

Transforming Education

05.

Defining the Pedagogical Model

37 Pillars to Support the Foundations of Educational Change

Transforming Education

Collection directed by Xavier Aragay

Book

05

Title

Defining the Pedagogical Model. 37 Pillars to Support the Foundations of Educational Change

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Transforming Education

05.

Defining the Pedagogical Model

37 Pillars to Support the Foundations of Educational Change

Authors

The team that authored this collection is composed of:



Xavier Aragay is an economist and, since 2009, the General Director of Jesuïtes Educació. With his broad professional and life experience and his calling to service, he is at the head of the *Horitzó 2020* project. Those who know him personally say he is a visionary, open to dialogue, demanding and tenacious. He loves making diagrams, playing with words and enjoying nature, often climbing the most unexpected of peaks.



Jonquera Arnó is a teacher, and she joined the team in 1993. Since then, she has brought heart to the JE educational project. Trained in the humanities and with a profound spiritual life, she always works for and with others (according to her, she can't help it, since she came into this world accompanied by her twin sister). She is currently the Director of the Technical Office of Jesuïtes Educació. She is also in love with the sea.



Joan Blasco is a teacher, and since 2015 he has been the Director of the Pedagogical Model for JE. He specializes in didactics and school organization, and his mission is to settle the new pedagogical territories introduced by *Horizon 2020*. He combines his job for the network with management of the school Jesuïtes Sant Gervasi. He has been an athlete since his youth and, whenever he has the time, he takes care of the fruit trees he and his wife have in Matarranya.



Pere Borràs is a Jesuit (he will soon be celebrating the 50th anniversary of his commitment to the Society of Jesus), and is currently the JE network's Counselor. Always willing to help others, he has served as a professor, novice master, Provincial and President of the Foundation. He is an expert in Ignatian spirituality and in accompanying youth and adults. With his strong, direct personality, he enjoys life, comics and *Barça*.



Mauro Cavaller has a Licentiate in Philosophy, and is a coach specialized in writers. He is the Editor of the *Transforming Education* series, managing the collection as a whole and lending unity to the different books. As an artisan of ideas, he listens, empathizes, and brings together the different elements of the topics we discuss. He very much enjoys going to the movies.



Daniel Iniesta

has a degree in Labor Relations and has been the Director of Human Resources at JE since 2011. Always learning, he has served in especially delicate areas of the public sector, such as the judiciary minors, adoptions and cooperation. Passionate about everything he does, he always seeks the development of individuals. He likes swimming, jogging and reading (normally about the period 1914-1945).



Pepe Menéndez

has a Licentiate in Informatics, and since 2009 has been Assistant Director of JE. He has a broad knowledge of both the classroom and the management of educational institutions (he served as Director of the Joan XXIII school). In 2004 he helped draft the *Pacte Nacional per l'Educació*. He blogs and organizes debates in his own home, which are generally accompanied by fantastic meals that he himself prepares.



Pol Riera

has a degree in Business Science and is the Manager of the JE network. His long and varied experience and his ample training have bestowed him with good organizational skills and a wonderful sense of pragmatism. He enjoys working as part of a team and always does so with a great deal of optimism. He is a self-made man, and he is extremely enthusiastic about sports (he plays almost all of them) and motorcycles.



Lluís Tarín

has a licentiate in Pedagogy, and specializes in educational technology and executive development. At Jesuïtes Educació, he is the Adviser on Leadership and Strategy. As any good sage would, he constantly observes, reads and searches for clues to help understand the world. He always accompanies his analyses with an emotional aspect; it's safe to say he is a man of heart.



Lluís Ylla

is an agronomist, and at Jesuïtes Educació he dedicates himself to planning and quality systems. He organized the workings of *Horitzó 2020*, and through reflection and practice has also contributed to the development of a pedagogy of interiority. He has been the Assistant Director of JE since the Foundation was created in 2000. He is an avid reader who greatly enjoys going for walks and writing.

Each one who is born comes into the world with a question for which old answers are not sufficient.

