932, pp. 21-23). These six Jesuits researched many of the contemporary educational documents for material. Then they came together to collate their findings into a document made up of connected essays based on two general areas; an explanation of the goals for Jesuits schools and an outline of the organization of the courses that would be followed by the students. The document they produced became known as the *Ratio Studiorum of 1586* (Donohue, 1963, p. 33). This *Ratio Studiorum* (Plan of Studies) was sent to the Jesuit Provinces and examined by at least five experienced Jesuit teachers in each provincial jurisdiction of the Society of Jesus (Schwicckerath, 2014). Remarks and suggestions on the document were returned to Aquaviva. Then, in 1591, Aquaviva issued an amended edition of the *Ratio Studiorum*. The new edition added regulations for Jesuit officials in the schools (including the Provincial, the Rector, and the Prefect of Studies), as well as rules for each of the five classes of studies (McGrucken, 1932, p. 21). The Rector, entrusted to ensure the school had a strong Jesuit influence, was to encourage and promote excellence.

However the Rector needed to ensure that while promoting excellence that the school's officials would not become arrogant (Bonachea, 1989, pp. 111-112). This new edition was called the *Ratio Atque Institutio Studiorum* (Schwicckerath, 2014).

The *Ratio Atque Institutio Studiorum* was continually edited and refined until another edition was published on January 8, 1599 (Kolvenbach, 1987, 64); and officially called the *Ratio Atque Institutio Studiorum Societatis Jesu* ('methods and systems of the studies of the Society of Jesus') (Schwicckerath, 2014). This document is commonly referred to as the *Ratio Studiorum of 1599*, for short. It remained mandatory for all Jesuit educational institutions until the Society's suppression in 1773 (Donohue, 1963, p. 33).

The *Ratio* stated that there were two reasons for students to study in school: to prepare the mind for the world and to help students give glory to God. The *Ratio* outlined several characteristics for Jesuit schools. It stressed carefully ordered studies in each area with lots of repetition in order to master the topics. The *Ratio* said students should be active in their education by asking many questions and by being involved in many experiments. The *Ratio* argued that schools should provide the best and the latest technology and tools of education (Bonachea, 1989, pp. 111-112).

The *Ratio* created a standardized Jesuit school. The typical day for a student would start at 6:30 am with prayer, mass, and then breakfast. From 9:00 am until 4:30 pm there would be classes with a total of ninety minutes of break time. Private study would start at 5:15 pm and go to 7:45 pm. Prayers were to be done at 9:15 pm and then students would go to sleep. The school day would be slightly easier on weekends and holidays. The day would also change slightly, based on the season, as students would start earlier in the winter to accommodate for the changing seasons (Scaglione, 1986, p.

182). As one of the first documents to outline an educational system, the *Ratio* resulted in the Jesuits becoming a bastion in education; by the 17th century Jesuits were referred to as the schoolmasters of Europe education (Kolvenbach, 1987, p. 65).

The Jesuits created a system for students to be educated in their schools from the age of five. Elementary education with private tutors would start at age five through nine. Jesuit colleges for language served students aged ten through thirteen. Jesuit colleges for arts taught students fourteen through sixteen and colleges for theology had students aged seventeen through twenty-one (Scaglione, 1986, p. 69).

From Messina in 1548 Jesuit schools grew quickly. In 1556 there were thirty-three schools (Donohue, 1963, pp. 4-5) and in 1560 the Jesuit Curia in Rome produced a letter stating that schools were now the primary ministry of the Jesuits (Traub, 2008, p. 52). By 1581 there were one hundred fifty Jesuit schools (Donohue, 1963, pp. 4-5). Jesuits schools continued to grow until the middle of the 18th century when Catholicism and the Jesuits came under attack. Protestant Britain flourished after winning the Seven Years' War of 1756-1763 while Catholic countries like France and Austria diminished as world powers. Even in these 'Catholic' states, if Catholicism was not outright rejected, as was heavily suggested by the philosophers and ruling elite of the time, it was at least under diminishment. The Jesuits, who continued to profess the importance of the Catholic religion as a leading influence in society, were not always popular. Portugal was the first country to take steps directly against the Society of Jesus and in 1759 the Jesuits were exiled from Portugal and its territories. In France a movement started against the Jesuits and in 1761 the property of the Jesuits in France was seized. The movement against Catholicism and the Jesuits ultimately lead to the suppression of the

Jesuits in 1773 (Hollis, 1968, pp. 135-154). By the time of the suppression of the Society of Jesus in 1773 the Jesuits ran eight hundred and forty-five educational institutions (Donohue, 1963, pp. 4-5) in Europe, Asia, and Latin America, putting them in charge of the world's first major international system of education (Boston College, 2003, p. 2). During the suppression, the Jesuits in Europe were welcomed in Prussia and Russia (Hollis, 1968, p. 159). Georgetown Preparatory School, the first Jesuit school in the United States of America, opened in 1789 (during the period in which the Jesuits in Europe were suppressed) (Kolvenbach, 1987, p. 23). Pope Pius VII seemed to recognize the suppression of the Jesuits as a mistake and in 1814 announced the restoration of the Jesuits. The restoration of the Society of Jesus had a mixed reaction; some areas were very welcoming to the Jesuits while others strongly regulated them (Hollis, 1968, pp. 159-222).

Since the restoration of the Order, the Society of Jesus and its pool of schools have grown in number while education became a central mission for the Jesuits (Jesuits New Orleans Province). As of June 17, 2014 there are 784 Jesuit schools with over 433 003 students. In all of these schools there are over 1186 Jesuits working as staff and over 19 292 lay faculty. The numbers are not exact as the South Asia area did not supply data on the number of students, Jesuits, or faculty, and the European area did not supply information on the number of lay faculty members (Secretariat for Secondary and Pre-Secondary Education). Education is still a crucial aspect of the ministry for the Society of Jesus.

The mission of the Society of Jesus (The Jesuits) today, as a religious order in the Catholic Church, is the service of faith of which the promotion of justice is an essential element. It is a mission rooted in the belief that a new world community of justice, love and peace needs educated persons of competence, conscience and

compassion, men and women who are ready to embrace and promote all that is fully human, who are committed to working for the freedom and dignity of all peoples, and who are willing to do so in cooperation with others equally dedicated to the reform of society and its structures (St. Paul's High School, "About," 2014).

If truly successful, Jesuit education results in a radical transformation of the way in which people habitually think, act, and the very way they live. A Jesuit education seeks to transform how youth look at themselves and other human beings, at social systems and societal structures, at the global community of humankind and the whole of natural creation (The Jesuit Curia in Rome, 2014, p. 7.).

CHAPTER ONE: INTRODUCTION

Background and Purpose of the Study

I graduated from St. Paul's High School, a Jesuit school, in 2000. As a student of a Jesuit school I was fortunate to be educated and formed in the environment of Jesuit education. Since I was a young child I wanted to be a teacher but it was while attending St. Paul's that I realized that I did not just want to teach subject matter, I wanted to educate the whole person. I wanted to go far beyond just teaching curriculum in order to help educate and form people who would be concerned and caring citizens able to make a positive difference in the world. While I firmly believe that I was given a life changing education as a St. Paul's student, I am still unsure exactly how I came to embody the key characteristics of a graduate of a Jesuit school.

The purpose of this study is to see if students today are getting a similar experience to what I received at St. Paul's. However, and more importantly the purpose of this study is how these personal characteristics of a Jesuit education (open to growth, intellectually competent, religious, loving, and committed to doing justice) developed in a Jesuit education are being received by graduating students.

Incorporating values into education is key for educators who believe that the purpose of education extends beyond the curriculum and content of the teacher's classroom. Jesuit education incorporates values in education by insisting that teachers should be educating the whole person (mind, spirit, and soul) rather than just the mind. The Profile of the Graduate at Graduation is a benchmark that outlines five key values students should be attaining while being formed by a Jesuit education. By interviewing graduates of St. Paul's High School I hope to be able to gauge the effectiveness of St.

Paul's High School in instilling values in their students. This thesis will also be of interest to the wider network of Jesuit schools.

My Educational Philosophy

My philosophy of education is focused on helping students to enhance society. My main goal is to help students to “go forth and set the world on fire” (Loyola, as cited in Good Reads, 2014). This quote from St. Ignatius of Loyola summarizes my educational philosophy since I see my role as a teacher as helping to guide students to go out and be a positive change in the world. I am very fortunate that as a social studies teacher my philosophy matches the Government of Manitoba's stated purpose of social studies education: to help “students acquire the skills, knowledge, and values necessary to become active democratic citizens and contributing members of their communities, locally, nationally, and globally” (Manitoba Education, 2014). As I have studied the works of historically important educational philosophers, I have come to appreciate that my philosophy of education is very much in line with the views of Plato, Aristotle, Augustine, and Comenius. However my philosophy is even more closely in line with that put forward by St. Ignatius of Loyola as a result of my own high school education at St. Paul's High School (graduate of 2000) and because I have been teaching at St. Paul's for over eight years. The values and mission of this Jesuit school have had the most impact on shaping my educational philosophy.

St. Paul's High School opened in 1926 under the direction of the Oblates of Mary Immaculate but has been run by the Upper Canada Province of the Society of Jesus (Jesuits) since 1931. The Society of Jesus has numerous schools around the world that are based on the vision and life of St. Ignatius of Loyola and his work (St. Paul's High

School. “About.” 2014). Ignatius focused on choosing what was for the greater glory of God. The goals Ignatius had for a Jesuit education included educating the whole person, a focus on life’s questions (e.g., what does it mean to be a good citizen) and coming to the realization that knowledge is for the greater good and not just for itself. My educational philosophy falls directly in line with the values and ideologies that Ignatius wanted to instill in his Jesuit companions and those they ended up teaching. I take a similar stance to that of Ignatius when he told his companions as they went on their missionary ways to “go forth and set the world on fire” (Loyola, as cited in Good Reads, 2014). While I am not training missionaries, as was Ignatius was in the 16th century, I am sending students out into the world in order to make a positive change for the greater good. In this sense, my philosophy is very much in line with Jesuit schools as they have grown and developed since the time of Ignatius. As noted above, my educational philosophy is deeply rooted in the Ignatian tradition as a result of my formation as a former student and current teacher in a Jesuit high school. But, my involvement in the Jesuit Secondary Education Association’s Seminars in Ignatian Leadership has deepened my connection to the values and mission of Ignatius.

Ignatius of Loyola was not the first to try to educate people to go out and make a positive change for the greater good. Making the world a better place is a common theme for some of the most notable philosophers. Plato, Aristotle, Augustine, and Comenius, for example, all had similar goals for education. Clearly education plays an important role, if not the most important, in creating a society where we reap the benefits of living for a greater purpose than just ourselves. As a teacher I take my responsibility very seriously because if I do not help lay the important foundation for my students lives, then

clearly I have not only failed them but all of the people who will be impacted by them in the future. While I am just one person, if I do my best to educate my students to be people for others, then I can ensure that at least there will be some people in the world trying to seek the greater good. While I cannot magically force students to be people for others and seek the greater good, I can do my best to put them in situations where they have the opportunity to make that choice. As the character of God said in the movie

Evan Almighty

Let me ask you something. If someone prays for patience, you think God gives them patience? Or does he give them the opportunity to be patient? If he prayed for courage, does God give him courage, or does he give him opportunities to be courageous? If someone prayed for the family to be closer, do you think God zaps them with warm fuzzy feelings, or does he give them opportunities to love each other? (as cited in International Movie Database, 2014).

I have been given the tremendous opportunity and responsibility to educate others, so the least I can do is to ensure that as a teacher I do my best to educate others to “go forth and set the world on fire” (Loyola, as cited in Good Reads, 2014).

Vatican II and the Shift in the Church

Vatican II

The Second Vatican Ecumenical Council, often called Vatican II, was held in four fall sessions from October 1962 to December 1965. Ecumenical councils are more than simply meetings for Catholic Church leaders since ecumenical councils have governmental force. The Council was called the Second Vatican Council because it was a follow up to the First Vatican Council that occurred one hundred years earlier.

Ecumenical councils have not happened often during the history of the Church. There have been twenty-one councils, starting with the Council of Nicaea in 325 CE (Sullivan, 2002, pp. 9-10). More than 2800 bishops from 116 countries assembled for Vatican II

(Rodden, 2013 p. 22). Pope John XXIII, who called the council, believed that “the time had come to open the windows and let in some fresh air” (Sullivan, 2002 p. 17). Pope John XXIII argued that priests “were to take ‘a leap forward’ by making the gospel relevant to the people living on the planet today” (Sullivan, 2002, p. 17). Pope John XXIII set the general theme of Vatican II as *aggiornamento*, meaning ‘bringing up to date’, or even ‘modernising’, the Church (Chambers, 2012, p. 186). Vatican II also helped to end the Church’s hostilities towards the modern world. This facilitated the positive acceptance and role of the Church in the world rather than the old defensive position the Church often took towards modern culture (Gleason, 1995, p. 318).

The United States of America was experiencing significant societal unrest and changes in the 1960s. Racial issues, internal disagreements over the Vietnam War, new forms of feminism, and college campus disturbances, generated a new era of revolutionary change in America. For Catholic Americans the societal revolutionary change was enhanced by the reorientation of the Catholic Church created by the Second Vatican Council (Gleason, 1995, p. 305). “This clashing of the tectonic plates of culture produced nothing less than a spiritual earthquake in the American church” (Gleason, 1995, p. 305). Prior to Vatican II Catholic schools had two main responsibilities. The first responsibility was to instruct Catholics in the principles of Catholic faith; through the use of catechisms presenting material in the form of question and answers. The second responsibility was to ensure the Catholic faith was preserved particularly with new immigrants. These responsibilities altered as a result of Vatican II (Denig and Dosen, 2009, p. 136).

Impact on Education

Prior to Vatican II the main religious education instrument in the United States was the Baltimore Catechism. The Baltimore Catechism had a dictatorial style that required memorizing the answers to the questions (it was assumed that if one knew the faith one would live the faith). This educational approach was very successful prior to Vatican II. However, the changes that occurred at Vatican II and the cultural changes of the 1960's would require the replacement of the idea of rote memorization and the lack of personal approaches to teaching with a more personal and less robotic approach to teaching the faith (Sullivan, 2002, p. 76).

Although education was by no means a major theme at Vatican II, it was the focus of one document, *Gravissimum Educationis, The Declaration for Christian Education* (Chambers, 2012, p. 188). Pope John XXIII's idea of bringing the Church up to date was applied to the modern Catholic school (Chambers, 2012, p. 186). Vatican II helped to alter the perception of the focus of Church ministry from being inward (maintain a vibrant Church life and discipline) to ministry being outward focused on the Church as a force in the world. The role of the clergy and their ministry was no longer just supporting Catholics in Catholic institutions but rather the role of clergy was to collaborate with the laity to deliver ministry to the broader world. This new perception applied to schools. The pre-Vatican II idea of schools was to focus on educating Catholic doctrine to Catholics partly in an attempt to protect Catholics from Protestant evangelizing. However as the Church turned outward, schools shifted their focus to open their schools to include non-Catholics. Particularly in American inner cities, non-Catholics were welcomed into Catholics schools in an attempt to empower the poor. Welcoming non-

Catholics was an attempt to help combat the new concern for Catholics, which was no longer Protestant power, but secularism. While there was still a need to educate Catholics in Catholic doctrine, it came more in the form of faith and morals in an all-inclusive education focused on the greater community and not just the Catholic community (Denig and Dosen, 2009, pp. 141-142). George Andrew Beck, the Archbishop of Liverpool, while attending Vatican II, stressed the ongoing role of Catholic contribution in education would be to emerge from “a sort of ghetto subculture” (Hastings, 1991, p. 174) and move towards the complete fruitfulness of faith in order to endure the secularized world (Hastings, 1991, p. 174).

“The key concept identified by the Council as lying at the heart of the educative process is that of wholeness, coupled with a realization of human integrity and invigorated by a proper sense of community and mission” (Hastings, 1991, p. 172). It was realized that this form of education must be formed within a structure that valued the physical, spiritual, moral, and intellectual development of students. In order to accomplish this, education must be fostered with the support provided by family, Church, school, and society (Hastings, 1991, p. 172). This new form of education embraced the idea of service; including involvement in the civil rights movement, the peace movement, and inner city work (Gleason, 1995, p. 319). While Catholic schools were not seeking converts following Vatican II, they were still evangelical in the sense that their purpose was now shifted towards changing the world one student at a time. Faith was still at the centre for Catholic schools in post-Vatican II, but it shifted from promoting doctrine to fostering the God-given worth of all people (Denig and Dosen, 2009, pp. 150).

Post Vatican II Fallout

After Vatican II Catholic education went through an identity crisis as Catholic educators, trained in the Pre-Vatican Baltimore Catechism, were forced to ask ‘who are we?’. Catholic educators wanted their schools to remain Catholic, but they were not sure what being Catholic really meant anymore. Shortly after Vatican II Catholic institutions generally began to include a Catholic identity statement in addition to the mission statements and self-assessments drawn up by individual institutions in order to ensure they had a definite Catholic identity (Gleason, 1995, pp. 319-321).

The Catholic schools in 1970 were at a crossroad. They could continue down the traditional road; they could move down a road travelled by progressive educationalists. Either extreme would have been a death sentence on the schools. But by the 1970s it was not necessary to take one extreme or the other. Catholic educators were in dialogue, they were sharing values. They were asking questions about such aspects of school life as grading, competition, testing; they were using the discovery method, personalized instruction, experimental learning in a changing society (McDermott, 1980, p. 25).

When predicting adult religious attitudes and practices, some argue that Catholic schooling became more important after Vatican II than parental religiosity (not benefiting from post-Vatican II catechesis). Since it was a time of dramatic transformations in the Church, Catholic schools were fundamental for the communication and spreading of the faith in the altered circumstances. Parents were not necessarily properly equipped to deal with, or understood, the changed circumstances of the Church (Grace, 2005, p. 84). Catholic schooling “was showing a capability to be culturally adaptive to the internal changes within Catholicism and helping young Catholics to make the transitions between pre- and post- Vatican II religious practice” (Grace, 2005, p. 84).

Vatican II made an appeal for a more complete involvement of lay and non-Catholics in the life of the church (Gleason, 1995, p. 315). The need for lay people in

Catholic schools increased following Vatican II as the numbers of people entering religious life decreased. The Jesuits in America decreased by about 38 percent in the twenty-five years after Vatican II (Gleason, 1995, p. 319). In a changing educational environment, Catholic schools needed to discover the best way to express their Catholic identity. This new environment not only included more lay involvement but also included students who were not Catholic (Chambers, 2012, p. 186). In the Vatican II documents *The Declaration for Christian Education*, and in *Ad Gentes Divinitus, The Decree on the Church's Missionary Activity*, it was argued that non-Catholics should be welcomed in Catholic schools (Chambers, 2012, p. 188). Inviting non-Catholic Christian students was generally accepted post-Vatican II, however there was still some resistance to invite non-Christians. In America there was still a pre-Vatican II closed door attitude to opening Catholic schools to non-Christians which was often expressed by having non-Christian applicants last on the criteria list on enrolment policies (Chambers, 2012, p. 195).

The Jesuits responded to the impact of Vatican II on their educational work during their General Congregation in 1967.

Throughout the world today, whether in the advanced or in the evolving nations, there is clear recognition of the importance of education for the formation of society and particularly for the initiating of youth into a human way of life and fellowship. Nothing is more esteemed by political leaders than this education of the citizenry, for without it no nation or state can develop or progress and meet the national and international responsibilities imposed by the needs of this age (Society of Jesus, 1967, p. 1).

Following Vatican II the Sacred Congregation for Catholic Education, the Vatican's group responsible for Catholic Education, created the document *Catholic Schools* in 1977. In this document schools were defined as:

a close examination of the various definitions of school and of new educational trends at every level, leads one to formulate the concept of school as a place of integral formation by means of a systematic and critical assimilation of culture. A school is, therefore, a privileged place in which, through a living encounter with a cultural inheritance, integral formation occurs (The Sacred Congregation for Catholic Education. *The Catholic School*, 1977).

In *The Catholic School* the duty of a school is to attain the amalgamation of culture and faith. This amalgamation is achieved “by helping the young to overcome selfish individualism, discover a sense of community, and effect principled interaction with the world at large” (Hastings, 1991, p. 173).

Jesuit Secondary Education Association

Creation

In the United States during the 1960's, due to the significant social changes, private schools and their role in education was being discussed. The Jesuits also started to analyze their schools and the value and success of them. This atmosphere of change led Jesuit high schools in the United States to start a formal self-evaluation in 1964 in an attempt to assess the strength of the Christian formation of their students. The findings of this evaluation were compiled into a document known as the Fichter Study. In this study it was suggested that Jesuit high schools become separate from Jesuit colleges and universities in order to allow Jesuit high schools to have a greater focus on their need to advance the Jesuit nature of their educational endeavors. This resulted in the disbanding of the Jesuit Educational Association (JEA), which included all levels of Jesuit education, and led to the creation of the Jesuit Secondary Education Association, or JSEA, formally founded in 1970. The new JSEA allowed Jesuit high schools to have a stronger focus on their particular needs instead of being part of an association focused on secondary and post-secondary education. While the JSEA was being created, the Association of Jesuit

Colleges and Universities (AJCU) was created in order to serve the specific needs of Jesuit post-secondary education. The central mission of the newly created JSEA was to help Jesuit high schools to strengthen the Jesuit identity instilled in their educational mission. This need to bolster the Jesuit identity became increasingly important as the role of the laity (both men and women) increased in Jesuit schools (Jesuit Secondary Education Association, “History,” 2014). The significance for Jesuit schools to promote the service of faith and the promotion of justice was reaffirmed in 1975 during the 32nd General Congregation of the Society of Jesus (Jesuit Secondary Education Association, *Colloquium 2013*,” 2013).

Mission

Today, as part of its mandate, the JSEA has “the responsibility to develop programming and services relating to the implementation of the Ignatian vision in Jesuit education for the following four areas: (a) leadership formation and support, (b) teacher formation and support, (c) school planning and curriculum development, and (d) research in Ignatian education” (Jesuit Secondary Education Association, “History,” 2014). The mission of the JSEA is the “JSEA initiates programs and provides services that enable its member schools to sustain their Ignatian vision and Jesuit mission of educational excellence in the formation of young men and women of competence, conscience and compassion” (Jesuit Secondary Education Association, “Mission and Goals,” 2014). Two of the JSEA’s stated goals are to “prepare and support current and future leadership in Jesuit education” (Jesuit Secondary Education Association, “Mission and Goals,” 2014) and to “work with Jesuit leadership on planning and caring for the apostolate of Jesuit education” (Jesuit Secondary Education Association, “Mission and Goals,” 2014).

Seminars in Ignatian Leadership Program

In an attempt to support and strengthen the role of the laity in the JSEA's mission and goals, the JSEA offers a variety of programs to the staff of their member schools. One of them, the Seminars in Ignatian Leadership, helps Jesuit high schools to prepare their future leaders (Jesuit Secondary Education Association, "History," 2014) (See Appendix One). Today, in Jesuit schools, the laity are increasingly becoming those leaders. The 34th General Congregation of the Society of Jesus stated that: "the emerging 'Church of the Laity' will also have an impact on our own Jesuit apostolic works. This transformation can enrich these works and expand their Ignatian character if we know how to cooperate with the grace of the emergence of the laity" (Jesuit Secondary Education Association, *JSEA Seminars*. 2011, p. 3). It has become important to develop the Ignatian ideals in lay people as they take on larger roles in Jesuit schools. It was also stated at the 34th General Congregation that "lay persons will rightly take on a greater role of responsibility and leadership within these works" (Jesuit Secondary Education Association, *JSEA Seminars* 2011, p. 3). The Seminars in Ignatian Leadership, a six-week program done over three years, help to strength the Jesuit ideals in the lay leaders of Jesuit schools (Jesuit Secondary Education Association, "Seminars in Ignatian Leadership, 2014).

The participants for each of the Seminars in Ignatian Leadership come from the various Jesuit schools in the United States and Canada. There are about twenty-five participants in each Seminar group; all recommended by their school's president or principal. The content of the Seminars includes leadership theory and practice from the Ignatian perspective. Using Ignatian Pedagogy as a model, the Seminar participants are

involved in the inter-relationship of experience, reflection, and action. The participants, together for the three years, meet for one week in October and one week in February. Each year focuses on a particular theme of Ignatian leadership (Jesuit Secondary Education Association, “Seminars in Ignatian Leadership, 2014).

The JSEA on April 14, 2015, among other structural changes, voted to change their name to the Jesuit Schools Network. This change was made in order to be more inclusive of Jesuit schools that are not high schools.

St. Paul’s High School

History

St. Paul’s High School is a Jesuit high school in Winnipeg, Canada. Because, there was a need for an English Catholic high school in Winnipeg, Archbishop Alfred Sinnott allowed the Oblate Fathers to open a Catholic boys school in 1926. In 1931, at the request of the Archbishop, the school was handed over to the Jesuit Fathers of Upper Canada who staffed the school initially with four Jesuits, four lay teachers and eight diocesan priests. The school, in downtown Winnipeg, had about 200 students when Fr. John Holland, S.J., the first Jesuit rector, took charge. In 1964 the school moved to its current location in suburban Winnipeg. At the time the area was practically uninhabited as the school was one of the first major buildings to be built. Today the school has grown in student numbers to just under 600 students (St. Paul’s High School, “About. History,” 2014).

Mission and Vision

The mission statement of St. Paul’s High School states: “St Paul’s High School is missioned by the Canadian Jesuits to educate students as whole persons to become men

for others and so to assist the Church in building the Kingdom of God” (St. Paul’s High School, “About. Mission,” 2014).

The vision of St. Paul’s High School is as follows:

A St. Paul’s education is based upon Ignatian pedagogy derived from the Spiritual Exercises of St Ignatius. Through the commitment and efforts of all members of the learning community – students, parents, staff, alumni, friends and board members – our students develop into competent, conscientious and compassionate men for others who dedicate their lives to leadership through service and cooperation with others in order to praise, reverence, and serve God. Our education forms graduates to become lifelong learners who are open to growth, intellectually competent, loving, religious, and committed to doing justice. As a Jesuit Catholic school, St Paul’s aims at academic excellence and the growth of the whole person in its work of preparing young men for university and subsequent leadership in the community. In an atmosphere of Ignatian care and concern for each person, the School challenges students with a well-rounded academic program and a wide variety of extra- and co-curricular activities designed to facilitate healthy spiritual, intellectual, physical, social, and emotional development. Following Jesus Christ, the Man for Others, our learning community is committed to love, faith, peace, and justice in the world. St Paul’s has an active pastoral program that includes liturgies, retreats, service experiences, Christian Life Communities, and spiritual counseling. St Paul’s is committed to fostering personal responsibility and social justice. To that end, the School strives to ensure that all qualified applicants who are accepted can attend regardless of their ability to pay tuition. This is made possible through the generous contributions of alumni and friends who allow the School to continue to build its bursary program. St Paul’s commitment to social justice is also reflected in its practice of welcoming diversity, respecting the religious and cultural backgrounds of all, and its cooperation with the broader Manitoba community through service and charitable outreach programs (St. Paul’s High School, “About. Mission,” 2014).

It is important to understand the Society of Jesus and the Church’s role on education. However in order to fully understand the importance of educating students in order to prepare them to make a positive change in society, it is important to review the educational philosophers who have set the foundation for values in education. This will show that the Society of Jesus has built their education framework upon the ideas of others.