Thomas Merton

I believe a basic explanation for Messi's leading role is having the intelligence of speed. There are fast but imprecise people. There are intelligent but slow people. I don't believe that Messi thinks too much when moving with the ball on his feet and overcoming all the obstacles to finally find the best position to shoot and score a goal. There are intelligences that ask for some time to come up with fruitful reflection, and others find a solution to the problem in no time—in this case the pressure of the rival football player.

Josep M. Espinàs

I pray that you and all of God's people will understand what is called wide or long or high or deep. I want you to know all about Christ's love, even though it is too wonderful to be measured. Then your lives will be filled with all that God is.

Ef 3, 18-19

Prologue

At the beginning of this book, the following statement by Thomas Merton can be read: “Each one who is born comes into the world with a question for which old answers are not sufficient.” Well, each period also poses challenges to education which cannot be faced only with the old answers and procedures. In education, the objectives, the learning contents and the competencies that we want to get are important. Above all, however, the conditions promoted by the educators and their behaviour are essential. Therefore, what should be maintained and what should be promoted or redone?

At the end of 2012 I was invited to participate in the discussion sessions of what would then become *Jesuïtes Educació Horizon 2020*. I insisted on the importance of maintaining the balance and taking care of the tensions between the aspects that should be rethought and the ones that should be maintained in a period of change. The projects for improving education are slow and they should be the result of a shared process of illusions, ideals and utopias. They should also highlight the work that has been done and encourage us to improve and to discover

new territories. They imply a change in culture which will not be possible without an appropriate mood, self-confidence and perseverance. In Catalonia, *Jesuïtes Educació* is an example of these projects. The period we are living in makes us rethink education, reflect on the meaning and learn and achieve quality learning, and also on our job as teachers.

In the current society of knowledge economy, learning is more important than it has ever been. Quality learning today does not mean to have a great deal of knowledge but to know how to transform the information into knowledge, to use the existing knowledge and to be ready to create new knowledge, as well as to create forms of expression through language and art. Therefore, we need teachers who are willing to change and learn their job from scratch and who are able to identify the positive aspects that should be maintained. Innovation is not as important as improvement. The third vertex of the model presented in this book is related to teachers. They are the driving force in education, the ones who facilitate or impede learning and who turn it into a quality one.

Being a teacher implies social, moral and ethical commitment regarding two main aspects. On the one hand, commitment to each of our students and their families to educate students to be happy, have their own criteria and be able to live a sustainable life. On the other hand, commitment to our job to ensure that the students are offered the best learning experience. And when committing, the teachers' behaviour in the classroom and in the school are decisive. In order to learn to learn, to learn to think, to learn to evaluate, to behave and to be, we must build self-confidence. The teacher can build self-confidence by having and showing his or her high expectations on the students' capacities and thus creating a positive learning environment where each student can feel supported and accepted as a person, with all their singularities. Moreover, it is also important to be demanding enough to stimulate their perseverance and will to outdo themselves, to learn and to find out the reasons, to dare to create and also to share knowledge and rules which enable us to live together in such a diverse society.

As JE states in their pedagogical model, strong bonds between students and tutors are established and they promote learning. These bonds must also be guided by the traditional procedures of good teachers, which we should not ignore but consolidate as an essential and positive part of the model. We must choose the appropriate contents —strong both in cognition and expression—, change methodologies, rethink spaces and timings in the school, change our way of working —as a team, collaboratively, by projects, etc. It is fundamental, however, that the teachers realize how important these bonds with each of the students are and that they take care of them.

Miquel Martínez

*Professor of Educational Theory
at Universitat de Barcelona*

Index

<i>Introduction</i>	I. The Models	II. The Origins of MENA	III. JE Learning and Teaching Model	IV. A Pedagogical Model for the 21st Century	<i>Table of Contents</i>
13	14	26	48	70	84

Introduction

This issue, the fifth in the Transforming Education series, resumes the narration of the experience of deeply renewing education. Horizon 2020 does not stop and every day we have further learning and experiences to explain and share.