CHAPTER TWO: LITERATURE REVIEW

The general literature on values in education is vast but a review of the historical and modern scholars who believe that education helps enhance society gives a strong and supportive framework for this thesis project. Historical experts like Plato, Aristotle, Augustine of Hippo, and Jan Amos Comenius show the roots of values in education while modern scholars like John Dewey, Clive Beck, Nel Noddings, and Robert Starratt assert the continuing importance of the values perspective in education. The Vatican has also produced literature that helps to guide education. The literature on Jesuit education is also vast but the ideals of Jesuit education can be focused with a discussion of the writings of Jesuit philosopher and theologian Bernard Lonergan, Pedro Arrupe, Peter-Hans Kolvenbach, the concept of *cura personalis*, and the Profile of an Ignatian Educator. If the ideals of Jesuit education are met they should produce outcomes that can be gauged by the Profile of the Graduate at Graduation and the concept of 'Men for Others'.

Historical Development of Education Enhancing Society

The values that the Jesuits embraced in their *Ratio Studiorum*, in both its 16th and 20th century forms, were not new since they go back to the earliest Greek philosophers. Through the course of western history, philosophers like Plato, Aristotle, Augustine, and Comenius had the belief that the purpose of education was to help enlighten society in order for humanity to prosper.

Plato (428-348 BCE)

In his writings, Plato makes the radical claim that it is better to be a virtuous person, even if faced with torture, ignominy, and death, than to be a vicious person who lives a long and prosperous life. Accordingly, for Plato the purpose of education was to

promote virtue so as to help enhance society (Pittenger, 1971, p. 92). In order to achieve this, the people in government needed to be well educated (Price, 2008, p. 67). The purpose of education, however, was not just to educate those in government but also included the citizen voters. If they made good choices when electing their leaders then society would be good. For Plato the purpose of education, as concretized in his *Allegory of the Cave*, included leading people out of the world of darkness and bringing them into the light. Being exposed to the light of true knowledge allowed citizens to make good choices for all. The goal of education for Plato had the end cause of creating an ideal society where the voters were well educated and therefore chose the best people to govern, which, in turn, resulted in society being as close to perfection as possible. In the *Republic* Plato wrote, “the business of us who are the founders of the State will be to compel the best minds to attain the knowledge which we have already shown to be the greatest of all---they must continue to ascend until they arrive at the good...” (Plato, trans. 2012, p. 256).

Aristotle (384-322 BCE)

Aristotle’s understanding of the purpose of education was rooted in Plato’s beliefs. One of the important aspects of education for Aristotle was to have people learn morals. He thought that it was important to create a society where people would learn morality in order to have a notion of good. A good education would result in virtuous people, which would ensure that society would continue to prosper (Mays, 2014). Ensuring that citizens were properly educated would result in the best people being chosen as leaders in society. Aristotle wrote in *Nicomachean Ethics* that virtue is “of two kinds, intellectual and moral, intellectual virtue in the main owes both its birth and its

growth to teaching,... while moral virtue comes about as a result of habit” (Aristotle, trans. 2011, p. 26). Aristotle argued that the morals and virtues that create an ideal society do not come from our desires to have them but must be taught with repetition. In order to get the morals and virtues that are desired by an ideal society they must be taught in schools.

Augustine of Hippo (350-430 CE)

Augustine’s ideas on education were based on those of Plato. However, instead of speaking of the ‘good’ as Plato does, Augustine focused on God. For Augustine, God was the internal teacher while human beings were merely the external teachers. In *Concerning the Teacher*, Augustine pointedly asks: “for who is so stupidly curious as to send his son to school in order that he may learn what the teacher thinks?” (Augustine, trans., 1938, p. 55). When referring to the duty of the Christian teacher in *On Christian Doctrine*, Augustine argues that the teacher is “both to teach what is right and to refute what is wrong, and in the performance of this task to conciliate the hostile, to rouse the careless, and to tell the ignorant both what is occurring at present and what is probable in the future” (Georgetown University, 2014, par. 4). In Augustine’s *On Christian Doctrine* we read that “the man who speaks wisely and eloquently, but lives wickedly, may, it is true, instruct many who are anxious to learn; though, as it is written, he ‘is unprofitable to himself’” (Georgetown University, 2014, par. 59). As Augustine argued, educators should be judged by the standard of the values by which they live. Leading by example is often far more influential and lasting for students in their education.

Jan Amos Comenius (1592-1670 CE)

The 17th century philosopher and educator, Jan Amos Comenius, is another thinker who argued that a major purpose of education is to enhance society. Comenius was born decades after Ignatius' death but their goals for education were similar. The fact that Comenius is considered the founder of modern education supports the view that Ignatius of Loyola's vision for schools was not out of sync with best educational practices. Comenius and the Unity of the Brethren which he led, were a persecuted minority. Comenius thought that people were persecuting him because they did not really know who he was or what he was really about. This ignorance and a lack of knowledge, Comenius thought could be overcome if everyone was educated. Education was the solution to hate and persecution; if everyone was educated then there would no longer be hate. Comenius wanted to use education to strengthen all of humanity. In *The Great Didactic* Comenius expressed his thought as follows:

All our actions and affections in this life show that we do not attain our ultimate end here, but that everything connected with us, as well as we ourselves, has another destination. For whatever we are, do, think, speak, contrive, acquire, possess, contains a principle of gradation, and, though we mount perpetually and attain higher grades, we still continue to advance and never reach the highest (Keatinge, 1967, p. 28).

For Comenius, the foundation for the excellence of humans was based on erudition, virtue, and piety. Comenius wrote in *The Great Didactic*

If we wish to serve God, our neighbours, and ourselves it is necessary for us to possess, with respect to God, piety; with respect to our neighbours, virtue; and with respect to ourselves, knowledge. These principles, however, are intimately connected, and a man, for his own advantage, should be not only learned, but also virtuous and pious; for that of his neighbour, not only virtuous, but also learned and pious; and for the glory of God, not only pious, but also learned and virtuous... (Keatinge, 1967, p. 72).

Comenius believed that, in order to work for the greater good, a person's education must focus on knowledge, virtue, and piety.

Modern Development of Education Enhancing Society

The rich tradition of philosophers who thought the purpose of education was for more than just curriculum, has continued into the modern era. John Dewey, Clive Beck, Nel Noddings, and Robert Starratt are among those who have argued for a meaningful educational experience that helps develop the whole student.

John Dewey (1858-1952 CE)

John Dewey's work, while not directly related to Jesuit schools, shows that modern day educational philosophies share values with those of Jesuit schools. Dewey spoke of the kind of education needed to create a new social order (Dewey, 1997, p. 6). In *Education and Experience*, Dewey explained that he wanted an education that was centered on "experience, experiment, purposeful learning, [and] freedom" (Dewey, 1997, p. 9). His understanding of purposeful learning combines the education from traditional school, which focused on subjects or cultural heritage, with the modern approach of an education focused on the learner's interests and the present problems of the evolving society. Understanding the present problems in a changing society is important and if this understanding is rooted in sound subject knowledge and cultural heritage then a student can make informed decisions and actions (Dewey, 1997, pp. 9-10).

Clive Beck

In *Better Schools*, Clive Beck outlines the importance of including values in schools through social and individual education programs in addition to the standard traditional subject knowledge. Beck argues that "if schooling is to become more useful to *all* young people – not just to students of higher socio-economic levels seeking credentials – one of the fields that must be given more attention is values education,

including moral education. Everyone, regardless of social class and ‘academic attainment’, can benefit from and contribute to programs in this area” (Beck, 1990, p. 143). For Beck, the mission of a school and the values promoted by school need to be backed by the teachers of that school in order for the values to be authentic in the educational process. Beyond that, to properly ensure that some good is being achieved through the values programs in a school, the members of the school must reflect and evaluate their programs and then take action to ensure the programs are helping students achieve some good (Beck, 1990, p. 143).

Beck believes that teachers are crucial to providing an education that will allow students to grow and attain personal enriching values. The role of the teacher is crucial in allowing the proper values to be taught since modeling values might be the best way to get them across. As a result teachers, like their students, need to continuously grow and develop. The problem with depending on teachers is that the teaching profession is both “honoured and disdained, praised as ‘dedicated service’ and lampooned as ‘easy work’” (Beck, 1990, p. 45) and few want to accept that teacher’s lack of time, energy, and resources limit their ability to help students. According to Beck, “teachers are already in a position of considerable self-sacrifice offering care in a situation which is draining and often unfulfilling. Any major advance in the achievement of the goals of schooling will require improvements in the lot of teachers *as well as* the students” (Beck, 1990, p. 45).

For Beck the role of the teacher is crucial in creating a values based classroom and school. They also know that it is difficult to ensure that the well-being of students is properly being looked after without some sort of values being taught in school. While some may argue that teachers need to be neutral while teaching, Beck is convinced that

“teacher neutrality in values is impossible to attain. Teachers are constantly transmitting values both through their behavior and through what they teach. Try as they may, they cannot conceal their outlook on life from their students: and the academic material they teach has values embedded in it” (Beck, 1990, p. 149).

In order to get the proper values across to students, Beck believes that teachers need to create a relationship with students based on gaining their trust at the start of the year. If students trust a teacher then they will trust the values that the teacher is trying to get across. One of the most important factors in trust is acting out what someone professes. Beck argues that modeling values will show students that values are not only preached but also, and more importantly, practiced. The idea that ‘more is caught than taught’ clearly supports the idea that if teachers do not commit themselves to values in schools then values have no chance of survival no matter what is written in the school’s stated mission statement. At the very least, values in education and the ultimate goal of education, the good, should be modeled to students. Beck argues that no matter how strong a mission statement is or how many students successfully graduate, if all of the people in the school community are not treating each other well then something has broken down in the attempt to educate students. It is essential that teachers become more respectful towards students. Teachers must continuously grow socially and morally along with their students. Setting a moral example can be a simple but extremely impactful way of creating values education in schools. For Beck the role of the teacher is crucial in order to ensure the well being of students. It is difficult to ensure that the well being of students is properly being looked after without some sort of values being taught in school (Beck, 1990, p. 41).

Even though teachers might be in difficult situations, they need to continuously improve in many areas related to their students in order to achieve ‘better’ schools; i.e., schools that are more beneficial for students. Teachers must become more academically competent and more politically engaged in their school and society. Teachers must become more respectful towards students and demonstrate the values of care and concern. And, finally, teachers need to continuously grow socially, morally, and spiritually (Beck, 1990, pp. 41-50).

Nel Noddings

The care for the individual is very present in Nel Noddings’ support for an education based on happiness. In *Happiness and Education* Noddings characterizes the goal of creating happy students since that is what parents ultimately want. Noddings points out that happiness in education is present even back to Plato. Noddings points out that Plato was concerned about the aspects of life that help create happiness from how we should live to what virtues need to be created in order to produce happiness (Noddings, 2003, p. 79). For Noddings helping students be happy involves directing their intellectual and moral growth. Students need to exercise virtues in order to develop and maintain positive relationships with other people (Noddings, 2003, pp. 158-169). Noddings argues that it is important to address the questions: “how should I live? Is there meaning in life? What does it mean to be good? To be happy?” (Noddings, 2003, p. 235). The answers to these same basic questions are at the heart of Jesuit education. A true concern for students, as individuals, will result in meaningful answers for the students (Noddings, 2003, pp. 158-169).

Robert Starratt

In *Cultivating an Ethical School* Robert Starratt argues that schools must be ethical places for students and through the use of values education help to create students who are ethical. For Starratt, however, “[t]he work of educating does not take place in a vacuum. Rather it is influenced by the social, cultural, and historical world in which the school is embedded, both globally and locally” (Starratt, 2012, p. 5). So in order to produce a value based education in a school there must be a clear mission focus for all aspects of the school. Starratt argues that schools need “a clear mission statement that will provide a compass for the activities, operations, and policies of the school” (Starratt, 2012, p. 128). A solid mission statement and a strong buy-in from staff are crucial in creating a successful school (Starratt, 2012, pp. 127-139).

According to *Cultivating an Ethical School*, there should be three aspects of a valuable mission statement. The three aspects that should be present in order for a mission statement to have a positive impact on a school include addressing the intellectual, civic, and personal development of students. This mission should be achieved through all aspects of the school including academics, student life, extra-curriculars, and counseling services. Educating the whole student is created when all parts of the school are moving as one; focused and centered on a strong and clear mission (Starratt, 2012, pp. 127-139).

Starratt believes that a strong and clear mission that encourages personal development of students will help students to answer the perennial questions: ““Why do we have to study this, anyway?” ‘What’s it got to do with MY life?’” (Starratt, 2012, p. 130). These are two important questions that many students ask as they sit in their desks

wondering about their education. Some teachers take these questions as a huge insult and get very defensive when students at some point in the school year inevitably bring them up. Having an answer to ‘why do we have to do this?’ and ‘why does this matter?’ allows a teacher to ensure that what they are teaching is important to the students’ lives and not just because it may be on a test. These bigger questions are truly more important than simple curriculum. In order for any content to have value, teachers must understand the importance of their content to their students. An education with a mission focused on values allows students to begin to answer these questions themselves, not just relying on teachers to explain the purpose of their content (Starratt, 2012, pp. 127-139).

Starratt believes that “[e]ducators are among the most important actors on the world stage, for they prepare (or fail to prepare) the succeeding generations of humans for responsibly engaging the world” (Starratt, 2012, p. 6). Teachers who are truly committed to their work must want, at the very least, to support an ethical school. Yet, although teaching values is the basis of an ethical school, Starratt is certain that: “the cultivation of an ethical school does not involve superimposing a set of demands on an already overburdened education work. Rather it involves educators practicing their profession with an integrity that goes right to the core of their work. In other words, the work of educating young people by its very nature as a profession an ethical work as well as an intellectual work” (Starratt, 2012, p. 3). Embracing values education, according to Starratt, should be an attitude that is accepted by the entire school and this ‘embrace’ does not just mean adding to the workload of teachers. In fact just adding values education as an afterthought would be non-impactful. Values education in its greatest form should encompass the entire school culture (Starratt, 2012, p. 3).

Specifically for Starratt, “[s]chools also engage young people in a school’s pragmatic social curriculum of learning to live and work with others, including those who differ from them racially, religiously, ethnically, sexually, and ideologically. That learning involves, through the daily mixing with other students, overcoming learned stereotypes that demean or diminish others who are ‘different’” (Starratt, 2012, p. 4). Starratt also argues that schools need to take a lead role in at least preventing negative values from being transferred, directly or indirectly, to students. While the family needs to take a large role in the educating of students, the school and family share an integral partnership in the education process. When families take interest in school lessons, students are more prone to embody those values. When families are encouraged to be partners in the learning process, parents are more accepting of the learning done by students. For Starratt, no part of the education of students should be solely left to the school or the family. Values education is no exception (Starratt, 2012, p. 138).

A school with a values education component should be working to create an ethical school for all students. Ultimately, for Starratt, an ethical school will have an underpinning of values and morals that can be judged by how every person is treated in the school. Starratt believes that “[o]ne could quickly identify a school as ethical by the way people in the school treated one another” (Starratt, 2012, p. 139). It does not take long for students to see hypocrites. Students, whether they are paying attention to the curriculum or not, are very observant and can quickly point out when a teacher falls short of the values they profess. A lot of time, effort, and money can be invested into a school to ensure values are taught but, if people in the school are not treating each other well or

valuing each other, then it is all wasted and the ultimate goal of education, the good, will not be achieved (Starratt, 2012, p. 139).

Vatican Education Documents

Declaration on Christian Education

Gravissimum Educationis, Declaration on Christian Education, was proclaimed by Pope Paul VI on October 28, 1965 during the last session of the Second Vatican Council. Vatican II produced sixteen total documents in the form of constitutions, decrees, and declarations. The *Declaration on Christian Education* was one of three declarations from Vatican II. The document begins by expressing the importance of education; “The Sacred Ecumenical Council has considered with care how extremely important education is in the life of man and how its influence ever grows in the social progress of this age” (Pope Paul VI, *Declaration on Christian Education*, 1965). The difficulties and complexities with modern societal changes was recognized; “Indeed, the circumstances of our time have made it easier and at once more urgent to educate young people” (Pope Paul VI, *Declaration on Christian Education*, 1965). The council further acknowledged that people wanted to take an increased role in the societal changes occurring; “Men are more aware of their own dignity and position; more and more they want to take an active part in social and especially in economic and political life” (Pope Paul VI, *Declaration on Christian Education*, 1965).

Even with the societal changes of the time the main educator, it was felt, was still the family. “Since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators” (Pope Paul VI, *Declaration on Christian Education*,

1965). With the educating of values and forming a well-rounded person, the parents still take the prominent role. “Parents are the ones who must create a family atmosphere animated by love and respect for God and man, in which the well-rounded personal and social education of children is fostered. Hence the family is the first school of the social virtues that every society needs” (Pope Paul VI, *Declaration on Christian Education*, 1965). While the family has the most important role in the education of the youth, the importance of the community was stressed. “The family which has the primary duty of imparting education needs help of the whole community. In addition, therefore, to the rights of parents and others to whom the parents entrust a share in the work of education, certain rights and duties belong indeed to civil society, whose role is to direct what is required for the common temporal good” (Pope Paul VI, *Declaration on Christian Education*, 1965). While the family is crucial in educating the youth, the community plays a role in ensuring that the students are prepared to enter society with the ability to help benefit society.

When stating the importance of schools in the *Declaration on Christian Education*, it was stated that “among all educational instruments the school has a special importance. It is designed not only to develop with special care the intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values, to prepare for professional life” (Pope Paul VI, *Declaration on Christian Education*, 1965). Once again the importance of educating students for their positive role in society was declared in the form of values. The idea of enhancing society through education was reinforced when the right to educate with the help of the Church was stated. “And the council calls to mind that the exercise of a right

of this kind contributes in the highest degree to the protection of freedom of conscience, the rights of parents, as well as to the betterment of culture itself” (Pope Paul VI, *Declaration on Christian Education*, 1965). A Catholic education ought to help to protect the freedom of conscience as well as help to improve culture.

When referring to the role of educators, the *Declaration on Christian Education* stated “this sacred synod exhorts the faithful to assist to their utmost in finding suitable methods of education and programs of study and in forming teachers who can give youth a true education” (Pope Paul VI, *Declaration on Christian Education*, 1965). Teacher formation is important and “through the associations of parents in particular they should further with their assistance all the work of the school but especially the moral education it must impart” (Pope Paul VI, *Declaration on Christian Education*, 1965). The role of moral education is crucial in order to help transfer values to the students.

The *Declaration on Christian Education* concludes by outlining the role of Catholic education in schools; “they not merely advance the internal renewal of the Church but preserve and enhance its beneficent influence upon today’s world, especially the intellectual world” (Pope Paul VI, *Declaration on Christian Education*, 1965). The role of the Catholic school is not just to help the Church and its internal strengthening but also to help create students who influence all of society.

The Catholic School

On March 19th, 1977 the Prefect, Cardinal Garrone, and the Secretary for the Sacred Congregation for Catholic Education, Antonio Javierre, published *The Catholic School*. The Sacred Congregation for Catholic Education is part of the Roman Curia working for the Catholic Church in the Vatican. *The Catholic School* was published

twelve years after Vatican II, and seven years after the creation of the JSEA, but three years before the Characteristics of the Profile of the Graduate at Graduation was published. While there is no documented connection between *The Catholic School* and the Profile of the Graduate at Graduation, *The Catholic School* helped to set the tone for Catholic schools around the world. Many themes and ideas in the document can be seen in the material produced by the JSEA.

The Catholic School begins by expressing the role of the Catholic school since Vatican II: “The Catholic school is receiving more and more attention in the Church since the Second Vatican Council.... In the Council’s Declaration *Gravissimum Educationis* it is discussed in the wider sphere of Christian education. The present document develops the idea of this Declaration, limiting itself to a deeper reflection on the Catholic school” (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977). The document points out that Catholic schools were facing difficulty with changing societal norms; “The Sacred Congregation for Catholic Education is aware of the serious problems which are an integral part of Christian education in a pluralistic society. It regards as a prime duty, therefore, the focusing of any attention on the nature and distinctive characteristics of school which would present itself as Catholic” (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977). Figuring out what it means for a Catholic school to be Catholic and what specific characteristics ought to be present in a Catholic school were crucial for survival in the changing atmosphere.

The task of educating was expressed as a communal effort and not just for the benefit of the students, or Catholic culture, but also society in general; “The Sacred Congregation also addresses itself to all who are responsible for education - parents,

teachers, young people and school authorities - and urges them to pool all their resources and the means at their disposal to enable Catholic schools to provide a service which is truly civic and apostolic” (The Sacred Congregation For Catholic Education, *The Catholic School*, 1977). It was felt that Catholic schools providing religious and civic service would produce students with strong character; “Cultural pluralism, therefore, leads the Church to reaffirm her mission of education to insure strong character formation.... It also stimulates her to foster truly Christian living and apostolic communities, equipped to make their own positive contribution, in a spirit of cooperation, to the building up of the secular society” (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977). Since modern society comprises a diversity of cultures and worldviews, it is even more important for Catholic schools to ensure a solid character formation of their students. This strong formation of students will help them go out into greater society and make positive benefits; not just for the Catholic society but the larger secular society.

Even though there are many different school systems, both secular and religious, in *The Catholic School* it was argued that Catholic schools should embrace the idea of a secular system for students not willing to attend Catholic schools. The Church should encourage “the co-existence and, if possible, the cooperation of diverse educational institutions which will allow young people to be formed by value judgments based on a specific view of the world and to be trained to take an active part in the construction of a community through which the building of society itself is promoted” (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977). Embracing the fact that Catholic schools could work with secular schools in order to help benefit society was

a large shift in attitude that reflected the spirit of Vatican II.

Catholic schools were called to look at the education they were offering and ensure it helped to fully benefit student development. “It is clear that the school has to review its entire programme of formation, both its content and the methods used, in the light of that vision of the reality from which it draws its inspiration and on which it depends” (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977). Part of this self-evaluation was a refocus by all members of the school on the school’s central mission. “Each member of the school community, albeit with differing degrees of awareness, adopts a common vision, a common outlook on life, based on adherence to a scale of values in which he believes” (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977).

Catholic schools were called to focus on the growth on the whole student and not just on the mind or just on faith; “The school must begin from the principle that its educational programme is intentionally directed to the growth of the whole person” (The Sacred Congregation For Catholic Education, *The Catholic School*, 1977). “A school is not only a place where one is given a choice of intellectual values, but a place where one has presented an array of values which are actively lived” (The Sacred Congregation For Catholic Education, *The Catholic School*, 1977). “The Catholic school is committed thus to the development of the whole man.... Its duty to cultivate human values in their own legitimate right in accordance with its particular mission to serve all men has its origin in the figure of Christ” (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977). The Catholic school should not shy away from its roots in Christ but use it to expand the development of the whole student. “The fundamental aim of teaching is

the assimilation of objective values, and, when this is undertaken for an apostolic purpose, it does not stop at an integration of faith and culture but leads the pupil on to a personal integration of faith and life” (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977). The growth of students was to be done through values. “The Catholic school, far more than any other, must be a community whose aim is the transmission of values for living” (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977).

The idea of educating students in faith no longer just meant teaching religion classes; “It must be emphasised that, while such teaching is not merely confined to ‘religious classes’ within the school curriculum.... The fundamental difference between religious and other forms of education is that its aim is not simply intellectual assent to religious truths but also a total commitment of one’s whole being to the Person of Christ” (The Sacred Congregation For Catholic Education, *The Catholic School*, 1977).

Catholic schools should be used to help the greater world.

The Catholic school community, therefore, is an irreplaceable source of service, not only to the pupils and its other members, but also to society. Today especially one sees a world which clamours for solidarity and yet experiences the rise of new forms of individualism. Society can take note from the Catholic school that it is possible to create true communities out of a common effort for the common good (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977).

Catholic schools should produce students that not only help the Catholic world but all people. “At great cost and sacrifice our forebears were inspired by the teaching of the Church to establish schools which enriched mankind and responded to the needs of time and place” (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977).

The Catholic School concluded with an encouragement to create new school

programs based on the ideas in the document. “We appeal to each Episcopal Conference to consider and to develop these principles which should inspire the Catholic school and to translate them into concrete programmes which will meet the real needs of the educational systems operating in their countries” (The Sacred Congregation for Catholic Education, *The Catholic School*, 1977). The JSEA Profile of the Graduate at Graduation, created three years later, sets forward the ideal characteristics that their students should embody. Creating the ideal characteristics for graduating students helped the schools to focus their programs to ensure they produced the end result desired in *The Catholic School*.

Jesuit Education Ideals

The ideals of Jesuit education focus on instilling values in students that will help to create some good in the world. This desire to do good is created through the individual care and concern for the whole development of the student. The world affirming idea of individual care in order to create good is not unique to the Jesuits. Swami Vivekananda (1863-1902), founder of the Ramakrishna Mission near Kolkata, was certainly not a Jesuit and yet his perspective on education nicely summarizes the purpose of those who try to educate for a greater good; “The ideal of all education, all training, should be this man-making. But instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow. The man who influences, who throws his magic, as it were, upon his fellow-beings” (Vivekananda, 2010, p. 11). Among Jesuit thinkers, the thought of Bernard Lonergan, Pedro Arrupe, Peter-Hans Kolvenbach, and the Jesuit ideal of Cura

Personalis are all about what Vivekananda calls “man-making” (Vivekananda, 2010, p. 11).

Bernard Lonergan (1904-1984)

Bernard Lonergan was a Jesuit philosopher and theologian whose book *Insight* explores the question, ‘what exactly does it mean to know?’ As part of Lonergan’s attempt to answer this question, he explored education. Lonergan offered that “[y]our idea of the school will be a function of your idea of society, and your idea of society is connected with your notion of good” (Doran and Crowe (Eds.), 1993, p. 24).

Bernard Lonergan’s four transcendental precepts (be attentive, be intelligent, be reasonable, and be responsible) nicely summarizes Jesuit educational ideas. Being attentive involves being open to oneself, others, and the larger world. Being intelligent allows someone to be not only intellectually competent but able to make positive choices in order to provide their gifts to the world. Being reasonable allows one to understand that they are not above anyone else and encourages kindness and care for others. Being responsible includes a commitment to justice at the local and global levels. Lonergan suggests that we are all called to be attentive, intelligent, reasonable, and responsible but that this is a human choice because we can decide to do the opposite by being inattentive, unintelligent, unreasonable, and irresponsible (Creamer, 1996, p. 70). When the four transcendental precepts are embodied, people live a moral life. As Lonergan points out: “[i]n judging people morally, do not ask them what they think about morality, but watch what they do” (Doran and Crowe (Eds.), 1993, p. 98).

Pedro Arrupe (1907-1991)

“No single follower of the Ignatian tradition can be given greater credit for the dramatic renewal of the spirituality in the twentieth century than the second Basque to be elected general of the Society of Jesus, Pedro Arrupe” (Burke and Burke-Sullivan, 2009, p. 123). In 1965 Arrupe was selected as the Superior General of Society of Jesus (Mesa, 2013, p. 178). Arrupe’s successor, Peter-Hans Kolvenbach, referred to Arrupe as the “founder of the modern Society of Jesus” (Holman, 2014, p. 141).

Arrupe’s drive to modernize the Jesuits based on service and care for the poor no doubt had to do with his work in Japan. Arrupe was sent to Japan to do missionary work just prior to World War II. Arrupe was arrested and held in solitary confinement for thirty-three days shortly after the attack on Pearl Harbor. After his release he went to work with the Jesuit novices in Nagatsuka, which is on the edge of Hiroshima. Arrupe, who trained to be a doctor prior to entering the Society of Jesus, transformed the Jesuit Novitiate into a temporary hospital and began aiding the injured after the atomic bomb was dropped on Hiroshima. This experience of helping those desperately in need undoubtedly had a large impact on Arrupe’s life and vision for the Jesuits when he became Superior General (Burke and Burke-Sullivan, 2009, p. 123).

Arrupe helped to lead an in-depth and methodical revitalization of Jesuit schools in the post Vatican II world. In response to Vatican II, Arrupe encouraged a shift in Jesuit education to focus on a mission of educating students for others. Arrupe’s renewal of Jesuit education helped the Jesuits to rediscover their educational roots and the original motivation for their educational ministry (Mesa, 2013, p. 178). Jose Mesa, the current Secretary for Secondary and Pre-secondary Education for the Society of Jesus in the

world, argued that Arrupe approached Vatican II from the perspective of creative fidelity (Meyo, 2014, p. 128). For Arrupe, fidelity meant change. “Instead of a wooden and mindless repetition of what we had always done, he promoted spiritual discernment to read the signs of the times, to find God in all things, especially in our brothers and sisters in need, and in the major events and movements of the day. That is precisely the meaning of ‘creative’ fidelity” (Meyo, 2014, p. 137).

The ministry of education was questioned by some Jesuits who wondered whether it still played a fundamental role as a ministry for the Jesuits in the post Vatican II world with its faith challenges (Mesa, 2013, p.180). The renewal of Jesuit education helped Jesuit educators to respond to the critics of Jesuit involvement in schools. The new focus on the importance of collaboration with lay educators and Ignatian pedagogy, guided Jesuit educators and their collaborators in giving students an educational experience based on St. Ignatius and his Spiritual Exercises. This helped to strengthen the educational mission of the Society of Jesus in the face of secularism and fewer people entering religious life (Mesa, 2013, p. 178). Social justice, critical thinking, and concern for the underprivileged became focuses of new programs in Jesuit schools: in response to the new mandates of the Church following Vatican II and directives related to Ignatian education from post-conciliar General Congregations of the Jesuit Order (Mesa, 2013, p.180).

Arrupe felt that schools and the education they provided should change and adapt to the new post Vatican II realities.

Education is the key to leadership.... This is, however, the time to study how to improve our schools and to endeavor to make them more adapted to a world which is taking shape and being put together before our very eyes. There must be room for experimentation and innovation in our educational planning. Our

schools must never confine themselves to past patterns. They must be with men in their struggles, helping them to respond creatively to the challenges of history. If our schools are to perform as they should, they will live in a continual tension between the old and the new, the comfortable past and the uneasy present. Our schools must be open to the changes in the Church so that the students can assimilate its vigor, the vitality of a Church in change (Meirose, 1994, p. 15).

Focusing in Jesuit schools, Arrupe placed importance on the formation of young people (Holman, 2014, p. 141). In a speech to the World Congress of Jesuit Alumni, Arrupe directly addressed the purpose of Jesuit schools.

He did not talk about our judging their success in terms of examination results, or the number of students gaining entry to the top universities, or the percentage of their alumni who enter the professions. He spoke, rather, about our judging their success in terms of the personal formation of their students, in terms of the kind of people our students were becoming (Holman, 2014, p. 142).

In Arrupe's speech "Men for Others", he said that the goal of Jesuit schools was to educate men and women for others. A person for others was one who "would 'live much more simply', who would 'stop short or at least slow down the expanding spiral of luxurious living and social competition' and who would therefore be able to stand out against the all-pervading values of the consumer-driven, competitive society" (Holman, 2014, p. 142). "A 'man or woman for others' would also be an 'agent of change', actively undertaking the reform of unjust structures. Father Arrupe was not against students from our schools seeking to occupy positions of power and influence; but if they did, they should have been educated to use those positions to bring about change in favour of the poorest" (Holman, 2014, p. 142).

Arrupe's ideas for renewal were not always welcomed openly. Arrupe created controversy when he acknowledged that sin was "not only the acts of individuals but social and economic structures as well" (Holman, 2014, p. 143). "He knew that what he was putting forward went against contemporary educational trends and that so far as

Jesuit schools were concerned, he was also proposing something new: ‘Have we Jesuits educated you for justice?’ he asked his audience of Jesuit former students, seemingly expecting the answer, ‘No’” (Holman, 2014, p. 143). When referring to Jesuit schools, Arrupe argued “that assessing their success in traditional ways, in terms of examination results or career progression alone, was not sufficient: they had to engage in personal formation too, the education of men and women for others, of ‘agents of change’” (Holman, 2014, p. 143). Since the early days of the Society of Jesus, the success of Jesuit schools attracted many elite students and families and created influential alumni. However, for Arrupe, “the danger was that without an education which focused strongly on personal formation and on a commitment to the common good for the sake of the poor, these alumni could live, knowingly or unknowingly, in a way which reinforced unjust social and economic structures. With such an education, on the other hand, they were well placed to become agents of change” (Holman, 2014, p. 143).

During Arrupe’s time Jesuit education underwent two general changes in response to his call for education renewal. The first change involved the creation of new school programs devised to bring social issues to the focus of schools and students. The second change was ensuring that the idea of creating people for others was not just to be added on to the curriculum but rather to be integrated across the entire school culture and curriculum (Holman, 2014, p. 144). This integration of the idea of people for others was to ensure that students were actively engaged. “A passive methodology shapes men and women who may be passive in society; a methodology which engages students as active, reflective partners in learning is all the more likely to form the ‘agents of change’ that Fr Arrupe wanted Jesuit schools to educate” (Holman, 2014, p. 145).

Rooted in the dignity of all human beings, Arrupe heavily suggested the modern world needed people for others and he wanted Ignatian education to create people for others who embrace

the mission of humankind of being of service to each other, and their role in the transformation of the world not only for the benefit of human persons but for the good of the entire creation. This explains Arrupe's preoccupation with holistic formation of students, since for him it enables them to become fully human balanced persons who are passionate about the welfare of other people and eager to transform the world (Meyo, 2014, p. 129).

The goal and purpose for education for Arrupe was “to determine the character and quality of the type of [person] we want to form, the type of [person] into which we must be changed, and towards which the generations succeeding us must be encouraged to develop” (Meyo, 2014, p. 129). “In this respect, he sees education as about forming a ‘man or woman for others’. In a word, education is concerned with ‘the creation of new persons, men and women of service’” (Meyo, 2014, p. 129). For Arrupe:

the ideal of our schools is not to produce little academic monsters, dehumanized and introverted. Neither is it to produce pious faithful, allergic to the world in which they live, incapable of responding to it sympathetically. Our ideal is much closer to the unsurpassed model of the Greeks, in its Christian version: balanced, serene, and constant, open to whatever is human (Arrupe, 1980, p. 6).

During the “Tenth International Congress of Jesuit Alumni of Europe,” on July 31, 1973, Fr. Pedro Arrupe, S.J., the Superior General of the Society, said:

Today our prime educational objective must be to form men-for-others; men who will live not for themselves but for God and his Christ — for the God- man who lived and died for all the world; men who cannot even conceive of love of God which does not include love for the least of their neighbors; men completely convinced that love of God which does not issue in justice for men is a farce (Meirose, 1994, p. 32).

In that same 1973 address, Arrupe argued:

...the paramount objective of Jesuit education — basic, advanced, and continuing — must now be to form such men.... Only by being a man-for-others does one

become fully human, not only in the merely natural sense, but in the sense of being the “spiritual” man of Saint Paul. He is the man filled with the Spirit; and we know whose Spirit that is: the Spirit of Christ, who gave his life for the salvation of the world; the God who, by becoming Man, became, beyond all others, a Man-for-others (Meirose, 1994, p. 39).

Arrupe’s mission for Jesuit schools was attainable through a well-rounded education that forms the whole person. By forming the whole person, God’s love will be transferred into the love of others and it is through the love of others that ensures the promotion of justice and transformation of the society (Meयो, 2014, p. 130). Arrupe

presents a broader comprehension of excellence both in education and in life as not limited only to academic, standardised examination results, but encompassing every aspect of a person’s life.... [Arrupe] proposes instead that we should bear in mind that students are ‘human beings, who are in constant growth’ and who are prone to ‘be affected by all of those forces through which they will influence the world, or through which the world will influence them’ (Meयो, 2014, p. 135).

Quoting Juan de Bonifacio, Arrupe said that “the education of youth is the transformation of the world” (Meयो, 2014, p. 128). “Evidence suggests that we cannot play tricks with the education, life and future of young people and still expect to build a humane, civilised and developed world. This is the gamble being taken by employing market principles in schools and education” (Meयो, 2014, p. 128). By forming people for others in their schools, Jesuit schools shifted the educational focus from market principles to humankind principles that would greatly benefit all of society.

Arrupe directly addressed Jesuit schools in America with a formal letter. “If ‘beyond academic excellence’ is to be more than a slogan, it will be because that ‘more excellent way’ of lived love expressing itself in mutual understanding and cooperation is followed by all members of your high school communities” (Arrupe, 1971, pp. 1-2).

Arrupe argued that “You would not attract outstandingly talented young men if you did not offer them the prospect of academic excellence. But you would not respond to their

deepest, though often poorly verbalized, aspirations if you did not carry them beyond academic excellence” (Arrupe, 1971, p. 4). Arrupe wanted Jesuit educators to “have great confidence that your students are called to be leaders in their world tomorrow” (Arrupe, 1971, p. 5) and to “equip them for service of their fellowmen sensitive to and deeply concerned about using their influence to right social wrongs and to bring a radical Christian dimension into each of their professional, social and private lives” (Arrupe, 1971, p. 5). Arrupe ended his letter:

You are now at the crossroads. The Holy Spirit is evidently speaking to you urging you to revitalized dedication to the spiritual and intellectual formation of your students. If we neglect or fail to use such special graces, we will have no right at some late date to mourn the passing of our schools. For, owing to our suicidally blind irresponsibility and lack of courage, they will have become citadels of comfortable conformity not deserving of the support of the Christian community nor of the time and energy of men of the ‘magis’. On such a somber note I cannot end. For I have confidence in you and in that confidence I reaffirm my hearty approval of your new association (Arrupe, 1971, pp. 9-10).

Clearly Arrupe was not passive in his attempt to direct Jesuit schools towards creating men and women for others and reshaping the identity of Jesuit schools.

In 1972, the JSEA, no doubt in response to Arrupe’s challenges, created the Commission on Research and Development, consisting of twelve participants and six consultants, to examine the aspects of the future Jesuit school. The document that was created recognized the success of Jesuit schools in the past. “Jesuits became a significant educational force because they were able to combine their vision with the best in the educational practice of their day” (Meirose, 1994, p. 15). In a way they issued their own challenge to ensure they adapted their educational practices to their present situation.

Arrupe suffered a stroke on September 7, 1981. Unfortunately he never recovered from the stroke and in 1983 he resigned as Superior General. He died in 1991. Arrupe

clearly had a deep impact on the Jesuits, and specifically their education system, with results that are still being felt today (Burke and Eileen Burke-Sullivan, 2009, p. 124).

Peter-Hans Kolvenbach

Superior General Peter-Hans Kolvenbach continued Arrupe's spirit of renewal for Jesuit schools. Kolvenbach's goal for a Jesuit education is nicely summarized in a speech he gave to the students and staff of St. Paul's High School when he visited the school on May 14, 1986. (See Appendix Two).

In closing, I would leave with you a reaffirmation of the ultimate aim of Jesuit secondary education – that full growth of the person which leads to action – action that is suffused with the spirit and presence of Jesus Christ, the Man-For-Others in the name of the Gospel. Our ideal is the well rounded person who is intellectually competent, open to growth, religious, loving and committed to doing justice in generous service to the people of God (Kolvenbach, 1986, p. 8).

Cura Personalis

Cura personalis ('care for the person') "is expressed in the human acts of 'giving' and 'receiving'" (Kolvenbach, 2007, p. 10). "'Cura personalis' is to draw attention, to watch, to put on guard and to warn" (Kolvenbach, 2007, p. 15). "'Cura personalis' is simply help, from person to person, so that God and man may really meet" (Kolvenbach, 2007, p. 15). It was the understanding of St. Ignatius of Loyola that no person can handle life on their own and therefore every person needs care. People will not be able to grow and develop without receiving help from others. "It was Ignatius' experience that on the path to God a person needs 'cura', the help of a companion on the way, even if this spiritual adventure will be, in the Spirit who is always strictly personal, 'cura personalis'" (Kolvenbach, 2007, p. 2). "Above all, in the spirit of Ignatius, 'cura personalis' calls for

an atmosphere of mutual trust – a trust which is always difficult to win, always easy to lose” (Kolvenbach, 2007, p. 5).

While the term *cura personalis* may be unique to the Jesuits, the ideal of individual care for students is not. The idea of *cura personalis* extends beyond just Jesuit schools. No matter how strong a school’s mission statement is, if the people in the building are not treating each other well then something has broken down in the attempt to cultivate values. A school should be judged by the way each person is treated in the school. The classroom lessons, exams, even athletic practices, will be long forgotten after a student graduates. If schools want to have a lasting and positive impact on students, they must care for them. Maya Angelou perfectly summarizes what it means to have *cura personalis* in Jesuit schools, or individual care for students in non-Jesuit schools: “I’ve learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel” (Angelou, as cited in Good Reads, 2013).

Jesuit Education Documents

If a Jesuit education is impactful then students will be meeting the stated outcomes of a Jesuit graduate as listed in the Profile of the Graduate at Graduation. If a student has attained the five characteristics in the Profile of the Graduate at Graduation then that student is becoming a person for others which ultimately, is the goal of Jesuit education.

The Profile of the Graduate at Graduation

The goal of Jesuit education has always been to create more than just smart graduates who get good jobs. The 1957 *Manual for Jesuit High School Administrators* in

the United States stated:

the goal established for our work in education is to lead our charges to the knowledge and love of God. Accordingly, our first concern must be that our students in the very process of acquiring learning also develop a truly Christian character. Hence, in every one of our schools the moral and religious formation of our students according to the principles and directives of the Church must hold the place of first importance. By this means we shall prepare outstanding men for the family, for our country, and for the Church: men who in their individual spheres of action will be conspicuous both for right thinking and for right living, and who will be effective for the skillful promotion of Catholic Action under the direction of the hierarchy.

If we have accepted this as our primary purpose, in practice, we shall not be too complacent about the merely material and financial success of our graduates. Rather, our personal gauge of our own success will be the honest answer to the question, "Does this graduate possess a genuine and profound love of God, which motivates him above all else to shape his life to the service of God?" (Jesuit Education Association, 1957, p. 1).

When the JSEA was created it started to establish commissions to focus on strategic matters and create programs and workshops. The commission that created the Profile of the Graduate at Graduation was the Commission on Research and Development, CORD. CORD in 1976 for the first time included a full-time staff with offices in Fordham University in New York City. In 1995 the JSEA restructured and eliminated the commissions. While CORD was operating it was mandated to deliver training for prospective presidents and principals and to help schools develop curriculum inline with the principles of the JSEA (Jesuit Secondary Education Association. "History," 2014).

One of the documents that CORD made was the Profile of the Graduate at Graduation. In 1980, CORD, under the mandate of the JSEA created the Profile of the Graduate at Graduation in order to make their Jesuit mission more practical for students (See Appendix Three). While Jesuit schools have slightly different mission statements, they share a unified vision as to the characteristics an ideal graduate of a Jesuit school

will embody. The Profile of the Graduate at Graduation outlines five key characteristics of a graduate of a Jesuit high school. These include being open to growth, intellectually competent, religious, loving, and committed to doing justice. The mission of Jesuit education is to help develop the whole person who is concerned for the greater good. The Profile of the Graduate at Graduation attempts to explain the characteristics of a person for others concerned for the greater good (St. Paul's High School, "About. Jesuit Identity. Profile of a Graduate," 2014).

In describing the graduate under five general categories, we chose those qualities that seem most desirable not only for this threshold period, but those which seem *most desirable for adult life*. These five general categories sum up the many aspects or areas of life most in accord with a full adult living of the Christ life.... These categories are *I. Open to Growth, II. Intellectually Competent, III. Religious, IV. Loving, and V. Committed to Doing Justice*. Some specific elements under these categories in the *Profile* could have been placed under another of the five categories. Obviously, all of the characteristics described are in dynamic interaction. The division into the five categories simply provides a helpful way to analyze and describe the graduate. Some overlapping is evident because, in fact, many of these qualities are mutually related and intertwined (Jesuit Secondary Education Association, "JSEA Profile of the Graduate at Graduation," 2014).

In 2010 the JSEA revisited the Profile of the Graduate at Graduation in an attempt to update the thirty-year-old document to include the needs of the Jesuit high school graduate in the twenty-first century. (See Appendix Four). Technology, wellness, sustainability, as well as other new challenges were integrated into the Profile of the Graduate at Graduation. Since Jesuit education is focused on educating the whole person using a holistic curriculum that attempts to foster life-long learners, the Profile of the Graduate at Graduation is not simply a checklist of attainable outcomes for graduates. The 2010 Profile of the Graduate at Graduation maintained the five characteristics of being open to growth, intellectually competent, religious, loving, and committed to doing

justice (Jesuit Secondary Education Association, “JSEA Profile of the Graduate at Graduation, 2014). However there were many modifications to the descriptors and several new descriptors added. Fifty-two of the descriptors were modified from the 1980 document. There were a total of sixty-three descriptors in the 1980 document. Modifying fifty-two of them helped to make the language more universal and understandable for the 2010 student. There were twenty-seven new descriptors added to the new document. The new descriptors helped to update the document to the issues that developed since 1980. Some of the general themes of the new descriptors include environmental issues, mental health, physical health, media issues, and technological issues. The new additions to the 2010 document helped to update the Profile of the Grad at Grad in order to address all aspects of the students’ lives in the present culture (Canisius High School. “JSEA Profile of the Graduate at Graduation,” 2014).

Profile of an Ignatian Educator

To create the ideal Jesuit education requires ideal Jesuit educators. Since teachers are crucial in creating an environment where values are at the forefront of schools, the Jesuit Secondary Education Association created the Profile of an Ignatian Educator in order to help explain the characteristics of a teacher in a Jesuit school. (See Appendix Five). Since graduates of Jesuit schools can be measured against the characteristics of an ideal graduate, it only made sense to create a specific standard for teachers (Jesuit Secondary Education Association, “JSEA Profile of an Ignatian Educator”, 2014). The JSEA Profile of an Ignatian Educator includes:

- 1: Caring for the Individual;
- 2: Discerning Ways of Teaching and Learning;
- 3: Modeling Ignatian Pedagogy;
- 4: Building Community and Fostering Collaboration;

5: Animating the Ignatian Vision (Jesuit Secondary Education Association, “JSEA Profile of an Ignatian Educator”, 2014).

The first characteristic is caring for the individual. This helps educators ensure that they are helping the well-rounded growth of students in order to form students who are people for others. Treating students with compassion and valuing them as individuals accomplishes this. The second trait of an Ignatian educator is discerning the ways of teaching and learning. Professional development and critical reflection on one’s work help an educator to monitor their practices in order to continually improve. Modeling Ignatian Pedagogy is the third quality of an Ignatian educator. Modeling Ignatian Pedagogy includes providing the skills needed to create life-long learners while assessing the holistic growth of students. This, of course, presumes an environment that incorporates the continuous use of Ignatian pedagogy: experience, reflection, and action. Building community and fostering collaboration is a fourth characteristic of an Ignatian educator. Working together in an open and honest community helps to strengthen the outcomes of Jesuit education. The final quality of an Ignatian educator is animating the Ignatian vision. Modeling and promoting the school’s mission and vision helps to bring the Ignatian vision alive. Animating the vision also includes believing that one’s work is meant to further justice through one’s faith. The Profile of an Ignatian Educator creates a standard that keeps Jesuit educators accountable and on track in furthering their ability to act out the Jesuit education ideals (Jesuit Secondary Education Association, 2012, *JSEA Seminars in Ignatian Leadership Year 2*. pp. 4-7).

Evaluation of Extra and Co Curricular Programs

In order to understand whether or not a school is attaining the ideal Jesuit educational outcomes (i.e., producing students who live by the characteristics in the

Profile of the Graduate at Graduation), there must be some form of evaluation. At St. Paul's High School there is no formal assessment although there is a document that staff can voluntarily use to evaluate their extra- and co-curricular programs. The JSEA does, however, offer a Student Profile Survey to help schools better plan their programs.

The document created at St. Paul's High School is to be used to evaluate extra and co-curricular programs in terms of their ability to help students attain the characteristics in the Profile of the Graduate at Graduation. The document poses questions, based on each of the five characteristics, that a staff member can ask themselves in order to gauge whether or not their programs help students attain the characteristics in the Profile of the Graduate at Graduation. The use of the document is completely voluntarily for a staff member. (See Appendix Six).

JSEA Student Profile Survey

The Student Profile Survey II, or SPS II, "is a means for schools to benchmark students' growth and development in the elements of the Profile of the Graduate at Graduation over the course of 4 years. The SPS II does not track individual students; rather, it measures the class as a cohort from freshman to senior year" (Jesuit Secondary Education Association, "SPS II", 2014). The Survey consists of three parts that include 95 multiple choice questions. While the SPS II can provide insight into a specific grade level's ability to attain the characteristics in the Profile of the Graduate at Graduation, it does not allow for the individual student feedback that is so vital in a school that values *cura personalis*. The SPS II does not capture how, or even if, students attained the Grad at Grad characteristics. The SPS II simply captures the students' attitudinal changes from

their grade nine year to their graduating year about values associated with the characteristics in the Profile of the Graduate at Graduation.

CHAPTER THREE: METHODOLOGY

It is a difficult undertaking to assess whether the characteristics in the Profile of the Graduate at Graduation are being attained through an education in a Jesuit school. This study will provide insights into whether the objective of producing students who attain the characteristics in the Profile of the Graduate at Graduation is achieved. However the study cannot categorically assess if the Jesuit education allowed for the attainment of the characteristics. The study will contribute some empirical information to student fulfillment of the Profile of the Graduate at Graduation.

Research Problem, Purpose Statement, and Research Questions

The research problem addressed in this study is the lack of evaluation as to whether graduating students meet the characteristics in the Profile of the Graduate at Graduation at St. Paul's High School. The purpose of this study will be to determine how graduating students at St. Paul's High School are meeting the characteristics of the Profile of the Graduate at Graduation. The first research questions guiding this study is: what do graduating students report as being required for the characteristics of the Profile of the Grad at Grad to be fulfilled by graduates at St. Paul's High School? The second research questions guiding this study is: how are the characteristics of the Profile of the Graduate at Graduation attained by graduating students at St. Paul's High School?

Research Design

The design includes a document analysis and interviews. The document analysis includes a look at the Profile of the Graduate at Graduation in Jesuits schools that are part of the JSEA. The websites of the sixty-two JSEA schools were examined in order to see the prominence of the Grad at Grad, any differences among the schools with the Grad at

Grad, and what programs help students fulfill the Grad at Grad in their schools. General information about the schools was compiled to gain a broad understanding of the types of schools that compose the JSEA. Information was collected on the year the schools were founded, location, student population size, grades at the school, and whether the school is male only or co-educational. Information on programs offered by the school was also collected. Using St. Paul's High School as the standard, since it is the school where students will be interviewed, the programs offered by St. Paul's will be searched for on the other schools' websites. The programs that were searched for included the Freshmen Retreat, Kairos Retreat, community service, service/immersion trips, Christian Life Communities, and finally an honour type of society for seniors. The third type of information that was searched for included information related to the Graduate at Graduation. The Grad at Grad was searched to see if it is on the schools' websites and whether the Grad at Grad is mentioned in the student handbook. The differences among the schools dealing with the Grad at Grad, such as different wording and including a sixth characteristic, are reported on. This website analysis will help to show the importance of the Grad at Grad document in schools and how schools are dealing with the document in order to help students fulfill the qualities desired in the document.

The second part of the design included interviews. A one on one interview occurred with recent graduates of St. Paul's High School. The interviewees were asked questions from two sections. The first section was questions (indirectly related to the characteristics in Profile of the Graduate at Graduation) about their general experiences at the school. The indirect questions were an attempt to get answers that will not directly mention the characteristics in Profile of the Graduate at Graduation in order to see if the

graduates mentioned them on their own. The second section asked direct questions about the characteristics in the Profile of the Graduate at Graduation. The direct questions were intended to measure the impact of the Profile of the Graduate at Graduation on the student and hear about what they understand to have helped them acquire the characteristics. The interviews were recorded and then transcribed in order to allow an accurate word for word account. The interviewees will remain confidential in order to protect their views. The answers to the question were compiled and compared among the responses in order to gauge similarities and differences in their experiences. Similarities were analyzed for specific extra and co-curricular programs and general involvements experienced by students.

Research Questions

Section 1: Indirect Questions on Grad at Grad:

1. What are a few highlights from your time at St. Paul's?
From grade 9, 10, 11, 12?
2. What personal traits did the school help to create in you?
3. What is the most valuable takeaway from your education at St. Paul's?
4. Other than having Jesuits in the school what do you think makes St. Paul's a Jesuit school?

Section 2: Direct Questions on Grad at Grad:

5. What are the characteristics of a graduate at graduation?
6. How would you define being open to growth?
7. How did the school help you become open to growth?
8. How would you define being intellectually competent?
9. How did the school help you become intellectually competent?
10. How would you define being religious?
11. How did the school help you become religious?
12. How would you define being loving?
13. How did the school help you become loving?
14. How would you define being committed to justice?
15. How did the school help you become committed to justice?
16. How do you act/embody the characteristics of a graduate at graduation today?

Selection of Interviewees

There were eleven potential interviewees who were selected from the 24 students members of the Maroon and White Society during the 2013-2014 school year. The eleven potential interviewees were former students in Winnipeg at the time of the interviews and able to participate in an in-person interview. The Maroon and White Society “is an honour society committed to volunteer service in the school community. They are nominated by staff, faculty and peers in their Grade 11 year and serve as members in their Grade 12 year” (St. Paul’s High School, “School Life. Campus Ministry. Maroon and White”, 2014).

In their Grade 12 year, all students have the opportunity to become a member of the Maroon and White Society. The Maroon and White is a long Jesuit tradition of leadership development in which students are selected to act as ambassadors of the entire student body for major events both inside and outside the school. The students who are selected to work on the Maroon and White executive, as well as those students who are inducted into the Society at the end of the year, represent the embodiment of the best of characteristics that St Paul’s High School seeks to instill in the student leaders (St. Paul’s High School, “School Life. Campus Ministry. Maroon and White”, 2014).

Members for the Maroon and White are nominated from the school staff and from the future grade 12 students themselves. After the list of nominations has been accumulated the staff member in charge of the Maroon and White will make a finalized list that will be approved by the President of the school. The President of the school would approve the list of students for Maroon and White because they have the potential to be the best representatives of the characteristics in the Profile of the Graduate at Graduation. The decision to nominate students for the Maroon and White ultimately depends on the individual doing the nominating, however the people nominating the students do so because in their opinion the student is in some form ideal as a St. Paul’s student. Because

the Maroon and White students are chosen as personifying the ideal characteristics of a St. Paul's student, they are likely to have attained to some degree the characteristics in the Profile of the Graduate at Graduation. Just because students are selected for the Maroon and White does not mean they necessarily are the best examples of students with the characteristics of the Grad at Grad. Furthermore, just because a student is not selected for the Maroon and White does not mean they do not, or will not, embody the characteristics of the Grad at Grad. The students in the Maroon and White are a small sample of the many students who excel in all aspects of the school including exemplifying the characteristics in the Profile of the Graduate at Graduation. The students in the Maroon and White are a diverse group of students representing many aspects of student participation in the school. Since the Maroon and White represent a diverse group of students who are very involved in the school, and since the students in the Maroon and White Society are nominated by their peers and selected by their educators, they are the most visible and the best place to start when determining how the characteristics in the Profile of the Graduate at Graduation are being attained. If the Maroon and White strongly measure up to the characteristics in the Profile of the Graduate at Graduation then it can be stated that at least some St. Paul's students are attaining the characteristics.