A year has flown by since the launch of the first four issues of this collection in the auditorium of Blanquerna School of Communication and International Relations. However, the pilot experiences of MOPÍ (*Model Pedagògic a l'Etapa d'Infantil*, Pedagogical Model at the Preschool Level) and NEI (*Nova Etapa Intermèdia*, New Intermediate Stage) are already a fact and the eight schools in the network feel part of and committed to this innovation.

But in this account of Horizon 2020, we had better not get carried away by the events and rush... We should be reminded that the enthusiasm showed by students, educators, and families last year was only possible due to a previous work. We have seen this on a number of occasions in these books: we have to pave the way.

Therefore, before writing a chronicle of the biennium 2014-2016 (it must be noted that pilot experiences last two academic years), we aim to explain, firstly, the Educational Model of Jesuïtes Educació (*Model Educatiu*

de Jesuïtes Educació or MEJE), to then, secondly, describe and analyse its three submodels.

Issues 05, 06 and 07 in this collection will be dedicated to the Learning and Teaching Model, what we call MENA (*Model d'Ensenyament i Aprenentatge* or Learning and Teaching Model), to continue with MEG (*Model Estratègic de Gestió* or Strategic Management Model) and MCFE (*Model de Canvi de l'Espai Físic de les Escoles* or Model for Change of Our Schools' Physical Spaces). This was already announced in points 22-25 in the third book. We have also said from the very beginning that the change is systemic and disruptive, so we have completely redesigned these three mainstays of education.

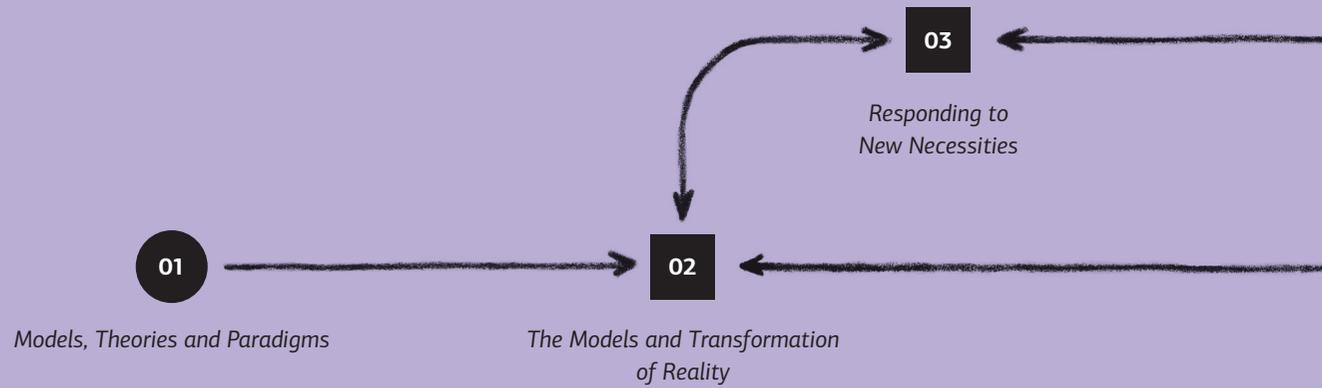
We are not only transforming the classroom, we are turning the whole school upside down. We could call it *flipped school*.

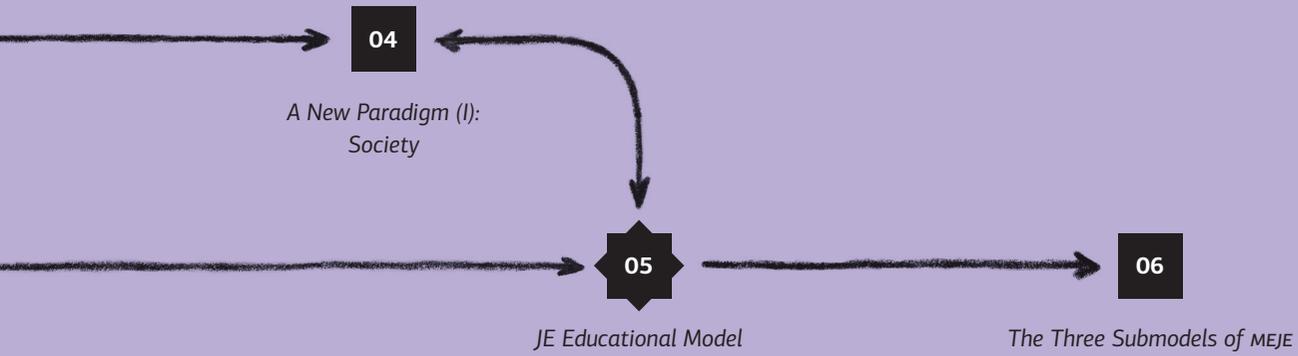
We are now presenting the first piece of this task, the internal building of a precise and reliable structure to articulate the transformation of the school we want.