Analysis

The information from the websites of the schools in the JSEA was compiled into a chart. Info on how many schools mention the Grad at Grad and if it is in their student handbook was collected. The number of schools that have the Grad at Grad helps to show the prominence the Grad at Grad has for the school. If the Grad at Grad is not

mentioned on a school's website then it probably does not play a large role in the school. Any differences from the standard JSEA's Grad at Grad were collected. If a school had alternative wording from the standard five characteristics or if a school has more or less characteristics than the five helps to show how concrete the document is or whether it is a living document that schools alter to suit their specific needs. The similarities in programs offered by the schools helps to show if the Jesuit schools are in sync with not only their educational ideas, such as the Grad at Grad and the idea of creating people for others, but also in the programs they offer in order to achieve these goals.

After the graduates were interviewed their comments were transcribed. The results of the interviews were then organized in order to see where their answers fit in with the five characteristics of the Graduate at Graduation. Specifically, information relating to school and community experiences, in the form of extra and co-curriculars designed to foster growth in the five characteristics, were identified. This will help to identify the strength of programs that guide students to the characteristics of the Graduate at Graduation and how the school could use what these programs offer to help other areas in the school. In general the results of the interview that explain how a St. Paul's High School education has changed graduates have been identified. This shows not only what characteristics they attained but how an education focused on five values based characteristics did change the student. Information relating to specific actions from the students was identified since a graduate's action show they truly live, and not just say they have, a life with the characteristics of the Graduate at Graduation.

Limitations

Doing a broad collection of information from websites does help give a general idea of what a school has to offer. A program or idea could be present in a school even if it is not on their website. It is highly likely though that, if something like the Grad at Grad has a presence in the school, it would be on the school's website. This is especially so since Jesuit schools are private; they depend on attracting students to their schools. An important part of attracting students to schools is listing all of the potential programs. Also publically professing the values of the school, such as the Grad at Grad, will help to show potential parents and students what the true experience of the school is supposed to be.

Since there was only four from a maximum of eleven alumni interviewed, all from the same year of graduation, the generalizability of the results are limited; their experiences would even differ from those of graduates one year earlier or later. However, the attempt in this study is to gain information on the most recent, and therefore relevant, experience.

Choosing the potential eleven students from members of the Maroon and White Society does not constitute a 'representative sample' of the entire graduating class. However, since the students in the Maroon and White are nominated from their peers and teachers for being an ideal model of what it means to be a St. Paul's student, their responses should be most congruent with the Profile of the Graduate at Graduation.

The small response to the request for interviews (only four students from eleven) could be the result of two factors: the timing and form of request for the interviews. The timing of the interviews was not the best for recent graduates. Since the interviews were

held in October the students were only in their second month of university. The new university students would still be adjusting to university life and, especially with midterm exams approaching, an additional request for their time might have been unreasonable. The second factor that might have deterred students from being interviewed was the formal letter of request. In order to meet ethical standards of ENREB (see Appendix 12), the letter was sent out from the principal of St. Paul's High School. This could have been intimidating to some former students.

As an alumnus and current teacher at St. Paul's High School I will have a bias but the interview and process is not set up to critique the school and its ability to attain the characteristics in the Profile of the Graduate at Graduation but rather to measure how well we are facilitating the growth of our students. Despite this, the hope is that this snap-shot view of the school's promotion of the Characteristics of the Graduate at Graduation will help to strengthen its goal of producing 'men for others'.

CHAPTER FOUR: DATA

The Profile of the Graduate at Graduation was the response from the Jesuit Secondary Education Association to the changes resulting in society and the outcome of Vatican II. Pedro Arrupe challenged Jesuit schools to reflect on their role and mission. If Jesuit schools were to prepare students to help enhance society, Jesuit schools needed to adapt in order to prepare their students for the new realities that their students would be facing. Fr. Michael Holman, S.J., best summarizes the role of the Graduate at Graduation in Arrupe's challenge to schools; "This renewal responded to a concern in some schools that the education of 'men and women for others' was too important to be left to particular educational experiences added on to the curriculum but should rather be integrated across the whole curriculum" (Holman, 2014, p. 144). The Graduate at Graduation created an entire school culture and not just an addition to the current curriculum. "The development of the 'profile of the student at graduation' ... responds to this concern. This approach has, in my experience, been all the more successful when there is buy-in from the school community, hence the importance of designing the profile with the involvement of all stakeholders" (Holman, 2014, p. 144).

The introduction to the Profile of the Graduate at Graduation has the best description for the purpose of the document in response to the changing societal needs.

In describing the graduate under five general categories, we chose those qualities that seem most desirable not only for this threshold period, but those which seem most desirable for adult life. These five general categories sum up the many aspects or areas of life most in accord with a full adult living of the Christ life. Whether one conceives of the desirable qualities of a graduate of Walsh Jesuit High School under the rubric of a "Person for Others" or as a "Vatican II person," as an *Insignis*, or simply as a fully mature Christian, the qualities summed up under the five categories below appear to be the kind of qualities — granted that they are not fully developed in late adolescence — which cumulatively point in the direction of the kind of person who can live an adult Christian life in the late

twentieth century (Jesuit Secondary Education Association, “JSEA Profile of the Graduate at Graduation”, 2014).

While the Profile of the Graduate at Graduation does attempt to help create a focus for Jesuit schools to educate their students to go out and make a positive influence in society, the JSEA admits that the education process is a team effort and requires the cooperation from the family and community.

In presenting this profile, it must also be recognized that the influence of the school on a student’s growth is limited. Other influences, frequently out of the control of the school such as family, friends, the youth culture and the general social environment in which one lives, will hinder or foster the student's growth. But in so far as the school can intentionally bring its resources to bear on fostering the student’s growth in the direction of the profile, it should do so (Jesuit Secondary Education Association, 2005. *Foundations.*).

JSEA Schools’ Websites

The JSEA has links to sixty-two Jesuit high schools; fifty-eight in the United States of America, three in Canada, and one in Puerto Rico. Of these schools, twenty-six had both male and female students with two others considered co-divisional, which means they have two separate buildings for the male and female students (students do take some classes together). There were thirty-four schools that only had male students. The majority of the schools, fifty, had students in grades nine to twelve. Four schools had grades six to twelve. Three schools had grades seven to twelve and three others had students from kindergarten to grade twelve. One school has grades eight to twelve and one school had students from grade seven until grade eleven. (See Appendix Seven).

Profile of the Graduate at Graduation on School’s Website

If the Profile of the Graduate at Graduation is an important aspect of the school it can be argued that the Profile should be mentioned somewhere on the school’s website. Of the sixty-two JSEA schools, forty-nine had the Grad at Grad mentioned on their

website. Two of these schools had non-working external links on their website but the forty-seven other schools had at least a brief description of the characteristics of the Grad at Grad. Four schools had the Grad at Grad on their homepage, which suggests that the Grad at Grad has a very prominent role in their school since it is the main focus on their homepage. Two schools included the Grad at Grad as a part of their mission statements, which solidifies the Grad at Grad as part of the formal mission for their school.

Of the thirteen schools that did not have the Grad at Grad on their website, eleven mentioned Jesuits and had Jesuit educational language on their website. Of these eleven schools with Jesuit language, four were Cristo Rey schools, one was a school in Puerto Rico, and one was a school on a First Nations reserve. It is understandable that Puerto Rico and a reserve school, with differing cultures and communities then the traditional JSEA school, have no mention of the Grad at Grad. Similarly, Cristo Rey schools have a different student body then the majority of Jesuit schools in Canada and America. “The Cristo Rey Network is comprised of 28 quality, Catholic, college preparatory high schools for underrepresented urban youth” (Cristo Rey Network. “Cristo Rey Network,” 2014). Cristo Rey schools are intended to “prepare all of its students to enter and graduate from college (Cristo Rey School. “Schools,” 2014)” and “requires participation by all students in the work-study program” (Cristo Rey School. “Schools,” 2014). Also, since Cristo Rey schools are blending the Cristo Rey style of school with a Jesuit style of school, it is understandable that they would not adopt all aspects of both styles of school.

The two schools that did not have the Grad at Grad or any Jesuit language include a Cristo Rey school and a school in Alaska. The Jesuit school in Alaska is referred to on their website as the Catholic Schools of Fairbanks. It is a kindergarten to grade twelve

school that does focus on their Catholic identity but does not have an identifiable Jesuit identity on their website. The Cristo Rey school that did not have any mention of Jesuits on their website focused on the Cristo Rey aspect of their identity.

Profile of the Graduate at Graduation in Student Handbooks

A school's student handbook/agenda is another place to highlight the importance of the Grad at Grad in the school. Forty-two of the schools did not have an accessible student handbook. However, of the twenty schools that had their handbook accessible, seventeen referred to the Grad at Grad in their handbook. Two of these schools with the Grad at Grad in their handbook were among the schools that did not have the Grad at Grad on their website. So, only eleven out of the sixty-two JSEA schools had no mention on their website or student handbook of the Grad at Grad. Three of the schools that did have their student handbook accessible did not have the Grad at Grad mentioned in their student handbook.

Changes to the Profile of the Graduate at Graduation

With the Profile of the Graduate at Graduation there are several schools that have added a characteristic or altered the wording of a characteristic. One JSEA school, a Cristo Rey school, only had three characteristics; "open to growth and intellectually engaged", "committed to faith and justice", and "prepared for work". The school has combined, with two slightly different wording, four characteristics, "open to growth", "intellectually engaged", "committed to faith", and "committed to justice" into two characteristics while leaving out the loving characteristic. These characteristics are described as follows:

- I. Open to Growth and Intellectually Engaged
The Cristo Rey graduate:

- Commits to be a life-long learner who sees that intelligence grows based on effort
- Develops self-awareness, accepting self with both talents and limitations with a sense of humility and gratitude
- Possesses the necessary skills for success in college and life: critical thinking, problem solving, organization, and core academic knowledge
- Grows by learning from failure, being courageous, and finding success through grit, determination, and self-discipline

II. Committed to Faith and Justice

The Cristo Rey graduate:

- Is a “man or woman with and for others,” developing both a sense of compassion for those suffering injustice and a concern for those social changes that foster human dignity
- Has an understanding of Catholicism and Ignatian spirituality and has developed an understanding of his/her faith in relation to Christianity
- Conscientiously moves beyond self-interest to make value-driven choices and recognizes the value in healing and reconciliation
- Is a responsible citizen who uses education to more profoundly participate in the best interest of self, family, and community

III. Prepared for Work

The Cristo Rey graduate:

- Has expanded their personal vision of future opportunities by seeing the power of education through their accomplishments in work
- Exemplifies integrity and professional behavior in the work place, learning respect for and earning respect of co-workers
- Organizes themselves effectively and efficiently and demonstrates competency of work skills
- Lives out Cristo Rey Values in the workplace

(Cristo Rey San Jose Jesuit School. “Vision Statement,” 2014).

Additional Graduate at Graduation Characteristics

Of the sixty-two schools listed on the JSEA website, there were thirteen that had a sixth characteristic for their Profile of the Graduate at Graduation. Five schools had a work related sixth characteristic. Four schools had a leadership related sixth characteristic. Three schools had a physically fit related sixth characteristic. One school had “committed to diversity” as their sixth characteristic.

Thirteen Jesuit schools had a sixth characteristic in the Profile of the Graduate at Graduation. Five of the schools with a sixth characteristic had an additional

characteristic that is related to work. As the sixth characteristic, two schools had “work experienced”, one school had “work experience”, one school has “positively work-experienced”, and one school had “seasoned responsible worker”. Of the five schools that had a work related characteristic in the Profile of the Graduate at Graduation, four are Cristo Rey schools. The one school that had a work related sixth Grad at Grad characteristic but is not a Cristo Rey school is the Jesuit Work Study College Prep. While not part of the Cristo Rey network it does have a similar emphasis for its student population. The general themes of the work related characteristic include working with high ethical standards, being a positive leader, and using personal skills to help create a better society.

The description of the work related sixth characteristic include:

Through the Arrupe Jesuit High School Corporate Work Study Program, the Arrupe Jesuit graduate has learned to be a dependable, responsible worker of integrity with high ethical standards... The Arrupe Jesuit graduate is personable and effective team player who is a confident self-starter as well as respectful and respectable... The graduate of Arrupe Jesuit has learned to see work as an invitation to participate in the creative and salvific work of our God “as One who labors” on our behalf (Arrupe Jesuit High School. “Academics. Graduate Profile,” 2014).

Through the Corporate Work Study Program, the Christ the King graduate has learned to be a dependable, responsible worker with high ethical standards... The Christ the King graduate is a personable and effective team player who is a confident self-starter as well as respectful and respectable. The graduate has learned the value of work both in the rewards it produces and in the self-satisfaction it allows one to attain... As a future leader in the workplace, the Christ the King graduate recognizes the dignity of work, its integral connection to justice and the choices he or she has to create a better society (Christ the King Jesuit College Preparatory School, “Graduate at Graduation,” 2014).

Through the Corporate Internship Program, the Cristo Rey Jesuit graduate has learned to be a dependable, responsible worker with high ethical standards... Work offers the opportunity to discover and demonstrate personal talent - both as stewards and as leaders – and encourages growth. This stewardship implies the responsibility to use all resources wisely for the good of others and the greater

glory of God. (Cristo Rey Jesuit High School. "About CRJHS. Graduate at Graduation," 2014).

Through the Cristo Rey Corporate Internship Program, the Cristo Rey graduate has learned to be a dependable, responsible worker of integrity with high ethical standards... The Cristo Rey graduate is a personable and effective team player who is a confident self-starter as well as a respectful and respectable. The graduate has learned the value of work both in the rewards it produces and in the self-satisfaction it allows one to attain... As a future leader in the workplace, the Cristo Rey graduate recognizes the dignity of work, its integral connection to justice, and the choices he or she has to create a better society (Cristo Rey Jesuit High School. "Profile of the Cristo Rey Graduate at Graduation," 2014).

The Verbum Dei graduate... has successfully participated in the professional culture of the workplace while exploring his own potential; as such is beginning to understand his role in the work force... has thoughtfully and purposefully engaged in his work so as to be able to discern such a job or industry as it relates to a college major or minor and for his future... has demonstrated attentiveness and understands the importance of taking direction from supervisors and asking questions when appropriate... has learned to manage his time and accurately complete his tasks (Verbum Dei High School. "Profile of the Grad at Graduation," 2014).

The second most common addition to the five characteristics in the Profile of the Graduate at Graduation is a leadership characteristic. The characteristic is variously named "pursing leadership growth", "developing as a leader", "developed as leader", and "called to leadership". While the five core characteristics in the Profile of the Graduate at Graduation should ultimately lead students to become leaders, and since Jesuit schools are called to produce men and women for others, leadership would be an unnamed but intended outcome. Nevertheless, four Jesuit schools that are part of the JSEA felt the need to add the characteristics to the Profile of the Grad at Grad.

The general themes that appear in the four descriptions of the leadership characteristic include exercising leadership in academic, co-curricular, extra-curricular, and campus ministry elements of the school. Also leadership should include cooperation and collaboration. The four schools partly described the leadership characteristic as:

The Bellarmine student... has learned through study, observation, and experience that some tasks are performed better by individuals acting on their own initiative, and that other projects are better undertaken by group actions, directed, supervised, and coordinated by leaders. The student has learned that not all leaders are entirely ethical and moral in their conduct, and that there is a great need for educated Christian leaders to assist all vocations to conduct themselves in accord with Christian principles. The graduate has had some experience as a follower and as a leader at a variety of levels within groups, and has begun to acquire some leadership qualities. (Bellarmine College Preparatory. "Our Students. Graduate at Graduation," 2014).

The graduate of De Smet Jesuit is aware of his responsibility to be a leader in the Ignatian tradition of service and collaboration. He has had opportunities to exercise leadership in academic, co-curricular activities, and pastoral activities... At De Smet Jesuit, the graduate: understands that responsibility and a respect for diversity are essential elements of leadership... Sees leadership as an opportunity for service to others and the community... realizes that leadership involves collaboration and cooperation... understands that reflection and evaluation are important elements in good decision-making (De Smet Jesuit. "Home. About. Grad at Grad," 2014).

A graduate of Loyola is aware of and practices the basic skills that facilitate leadership and collaboration... The Loyola student will: ... Speak honestly and persuasively, accept criticism with emotional maturity, and maintain a focus guided by the ethical values derived from our Catholic faith and Ignatian heritage... Demonstrate an ability to lead and influence others in a way that promotes social justice based on Gospel values... Be aware that he models God's love and acts with faith recognizing that his actions have consequences that go beyond self (Loyola High School of Los Angeles. "About Loyola. Graduate at Graduation," 2014).

A graduate of St. Ignatius... has learned that some tasks are better accomplished individually while other projects are better undertaken by group actions coordinated by thoughtful leaders... At the time of graduation the St. Ignatius student will have: recognized that true leadership involves serving with and for others, acting with humility and love; ... responded to criticism with emotional maturity, acknowledging that leadership involves risk-taking and challenging assumptions that can sometimes lead to negative repercussions (St. Ignatius College Preparatory. "The Graduate at Graduation," 2014).

Three Jesuit schools included being physically fit as a sixth characteristic in the Profile of the Graduate at Graduation. The three schools all placed it as the third characteristic after the standard first two (open to growth and intellectually competent), but before the standard last three. Jesuit education is supposed to educate the whole

student including body, mind, and spirit. So the idea of trying to educate students who are physically fit is not outside the norm for Jesuit schools. The physically fit characteristic is described in the three schools as follows:

“By graduation the Loyola student has begun to develop to one’s potential in a healthy, strong, well-coordinated body” (Loyola Academy. “Loyola Academy Student Handbook 2013-2014,” 2014).

At graduation, the Jesuit student has come to value the ideal of a sound mind in a sound body. He has experienced some of the most marked physical growth of his life. During these years, he has been introduced to means of maintaining his body in good condition throughout his life and has been trained in the exercise of these means. He has had the opportunity of participating in intramural and interscholastic team sports and has been challenged to see these activities, not simply as a way of developing his physical abilities, but also as a means for enhancing his growth as a well-rounded gentleman (Jesuit Dallas. “Campus Ministry. Morning Prayer,” 2014).

At graduation, the Strake Jesuit graduate... appreciates his physical being as a gift from God and understands the value of working toward the goal of fully developing and maintaining his physical talents. He understands the fundamentals of human physiology and physical development and the fundamentals of maintaining personal health. Finally, he values his body as a treasure that is vulnerable to depreciation and loss if he indulges in inappropriate sexual behaviors or substance abuse. The graduate:

- ◆ is aware of methods for maintaining personal health and hygiene.
- ◆ takes pride in his physical appearance.
- ◆ knows the fundamentals of good nutrition and practices good eating habits.
- ◆ knows the fundamentals of several lifetime recreational activities.
- ◆ participates in physical exercise on a regular basis.
- ◆ knows major local, national, and global health problems and some of their potential solutions.
- ◆ understands that physical activity helps him cope with stress and tension.
- ◆ understands and is able to apply basic procedures of accident prevention and emergency care.
- ◆ understands the biology and psychology of human sexuality.
- ◆ understands the value of and need for self-discipline.
- ◆ recognizes the potential danger of using chemical substances and acts responsibly (Strake Jesuit. “The Grad At Grad,” 2014).

Committed to diversity is the final characteristic that was added to the five standard characteristics in the Profile of the Graduate at Graduation. While being open to

growth, loving, and committed to justice are personal characteristics that could encompass the idea of supporting diversity, clearly the idea of having graduates being committed to diversity was important enough to create a new characteristic. For the one school the characteristic is described as follows:

The Loyola Blakefield graduate grows beyond his own biases and personal prejudices. In a manner consistent with Catholic teaching, he comes to understand the enriching and liberating value of human variety, to embrace diversity, and to cherish human differences (Loyola Blakefield. "Ignatian Mission & Identity. Profile of a Graduate at Graduation," 2014).

With thirteen of the sixty-two Jesuit schools changing the JSEA's Profile of the Graduate at Graduation, it is clear that the Profile is a living document that can be modified and altered in order to meet the specific needs of the schools and their students and communities. However, the majority of Jesuit schools still state that the five characteristics in the document created by the JSEA are sufficient.

Alternative Names for the Five Characteristics

Seven of the sixty-two JSEA schools used different wording for their characteristics in their Profile of the Graduate at Graduation than the JSEA's five; open to growth, intellectually competent, religious, loving, and committed to doing justice. Four of these schools have two characteristics with different wording.

One school rewords the last two characteristics as "committed to social justice" and also "loving and compassionate". The school had no description of the characteristics on their website. The website just had the five characteristics listed. Adding compassionate to the loving characteristic might have been used as a term that is more relatable to teenagers than just using loving (Xavier College Prep, "Message from the President," 2014). Another school uses "open to others" instead of "loving".

Although the characteristics were listed without explanations, being “open to others” is a form of “loving”. If someone is always open to other people then they would be showing love towards them (Regis High School. “Home. About Regis. Profile,” 2014).

Using “committed to social justice” instead of “committed to doing justice” makes the characteristic more specific. Focusing on social justice narrows down the type of justice that is trying to be achieved. However, taking out the term “doing” could shift the characteristic from action to a more theoretical characteristic (Xavier College Prep, “Message from the President,” 2014).

Two other schools altered the “committed to doing justice” characteristic. One school used “committed to working for justice”, and another used “dedicated to work for a just world”. The descriptions of the altered characteristics are similar to the “committed to doing justice” characteristic.

Committed To Working For Justice

At graduation, the Jesuit student has begun to examine himself and his world in terms of the justice which a living faith requires. Thus, he has been able to recognize that basic human needs and rights have been denied to certain peoples; he has been able to comprehend that many complexities underlie these denials; and, in the light of the example of Jesus, he has been able to evaluate the social and economic structures through which human needs and rights are denied, and to take appropriate action to render them more just (Jesuit Dallas. “Campus Ministry. Morning Prayer,” 2014).

Dedicated to Work for a Just World

The Loyola Blakefield graduate develops a compassionate understanding of the needs of his community and the world. He begins to understand that his Christian faith, Catholic responsibility, and Ignatian heritage call him to lead in service to others, to act ethically at all times, and to pursue justice for each individual. He understands that being a man for others is Christ-like and answers St. Ignatius’ call for a Leadership of Service, Ad Majorem Dei Gloriam (For the Greater Glory of God) (Loyola Blakefield. “Ignatian Mission & Identity. Profile of a Graduate at Graduation,” 2014).

The most altered characteristic was the “intellectually competent” characteristic

from the JSEA's Profile of the Graduate at Graduation. There were four schools that used differing wording. The different wording included "dedicated to academic excellence", "intellectually proficient", "intellectually distinguished", and "intellectually motivated". Being "intellectually competent" has a rather general and broad aspect to it and so one school wanted to focus specifically on academic knowledge.

The Loyola Blakefield graduate respects his intelligence as God's gift and so develops it to the best of his ability. He knows that its ultimate use is in the search for truth in the service of others. The Loyola graduate prepares himself to pursue further education. He has begun to hone his critical powers, to improve his ability to think logically and analytically, and to develop the powers of imagination and creativity. He has developed the confidence to think independently and the courage to speak confidently (Loyola Blakefield. "Ignatian Mission & Identity. Profile of a Graduate at Graduation," 2014).

Three schools decided to keep the "intellectual" part of the characteristic but change the descriptor after. "Proficient", "motivated", and "distinguished" were the three terms used that differ from the term "competent". The "intellectually proficient" characteristic does not have a description but the other two do.

The Verbum Dei graduate is intellectually motivated. He demonstrates mastery of fundamental academic skills and discipline necessary for advanced education.

The Verbum Dei graduate:

Academic Requirements

has mastered the fundamental skills of language... mathematics.

can read and summarize material at a level of a beginning college freshman.

has mastered those academic subjects required for entrance into college (or for some other form of advanced education).

General Skills and Attitudes

is developing mastery of logical skills and critical thinking...

can present a convincing argument in written and oral form...

Substantive Knowledge...

has begun to relate current issues and perspectives to some of their historical antecedents.

is growing in appreciation of his or her cultural heritage.

has begun to understand some of the public policy implications of the uses of science, technology, and capital.

is beginning to understand both rights and responsibilities as a citizen of the United States.

is beginning to understand the strengths and weaknesses of the United States form

and practice of government... (Verbum Dei High School. “Intellectual,” 2014).

A graduate of Loyola exhibits mastery of a four-year college preparatory curriculum and goes beyond intellectual excellence to incorporate Gospel values in the light of Ignatian heritage. At the time of graduation, the Loyola student will:

Demonstrate the ability to think critically, act creatively, analyze and solve problems in a variety of disciplines, and apply these skills in everyday life.

Demonstrate effective written, oral, technological, and collaborative communication skills necessary for successfully pursuing an advanced education.

Demonstrate the ability to analyze and synthesize information from a wide range of sources and to apply that information when evaluating issues of contemporary life... (Loyola High School of Los Angeles. “About Loyola. Graduate at Graduation,” 2014).

The last altered characteristic was the “religious” characteristic. Two schools altered it to “spiritual” and “spiritually alive”. Changing the term religious to spiritual could be concerning if it was interpreted as the secular ‘spirituality’ not rooted in God or a faith. However, the explanations of the spiritual characteristics do not show a shifting away from religion. Being spiritual can be a little more welcoming to students in the society today that somewhat shy’s away from being religious.

The Verbum Dei graduate is spiritual. He has a sincere and deep sense of God’s presence and love in his life. He has an understanding of Catholicism and has developed an understanding of his faith in relation to Christianity, deepening his personal relationship with God through prayer, contemplation and action. Being spiritually rooted, he makes value-driven choices and recognizes the value in healing and reconciliation with himself, others, and the Lord. He is a “man with and for others,” recognizing the human dignity of all and therefore committed to understanding and responding to issues of social justice for a more humane and just world.

The Verbum Dei graduate:

has read the Gospels and encountered the person of Jesus Christ as He is presented in the New Testament.

has a basic understanding of the Church’s teaching about Jesus Christ and His redeeming mission, as well as the embodiment of that mission in and through the Church.

has had some exposure to non-Christian and non-Catholic religious traditions. is beginning to take more responsibility for exploring and validating one’s own

faith.

has had some personal experience of God, either in private prayer, while on a retreat, in liturgical prayer, or in some other moving experience; is learning how to express self in various methods of prayer.

is beginning to form a Christian conscience and evaluate moral choices, and can reason through moral issues with increasing clarity... (Verbum Dei High School. "Spiritual," 2014).

Spiritually Alive.

By graduation the Seattle Prep student will have a basic knowledge of the major doctrines and practices of the Catholic Church. The graduate, whether Catholic or of another sacred tradition, will also have examined his or her own religious feelings and beliefs in order to choose a fundamental orientation toward God and to establish a relationship with their religious tradition and/or community (Seattle Preparatory School. "The Seattle Preparatory School 'Profile of the Graduate at Graduation'," 2014).

While seven out of the sixty-two JSEA schools altered the names of some of the characteristics in the Profile of the Graduate at Graduation, the majority of schools considered the wording of the five characteristics sufficient/adequate. The changes to the characteristics (outlined above) are not drastic, however, and ultimately seem to be of the same essence of the original five. Still, seven schools expressed the need to better address their students and their community by altering the words of some of the characteristics.

Reflections on the Characteristics of the Graduate at Graduation

In order to clarify and give the characteristics in the Profile of the Graduate at Graduation a little more depth and a personal touch, two JSEA schools had student and graduate reflections on their websites. One school offered four student reflections from journals they wrote as grade ten students. The following is an example:

The only matches I found were to always be a leader and to work towards something I'm passionate about. Those match up with 'committed to justice' and 'intellectually competent'. They match up because in order to help people and our world we must remain leaders and represent those who cannot represent

themselves. To be a leader you must be aware of the injustices of the world. But also believe in yourself and speak out. You have to have that drive for change (Arrupe Jesuit High School. “Academics. Grad at Grad Reflections,” 2014).

Another school had quotes from graduates on all five of the characteristics in the Grad at Grad. These offer personal and practical perspective to help other students or community members to understand the characteristics. From an admissions perspective it helps to give the school positive feedback on how the school helps their students grow and attain the characteristics. The school also invited students and staff to give a reflection on the Grad at Grad and their growth at a morning assembly to the entire school (Loyola School. “Grad at Grad Reflections,” 2014). These quotations include:

Academically Excellent

“I credit Loyola School with providing me with the tools to be accepted into NYU’s Stern School of Business, which I will begin next fall” (Loyola School. “Grad at Grad Reflections. Academically Excellent,” 2014).

Open to Growth

“a recent outreach trip to Camden, New Jersey ‘an incredible bonding experience. When you immerse yourself in other environments and cultures with your classmates, you have a common experience that changes the way you see the world” (Loyola School. “Grad at Grad Reflections. Open to Growth,” 2014).

Religious

“‘Even though I’m not Catholic, I do feel I’ve grown spiritually and I see myself as a religious person,’ ‘The world-affirming ideology of the Jesuits is very welcoming and makes it easy for people of all faiths to be part of the mix” (Loyola School. “Grad at Grad Reflections. Religious,” 2014).

Loving

“‘I can’t overestimate the community aspect of Loyola School,’ ‘The students, faculty, and administration are all incredibly close. After four years together in this smaller environment, I literally feel as though my classmates are my brothers and sisters. And I’ve been inspired by the great leadership of my peers and teachers alike” (Loyola School. “Grad at Grad Reflections. Loving,” 2014).

Committed to Doing Justice

“‘I want to do something about the poverty and the injustice in the world,’ . . . who also notes that the Jesuit concept of “cura personalis,” or care for the whole

person, can be applied to social justice in today's world. 'Loyola really encourages students to be globally aware and open to experiences and cultures outside of your own'" (Loyola School. "Grad at Grad Reflections. Committed to Doing Justice," 2014).

The school website also featured a monthly biography of a current student.

Among questions about previous school, favorite class, pets, favorite books, and others, there is a question about their favorite Grad at Grad characteristic. One example from a biography is "'Open to Growth' because there are so many opportunities to rebuild yourself at Loyola. The 'Open to Growth' characteristic is the stepping stone to all of the other characteristics (Loyola School. "Student Bios," 2014). These student descriptions put the characteristic into language relatable to other students. Out of the twelve students who answered the question on the bios, six of them chose "open to growth" as their favorite characteristic, three chose "committed to doing justice", two chose "loving", and one chose "academic excellence". By no means are the student bios a scientific measure but it is worth noting that half of the students chose "open to growth" as their favorite characteristic.

Prayer for the Graduate at Graduation

One school posted the opening school year prayer from their principal on their website. The prayer given on August 22, 2014, was focused on the Grad at Grad characteristics.

Prayer For The New School Year

Heavenly Father,...

Teach us, Lord, to be Open to Growth: Open our hearts to growth and the realization that our progress towards adulthood lies primarily in our own hands.

Teach us, Lord, to be Intellectually Competent: Open our minds to new ideas during this school year. Guide us towards gaining proficiency in our coursework, and help us to see connections between what we learn here and our lives outside of the classroom.

Teach us, Lord, to be Physically Fit: Protect our bodies. Guide us towards

making good decisions that will enhance the physical bodies you have given us – help us to steer clear of decisions which harm us or which harm others.

Teach us, Lord, to be Religious: Open our hearts to the various religious faiths represented in this room today. Keep in our hearts the reminder that the ultimate goal of any faith life is a strengthened relationship with You.

Strengthen, Lord, our Commitment to doing acts of Social Justice: Remind us that it is our responsibility to commit our minds and our bodies to doing acts that please you. Apply our intellect to the task of recognizing injustice where it is present and energize us to the task of mitigating the effects of these injustices.

Teach us, Lord, to be Loving: Protect us from the temptation to be self-interested. Keep us mindful of the importance of putting others first – of Loving one another in a manner that is fashioned after Christ’s love for us (Jesuit Dallas. “Campus Ministry. Morning Prayer,” 2014).

Starting the school year with a prayer connected to the characteristics of the Grad at Grad shows students the importance of the characteristics and again puts them in a more achievable form for the students.

Student Projects on the Graduate at Graduation

Nine JSEA schools featured programs on their website that encourage students to do some form of reflection on the characteristics in the Profile of the Graduate at Graduation. Having students actively engaged in assignments related to the Grad at Grad helps to make the characteristics more meaningful in the lives of students. One project, done by a media class, asked students about the Grad at Grad. While the projects were not on the website, the principal posted this message in response to the results;

At one point during the year, students from the media classes were doing projects on the ‘Grad at Grad.’ As they spoke to individuals and groups, they discovered that many could not name the five characteristics, but there was the distinct impression that they nevertheless knew what they were.... While it was a bit embarrassing that so many were not able to name... the characteristics of Grad at Grad, the slight embarrassment was completely overshadowed by the inspiration of seeing how many had really incorporated these things into their lives and their way of seeing the world. I have been awestruck by our students, young men who truly want to be instruments of change in the world, who want to make a difference (Loyola High School. “Principal’s Message,” 2014).

While the principal admits that some students could not name the five characteristics, it was more important that students were living out the characteristics. Whether the students can name them or not, it is more important that the students are living the characteristics.

Eight schools had on-going interviews or projects for their students. Grade nine students at St. Bonaventure's College participate in a conversation program "which is a reflection on the core Catholic and Ignatian values of our school as spelled out in the document 'Profile of the Graduate of a Jesuit School at Graduation'" (St. Bonaventure's College. "Spirituality," 2014). Another school offered a project related to the Grad at Grad which is done with grade ten students. "Arrupe Jesuit sophomores were asked to consider their vision for themselves by the time they graduated. They read the school's 'Grad at Grad' statement, interviewed their parents, and reflected on the relationship between their parents' hopes for them and their own expectations" (Arrupe Jesuit High School. "Academics. Grad at Grad Reflections," 2014).

St. Xavier had a three-stage approach to addressing the Grad at Grad. "We require that students and parents participate in a three-tiered developmental process for forming and evaluating the student's progress in light of this Mission and these characteristics" (St. Xavier High School. "The Graduate at Graduation," 2014). The school has a conference for grade nine students and their parents. The conference occurs in the spring, after the student has been accepted but before they start classes. The second conference occurs after the student has completed grade eleven and again occurs with the student and the parents. The final conference occurs for seniors in May with just the student. This conference acts as an exit interview. The school takes the conferences

seriously. “Attendance at each of these conferences is mandatory.... If a student or his parents fail to make good-faith efforts to schedule and attend these conferences, the student will be excluded from school and from all co-curriculars until the conference has been held” (St. Xavier High School. “The Graduate at Graduation,” 2014).

Another school does similar interviews with students. “In order to help students grasp and apply these characteristics, each student is required to participate in a ‘Graduate at Graduation Interview’ with at least one parent/guardian and a member of the Graduate at Graduation Interview Team... at some point during their sophomore year, as a condition for graduation” (Walsh Jesuit High School. “Student Handbook and Planner,” 2014). “During the Interview, students will be asked to Reflect on how they have grown in each of the five categories, as well as describe what each of these characteristics means to them. Students will then be asked to take Action by making goals in each of the five categories for how they desire to grow further by their graduation and beyond” (Walsh Jesuit High School. “Student Handbook and Planner,” 2014). The interviews not only help the student grow but it is meant as a way of evaluating the programs of the school in order to help the school better address the needs of their students. “The Interview provides an avenue of Evaluation for the student, parent(s), and school by providing a forum to ask questions, raise concerns, and provide feedback as to the academic, spiritual, athletic, and extra-curricular aspects of Walsh Jesuit” (Walsh Jesuit High School. “Student Handbook and Planner,” 2014).

Having a Graduate at Graduation interview with a formal Graduate at Graduation Interview Team would be an ideal way for a school to evaluate how students are attaining the characteristics of the Grad at Grad. The school also produced a video that has

reflections from graduating students. “Walsh Jesuit’s class of 2013, faculty, and staff reflect on four years of high school through the lens of the Graduate at Graduation” (Walsh Jesuit High School. “Graduate at Graduation 2013,” 2014). This eight-minute video helps students and staff to reflect on their time at the school through the themes of the five characteristics of the Grad at Grad.

There were four schools that had a grade twelve project related to the Grad at Grad which must be completed in order to graduate. Regis, both the boys and girls divisions, had a project called “Capstone: a final touch; a crowning achievement; a culmination” (Regis Jesuit High School. “Boys Division Capstone Information,” 2014). For the boys division, the project occurs for grade twelve students during Lent. The project consists of a seminar and a project. The students have small group meetings during six Thursdays during Lent. The seminars include student reflections of their previous years at the school. The students then complete projects that will be presented to a faculty panel.

The projects express the culmination of the senior’s growth during his years at Regis Jesuit in a tangible form... Ultimately, the project answers the question: How am I different because of my experiences at Regis Jesuit High School? All projects must include: Personal reflection on the senior’s growth and how his Regis Jesuit experiences have shaped his past and his future in his unique voice and include at least one element of the Grad at Grad” (Regis Jesuit High School. “Boys Division Capstone Information,” 2014).

The girls division project is slightly different from the boys division project. The girls have five meetings and not six; each meeting corresponds to a characteristic of the Grad at Grad. (Regis Jesuit High School. “Girls Division Capstone Information,” 2014).

Another version of a grade twelve project is the Capstone Project at McQuaid Jesuit. Grade twelve students volunteer a minimum of twenty-five hours; then complete

the project in April or May. Students need to demonstrate that they have grown, specifically in the five characteristics of the Grad at Grad, during their service experience. The students need to either do an exit interview or make a presentation about their service experience (McQuaid Jesuit. "Senior Capstone Experience PowerPoint," 2014). "The goal is for the seniors to make a meaningful contribution to the community and demonstrate that they have become intellectually competent, loving, religious, open to growth, and committed to justice" (McQuaid Jesuit. "Senior Capstone Experience. Introduction Letter," 2014).

Canisius High School is a final JSEA school that had a Grad at Grad related project with grade twelve students. "The ultimate goal of the project is for each senior to actively participate in learning through action and then through reflection, develop an ability to apply it to one's own experience" (Canisius High School. "Campus Ministry. Senior Ignatian Service Project," 2014). In the fall term, grade twelve students create a five-minute presentation and then in the spring they create a fifteen minute presentation. The presentations are based on a service project in which they participated during the year and speak to how the student was challenged and grew during their four years at the school. The presentations have "a focus on the following questions: 'Where were you?', 'Where are you now?' and 'Where are you going?' Each senior is challenged to discuss their own life experiences over the past four years as they relate to the objectives of the Grad at Graduation document" (Canisius High School. "Campus Ministry. Senior Ignatian Service Project," 2014).

School Programs

While projects that get students to directly reflect on the characteristics of the

Graduate at Graduation are ideal for ensuring some growth in the five areas, all programs in the school should be at least indirectly helping students develop the five characteristics. Using the programs at St. Paul's High School as the standard for comparison, the websites from the sixty-one other Jesuit schools in the JSEA were searched to see if they listed the same programs. Retreat and service programs were the focus of the search. While athletics, drama, and other extra-curricular programs should help students grow in the five characteristics, the focus was on programs that might be considered more unique to Jesuit schools. The information presented here was from what was listed on the website of the schools. A program can still be offered in a school even if it was not listed on their website. However, listing the program on the website shows the importance of it to the school and the school's culture. Since student recruitment is essential for the survival of the private Jesuit schools, it is very likely that all significant programs in a school would be listed in order to be used as an instrument to attract potential students.

The Freshman Retreat

The Freshman Retreat, TFR, is a retreat led by students in grade twelve for grade nine students. The retreat occurs over three days and involves a sleep over at the school. The purpose of TFR is to help students become more comfortable members of the school (St. Paul's High School. "School Life. Campus Ministry. Retreat Programs," 2014). Forty-seven of sixty-two schools had a form of TFR. Some schools referred to the retreat as IgNite, for Ignatian Night. The IgNite retreats had the same focus of the TFR. Three of the forty-seven schools had a retreat that was slightly different. One school had a one day retreat and another school had a welcome day for grade nines followed by a one day

hiking retreat later in the year. Seven of the schools that did not offer TFR are Cristo Rey schools. Being a Cristo Rey school gives the schools a slightly different focus than non Cristo Rey Jesuit schools. Seven of the fifteen schools that do not offer TFR also were seven of the thirteen schools that did not list the Grad at Grad on their website. With the large number of schools offering a retreat to new students, it clearly has value for schools in their attempt to form students and plays a role in developing the characteristics in the Grad at Grad.

Kairos

Another retreat offered by St. Paul's High School is the Kairos retreat. This is an optional retreat for grade twelve students, but has a high percentage of students attend. The retreat occurs over four days and allows students to understand more about themselves and their relationship with God (St. Paul's High School. "School Life. Campus Ministry. Retreat Programs," 2014). Forty-six Jesuit JSEA schools wrote on their website that they offer Kairos. Some schools offered the retreat in grade eleven instead of grade twelve. Two of the sixteen schools that did not list Kairos on their website offered a different retreat for their students. Five of the schools that did not list Kairos on their website also did not have the Grad at Grad listed. Eight of the sixteen schools without Kairos were Cristo Rey schools. With the blending of Jesuit and Cristo Rey style of schools, some programs would be left out and make the schools their own unique new style of school.

Christian Life Communities

One program that St. Paul's High School offers but very few Jesuit schools listed on their websites was Christian Life Communities, or CLC. Small groups of students in

the same grade with one staff member form a CLC. The CLC will meet at lunch once out of every six school days. The purpose of CLC is to help the members find God and God's presence in the students' daily lives (St. Paul's High School. "School Life. Campus Ministry. Christian Life Communities," 2014). Only eight schools listed CLC as a program on their website. One of these schools listed that they offered it for adults and not students. Having a CLC in a school would help students grow towards the five characteristics of the Grad at Grad but the lack of one would not be a large deficit to the schools that do not have the program. The vast majority of schools have a more formalized retreat program offering retreats over their four years of high school. St. Paul's offers a retreat in grade ten but not grade eleven. Possibly the lack of CLC is just the result of an overall more unified campus ministry program.

Community Service

Community service is a program that has a significant role in Jesuit schools. At St. Paul's High School the program is called the Christian Service Program. The program is mandatory for students in grade ten and eleven. Students will have volunteered a minimum of fifty hours of service in total during grade ten and eleven (St. Paul's High School. "School Life. Campus Ministry. Christian Service," 2014). Fifty-three of the sixty-two JSEA schools have some form of service program listed on their website. For one of these schools the service is voluntary while the rest of the schools had a mandatory program for students in various grades. Five of the nine schools that did not have a service program on their website are Cristo Rey schools. The students in Cristo Rey schools have an intensive work placement program. The work placement program could be seen as a form of community service.

Service Trip

Another aspect of service is a service trip, called an immersion trip by some schools. A service trip is offered by St. Paul's where students travel to El Salvador. Forty-two of the sixty-two JSEA schools listed a service trip on their website. Two of the forty-two schools had a national service trip with one school going to New Orleans and another going to Appalachia. The forty other schools had an international trip outside of America or Canada. Some of these schools had a nation service trip in addition to an international one. Having a service trip is a good way of getting students to actively live the characteristics in the Grad at Grad. However taking students to national, let alone international service trips, does require large amount of resources in time and money. The resources needed to offer a service trip might not be attainable for the schools that do not list a service trip on their website. This is easily rectified by the fact that a larger amount of schools offer service in their local community.

Information from the Interviews

Out of the eleven former students who were contacted for interviews, there were four who responded to the request and did the interview. In order to maintain confidentiality the names of the four interviewees will be codified using the names of four of the first Jesuits who came to the land that became Canada. The first interviewee will be referred to as Pierre Biard. The second interviewee will be referred to as Ennemond Massé. The third interviewee will be referred to as Gabriel Druillettes. The fourth interviewee will be referred to as Charles Albanel (Jesuits: English Canada Province. "A Brief History," 2014).

What are a few highlights from your time at St. Paul's?

Biard felt that the friends that he had in school was the highlight of his times at St. Paul's. Biard also felt that he had a good group of friends that were formed in his Christian Life Community.

For Massé, the relationships he had with people were the highlight of his St. Paul's education. Grade twelve was the most enjoyable year, he said. "Even now you miss it. I didn't think I would or anything. I just think back to all those time with, mainly the relationships with people."

The highlights for Druillettes included his extra-curriculars, both athletic and non athletic. He also spoke of the friendliness in the school: "the amount of friendliness within those clubs and everywhere. There was no intense rivalries here and everyone was really just chill with each other."

Albanel had a lot of highlights from his extra-curricular activities. In addition to his extra-curricular activities he really enjoyed his classes and the friends that he made.

What personal traits did the school help to create in you?

Biard's experience at St. Paul's helped form the study skills and work habits that he currently feels are helping him with his university schooling. Biard also felt the school helped him interact with people better and "just be a good person overall."

Massé felt that the school helped create strong academic personal traits especially "taking your education seriously." "I feel it helped me to prepare to study a lot more or to go to class." "Many students in university do not go to class but I feel I take school seriously and go to all of my classes."

Becoming more outgoing was the personal trait that St. Paul's helped develop for Druillettes.

The personal trait that the school helped to create in Albanel was a work ethic since the course load at St. Paul's was demanding. Also, he learned to manage his time as he tried to balance academics with extra curriculars.

What is the most valuable takeaway from your education at St. Paul's?

The most valuable takeaway for Biard was the feeling "that it is up to you to pursue your education. You are the only one who can do the best for yourself, control your own future."

Massé believed that the preparation for university was the most valuable takeaway especially since he finds university easy now.

Druillettes felt "the most valuable takeaway would probably be that people aren't inherently bad. Like looking around the world it is easier to think that, but there are really good people. I feel this school helps bring that out a lot by just encouraging niceness instead of just discouraging bad behavior."

The most valuable takeaway for Albanel was the friendships and relationships within the school community as well as the work ethic he developed: "the adjustment to university has not been too tough. [Be]cause I found it actually not too hard because from what I have been doing in the past there is not much work."

Other than having Jesuits in the school what do you think makes St. Paul's a Jesuit school?

Biard suggested that the values of the Jesuits make St. Paul's a Jesuit school. "Generous, caring, respect for others, respect others like you like to be treated" are the values that make St. Paul's a Jesuit schools.

As well as having Jesuits, what makes St. Paul's a Jesuit school, for Massé was that religion was a required component of the curriculum and extra-curricular activities.

Druillettes felt that the positive reinforcement teaching style from the teachers helped to make the school Jesuit.

Albanel felt that the school climate and how people treated each other within the community makes the school Jesuit. He said: "I think just the Jesuit values that are part of the people who come here and instilled in us." "I think it is a Jesuit like environment and the Jesuits were always big on discipline and the discipline was always a big factor at St. Paul's as well and that is a good thing, I think. That is what helps to create the welcoming atmosphere."

What are the characteristics of a graduate at graduation?

Biard was able to name the five characteristics of a graduate at graduation.

Massé could name being religious but not the other four.

Druillettes named loving, open to growth and religious. He also knew that there was one about academics and one about caring.

Albanel named open to growth, intellectually competent, religious, and loving.

How would you define being open to growth?

Biard said that being open to growth means accepting other people and trying new things.

"Trying new things and expand your horizons" is what being open to growth means for Massé. Also "just trying to look at different options and see what you like and what is good for you."

Druillettes said “open to growth; I would say it is not closing off your doors.” “In general I guess not closing yourself out from outside ideas. It is not necessarily believing everything. It is being willing to think about it.”

For Albanel being open to growth is when someone is “willing to take on new challenges and sort of push yourself to be better in different areas.”

How did the school help you become open to growth?

Kairos was the main program the school offered that helped Biard be open to growth. In general Biard felt that “the values you see in the teachers” helped him become open to growth. As an example, he said they modeled the importance of helping others.

Massé felt that Kairos and TFR helped him become open to growth. Teachers also helped by pushing students to try new activities whether it was wrestling, rugby or football.

“By being really kind and open and not really being against people trying new things” is how Druillettes felt the school helped him become open to growth. “If you go out to something and you suck they are not going to [say] ‘you suck get out of here’. They are going to [say] ‘here this is how you can become better.’”

Albanel said that “St Paul’s pushed me academically to be open to... pushing my intellect to the max.” The extra-curricular activities helped push Albanel “out of my comfort zone a little bit.” Albanel also said “that leaving my comfort zone is a good thing some times. That helped me definitely with that value of being open to growth.”

How would you define being intellectually competent?

Being intellectually competent for Biard means “Understanding; knowing what you have to do; getting your material down; understanding what teachers are asking of you.”

Being able to pass courses, learn, and put time and work into learning is how Massé spoke of being intellectually competent.

Druillettes felt that “it is being able to think and reason about things before necessarily jumping right in. In school terms that’s studying and doing your work before having a test.”

Albanel believed that being able to think for oneself with independence is being intellectually competent while also “doing your best in your subjects”.

How did the school help you become intellectually competent?

The school helped Biard become intellectually competent by having teachers try to instill the attitude of getting a student to do the best that they could.

Massé suggested that the school helped him become intellectually competent by having a high standard and pushing students to achieve it along with having consequences if you do not meet the standards. “I think that if I went to a public school I feel like I would not have cared as much about my marks but going to this school I actually... cared so I think they did a good job at that.”

Druillettes suggested that the school fostered intellectual competence by allowing students to have the opportunity to try things individually while still showing the students how to do something. The school showed people how to study and what are good learning practices.

St. Paul's pushed Albanel to be independent and also to study and work hard. Not having parents take care of all of the responsibilities of their sons was another way the school helped Albanel to be intellectually competent.

How would you define being religious?

Biard defined being religious as "helping out your community and others." It also means "helping to find yourself and God", he said.

Massé felt that being religious means to put some thought into your faith including reflecting on what religion means to you.

Believing "in something higher than oneself for the good of human beings" is how Druillettes defines being religious.

Albanel defined being religious as dealing with God and religions.

How did the school help you become religious?

The school helped Biard become religious with the school Masses and the Ignatian Examen reflection. The Examen is a prayerful reflection that would occur one per week. Simple things like religious art in the hallways and crucifixes in the classrooms also helped, he said.

Massé said that "Kairos was the one that made me think about it the most, or even leading TFR." "Not religion class per se. Religion was more of a history class so I cannot say that, but just programs like that, Kairos, TFR, and leading TFR and leading Kairos really got you to think about it more and put more thought into it."

Druillettes said he "became more religious but also perhaps a little less devout Catholic." Christian service helped Druillettes because he "grew into learning to love and give to the community a whole ton." Druillettes felt that the Catholic Church is not

“exactly the kindest towards other people” so he felt he was less Catholic but he still said “I believe in a God, I believe in a higher power, I believe that God is love and that we should love others.”

Religion classes and attending school Masses helped Albanel become religious and “in terms of building that relationship with God a little bit.”

How would you define being loving?

With reference to loving, Biard said “caring for others is the big one. Love yourself, love others. Be respectful.”

Caring for people and building relationships is how Massé defined being loving.

Druillettes used a family member’s definition of loving as “being willing to put others in front of yourself and care for them not just for what they can do [for] you but for what you can do for them.”

Compassion and caring for others is how Albanel defines being loving.

Practically this means helping people when they need help and trying to accept everyone.

How did the school help you become loving?

For Biard the school “definitely helped me become loving but you have to find that yourself along the way.”

Volunteering with Christian service helped Massé become loving. The relationships with teachers also helped Massé become loving. “Even walking through the halls now I see a teacher and you kind of point at them and you know you had a connection. That is what I really liked about the school you kind of felt like it was almost like home. Not really home. It was not just a school. It was more than that.”

Druillettes said he always was a caring person but volunteering and helping everyone else in the community were the two ways the school helped him become loving. Volunteering helped him love people outside of the school community.

Albanel felt that he already had love before he came to St. Paul's. However, the use of the phrase 'man for others' in the school helped him to further develop loving.

How would you define being committed to justice?

Biard defined being committed to justice as "seeing things wrong in the world every day. Trying to right those wrongs. Just the little things. Knowing what is right and what is wrong."

Massé thought being committed to justice is "seeing what the right thing is even if you are not religious. Knowing what is right and what is wrong and trying to work towards what is right.... Just building a set of morals."

Druillettes said that being committed to justice has "a fair bit to do with loving but on a more grand scale than say person to person."

Being committed to justice is similar to loving according to Albanel. "Trying to help other people have fair opportunities." Compassion is an important aspect of a commitment to doing justice. "Being open to help other people when they need it, however they might need it; whether it is they are feeling down or just need someone to talk to, or whether it is volunteering to help less fortunate people."

How did the school help you become committed to justice?

Biard felt that mission weeks, where money is raised for a specific cause, was a key way the school helped him become being committed to justice. CLC also helped since it allowed students to talk about their problems and then reflect on them.

Massé said “it was about being a Crusader 24/7. No matter what you did.” The school helped him to “mature and realize what is right and what is wrong and what you should not be doing and what you should be doing.”

The volunteer requirements are what Druillettes suggested helped him become committed to justice as they meant students went out and helped. Mission Weeks and being a member of the Maroon and White Society helped Druillettes become committed to justice.

The Christian Service program helped Albanel become committed to justice.

How do you act/embody the characteristics of a graduate at graduation today?

Biard feels he embodies the characteristics by helping people out in even the smallest of ways: like holding the door for other people, smiling, and saying hello to people. It is about doing “just little things every day.”

For Massé it is somewhat difficult with his peers at university. “It is kind of hard to talk with people at university. That is one huge difference, everyone is rushing to get to places. Like in high school you were always with your friends and now it is strangers.” Trying new things at university is how he uses being open to growth. Massé is being intellectually competent by making a serious commitment to university. “It is very serious now. Even if it is first year university and I feel that a lot of people do not take it seriously but I feel this has prepared me to take it seriously. You have to hunker down.”

Druillettes embodies the characteristics of a grad at grad by doing his best to help others. This includes being loving and committed to justice with his continued commitment to volunteering and “doing my best to help.” He is intellectual competent by studying hard. Druillettes is open to growth by “trying to get out and try new things.”

Albanel would like to continue volunteering but finds it difficult with the demands of university. Albanel embodies the characteristics by “definitely working at different opportunities.” He also tries to be fair and “to be there for friends or anyone who might need my help or guidance or anything like that.”