Xavier Aragay

*Director of the Transforming Education series
and Director General at Jesuïtes Educació*

I. The Models





05. Defining the Pedagogical Model. 37 Pillars to Support the Foundations of Educational Change

01.

Models, Theories and Paradigms

This cycle of three issues in the Transforming Education series starts off with a basic question that will help us understand what we are talking about when we mention MEJE, MENA, MEG or MCEFE.

So, what is a model? A model can be defined by saying that it is an outline for interpreting reality, an attempt to conceptualize something through selective and partial representation of the most essential traits of the phenomenon being explained.

And where do these models come from? Firstly, we should highlight that one of the features of the models is that unlike myths, their articulation is based on scientific theories.

So, given a set of rules and regulations that explain the phenomena in an ideal and abstract way, models appear as a bridge between reality and theory (regardless of whether they confirm or modify the theory as according to their operation).

However, it is possible to take another step back since theories, in turn, draw from a paradigm.

This coherent universe of ideas and principles is called a worldview; it is the general perspective of a culture or period in history about reality as a whole.

Finally, we should add that we understand the models, theories and paradigms as the three elements in our symbolic dimension that we use to get to know and act in the world.

In education, we have a long tradition developing models. In this first section we will only mention that we begin from a certain definition of the *what*, *how* and *for whom* of the school (the elements that allow us to specify our educational model and to establish the different roles of the school's main figures). Let's continue.

02.

The Models and Transformation of Reality

Let's now analyse the importance of our models in transforming the school we want.

In order to transform reality, we need action. At the same time, we also need new rhetoric which turns this action into something meaningful.

In periods of change, models appear as practical and intuitive drafts of new theories. They are efficient crystallizations of a still-emerging paradigm.

As we did in book 01, in the first place we are going to review the fundamental idea of the prevailing educational culture. We used to say: this is the way things have been up until now, but are these statements sustainable?

We have the support of the progress made by science and empirical evidence, so now we formulate new and more functional models that allow us to better explain our present shape and, more importantly, to project ourselves even further.

Every interpretation of reality opens a realm of possibility. Bringing a 21st century school to reality implies having previously designed

a discourse (model, theory, or paradigm) which embraces it.

03.

Responding to New Necessities

Models are designed to create a more accurate idea of our changing world. If a theory becomes obsolete, it is time we rethought its interpretation and introduced new elements and relations.

Let's apply it to education. The school of the 20th century is based on mainstays of the 20th century. If in recent years the paradigm has turned from analogical to digital, how can a school integrate these new needs?

Changing only a few pieces is not a solution, since what is in crisis is the constellation of ideas in the background. A new model has to be designed, a model in which most of the terms (students, educators, classrooms, contents, etc.) may be maintained but arranged differently.

An historical example: when Nicolaus Copernicus suggested a new way of describing the movement of the stars, he didn't change the stars or their paths; instead, he reviewed our narrative and suggested a much simpler version of it.

As for the prominent role of the professor in the school—which has changed over the last few years—

the context of passing information from the so-called learned to the ignorant is no longer valid.

In 21st century education, the student is at the centre—we won't stop repeating this. Their vital project needs to be addressed. The appeal is clear: what would you like to add to this changing world? What would you like to help grow around you? As often mentioned by Francesc Torralba, one of the metaphors that can define us is birth—the capacity for bringing something brand new into the world.

The models that have been generated within the general framework of Horizon 2020 aim to be the new mainstays for the school of our century. Before analysing the first one, however, let's have another look at the new paradigm brought about by this new, liquid century.