CHAPTER FIVE: DISCUSSION

Ignatian Pedagogical Paradigm

The discussion is framed within the Ignatian Pedagogical Paradigm, IPP. Based upon the *Spiritual Exercises* from Ignatius, the IPP is a continual interplay of context, experience, reflection, action, and evaluation. In Jesuit schools the IPP is the framework for lessons in the classroom to the larger decision making for the school's policies and practices. Context for teachers allows them to understand their students and their situations whether it is family, peers, culture, and all the aspects that impact on them (Jesuit Institute, 2014, p. 10). Teachers' lessons should provide the experience for students to integrate their already attained information with the new information they will be exposed to. The experience should lay the foundation for a meaningful reflection. Teachers should provide time and space for students to clarify their understanding and feelings in order for them to gain a sense of value to the information. This reflection should push students to move towards action and teachers should provide the opportunity for students to use the knowledge they gained through experience and reflection to move into action. This meaningful action should encourage students to have new experiences (Metts, 1995, p. 7). While tests and quizzes are a form of evaluation that would help students act to try to improve, the evaluation should go beyond tests and quizzes to a more in depth assessment focused on the well rounded growth of the individual students (Jesuit Institute, 2014, p. 17). In the discussion which follows, the IPP will be used as the format for considering the Profile of the Graduate at Graduation, then move into a discussion of the experience and reflection that occurred in the author as the thesis was

developed, and conclude with a consideration of the action and suggested evaluation that developed as I reflected on the information gathered.

Context

The context involves an understanding of the forces that influence the attitudes, values, beliefs, and choices (including world experiences) that impact the way the students learn (Jesuit Institute, 2014, pp. 10-11). The context of the Profile of the Graduate at Graduation helps to explain how students attain the five characteristics. Throughout history, whether one looks at Plato, Aristotle, Augustine, or Comenius, or other educational theorists, there has arisen a series of people who believed the purpose of education is to help enhance society. Ignatius of Loyola also wanted to help create a world focused on a greater good. When the opportunity to take the values of the newly formed Society of Jesus and use them to educate lay students arose, he saw the potential to grow his method and message. The realities of the post-Vatican II world and the direction taken by Jesuit General Pedro Arrupe in his famous “Men for Others” address outlined the need to educate the whole student. While the Profile of the Graduate at Graduation has a strong emphasis on attempting to produce students who will enhance society, the document grew from a context and history of providing a practical and attainable framework for students to be a force for positive change in society.

Experience

Experience for Ignatius meant “to taste something internally” (Jesuit Institute, 2014, p. 12). This does involve knowing the facts, concepts, and principles but also requires a deeper experience than just acquiring knowledge. It seeks to promote a richer understanding that pushes one to challenge what they currently understand (Jesuit

Institute, 2014, p. 13). In this thesis, the document analysis and interviews helped to provide a deeper understanding of the specific characteristics and their descriptors. The historical overview of educational philosophers, the development of the Jesuits and the Jesuit philosophy of education, and a consideration of post-Vatican II Catholic and Jesuit realities, helped to illustrate the principles that form the Graduate at Graduate profile and also give the reader a deeper and richer understanding of the values and purpose of the document.

The investigation of the websites of the sixty-two JSEA schools provided data on similar programs in other Jesuit schools, especially the importance placed on the Profile of the Graduate at Graduation. This background information points to the importance of the document to Jesuit schools and highlighted the fact that, despite local differences, the schools are ultimately trying to accomplish similar goals. The interviews, with four recent graduates, provided a first-hand account of their lived experience of the Graduate at Graduation and gave the reader an opportunity to “to taste something internally” (Jesuit Institute, 2014, p. 12).

Reflection

Reflection helps a person understand what moves them into situations. Reflection forms a person’s entire way of thinking about their beliefs, values, attitudes, and how they influence action (Jesuit Institute, 2014, pp. 13-14). Reflection leads to understanding the meaning and essential value of the knowledge studied and to an appreciation of its role in helping to find the truths in one’s life. At the root of reflection is the search for truth and freedom and the question ‘what moves me, and why?’ (The Jesuit Curia in Rome, “Ignatian Pedagogy: A Practical Approach,” 2014, p. 17).

Understanding the context and having the experience of former students with the Profile of the Graduate at Graduation allowed for a reflection that provided a deeper understanding and gave a sense of value to the information.

The success of the Graduate at Graduation and its incorporation in the mission and values of a school depends on, as Beck suggests, it being backed by the entire school. The school and the members of the school must routinely reflect on and evaluate their programs and then take action to ensure that the programs are helping students achieve some good (Beck, 1990, p. 143); in this case realizing the characteristics in the Profile of the Graduate at Graduation. Having the Graduate at Graduation at the centre of the school's culture is important in creating a situation where students can attain the characteristics. Having the Graduate at Graduation central to the school creates, as Starratt argues, "a clear mission statement that will provide a compass for the activities, operations, and policies of the school" (Starratt, 2012, p. 128). If having the Graduate at Graduation as a goal for students is to be successful, the characteristics should be achieved, as Starratt argues, through all aspects of the school including academics, student life, extra-curriculars, and counseling services. Educating students for the characteristics is created when all parts of the school are moving as one; focused and centered on the five characteristics (Starratt, 2012, pp. 127-139).

The similarities among the JSEA schools and their programs suggest a somewhat unified approach to supporting the mission and culture of the Graduate at Graduation in Jesuit schools. The Graduate at Graduation is a significant part of the mission of JSEA schools since forty-nine out of the sixty-two JSEA schools had the Graduate at Graduation posted on their website. This not only shows that the Profile is important to

the individual schools but also points to its importance among the network of Jesuit schools in Canada and the United States. The Graduate at Graduation plays a central role for the mission of each Jesuit school and the schools collectively. Having forty-seven schools with freshmen retreats, forty-six schools with Kairos, fifty-three schools with a service requirement, and forty-two schools with a service trip shows that the sixty-two JSEA schools have a fairly strong blueprint to guide students towards the five characteristics of the Graduate at Graduation. Granted that the requirements of retreats and service is fairly broad and their specifics from school to school could drastically differ, however these activities provide the great platform for schools to further entrench their mission and goals of spreading the values associate with the five characteristics of the Graduate at Graduation.

The four interviewees in this research made it clear that the high academic standards of the school were very important. Three of the students mentioned an academic work ethic as the most significant personal trait that the school helped create for them and the same three mentioned that the most important takeaway from their education at St. Paul's was academically related. The academic workload and preparation for university is an important hallmark of Jesuit schools. However, what makes the school truly Jesuit is its attempt to educate the whole student. That the students interviewed saw St. Paul's as going beyond just creating 'academic monsters' was clear in their responses to the questions about the Graduate at Graduation.

Even though, just one of the four former students could name all five characteristics of the Graduate at Graduation, they all had a clear grasp of what the characteristics meant and, in their own minds, had attained the characteristics. Clearly

there are many degrees to having come to embody the characteristics but the former students did feel that the school helped them become, at least, more. Looking at the specific responses to how the school helped the student attain the characteristics shows again the importance of the extra-curricular programs and the members of the school community.

Becoming open to growth for the former students was attained with the help of the retreats, extra-curricular activities, and encouraging support from the teachers. The four students attained intellectual competence through the high standards of the school and the teachers' flexibility in allowing for some independence within the students' academic studies. Being religious was attained for two students through their participation at school Masses. A third student felt the retreats helped him, and a fourth student felt Christian service was the main factor in fostering his religious development. Loving was developed for two former students through volunteering and feeling love in the community they served. One former student felt that school activities had helped on his internal journey to loving. The fourth former student, who described himself as "loving" before coming into the school, said that the general call to action at St. Paul's helped him grow. Since the general definition for love from the students included caring and compassion, from their perspective it is a general feeling and not something that would be specifically gained from one event or program. Being committed to justice was developed through the service requirements and Mission Weeks (service in a financial form). One of the students interviewed felt justice was just "being a Crusader 24/7." This suggests that the overall focus of school programming calls for the student to be committed to justice.

The four former students had differing experiences at the school, which were reflected in their answers to questions. However, all of the interviews pointed to the importance of relationships and friends in the school community. The strong sense of community that was created and experienced by the former students plays a key role in passing along the characteristics of the Graduate at Graduation. In their estimation, the teachers, too, played a significant role in the transmission of the characteristics of the Graduate at Graduation. Applying Beck's argument to the Profile, in order to get it across to students, teachers need to create a relationship with students based on gaining their trust. If students trust the teachers then they will trust the values that the teacher is trying to get across. Teachers also must demonstrate the five characteristics of the Graduate at Graduation in order for students to attain them because, as Beck suggests, more is caught than taught (Beck, 1990, p. 41). Assessing whether or not students are attaining the characteristics and their success as part of the school culture could be gauged the way Starratt judges an ethical school, which is judging a school for values and morals by how every person is treated in the school (Starratt, 2012, p. 139). With the strong sense of community and positive relationships built by the former students, it is clear that the students felt that they were treated well. The characteristics of the Graduate at Graduation were at least 'caught' by the students from their positive interactions in the community of the school. While students will have differing experiences, the strong sense of community built on a foundation of care and compassion helps all students to attain the characteristics of the Graduate at Graduation; whether when 'taught' in retreats or service programs, or 'caught' through interactions with other school community members.

For Ignatius of Loyola, a good reflection question is of ‘what moves me, and why?’. What moves me the most is the strong sense of care and compassion the students felt at the school. The answer to why this moves me is because it is important to ensure this is replicated for future students. If the students feel the strong sense of care and compassion then the outcomes that the school intends to develop will no doubt at least indirectly be fostered and developed in the students.

Action

A good reflection for Ignatius should push one towards action. Action for Ignatius was shown in deeds and not by words. It also refers to the internal human growth that has been based on experience and reflection. Action is created with the two steps of internalized choices and choices externally displayed (Jesuit Institute, 2014, p. 15). Based on the information from the interviews it is clear that the four students felt the greatest personal impact they had from the school was academically based. The personal traits created from the school and the greatest takeaways were mainly focused on academics. St. Paul’s should continually act to ensure the strength of their academic program in order to continue to properly prepare students for university. However this emphasis on academics from former students also suggests that the school must intentionally act towards ensuring that the non-intellectually competent Graduate at Graduation characteristics are focused on. Students may be coming to St. Paul’s for strictly academic reasons, but this makes it even more important to act and ensure that the students are experiencing a school culture that allows them to grow in their commitment to justice, openness, religion, and love. A common phrase used at Jesuit schools is ‘in through their door but out through ours.’ So if students are coming into Jesuit schools for

academic reasons, the schools need to act to ensure they are leaving with the full Jesuit educational experience that should include all five characteristics in the Profile of the Graduate at Graduation.

On a personal level as a teacher at the Jesuit school, the internal choices that I feel the need to act on based upon my experience and reflection through the compellation of the thesis revolve around the reinforcement of my teaching philosophy. I have always understood that the role of a teacher is important, however the significance of the community stresses for me the importance to not only support but also continue to drive. In a Jesuit school, as the number of Jesuits unfortunately dwindle, there is a need for lay educators to step up and this causes me to ensure the values of Jesuit education not only are present but also thrive. This should be created through the small daily interactions within the community to the more grandeur altering of the school structure. This internal need for action pushes for external action displayed in a stronger connection to the characteristics of the Graduate at Graduation. While my attempt to ensure that they are caught, this should be supported with a strong effort to ensure it is taught. Incorporating the five characteristics more directly in the content of my courses and experiences of the students I coach should be at the centre of all actions and decisions. While I am just one member of the greater staff, this external action will take me towards helping the broader directing of the programs and retreats the school offers, or could be offering, in order to further enshrine the mission of creating men for others through the development of the characteristics of the Graduate at Graduation in our students. All of this action will then, as the IPP expects, move the students to have newly enhanced experiences where the IPP will begin again with experience (Metts, 1995, p. 7.).

Evaluation

Evaluation for Ignatian educators needs to go beyond written assessments to a greater evaluation of the education of the whole student with the focus on well rounded growth as a person for others (Jesuit Institute, 2014, pp. 16-17). The purpose of this study was to determine how graduating students at St. Paul's High School are meeting the characteristics of the Profile of the Graduate at Graduation. The analysis of the Profile of the Graduate at Graduation document and the fairly in sync offerings of the JSEA schools shows a suggested blueprint for creating a culture where the Grad at Grad is central to the mission of the schools. While some schools have individualized their characteristics and programs, the main foundation is standardized and set up for the success of students attaining the characteristics of the Graduate at Graduation. Since it was created to address a need in the Post Vatican II world and a challenge from Arrupe, it provided a well thought out and attainable goal and mission for Jesuit schools. A simple look at even just four former students from St. Paul's suggests that the programs and retreats of the school help students to meet the characteristics. However, the Ignatian form of evaluation, going beyond simple assessments, suggests that the driving unified mission central to the school is key. Since a school is a large and complex organization, it can be difficult to narrow down specific causes for any outcomes. Despite this, the strong and historically rich mission of Jesuit schools helps to set up and provide the central mission for the schools. Within St. Paul's the strong sense of community created from a foundation of care and compassion is crucial in helping guide students towards enhancing society by truly going forth and setting the world on fire.

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Appendix One

JSEA Seminars in Ignatian Leadership Program Outline

The Seminars in Ignatian Leadership help to strengthen the Jesuit ideals in the non-Jesuit leaders of Jesuit schools. The participants for each of the Seminars in Ignatian Leadership come from the various Jesuit schools in Canada and the United States. There are approximately twenty-five participants in each Seminar group; all recommended by their school's president or principal. The content of the Seminars includes leadership theory and practice from the Ignatian perspective. Using the Ignatian Pedagogy as a model, Seminar participants are involved in the relationship of experience, reflection, and action. The Seminars in Ignatian Leadership is a six-week program done over three years. The participants stay together for the three years as they meet for one week in October and one week in February. Each year focuses on a particular theme of Ignatian leadership.

The first year's theme is Ignatian Leadership with Apostolic Vision. This theme is broken down into two weeks. The October topics include "Ignatian Leadership and Current Theory; Qualities of a Leader; Role of Vision for Leadership; Personality Preferences and Leadership; Dynamics of Building Trust; Handling Criticism and Maintaining Personal Excellence" (Jesuit Secondary Education Association, "Seminars in Ignatian Leadership", 2014). The February topics include "Constructing One's Leadership Platform; Ways to Shape Ignatian Vision; Building Shared Vision; Evaluating One's Leadership Style; Investigating Personality Differences; Developing Effective Leadership Strategies; Communication and Rapport Skills; Visioning Leadership



Formation” (Jesuit Secondary Education Association, “Seminars in Ignatian Leadership”, 2014).

The theme of the second year is Ignatian Leadership through the Responsible Use of Power. The October topics include “Power & Uses of Power; Responsibility & Accountability in Leadership; Formal and Informal Power; Stages of Power and Soul Leadership; Ignatian Use of Power and Decision Making; Needs Analysis and Tools for Leadership and Decision Making” (Jesuit Secondary Education Association, “Seminars in Ignatian Leadership”, 2014). The February topics include “Ignatian Indifference, Freedom & Discernment; Adult Development and Personal, Professional and Spiritual Growth of Faculty, Administrators & Staff; Using One’s Personal Profiles along with Personal Profiles of Others” (Jesuit Secondary Education Association, “Seminars in Ignatian Leadership”, 2014).

The third and final year has the theme Ignatian Leadership and the Dynamics of Change. The topics for October include “Ignatius and Change; Reflection on Personal Change; Understanding and Working with Change; Use of Tools to Facilitate Change; Specifying Non-Specific Language” (Jesuit Secondary Education Association, “Seminars in Ignatian Leadership”, 2014). The final week, in February, includes the topics of “Planning Tools and Processes; Ignatian Leadership and Discernment; Emerging Models of Leadership and Governance in Jesuit Schools; Ignatian Leadership Mission Statement; Building an Ignatian Leadership Team; Rapport: Key to Communication” (Jesuit Secondary Education Association, “Seminars in Ignatian Leadership”, 2014).

Appendix Two

news Letter
Upper Canada Province




The Visit to the Jesuits of Canada
of Father Peter-Hans Kolvenbach
Superior-General of the Society of Jesus

May 13 - 24, 1986

SUPPLEMENT
NUMBER 15

MAY - JUNE 1986



Talk of Fr. General at St. Paul's High School: May 14, 1986

Dear friends. I would like to thank Father Creamer, and all of you, for a warm welcome to St. Paul's High School and for allowing me to have a part in recognizing Jesuits who have served this school community during the past sixty years. I am happy also to have an opportunity to say something to you, students, staff and friends of St. Paul's about the thrust of Jesuit secondary education today.

In unveiling this plaque, we recognize more than 150 men, Jesuit Priests, Brothers, and Scholastics, who have served the educational community of St. Paul's. They are part of a long and proud tradition in the Society of Jesus of ministry to youth. Here in Manitoba, with little or no government support for Independent Schools, that has often meant a commitment on the part of Jesuits to struggle with faithful supporters to preserve Catholic secondary education for boys. The school community assembled here this afternoon is the real testimony to the ongoing success of their efforts.

I am especially pleased today that Fr. John Holland is with us. He was the first Jesuit Rector of St. Paul's in 1933 and is still actively serving the College at the age of ninety-three. He can rightly be taken as the representative of all those men and women who over sixty years have made St. Paul's the fine school it is.

The chief aim of Jesuit education today, as it has been from the beginning, is the religious, moral, and intellectual formation of youth. Our responsibility is to provide through our schools what we believe God and the Church ask of us. Jesuit schools are committed to an excellence that goes beyond academic excellence to the far more challenging task of bringing students to the radical conversion or change of heart demanded by the Gospel. We encourage you to become leaders in service, to push yourself to your limits, to dare to dream, to see God's vision of the Kingdom and work towards making it a reality.

In the mid-seventies, we Jesuits held a General Congregation, the 32nd such meeting in our history. This most authoritative body of the Order issued a series of documents which attempted to set a tone and direction for Jesuit apostolic works, including secondary education. In part, the Congregation declared "The mission of the Society of Jesus today is the service of the faith, of which the promotion of justice is an absolute requirement". Concretely in our schools around the world, and here at St. Paul's, we have seen a renewal of Religious Studies departments, the growth and development of Service Programs, a revitalization of student liturgies and retreats, and increased opportunities to become aware of structural injustice in our world.

The commitment of the Society of Jesus to educate for justice means helping students enter into that basic experience of sharing their lives with others, helping them discover the joy of sharing their possessions and their talents with each other. It means helping them to understand and experience that other people are their most priceless gifts.

It would be naive to say that this is a simple task. Far from it. It is indeed very difficult and it goes directly counter to the prevailing trends practically everywhere in the world. It would be naive to think that the excellence we seek in our graduates can be achieved without profound changes in the way we operate schools and in the minds and hearts of those who comprise the school community. For example, how can our desire for Christian witness, availability, and service to others survive and be promoted in an atmosphere of academic competition or where ones personal



qualities are judged only by comparison with those of others. The educational community we seek to promote demands an extraordinary degree of commitment on the part of the Jesuit community entrusted with the overall direction of the school and the lay men and women who collaborate with them in the educational enterprise. It also demands an extraordinary faith and trust on the part of you, the students, that we know what we are about.

The new thrust of Jesuit secondary school ministry since Vatican II and our 32nd General Congregation has called for renewal and transformation of the institutions entrusted to our care. A school like St. Paul's is complex, with a long and proud history, and with supporters who hold high expectations. It is never easy to reshape a school's understanding of itself, perhaps even more difficult to get a good school to become even better. Bringing St. Paul's to assume a renewed identity will cost everyone in the school something. The process will take time. It will take effort. It will tax your leadership abilities to the fullest. It demands no less than a transformation of our lives and work.

I want to acknowledge that St. Paul's has well begun this difficult process. Your school's "five Year Plan", part of a larger Jesuit Province process of renewal published as Our Way of Proceeding in the 80's, was a significant step in the school's development. The result of much work and reflection by all the members in the school community, it resulted in many positive and far reaching changes at St. Paul's. In addition to those I have mentioned above, I want to note the important role played by your Board of Directors under the Chairmanship of Mr. Leipsic. In the areas of budgeting, long range financial planning, and the maintenance of this building and grounds, they have shown leadership and care. I want, also, to pay tribute to Mr. Franz, the first lay Principal in the history of St. Paul's. A man of faith and courage, he plays a key role, in collaboration with Fr. Creamer, in the administration of St. Paul's. I note, further, that St. Paul's has renewed its application and acceptance procedures to make clearer our commitment to serve the entire Catholic community of Winnipeg. Your long standing policy of accepting students without regard to a family's ability to pay is noteworthy. I note that St. Paul's maintains this policy at considerable sacrifice.

Your continuing efforts to improve curricular activities, in keeping with our prime educational objective, is evidence that you see the task of renewal as ongoing. In the long tradition of the Jesuit Order the striving for an ideal, the greater glory of God, has been our hallmark. It has also been our conviction that there is something distinctively Ignatian about every Jesuit school. I am pleased to affirm the commitment of the Society of Jesus to St. Paul's and urge you to continue boldly with your process of renewal.

In closing, I would leave with you a reaffirmation of the ultimate aim of Jesuit secondary education - that full growth of the person which leads to action - action that is suffused with the spirit and presence of Jesus Christ, the Man-For-Others in the name of the Gospel. Our ideal is the well rounded person who is intellectually competent, open to growth, religious, loving and committed to doing justice in generous service to the people of God.

(It is my understanding that the Director traditionally declares a holiday each year. Fr. Creamer tells me that tomorrow is to be a beautiful Spring day and so I am pleased to inform you that there will be no school at St. Paul's on Thursday!)



Appendix Three

JSEA's 1980 Profile of the Graduate at Graduation

INTRODUCTION

In one sense, the graduate is a threshold person: he or she is on or rapidly approaching the threshold of young adulthood. The world of childhood has been left behind definitively. The movement from childhood toward adulthood has involved anxiety, awkward embarrassment, and fearful first steps into sexual identity, independence, first love, first job, and sometimes first lengthy stay away from home. It has also involved physical, emotional and mental development, which brought out strengths, abilities, and characteristics which adults and peers began to appreciate. The adolescent during those four or five years prior to graduation began to realize that he or she could do some things *well*, sometimes very well, like playing basketball, acting, writing, doing math, fixing or driving cars, making music or making money. There have also been failures and disappointments. Even these, however, have helped the student to move toward maturity.

Fluctuating between highs and lows of fear and confidence, love and loneliness, confusion and success, the Jesuit student at graduation has negotiated during these years many of the shoals of adolescence. On the other hand, the graduate has not reached the maturity of the college senior. During the last year of high school, especially, the senior is beginning to awaken to complexity, to discover many puzzling things about the adult world. He or she does not understand why adults break their promises, or how the economy “works,” or why there are wars, or what power is and how it ought to be used. Yet he or she is old enough to begin framing the questions. And so, as some of the inner turmoil of the past few years begins to settle, the graduate looks out on the adult world with a sense of wonderment, with a growing desire to enter that world, yet not quite able to make sense out of it. More and more confident with peers, knowing the territory, so to speak, of the youth culture, the graduate can more easily pick up the clues of that culture and what is expected in a given situation, and the graduate is independent enough to choose a value-based response. As for the adult world, however, the graduate is still a “threshold person,” one who is entering cautiously; an immigrant, eager to find the way.

In describing the graduate under five general categories, we chose those qualities that seem most desirable not only for this threshold period, but those which seem *most desirable for adult life*. These five general categories sum up the many aspects or areas of life most in accord with a full adult living of the Christ life. Whether one conceives of the desirable qualities of a graduate of a Jesuit school under the rubric of a “Person for Others” or as a “Vatican II person,” as an *Insignis*, or simply as a fully mature Christian, the qualities summed up under the five categories below appear to be the kind of qualities — granted that they are not fully developed in late adolescence — which cumulatively point in the direction of the kind of person who can live an adult Christian life in the late twentieth century. These categories are *I. Open to Growth, II. Intellectually*

Competent, III. Religious, IV. Loving, and V. Committed to Doing Justice. Some specific elements under these categories in the *Profile* could have been placed under another of the five categories. Obviously, all of the characteristics described are in dynamic interaction. The division into the five categories simply provides a helpful way to analyze and describe the graduate. Some overlapping is evident because, in fact, many of these qualities are mutually related and intertwined.

I. Open to Growth

The Jesuit high school student at the time of graduation has matured as a person — emotionally, intellectually, physically, socially, religiously — to a level that reflects some intentional responsibility for one’s own growth (as opposed to a passive, drifting, *laissez-faire* attitude about growth). The graduate is at least beginning to reach out in his or her development, seeking opportunities to stretch one’s mind, imagination, feelings, and religious consciousness.

Although still very much in the process of developing, the graduate already:

1. is beginning to take responsibility for growth as a person; desires integrity, commitment and excellence in multiple facets of one’s life.
2. is learning how to accept self, both talents and limitations.
3. is more conscious of his or her feelings and is freer and more authentic in expressing them; at the same time is beginning to confront responsibilities to oneself and to others to manage one’s impulsive drives.
4. is open to a variety of aesthetic experiences, and continues to develop a wide range of imaginative sensibilities.
5. is becoming more flexible and open to other points of view; recognizes how much one learns from a careful listening to peers and significant others.
6. is developing a habit of reflection on experience.
7. is beginning to seek new experiences, even those that involve some risk or the possibility of failure.
8. is exploring career and life-style choices within a value framework.
9. is becoming more open to broader, adult issues

II. Intellectually Competent

By graduation the Jesuit high school student will exhibit a mastery of those academic requirements for advanced forms of education. While these requirements are broken down into departmental subject matter areas, the student will have developed many intellectual skills and understandings that cut across and go beyond academic requirements for college entrance. The student moreover is beginning to see the need for intellectual integrity in his or her personal quest for religious truth and in his or her response to issues of social justice. (Note: Although this section deals with intellectual competence, elements from other parts of this *Profile* clearly presume levels of intellectual understanding consistent with those highlighted in this section.)

By graduation the student already:

A. ACADEMIC REQUIREMENTS

10. has mastered the fundamental skills of language.
11. has mastered the fundamental skills of mathematics.

- 12. can read and summarize material at a level of a beginning college freshman.
- 13. has mastered those academic subjects required for entrance into college (or for some other form of advanced education).

B. GENERAL SKILLS AND ATTITUDES

- 14. is developing mastery of logical skills and critical thinking.
- 15. is developing greater precision and a personal style in thought and expression both written and oral.
- 16. is developing a curiosity to explore ideas and issues.
- 17. is developing the ability to apply knowledge and skills to new situations, and can adjust to a variety of learning formats.
- 18. is developing an organized approach to learning tasks.
- 19. can present a convincing argument in written and oral form.
- 20. is taking pride and ownership in his or her school accomplishments and beginning to enjoy intellectual and aesthetic pursuits.

C. SUBSTANTIVE KNOWLEDGE

- 21. has begun to develop a general knowledge of central ideas, methodologies, and the conceptual parameters of a variety of intellectual disciplines of knowledge.
- 22. has begun to relate current issues and perspectives to some of their historical antecedents.
- 23. is growing in appreciation of his or her cultural heritage.
- 24. has begun to understand some of the public policy implications of the uses of science, technology, and capital.
- 25. is beginning to understand both rights and responsibilities as a citizen of the United States.
- 26. is beginning to understand the strengths and weaknesses of the United States form and practice of government.
- 27. has begun to develop a repertory of images of the human person as presented in literature, biography and history; exemplars which are shaping in him or her a more compassionate and hopeful appreciation of the human community in its variety and potential.
- 28. is beginning to develop that critical consciousness which enables one better to analyze the issues facing contemporary men and women and to evaluate the various points of view on these issues.

III. Religious

By graduation the Jesuit high school student will have a basic knowledge of the major doctrines and practices of the Catholic Church. The graduate will also have examined his or her own religious feelings and beliefs with a view to choosing a fundamental orientation toward God and establishing a relationship with a religious tradition and/or community. What is said here, respectful of the conscience and religious background of the individual, also applies to the non-Catholic graduate of a Jesuit high school. The level of theological understanding of the Jesuit high school graduate will naturally be limited by the student's level of religious and human development.