04.

A New Paradigm (I): Society

Here there is a synthetic comparison between our century and the previous one:

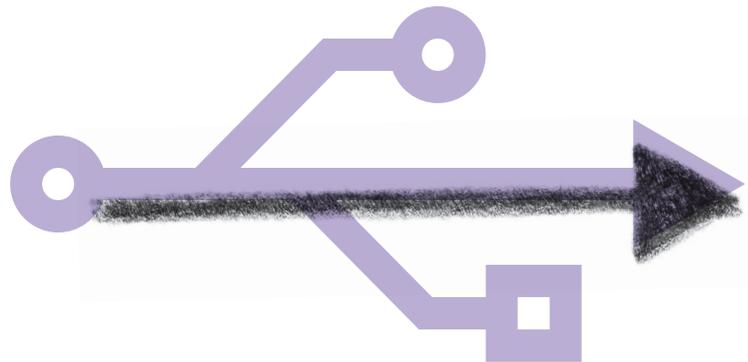
20th century

1. Industrial: hierarchy and authority, professional and stable knowledge, linear progress, predictable changes.
2. Small: little mobility, little immigration, a world divided in blocks.
3. Homogeneous: compact ideologies, collective awareness, a protective State.
4. Analogical and sequential: limited information, sequenced knowledge, dissociated science and faith.

21th century

1. Society of knowledge: networks, knowledge in constant revision, growth crisis, unpredictable paths.
2. Global: great mobility, immigration from many different countries, products, services, and knowledge worldwide.
3. Plural: relativism, the need to build our own identities, crisis of the welfare state.
4. Digital and hypertextual: unlimited information and knowledge, simultaneity and linking knowledge; everything is systemic.

It should be noted that this panoramic overview is complemented in section 30, where some of the differences in methodology and educational organization between these two centuries is also illustrated with a diagram.



05. Defining the Pedagogical Model. 37 Pillars to Support the Foundations of Educational Change



05.

JE Educational Model

From general to specific. Models are conceptual apparatuses and so they are somehow abstractions. However, different levels must be identified in this plane.

The Educational Model of Jesuïtes Educació, or MEJE, could be called a model of models. Our idea of education in the schools is shaped within the general framework of the Society of Jesus.

First of all, a distinction between the concepts of education and pedagogy must be made. Our main task is not putting into practice teaching strategies but walking with students along their journeys as they become rounded individuals.

Oddly, in our own work, MEJE did not originally appear chronologically. It was during the process of shaping the school we want when we saw the need to embrace different aspects in an umbrella model. This way of proceeding will be further explained in a later section.

The *raison d'être* of the Educational Model of JE is comprehensive training of the individual.

In our opinion, being a Jesuit school “means educating and living the Gospel values and cultivating the virtues from the inner being and spirituality that are characteristic of Ignatian tradition. We should practice them from a space of personal freedom and live them in a context of pluralism and with a sense of justice. We would like to contribute to a better society, which strives for a more human and sensitive common good.

“We identify ourselves and we bet on a calling of serving others to stimulate people’s transformation, walking with them and awakening global experiences. Therefore, we are a school that is capable of revealing true life and vocational processes.”

And there is definitely the need for a certain pedagogy in order to carry out this goal.

06. *The Three Submodels of MEJE*

From MEJE, with which we define the type of education that we want, three submodels appear: MENA, MEG and MCEFE (which are further analysed in books number 05, 06 and 07).

A deep transformation of education will only be possible if we take into account the educational system as a whole. For example, only changing the activities in class or the educator-student relationship is not enough. Today, the whole system must be rethought.