More specifically, the Jesuit high school student at graduation:

- 29. has read the Gospels and encountered the person of Jesus Christ as He is

presented in the New Testament.

30. has a basic understanding of the Church's teaching about Jesus Christ and His redeeming mission, as well as the embodiment of that mission in and through the Church.
31. has had some exposure to non-Christian and non-Catholic religious traditions.
32. is beginning to take more responsibility for exploring and validating one's own faith.
33. has had some personal experience of God, either in private prayer, while on a retreat, in liturgical prayer, or in some other moving experience; is learning how to express self in various methods of prayer.
34. is beginning to form a Christian conscience and evaluate moral choices, and can reason through moral issues with increasing clarity.
35. has begun to appreciate the centrality of the Eucharist to a vibrant Christian community.
36. is learning through his or her own failure of the need for healing by and reconciliation with friends, family, Church, and the Lord.
37. is at the beginning stages of understanding the relationship between faith in Jesus and being a "person for others."
38. is familiar with Church teaching on social justice.

IV. Loving

By the time of graduation, the Jesuit high school student is well on the way to establishing his or her own identity. The graduate is also on the threshold of being able to move beyond self-interest or self-centeredness in relationships with significant others. In other words, he or she is beginning to be able to risk some deeper levels of relationship in which one can disclose self and accept the mystery of another person and cherish that person. Nonetheless, the graduate's attempt at loving, while clearly beyond childhood, may not yet reflect the confidence and freedom of a mature person.

More specifically, the Jesuit high school graduate:

39. is learning to trust the fidelity of some friends, members of the family, and some adults of the school community.
40. has experienced moments when God's love for him or her as person began to be felt.
41. is coming to accept and love oneself as lovable and loved by God and others.
42. has begun to come to grips with personal prejudices and stereotypes; communicates more easily with others, especially with peers of other races, religions, nationalities and socio-economic backgrounds.
43. has experienced the support of various levels of community in the school.
44. has made specific contributions to building up the school community.
45. feels more at ease with persons of the opposite sex.
46. is beginning to integrate sexuality into his or her whole personality.
47. has begun to appreciate deeper personal friendships, but is also learning that not all relationships are profound and long lasting.
48. through service of others, is beginning to appreciate the satisfaction of giving of oneself for other people and thereby finding life enriched.
49. is more capable of putting self in another person's place and understanding

what that person is feeling.

50. is more sensitive to the beauty of the created universe and is more caring about life and the natural environment.

V. Committed to Doing Justice

The Jesuit high school student at graduation has achieved considerable knowledge of the many needs of local and wider communities and is preparing for the day when he or she will take a place in these communities as a competent, concerned and responsible member. The graduate has begun to acquire the skills and motivation necessary to live as a person for others. Although this attribute will come to fruition in mature adulthood, some predispositions will have begun to manifest themselves earlier.

By graduation the Jesuit high school student:

51. is more aware of selfish attitudes and tendencies which lead one to treat others unjustly; consciously seeks to be more understanding, accepting, and generous with others.
52. is beginning to see that Christian faith implies a commitment to a just society.
53. is growing in awareness of the global nature of many current social problems (human rights, energy, ecology, food, population, terrorism, arms limitations, etc.) and their impact on various human communities.
54. is beginning to understand the structural roots of injustice in social institutions, attitudes and customs.
55. recognizes the needs of some disadvantaged segments of the community through working with them in community service programs and has gained some empathetic understanding for their conditions of living.
56. is developing both a sense of compassion for the victims of injustice and a concern for those social changes which will assist them in gaining their rights and increased human dignity.
57. through reflection and study is becoming aware of alternatives in public policy that governs the services provided for various segments of the community.
58. has begun to reflect on public service aspects of future careers.
59. is beginning to understand one's obligation as a Christian to participate in the building of a humane, civic and ecclesial community in a way that respects the pluralism of that community.
60. is beginning to see the importance of public opinion and voter influence on public policy in local, regional, national and international arenas.
61. is just beginning to understand the complexity of many social issues and the need for critical reading of diverse sources of information about them.
62. is beginning to confront some of the moral ambiguities imbedded in values promoted by Western culture.
63. is just beginning to realize that the values of a consumer society are sometimes in conflict with the demands of a just society, and indeed with the Gospel.

CONCLUSION

In presenting this profile, it must also be recognized that the influence of the school on a student's growth is limited. Other influences, frequently out of the

control of the school such as family, friends, the youth culture and the general social environment in which one lives, will hinder or foster the student's growth. But in so far as the school can intentionally bring its resources to bear on fostering the student's growth in the direction of the profile, it should do so.

It must be recognized that in offering this profile of the ideal graduate we are suggesting that this is the legitimate and necessary goal for a Jesuit high school. The goal of influencing the students' growth in all five areas described in the profile will mean for some schools far more attention to formational activities throughout the total school program, as well as the introduction or recasting of some of the academic material of the curriculum. For all schools it will mean a more thorough-going integration of formational concerns with academic concerns as the school tries to foster the development of the total Christian person during his or her adolescent years at that school (Jesuit Secondary Education Association, 2005. *Foundations*. Used with permission.).

Appendix Four

JSEA's 2010 Profile of the Graduate at Graduation

*=Modified from 1980. ^=New from 1980. ~Unchanged from 1980.

Open to Growth

The Jesuit high school student at the time of graduation has matured as a person — emotionally, intellectually, physically, socially, religiously — to a level that reflects some intentional responsibility for one's own growth. The graduate is beginning to reach out in his or her development, seeking opportunities to stretch one's mind, imagination, feelings, and religious consciousness.

Although still very much in the process of developing, the graduate already:

- *1. is beginning to take responsibility for growth as a person; desires integrity and excellence in multiple facets of one's life.
- *2. is learning how to accept self, both talents and limitations, with a sense of humility and gratitude.
- ^3. recognizes the need for leisure and recreation and budgets time for those activities.
- ^4. exercises regularly for physical fitness and health.
- ^5. understands principles of good nutrition and practices healthy eating habits.
- ^6. understands the dangers of and avoids the use of controlled substances.
- *7. is more conscious of his or her feelings and is freer and more authentic in expressing them and managing one's impulsive drives.
- ~8. is open to a variety of aesthetic experiences, and continues to develop a wide range of imaginative sensibilities.
- *9. is becoming more flexible and open to other points of view; recognizes how much one learns from a careful listening to peers and significant others; and recognizes one's biases, limitations, and thinking patterns.
- *10. is developing a habit of reflection on experience which informs future actions.
- ~11. is beginning to seek new experiences, even those that involve some risk or the possibility of failure.
- ^12. is learning to view criticism and setbacks as interesting, challenging, and growth producing.
- ^13. begins to practice leadership skills, including vision, relating well and collaborating with others, and acting with integrity.
- ^14. sees leadership as an opportunity for service to others and the community.
- ^15. is developing a healthy and appropriate sense of humor.
- *16. is exploring career and life-style choices within a framework of faith and values.
- *17. is becoming more aware of choices and consequences relating to adult issues.
- ^18. understands the implications and hazards of technology-based activities, including issues of privacy, social isolation, access to pornography, and addictive use of technology itself.

*=Modified from 1980. ^=New from 1980. ~Unchanged from 1980.

^19. views emerging technology as potentially supportive to personal and professional growth.

Intellectually Competent

By graduation the Jesuit high school student will exhibit a mastery of those academic requirements for advanced forms of education. While these requirements are broken down into departmental subject matter areas, the student will have developed many intellectual skills and understandings that cut across and go beyond academic requirements for college entrance. The student is also developing habits of intellectual inquiry, as well as a disposition towards life-long learning. The student is beginning to see the need for intellectual integrity in his or her personal quest for religious truth and in his or her response to issues of social justice. (Note: Although this section deals with intellectual competence, elements from other parts of this Profile clearly presume levels of intellectual understanding consistent with those highlighted in this section.)

By graduation the student already:

- *1. has mastered those academic skills required for college (or for some other form of advanced education).
- *2. is developing mastery of logic and critical thinking.
- *3. is developing precision and creativity in oral and written expression within and across disciplines.
- ~4. is developing a curiosity to explore ideas and issues.
- *5. is developing the ability to apply knowledge and skills to new situations.
- ^6. is developing problem solving skills.
- ~7. is able to learn in a variety of settings and through a variety of pedagogical approaches.
- ^8. is developing the ability to learn as an active member of a team.
- ^9. uses technology resources to support collaborative work for learning, problem solving, and communication.
- ^10. uses effectively a variety of media resources to acquire, create and process information.
- ^11. assesses media and content critically, attending, for example, to issues such as credibility of sources, values expressed or promoted, and civility and respect for persons.
- ~12. is developing an organized approach to learning tasks.
- *13. can present a convincing argument in written and oral form that evidences sound analytical reasoning and convincing rhetoric.
- *14. is taking pride and ownership in his or her school accomplishments and is beginning to enjoy intellectual and aesthetic pursuits.
- *15. has begun to develop a knowledge of central ideas and methodologies of a variety of academic disciplines.
- *16. has begun to relate current issues and perspectives to some of their historical antecedents.

*=Modified from 1980. ^=New from 1980. ~Unchanged from 1980.

- *17. is growing in knowledge and understanding of his or her cultural heritage and of cultural complexities in one's local community and in a global society.
- *18. is beginning to understand the public policy implications of science and technology.
- ^19. is beginning to understand the interdependence of global economic policies.
- ^20. understands basic principles of personal finance and handles one's own finances responsibly.
- *21. is beginning to understand both rights and responsibilities as a citizen of one's country.
- *22. is beginning to understand one's own government and other forms and practices of government around the world.
- ^23. understands the need for individual and community responsibility for stewardship of the earth's resources.
- *24. understands a variety of images of the human person through literature, biography, history, and the arts that lead to a greater appreciation of the variety of human experience.
- *25. is beginning to develop that critical consciousness which enables one better to analyze the contemporary issues facing men and women and to seek and evaluate the various points of view on these issues from the standpoint of a man and woman for and with others.

Religious

By graduation the Jesuit high school student will have a basic knowledge of the major doctrines and practices of the Catholic Church. Having been introduced to Ignatian spirituality, the graduate will also have examined his or her own religious feelings and beliefs with a view to choosing a fundamental orientation toward God and establishing a relationship with a religious tradition and/or community. What is said here, respectful of the conscience and religious background of the individual, also applies to the non-Catholic graduate of a Jesuit high school. The level of theological understanding of the Jesuit high school graduate will naturally be limited by the student's level of religious and human development.

By graduation the student already:

- ~1. has read the Gospels and encountered the person of Jesus Christ as He is presented in the New Testament.
- ~2. has a basic understanding of the Church's teaching about Jesus Christ and His redeeming mission, as well as the embodiment of that mission in and through the Church.
- *3. has an understanding of the variety of the world's religious traditions.
- ~4. is beginning to take more responsibility for exploring and affirming one's own faith.
- *5. is increasingly willing to let religious faith influence one's basic values, lifestyle, and vocational interests.
- ^6. understands that being fully alive/human necessitates an active relationship with God.

*=Modified from 1980. ^=New from 1980. ~Unchanged from 1980.

- ^7. is aware/appreciates that human life is fundamentally spiritual.
- *8. has experienced the presence of God (finding God in all things):
 - in private prayer
 - on a retreat
 - in liturgical prayer
 - in some other moments of grace
- *9. is learning how to express self in various methods of prayer, especially those from the Spiritual Exercises.
- *10. is forming a Christian conscience, evaluates moral choices, and reasons through moral issues with increasing clarity.
- *11. appreciates the centrality of the Eucharist to a vibrant Christian community.
- *12. is learning through his or her own sinfulness of the need for healing by and reconciliation with friends, family, Church, and the Lord.
- ^13. recognizes that any sin affects the entire human community.
- *14. understands the relationship between faith in Jesus and being a “man or woman for and with others.”
- *15. knows Church teachings on moral issues and social justice.

Loving

By graduation, the Jesuit high school student is continuing to form his or her own identity. He or she is moving beyond self-interest or self-centeredness in close relationships. The graduate is beginning to be able to risk some deeper levels of relationship in which one can disclose self and accept the mystery of another person and cherish that person. Nonetheless, the graduate’s attempt at loving, while clearly beyond childhood, may not yet reflect the confidence and freedom of an adult.

By graduation the student already:

- ~1. is learning to trust friends, family, and adults in the school and wider community.
- ~2. has personally experienced God’s love.
- *3. is growing in self-acceptance and in recognizing that he or she is loved by God and others.
- ^4. assumes responsibility for maintaining good personal health.
- ^5. is attentive to sources of stress and applies healthy strategies to maintain balance in one’s life.
- ^6. is alert to the signs of emotional and mental distress in others and follows appropriate referral measures.
- *7. has begun to identify and work against personal prejudices and stereotypes; is open to and able to communicate with others, especially persons of another race, gender, religion, nationality, socio-economic background, or sexual orientation.
- *8. has personally experienced support from members of the school community.
- *9. has made specific contributions to build school community.
- *10. is becoming increasingly comfortable and mature in relating with persons of a different gender.

*=Modified from 1980. ^=New from 1980. ~Unchanged from 1980.

- *11. is beginning to integrate sexuality into his or her personality.
- *12. has begun to appreciate deeper personal friendships, while also learning that not all relationships are profound and long lasting.
- *13. is beginning to appreciate the satisfaction of giving of oneself through service for and with others.
- *14. is increasingly empathetic.
- *15. takes into account and values the feelings of others when making decisions.
- *16. is sensitive to the beauty and fragility of the created universe and exercises stewardship.
- *17. cares deeply about preserving human life.

Committed to Doing Justice

The Jesuit high school student at graduation has acquired considerable knowledge of the many needs of local, national, and global communities and is preparing for the day when he or she will take a place in these communities as a competent, concerned and responsible member. The graduate has been inspired to develop the awareness and skills necessary to live in a global society as a person for and with others. Although this commitment to doing justice will come to fruition in mature adulthood, some predispositions will have begun to manifest themselves earlier.

By graduation the student already:

- *1. is growing in awareness of selfish attitudes and tendencies which lead one to treat others unjustly; consciously seeking to be more understanding, accepting, and generous with others.
- ~2. is beginning to see that Christian faith implies a commitment to a just society.
- *3. is growing in awareness of the global nature of many social problems such as human rights, population displacement, resource distribution, war/terrorism, etc., and their impact on human communities.
- ~4. practices a sustainable lifestyle based on awareness of social, economic and environmental consequences.
- ~5. is working to be environmentally responsible by limiting the use of non-renewable resources and maximizing sustainable resources.
- ~6. is beginning to engage in the public dialogue on environmental issues, practices, and solutions.
- ~7. is beginning to understand the structural roots of injustice in social institutions, attitudes and customs.
- *8. is gaining, through experiences of and reflection on Christian service, an understanding of and solidarity with marginalized members of society.
- *9. is developing, from reflection on experiences with the marginalized, a sense of compassion and a growing understanding of those social changes which will assist all in attaining their basic human rights.
- *10. is becoming aware, through study and reflection, of alternatives in public policy that regulate services provided to segments of the community.
- *11. has begun to reflect on social justice implications of future careers.

*=Modified from 1980. ^=New from 1980. ~Unchanged from 1980.

*12. is beginning to understand the justice implications inherent in Christ's commandment to love one another.

*13. is beginning to recognize the importance of public opinion and voter influence on public policy in local, regional, national and international arenas.

*14. is beginning to understand the complexity of many social issues and the need for critical reading of diverse sources of information about them.

~15. is beginning to confront some of the moral ambiguities embedded in values promoted by Western culture.

*16. is beginning to make decisions, based on Gospel values, which sometimes conflict with the values of a materialistic society (Canisius High School. "JSEA Profile of the Graduate at Graduation," 2014).

Appendix Five

JSEA Profile of an Ignatian Educator

An Ignatian Educator serves as a guide with and for students on their formational journeys in a Jesuit school. In collaboration with colleagues, the Ignatian Educator engages in ongoing personal, professional and religious development in order to sustain a vibrant community committed to the mission of Jesuit education.

Caring for the Individual, an Ignatian Educator:

- Helps students to be conscious of their well-rounded growth as men and women for others.
- Values students as individuals and treats them with empathy.
- Demonstrates the willingness and ability to listen, developing mutual trust with students and colleagues.
- Seeks to understand adolescent psychology/behavior and the world of the adolescent.
- Holds students, others and oneself accountable to reasonable academic and behavioral expectations.

Discerning Ways of Teaching and Learning, an Ignatian Educator:

- Collaborates with educators in and beyond the school community to enrich teaching and learning.
- Engages in ongoing development as an educator in light of new research, best practices, and social and cultural changes.
- Solicits feedback from student and colleagues on the teaching-learning process.
- Strives to be a critically reflective teacher.
- Evaluates curricular and instructional programs in light of department goals and the overall mission of the school.

Modeling Ignatian Pedagogy, an Ignatian Educator:

- Creates conditions and provides the opportunities for the continual interplay of experience, reflection and action.
- Helps students gain the skills to become life-long learners, including fostering creative and imaginative thinking.
- Uses a variety of assessments to evaluate a student's holistic growth.
- Guides inquiry into subject matter for an awareness and a deeper understanding of significant issues and complex values that impels to action.
- Incorporates into the teaching-learning process the advances in technology, the expanding knowledge of how the brain works and the increasing awareness of students' health/physical well-being.

Building Community and Fostering Collaboration, an Ignatian Educator:

- Works in partnership with Jesuit and lay colleagues in planning the educational and formational program to ensure the future of Jesuit education.
- Engages in honest and respectful dialogue with colleagues on important issues of Jesuit education and professional development.
- Earns the trust of others and draws upon the work and wisdom of others in decision-making.

- Partners with parents/guardians in achieving the school's educational mission (as a Jesuit work and ministry).
- Recognizes and works to overcome prejudices that impede the building of an Ignatian learning community.
- Inspires students and colleagues to collaborate with others in seeking the greater good for all.

Animating the Ignatian Vision, an Ignatian Educator:

- Shares and helps to shape the school's vision and mission.
- Ensures the continual renewal of the institution.
- Responds to Christ's call to be a woman or man with and for others.
- Is knowledgeable of the foundational documents of Jesuit education.
- Values his/her work as a vocation to the ministry of teaching and works to promote a faith that does justice
- Is open to the experience of the Spiritual Exercises and engages in ongoing learning and development in the principles of Ignatian spirituality and pedagogy (Jesuit Secondary Education Association, "Profile of an Ignatian Educator", 2014).

Appendix Six

Evaluation of Extra- and Co-Curricular Programs: Ignatian Principles and Guidelines***Open to Growth***

Does the program...

- have a reflective component and encourage the development of thoughtful individuals?
- help participants deal constructively with criticism?
- promote a balance between emotional, intellectual, physical, social, and religious life?
- promote understandings of personal strengths and weaknesses with humility, gratitude, and as an opportunity for growth?
- encourage the value of participating, contributing, and serving, over seeking external recognition?

Intellectually Competent

Does the program:

- require participants to take ownership of their actions and omissions?
- encourage participants to be grateful for their talents and gifts provide opportunity to put talents and gifts at the service of the community?
- encourage participants to use their imagination and creativity in responding to new challenges?
- require the participants to examine, reflect, and act critically in response to their experiences?
- encourage the participants to acquire and value the team experience?
 - have a formal, summative reflection process inviting participants to critically assess the value of their own experience and the program itself?

Religious

Does the program:

- help form conscience, integrity and good moral decision-making?
- transfer integrity, conscience, and good decision-making, to the rest of the student's life?
- teach humility through the acknowledgement of one's own shortcomings, failures, and sin?
- challenge participants to encounter Christ in others and be prepared to bear the cost of discipleship?
- encourage participants to explore and deepen their relationship with God.

Loving

Does the program:

- value all contributions/roles of members and recognize a variety of gifts?
- teach participants how to accept their own limitations and know their strengths, and to overcome obstacles?
- develop participants to become role models/leaders who are empathetic, caring, selfless, compassionate, sensitive to others, and bring out the best in others?
- develop trusting relationships and a sense of support and belonging?

encourage participants to go beyond themselves, to work with and value the uniqueness of its participants?
encourage academic, physical, emotional, and spiritual well-being of all?
encourage the formation of a relationship with God leading to the development of positive relationships within the school community and beyond?
include appropriate communication to participants and parents about the philosophy of the program?

Committed to Doing Justice

Does the program:

encourage participants to grow in awareness of selfish attitudes and their costs?
encourage participants to grow in awareness of selflessness and working for justice for the less fortunate?
encourage participants to develop a sense of gratitude and appreciation for the blessings and opportunities they receive?
encourage participants to move beyond an attitude of entitlement?
encourage participants to act and make decisions based on Gospel values?
encourage participants to seek to be more understanding of others?
encourage participants to be more accepting of others?
encourage participants to be more generous with others?
require participants to acknowledge the dignity of all? (Lewin, (Ed). 2012).

Appendix Seven

Website Information from JSEA Schools

School	Founded	Location	Size	Grades	Coed
Arrupe Jesuit	2003	Denver, CO	374	9 to 12	y
Belen Jesuit Preparatory	1854	Miami, FL	1500	6 to 12	n
Bellarmine College Prep	1851	San Jose, CA	1620	9 to 12	n
Bellarmine Preparatory School	1928	Tacoma, WA	1000	9 to 12	y
Boston College High School	1863	Boston, MA	1500	7 to 12	n
Brebeuf Jesuit Preparatory School	1962	Indianapolis, IN	763	9 to 12	y
Brophy College Preparatory	1928	Phoenix, AZ	1286	9 to 12	y
Canisius High School	1870	Buffalo, NY	900	9 to 12	n
Cheverus High School	1917	Portland, ME	488	9 to 12	n
Christ the King Jesuit College Prep School	2008	Chicago, IL	150	9 to 12	y
Colegio San Ignacio de Loyola	1952	San Juan, Puerto Rico	769	7 to 12	n
Creighton Preparatory School	1878	Omaha, NE	1031	9 to 12	n
Cristo Rey Atlanta Jesuit HS	2014	Atlanta, GA	CNF*	9 to 12	y
Cristo Rey Jesuit College Prep	2009	Houston, TX	406	9 to 12	y
Cristo Rey Jesuit High School	2007	Baltimore, MD	360	9 to 12	y
Cristo Rey Jesuit High School	1996	Chicago, IL	560	9 to 12	y
Cristo Rey Jesuit High School	2006	Sacramento, CA	301	9 to 12	y
Cristo Rey Jesuit High School	2007	Minneapolis, MN	297	9 to 12	y
Cristo Rey San Jose Jesuit HS	2014	San Jose, CA	CNF*	9 to 12	y
De Smet Jesuit High School	1967	St. Louis, MO	1130	9 to 12	n
Fairfield College Preparatory	1942	Fairfield, CT	901	9 to 12	n
Fordham Preparatory School	1841	Bronx, NY	980	9 to 12	n
Georgetown Preparatory School	1789	Bethesda, MD	490	9 to 12	n
Gonzaga College HS	1821	Washington, DC	930	9 to 12	n
Gonzaga Preparatory School	1887	Spokane, WA	900	9 to 12	y
Jesuit College Preparatory	1942	Dallas, TX	1100	9 to 12	n
Jesuit High School	1847	New Orleans, LA	1430	8 to 12	n
Jesuit High School	1956	Portland, OR	1283	9 to 12	y
Jesuit High School	1963	Carmichael, CA	1067	9 to 12	n
Jesuit High School	1899	Tampa, FL	712	9 to 12	n
Loyola Academy	1909	Wilmette, IL	2000	9 to 12	y
Loyola Blakefield	1852	Towson, MD	1000	6 to 12	n
Loyola High School	1865	Los Angeles, CA	1293	9 to 12	n
Loyola High School	1896	Montreal, QC	745	7 to 11	n
Loyola High School	1993	Detroit, MI	170	9 to 12	n

Information gathered from the school's websites from August 2014.