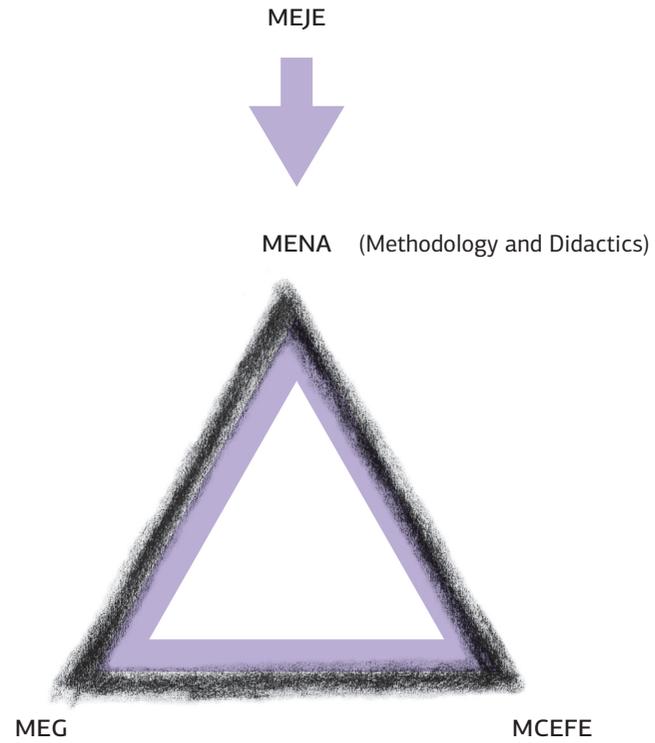
Considering that MENA is probably the most relevant model in this triad, it is also true that we would not achieve our goal without the other two models.

It follows that on one hand, MEG deeply transforms the management and organization of the schools so as to serve the educational mission and the pedagogical model. Not only we are putting an end to the traditional lack of communication between teaching and managing, but also simultaneously giving priority to management and networking.

On the other hand, MCEFE puts forward new physical contexts, new sceneries that go hand in hand with

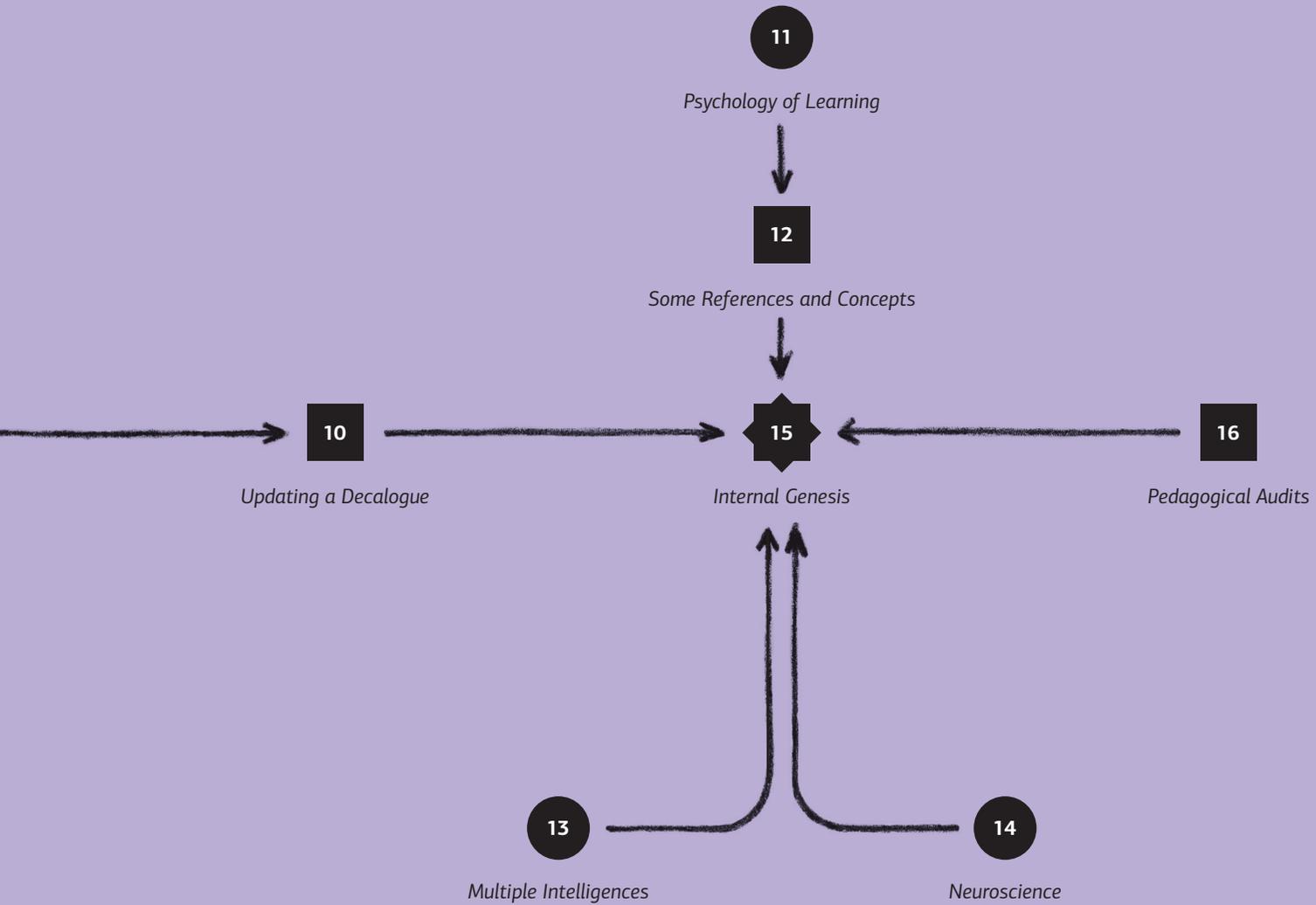
the new paradigm and so promote a new way of teaching and the pedagogical model.