List of schools and their websites is located at <http://www.jsea.org/schools/high>

School	Founded	Location	Size	Grades	Coed
Loyola High School	1900	New York, NY	200	9 to 12	y
Marquette University High School	1857	Milwaukee, WI	1057	9 to 12	n
McQuaid Jesuit	1954	Rochester, NY	910	6 to 12	n
Monroe Catholic High School	1955	Fairbanks, AK	477	K to 12	y
Red Cloud Indian School	1888	Pine Ridge, SD	>100	K to 12	y
Regis High School	1914	New York, NY	529	9 to 12	n
Regis High School: Boys Division	1877	Aurora, CO	913	9 to 12	Co-Divisional*
Regis High School: Girls Division	2003	Aurora, CO	650	9 to 12	Co-Divisional*
Rockhurst High School	1910	Kansas City, MO	1085	9 to 12	n
Saint Ignatius College Prep	1870	Chicago, IL	1380	9 to 12	y
Saint Peter's Preparatory School	1872	Jersey City, NJ	950	9 to 12	n
Scranton Preparatory School	1944	Scranton, PA	800	9 to 12	y
Seattle Preparatory School	1891	Seattle, WA	700	9 to 12	y
St. Bonaventure's College	1999	St. John's, NL	360	k to 12	y
St. Ignatius College Preparatory	1855	San Francisco, CA	1474	9 to 12	y
St. Ignatius High School	1886	Cleveland, OH	1450	9 to 12	n
St. John's Jesuit HS and Academy	1965	Toledo, OH	975	6 to 12	n
St. Joseph's Preparatory School	1851	Philadelphia, PA	959	9 to 12	n
St. Louis University High School	1818	St. Louis, MO	1100	9 to 12	n
St. Paul's High School	1926	Winnipeg, MB	594	9 to 12	n
St. Xavier High School	1831	Cincinnati, OH	1600	9 to 12	n
Strake Jesuit College Preparatory	1961	Houston, TX	986	9 to 12	n
U of Detroit Jesuit HS & Academy	1877	Detroit, MI	875	7 to 12	n
Verbum Dei High School	2005	Los Angeles, CA	260	9 to 12	n
Walsh Jesuit High School	1965	Cuyahoga Falls, OH	1300	9 to 12	y
Xavier College Preparatory HS	2006	Palm Desert, CA	555	9 to 12	y
Xavier High School	1847	New York, NY	1050	9 to 12	y
School	Founded	Location	Size	Grades	Coed
TOTALS	62	58=USA		9 to 12=50	n=34
		3=Canada		8 to 12=1	y=26
		1=Puerto Rico		7 to 12=3	2-Co-Division
				7 to 11=1	
				6 to 12=4	
				k to 12=3	

*CNF=Could not find

*Co-Divisional= Two separate buildings with some shared experiences

School	TFR	Kairos	Community Service	Service Trip/ immersion	CLC
Arrupe Jesuit	n	n	y	n	n
Belen Jesuit Preparatory	n	y	y	y	y
Bellarmine College Prep	y	y	y	y	y
Bellarmino Preparatory School	y	y	y*	y	n
Boston College High School	y	y	y	y	n
Brebeuf Jesuit Preparatory School	y	y	y	y	y
Brophy College Preparatory	y	y	y	y	n
Canisius High School	y	y	y	y	n
Cheverus High School	y	y	y	n	n
Christ the King Jesuit College Prep School	n	n	y	n	n
Colegio San Ignacio de Loyola	n	y	y	n	n
Creighton Preparatory School	y	n	y	y	n
Cristo Rey Atlanta Jesuit HS	n	n	n	n	n
Cristo Rey Jesuit College Prep	n	n	n	n	n
Cristo Rey Jesuit High School	n	n	n	n	n
Cristo Rey Jesuit High School	n	n	n	n	n
Cristo Rey Jesuit High School	y	n	y	n	n
Cristo Rey Jesuit High School	y	y	y	n	n
Cristo Rey San Jose Jesuit HS	n	n	n	n	n
De Smet Jesuit High School	y	y	y	n	n
Fairfield College Preparatory	y	y	y	y	n
Fordham Preparatory School	y	y	y	y	n
Georgetown Preparatory School	y	n*	y	y	n
Gonzaga College HS	y	y	y	y	n
Gonzaga Preparatory School	y	n	y	y	n
Jesuit College Preparatory	y	y	y	y	n
Jesuit High School	y	y	y	y	n
Jesuit High School	y	n*	y	y	n
Jesuit High School	y	y	y	y	n
Jesuit High School	y	y	y	n	n
Loyola Academy	y	y	y	y	n
Loyola Blakefield	y	y	y	y	n
Loyola High School	y	y	y	n	y
Loyola High School	n	y	n	y	n
Loyola High School	n	n	n	n	n

School	TFR	Kairos	Community Service	Service Trip/ immersion	CLC	
Loyola High School	y	y	y	y	n	
Marquette University High School	y	y	y	y	n	
McQuaid Jesuit	y	y	y	y	n	
Monroe Catholic High School	n	n	n	n	n	
Red Cloud Indian School	n	n	n	n	n	
Regis High School	n	n	y	y	n	
Regis High School: Boys Division	y	y	y	y	n	
Regis High School: Girls Division	y	y	y	y	n	
Rockhurst High School	y	y	y	y	n	
Saint Ignatius College Prep	y	y	y	y	n	
Saint Peter's Preparatory School	y	y	y	y	n	
Scranton Preparatory School	y	y	y	y	n	
Seattle Preparatory School	y	y	y	y*	n	
St. Bonaventure's College	y*	y	y	n	y	
St. Ignatius College Preparatory	y	y	y	n	n	
St. Ignatius High School	y**	y	y	y	n	
St. John's Jesuit HS and Academy	y	y	y	y	n	
St. Joseph's Preparatory School	y	y	y	y	n	
St. Louis University High School	y	y	y	y**	n	
St. Paul's High School	y	y	y	y	y	
St. Xavier High School	y	y	y	y	n	
Strake Jesuit College Preparatory	y	y	y	y	n	
U of Detroit Jesuit HS & Academy	y	y	y	y	n	
Verbum Dei High School	y	y	y	y	y*	
Walsh Jesuit High School	y***	y	y	y	n	
Xavier College Preparatory HS	y	y	y	n	y	
Xavier High School	n	y	y	y	n	
School	TFR	Kairos	Service	Service Trip/ immersion	CLC	
TOTALS	62	n=15	n=16	n=9	n=20	n=54
		y=47	y=46	y=53	y=42	y=8

*Held in Grade 10

*Not mandatory

*For adults

**1 day only

*Different retreat
in replace of Kairos

*In New Orleans

***A welcome

day and a 1 day hiking retreat

**In Appalachia

School	Maroon & White Type of Society	Grad at Grad on Website	Grad at Grad in School Handbook
Arrupe Jesuit	n	y	not accessible
Belen Jesuit Preparatory	n	n	not accessible
Bellarmine College Prep	n	y	not accessible
Bellarmine Preparatory School	n	y	not accessible
Boston College High School	n	y	not accessible
Brebeuf Jesuit Preparatory School	n	n	y
Brophy College Preparatory	n	y	not accessible
Canisius High School	n	y	y
Cheverus High School	n	y	y
Christ the King Jesuit College Prep School	n	y	n
Colegio San Ignacio de Loyola	n	n	not accessible
Creighton Preparatory School	n	y	not accessible
Cristo Rey Atlanta Jesuit HS	n	n	not accessible
Cristo Rey Jesuit College Prep	n	n	not accessible
Cristo Rey Jesuit High School	n	y	not accessible
Cristo Rey Jesuit High School	n	y	not accessible
Cristo Rey Jesuit High School	n	n	n
Cristo Rey Jesuit High School	n	n	not accessible
Cristo Rey San Jose Jesuit HS	n	y*	not accessible
De Smet Jesuit High School	n	y	not accessible
Fairfield College Preparatory	n	y	y
Fordham Preparatory School	n	y	not accessible
Georgetown Preparatory School	n	y	not accessible
Gonzaga College HS	n	y	y*
Gonzaga Preparatory School	n	y	not accessible
Jesuit College Preparatory	n	y	not accessible
Jesuit High School	n	y	not accessible
Jesuit High School	n	y	not accessible
Jesuit High School	n	y	not accessible
Jesuit High School	n	n	not accessible
Loyola Academy	n	y	y
Loyola Blakefield	n	y	y
Loyola High School	n	y	not accessible
Loyola High School	y	y	not accessible
Loyola High School	n	y	not accessible

School	Maroon & White Type of Society	Grad at Grad on Website	Grad at Grad in School Handbook
Loyola High School	n	y	not accessible
Marquette University High School	n	y	not accessible
McQuaid Jesuit	n	y	y
Monroe Catholic High School	n	n	not accessible
Red Cloud Indian School	n	n	not accessible
Regis High School	n	y	not accessible
Regis High School: Boys Division	n	y	y
Regis High School: Girls Division	n	y	y
Rockhurst High School	n	y	not accessible
Saint Ignatius College Prep	n	y	not accessible
Saint Peter's Preparatory School	n	y**	y
Scranton Preparatory School	n	n	not accessible
Seattle Preparatory School	n	y	y
St. Bonaventure's College	n	y***	not accessible
St. Ignatius College Preparatory	n	y	y
St. Ignatius High School	n	y	y
St. John's Jesuit HS and Academy	n	y	not accessible
St. Joseph's Preparatory School	n	n	not accessible
St. Louis University High School	n	y	not accessible
St. Paul's High School	y	y	not accessible
St. Xavier High School	n	y	y
Strake Jesuit College Preparatory	n	y	not accessible
U of Detroit Jesuit HS & Academy	n	y	not accessible
Verbum Dei High School	n	y	not accessible
Walsh Jesuit High School	n	y	y
Xavier College Preparatory HS	n	y	n
Xavier High School	n	n	y
School	Maroon & White Type of Society	Grad at Grad on Website	Grad at Grad in School Handbook
TOTALS	62	n=13	n=3
	y=2	y=49	y=17
			not accessible=42

*Only have 3 characteristics
 **A non-working external link to Jesuit Province
 ***Only a link to Jesuits of Missouri and an internal link that does not work

*Not called Grad at Grad not accessible=need password to access it or not online

School	Extra Info
Arrupe Jesuit	6 Grad at Grad=Work Experienced. Cristo Rey*
Belen Jesuit Preparatory	No Grad at Grad but had Jesuit language
Bellarmine College Prep	6 Grad at Grad=Pursing Leadership Growth
Bellarmino Preparatory School	
Boston College High School	
Brebeuf Jesuit Preparatory School	No Grad at Grad but had Jesuit language
Brophy College Preparatory	Grad at Grad on homepage
Canisius High School	Grad at Grad changes from 1980 to 2010 highlighted. Have a senior project with Grad at Grad.
Cheverus High School	
Christ the King Jesuit College Prep School	6 Grad at Grad=Positively Work-Experienced. Retreats but no details. Cristo Rey
Colegio San Ignacio de Loyola	No Grad at Grad but had Jesuit language. Has list of values. In Puerto Rico.
Creighton Preparatory School	Just two sentences on about page.
Cristo Rey Atlanta Jesuit HS	No Grad at Grad but had Jesuit language. Cristo Rey
Cristo Rey Jesuit College Prep	No Grad at Grad but had Jesuit language. Cristo Rey
Cristo Rey Jesuit High School	6 Grad at Grad=Seasoned Responsible Worker. Cristo Rey
Cristo Rey Jesuit High School	6 Grad at Grad=Work Experienced. Cristo Rey
Cristo Rey Jesuit High School	No Grad at Grad and no Jesuit language. Cristo Rey
Cristo Rey Jesuit High School	No Grad at Grad but had Jesuit language. Cristo Rey
Cristo Rey San Jose Jesuit HS	Only 3= I. Open to Growth and Intellectually Engaged II. Committed to Faith and Justice III. Prepared for Work. Cristo Rey
De Smet Jesuit High School	6 Grad at Grad=Developing as a Leader. Grad at Grad on homepage. Have Mission Week.
Fairfield College Preparatory	
Fordham Preparatory School	Only two sentence mention
Georgetown Preparatory School	Called Profile of a Prep Graduate
Gonzaga College HS	Not called Grad at Grad="to help form Men with and for Others, that is, graduates who are..."

School	Extra Info
Gonzaga Preparatory School	
Jesuit College Preparatory	6 Grad at Grad=Physically Fit. Different wording=Work for Justice. Prayed at start of year for Grad at Grad.
Jesuit High School	
Jesuit High School	
Jesuit High School	Called Graduate Outcomes and not Grad at Grad
Jesuit High School	No Grad at Grad but had Jesuit language
Loyola Academy	6 Grad at Grad=Physically fit
Loyola Blakefield	6 Grad at Grad=Committed to Diversity. Different wording=Dedicated to Academic Excellence. Dedicated to Work for a Just World
Loyola High School	6 Grad at Grad=Developed as Leader. Different wording=Intellectually Distinguished
Loyola High School	
Loyola High School	Grad at Grad on homepage. No service but have work experience
Loyola High School	Grad at Grad on homepage. Grad and student reflections on Grad at Grad.
Marquette University High School	
McQuaid Jesuit	Senior Capstone Project on Grad at Grad
Monroe Catholic High School	Called Catholic Schools of Fairbanks. No mention of Jesuits or Jesuit terms
Red Cloud Indian School	Reserve school with Lakota. No Grad at Grad but has Jesuit language
Regis High School	Different wording=Intellectually Proficient and Open to Others. Retreats but not named.
Regis High School: Boys Division	Grad at Grad on homepage. Have a senior project with Grad at Grad.
Regis High School: Girls Division	Grad at Grad on homepage. Have a senior project with Grad at Grad.
Rockhurst High School	Grad at Grad is part of mission statement
Saint Ignatius College Prep	
Saint Peter's Preparatory School	One of 6 links to external website links but the link does not work.
Scranton Preparatory School	No Grad at Grad but had Jesuit language

School	Extra Info
Seattle Preparatory School	Different wording=Spiritually alive. Grad at Grad is part of mission statement.
St. Bonaventure's College	Grade 9 retreat focuses on Grad at Grad
St. Ignatius College Preparatory	6 Grad at Grad=Called To Leadership
St. Ignatius High School	
St. John's Jesuit HS and Academy	Grad at Grad on homepage
St. Joseph's Preparatory School	No Grad at Grad but had Jesuit language
St. Louis University High School	
St. Paul's High School	
St. Xavier High School	3 series of interviews to gauge and evaluate them. Freshmen/Parents pre-interview. Sophomore and parent. Senior exit interview.
Strake Jesuit College Preparatory	6 Grad at Grad=3=Physically Fit. Grad at Grad on homepage.
U of Detroit Jesuit HS & Academy	Grad at Grad on homepage
Verbum Dei High School	6 Grad at Grad=Work Experience. Different wording=Intellectually motivated, spiritual
Walsh Jesuit High School	Grad at Grad on homepage
Xavier College Preparatory HS	Different wording=Committed to Social Justice; Loving and Compassionate
Xavier High School	No Grad at Grad but had Jesuit language

*"The Cristo Rey Network is comprised of 28 quality, Catholic, college preparatory high schools for underrepresented urban youth."

From <http://www.cristoreynetwork.org>

Extra Info
1 has only 3 Grad at Grad characteristics= I. Open to Growth and Intellectually Engaged II. Committed to Faith and Justice III. Prepared for Work. It is a Cristo Rey School
13 have 6 Grad at Grad characteristics 5 have work related 6th characteristic (2 Work Experienced, 1 Work Experience, 1 Positively Work-Experienced, 1 Seasoned Responsible Worker) 4 are Cristo Rey and 1 is Jesuit Work Study College Prep 4 have leadership related 6th characteristic (Pursing Leadership Growth, Developing as a Leader, Developed as Leader, Called to Leadership) 3 have physically fit related 6th characteristic 1 has Committed to Diversity as 6th characteristic
7 have different wording from the JSEA's Profile. 1 has "Committed to Social Justice" and also "Loving and Compassionate" 1 has "Intellectually motivated" and "spiritual" 1 has "Spiritually Alive" 1 has "Intellectually Proficient" and "Open to Others" 1 has "Intellectually Distinguished" 1 has "Working for Justice" 1 has="Dedicated to Academic Excellence" and "Dedicated to Work for a Just World"
11 had Jesuit language on website but no Grad at Grad. 4 are Cristo Rey Schools. 1 is in Puerto Rico. 1 is a reserve school.
2 had no Jesuit language or Grad at Grad; 1 Cristo Rey and 1 in Alaska.
4 had Grad at Grad on their website's homepage.
2 had Grad at Grad as part of their mission statement.
4 have a senior project that incorporates the Grad at Grad.

Appendix Eight

Ethics Submission Application**Researcher:**

Jarrold Stadnyk
Faculty of Education Graduate Department at the University of Manitoba

1. Summary of Project:

St. Paul's High School is a school run by a religious society called the Jesuits. The Jesuits have schools around the world. Jesuit schools in Canada and the United States have created a list of five characteristics that students in their high schools should be striving for by the time they graduate. These five characteristics are called the Profile of the Graduate at Graduation. The five characteristics include being open to growth, intellectually competent, religious, loving, and committed to justice.

Using documental analysis the Profile of the Graduate at Graduation will be studied to find out why it was implemented, how and why it was altered, specifically how it is implemented in American Jesuit schools and St. Paul's High School. Then for the research, with the permission of the principal, former students of St. Paul's High School will be interviewed in order to understand their experience at the school and to describe how graduating students at St. Paul's High School are meeting the personal characteristics in the Profile of the Graduate at Graduation.

Research Problem: The research problem addressed in this study is the lack of evaluation as to whether graduating students meet the five characteristics in the Profile of the Graduate at Graduation at St. Paul's High School.

Purpose Statement: The purpose of this study will be to describe how graduating students at St. Paul's High School are meeting the characteristics of the Profile of the Graduate at Graduation.

Research Questions: How are the characteristics of the Profile of the Grad at Grad being implemented in Jesuit schools? What do graduating students feel is required for the characteristics of the Profile of the Grad at Grad to be fulfilled by graduates at St. Paul's High School? How are the characteristics of the Profile of the Graduate at Graduation attained by graduating students at St. Paul's High School?

An overview of how predominant the Profile of the Graduate at Graduation seems to be at Jesuit High Schools and the differences between the schools. A focus on St. Paul's specifically with the results of the interviews will be explored. The results of the interviews will be organized in order to see where their answers fit in with the five characteristics of the Graduate at Graduation. Specifically information relating to what exact experiences, in the form of extra and co-curriculars, helped the graduates embody the five characteristics will be identified. This will help to identify the strength of programs that guide students to the characteristics of the Graduate at Graduation and how the school could use what these programs offer to help other areas in the school. In general the results of the interview that explain how a St. Paul's High School education has changed graduates will be identified. This will show not only what characteristics they attained but how an education focused on five values based characteristics did change the student. Information relating to specific actions from the students will be identified since a graduate's action show they truly live, and not just say they have, a life with the characteristics of the Graduate at Graduation.

2. Research Instrument:

The websites and brochures of the Jesuit schools in the USA and St. Paul's High School will be examined to gain information for the document analysis.

For the interviews, letters will be sent out to nine St. Paul's High School graduates from 2014 and a one on one interview will occur with those who agree to the interview. The interview will last a minimum of 30 minutes but no longer than one hour. The interviewees will be asked questions from two sections. See Appendix One for list of questions. The first section will be questions about their general experiences at the school. The second section will ask direct questions about the characteristics in the Profile of the Graduate at Graduation. The interviews will be recorded and then transcribed in order to allow an accurate word for word account. The answers to the question will then be compiled and compared among the responses in order to gauge similarities and differences in their experiences. Similarities will be analyzed for specific extra and co-curricular programs but also general themes offered to students. The interviews will be scheduled at a mutually agreeable time at St. Paul's High School, St. Paul's College or at a mutually agreeable location for the participants.

3. Participants:

There will be nine potential participants selected from St. Paul's High School 2014 graduates who were part of the Maroon and White Society. The participants will be the students over 18 and who would be able to give an interview in person in Winnipeg. The Maroon and White Society "is an honour society committed to volunteer service in the school community. They are nominated by staff, faculty and peers in their Grade 11 year and serve as members in their Grade 12 year"

(St. Paul's High School,

http://www.stpauls.mb.ca/school_life/campus_ministry/maroon_white).

The students will be mailed a letter (see Appendix [Ten]) inviting them to participate.

There are no characteristics of the participants that make them especially vulnerable or require extra precautions.

4. Informed Consent:

See Appendix [Eleven].

5. Deceptions:

There are no deceptions.

6. Feedback/Debriefing:

After the interview a brief debriefing will occur where any questions that the participants have will be answered. A brief (1-3 pages) summary of the results will be provided to the participant at the latest by the end of November, 2014. Participants can choose either mail or email to receive the summary.

7. Risk and Benefits:

There will be no risks to the participant.

Other than helping the research information, there will be no benefits to the participant.

8. Confidentiality:

The data will be confidential as the selection of participants will be from the Maroon and White Society from St. Paul's from 2013-2014. This is a group of 24 students so the data would be considered confidential and not anonymous. A digital recorder will be used to record the interview. The digital recording will be used in order to ensure an accurate transcribing of the interview. Once the recording has been transcribed it will be encrypted and placed on a flash drive and then deleted from the recorder. The flash drive will be encrypted and placed in a locked up fire safe in a locked room. The names of students will be altered on the transcription so that there will be no direct link to the participant's name. The transcribed interview will be placed on a flash drive and encrypted so that it cannot be opened without a password. The flash drive will be locked in a fire safe to ensure access to the flash drive will be restricted. The fire safe will be locked in a room. After sufficient time the confidential data will be destroyed from the flash drive by deleting the information then destroying the flash drive. Any email correspondence (when participants confirm their participation and if they want the results of the research through email) will be printed and placed the fire safe and then immediately deleted from the email account. The confidential data will be destroyed on January 1st, 2016, approximately two years after the completion of the thesis.

9. Compensation:

There will be no compensation.

10: Dissemination:

The study results will be used primarily in a Masters of Education dissertation, which has an estimated completion date of January 2014. The study results may also be used in one or more conference papers or articles to be published in academic journals related to the subject matter. All data will remain confidential as articulated in the response to Question 8 concerning anonymity and confidentiality - and participants are aware of these three diverse modes of data dissemination. Additionally, this has been explained to them in both the initial letter of contact and in the letter of consent that each participant will sign.

Appendix Nine

Principal's Letter of Permission

Bob Lewin
St. Paul's High School Principal

Bob,

As you know I am currently a masters student in the Faculty of Education. My research title is: *Going Forth and Setting the World on Fire: Assessing how St. Paul's High School Students are Fulfilling the Characteristics of the Profile of the Graduate at Graduation*. My thesis is a two-pronged approach. The first part is a document analysis of the JSEA's *Profile of the Graduate at Graduation* where I will research every JSEA school's website in order to gain information on what they do with the *Profile*. The second part that I am planning on doing is interviewing students from the 2014 Maroon and White Society. **This research has been approved by the University of Manitoba Education/Nursing Research Ethics Board. If you have any concerns or complains about this project, you may contact the Human Ethics Coordinator (HEC) at [REDACTED] or email:**

[REDACTED] I am writing to ask permission to contact and ask St. Paul's graduates from the Maroon and White Society of 2014 if they would be willing to participate in an interview. I am also asking for your assistance in contacting the potential interviewees because I cannot contact these former students directly as I am not to have access to former students' mailing address information. I would ask that you send letters to the members of the 2014 Maroon and White Society. I would ask that you select the students who are over the age of 18 and who would be living in Winnipeg, which would allow them to do an interview in person. If you would be willing to approve my thesis proposal and would be willing to contact the potential interviewees please sign this letter below. Thank you for your consideration.

Jarrold Stadnyk
Faculty of Education Graduate Student

I give Jarrold Stadnyk permission to interview members of the 2014 Maroon and White Society for the purpose of his thesis and would be willing to contact potential interviewees on his behalf.

Appendix Ten

Letter to Participants

**UNIVERSITY
OF MANITOBA**

Faculty of Education

Dear (insert name of the student),

This letter is being sent by the Principal of St. Paul's High School on behalf of Jarrod Stadnyk who is a master's student in the Faculty of Education. Participation is voluntary and no one at St. Paul's High School will know who chooses to participate or not to participate.

I am a student in the masters program in the Faculty of Education at the University of Manitoba. My supervisor is David Creamer who can be contacted at. I am currently starting to do research by interviewing students who were part of the Maroon and White at St. Paul's for 2013-2014. I am going to do an interview, a minimum of 30 minutes but no longer than one hour, in order to try to understand your experience at the school and to describe how St. Paul's High School helped you meet personal characteristics desired by a Jesuit school. There is no pre-interview preparation needed so the only time that will be needed is the interview.

You have been selected as a potential participant. In no way is this mandatory and your help would be completely voluntary.

The study results will be used primarily in a Masters of Education dissertation, which has an estimated completion date of December 2014. The study results may also be used in one or more conference papers or articles to be published in academic journals related to the subject matter.

This research has been approved by the University of Manitoba Education/Nursing Research Ethics Board. If you have any concerns or complains about this project, you may contact the Human Ethics Coordinator (HEC).

If you are willing to participate please send me an email with the best phone number to contact you with and a few dates and time for the interview. The interview can be held at St. Paul's High School, St. Paul's College or at a mutually agreeable location.

Please read the attached Informed Consent document attached to this letter. The Informed Consent will need to be signed before the interview.

Thanks,
Jarrod Stadnyk

Supervisor
David Creamer



Appendix Eleven

Informed Consent

**UNIVERSITY
OF MANITOBA**

Faculty of Education

Research Project Title:

Going Forth and Setting the World on Fire: Assessing how St. Paul's High School Students are Fulfilling the Characteristics of the Profile of the Graduate at Graduation

Principal Investigator and Contact Information:

Jarrold Stadnyk.

Jarrold is a student in the masters program in the Faculty of Education at the University of Manitoba.

Advisor:

Dr. David Creamer

Faculty of Education

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

1. Former students of St. Paul's High School who were on the 2013-2014 Maroon and White Society will be interviewed in order to understand their experience at the school and to describe how graduating students at St. Paul's High School are meeting the personal characteristics of Jesuit schools. Questions will include general questions about your time at St. Paul's and about the characteristics of a St. Paul's graduate including: What are a few highlights from your time at St. Paul's? From grade 9, 10, 11, 12? What personal traits did the school help to create in you? What is the most valuable takeaway from your education at St. Paul's? What are the characteristics of a graduate at graduation? Other than having Jesuits in the school what do you think makes St. Paul's a Jesuit school?
2. Participants will be involved in one interview that will last a minimum of 30 minutes but no longer than one hour. The interview will be held at St. Paul's High School, St. Paul's College or at a mutually agreeable location for the participants.
3. A digital recorder will be used to record the interview. The digital recording will be used in order to ensure an accurate transcribing of the interview.

4. Other than helping the research information, there will be no benefits to the participant.
5. There will be no risks to the participant.
6. The data will be confidential. The names of students will be altered so that there will be no direct link to the participant's name. Once the digital recording has been transcribed it will be encrypted and placed on a flash drive and then deleted from the recording device. The flash drive will be encrypted and placed in a locked up fire safe in a locked room in Jarrod Stadnyk's home. The transcribed interview will be placed on a flash drive and encrypted so that it cannot be opened without a password. Any email correspondence (when participants confirm their participation and if they want the results of the research through email) will be printed and placed in the fire safe and then immediately deleted from the email account. The consent forms with the participant's name will be stored in a separate location from the data. The consent forms will be stored in a safety deposit box at a local bank.
7. The participants will be generically thanked in the thesis but no specific names will be used in order to keep confidentiality.
8. Participants are free to withdraw from the research, without negative consequences, at any point. Participants should call and speak with Jarrod Stadnyk directly in order to maintain their confidentiality even though they are withdrawing from the research.
9. After the interview a brief debriefing will occur where any questions that the participants have will be answered.
10. The study results will be used primarily in a Masters of Education dissertation, which has an estimated completion date of December 2014. The study results may also be used in one or more conference papers or articles to be published in academic journals related to the subject matter. All data will remain confidential as articulated in the response to item number six above. The only people who will have access to the information will be Jarrod Stadnyk, the researcher, and Dr. David Creamer, the advisor.
11. A brief (1-3 pages) summary of results will be provided to the participant at the latest by November 30th, 2014. Participants can choose either mail or email to receive the summary.
12. The confidential data will be deleted from the digital recorder once the information has been transcribed and the interview has been placed on a flash drive. The data will be destroyed from the flash drive by deleting the information then destroying the flash drive. The confidential data will be destroyed on January 1st, 2016.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way.

This research has been approved by the Education/ Nursing REB. If you have any concerns or complaints about this project you may contact Jarrod Stadnyk or Dr. David Creamer or the Human Ethics Coordinator (HEC). A copy of this consent form has been given to you to keep for your records and reference.

Participant's Signature _____ Date _____

Researcher's Signature _____ Date _____

If you would like to be contacted and receive a summary of findings please check off the appropriate box to indicate your preferred form of findings.

I wish to receive a summary of findings by email

The email I wish to received the findings by is _____

I wish to receive a summary of findings by postal mail

The address I wish to received the findings by is _____

I do not wish to receive a summary of findings

Appendix Twelve

Ethical Approval

UNIVERSITY
OF MANITOBA

**Research Ethics
and Compliance**

Office of the Vice-President (Research and International)

Human Ethics
208-194 Dafoe Road
Winnipeg, MB
Canada R3T 2N2
Phone +204-474-7122
Fax +204-269-7173

APPROVAL CERTIFICATE

October 14, 2014

TO: Jarrod Stadnyk (Advisor D. Creamer)
Principal Investigator

FROM: Lorna Guse, Chair
Education/Nursing Research Ethics Board (ENREB)

Re: Protocol #E2014:116
"Going Forth and Setting the World on Fire: Assessing how St. Paul's
High School Students are Fulfilling the Characteristics of the Profile of the
"Graduate at Graduation"

Please be advised that your above-referenced protocol has received human ethics approval by the **Education/Nursing Research Ethics Board**, which is organized and operates according to the Tri-Council Policy Statement (2). **This approval is valid for one year only.**

Any significant changes of the protocol and/or informed consent form should be reported to the Human Ethics Secretariat in advance of implementation of such changes.

Please note:

- If you have funds pending human ethics approval, please mail/e-mail/fax (261-0325) a copy of this Approval (identifying the related UM Project Number) to the Research Grants Officer in ORS in order to initiate fund setup. (How to find your UM Project Number: <http://umanitoba.ca/research/ors/mrt-faq.html#pr0>)
- if you have received multi-year funding for this research, responsibility lies with you to apply for and obtain Renewal Approval at the expiry of the initial one-year approval; otherwise the account will be locked.

The Research Quality Management Office may request to review research documentation from this project to demonstrate compliance with this approved protocol and the University of Manitoba *Ethics of Research Involving Humans*.

The Research Ethics Board requests a final report for your study (available at: http://umanitoba.ca/research/orec/ethics/human_ethics_REB_forms_guidelines.html) in order to be in compliance with Tri-Council Guidelines.