We move forward, therefore, in different sceneries to make the disruptive turn to the school's inertia possible and sustainable. May the old ICT (Inner Customs and Traditions) not paralyse us, and may the new models open up new paths to ensure future growth.



II. The Origins of MENA





07.

Ignatian Pedagogy

Any kind of innovation starts from a base. To make a leap forward, we should be propelled from stable ground. So the deep transformation of education we are carrying out in JE aims at being an updated *Ratio Studiorum* (RS), which was written at the end of the 16th century by the first Jesuits.

This legacy is analysed in the following three pillars, which could well be titled “The Historical Origins of MENA”.

Beyond the specific benchmarks of RS, when distilling the centenary practice of Ignatian pedagogy we can observe a circular sequence that includes three terms: experience-reflection-action.

Experience is the starting point for learning, and by experience we should not only understand living and doing things but living actively and consciously. What needs enriching is not what happens to us but the meaningful lives of each of our students.

This process starts off by gathering what shapes the life experiences of the students (facts, feelings,

values, previous introspections, and intuitions from which we will build new learning).

Then, we add reflection —Ignatian discernment— to this experience, whether or not it is direct reflection.

It is now time to shed light on the inner motivation of our experience, to discover its reasons or causes as well as the possible alternatives and their consequences.

Memory, understanding, and imagination come into play to grasp the deep meaning of the contents they are learning. This reflection is a formative and liberating process. It shapes the students' consciousness and helps them go beyond mere knowledge.

This “going beyond” is, finally, the action; this is the third element we mentioned. Making sense of the experience not only serves to go over the past but especially to define new projects.

Whereas it is true that Ignatian pedagogy begins with experience, action brings it back to reality. Action is inner human growth and its external manifestation; that is to say, its transforming resolution.

On another note, we must highlight here that context and evaluation are two complementary aspects in the experience-reflection-action trinomial. At the same time, pre-lesson, drilling, practice, and application are key educational elements in *Ratio Studiorum*.

These are the details; we will be reminded that these practices are embraced as part of a more global Ignatian mission: guiding individuals in the development of their lives.

08. Willingness to Update

When discussing updating *Ratio Studiorum*, two important documents appear during the last decades of the 21st century:

In 1986 *The Characteristics of Jesuit Education* was published and, seven years later, in 1993 *Ignatian Pedagogy: A Practical Approach* appeared.

The first text shed light on the Ignatian identity and mission of the centres. The second one, in turn, built a practical approach related to the processes of teaching and learning.

From both documents we can gather that Ignatian pedagogy is focused on the education of all aspects of the individual; that is, body, soul, and spirit.

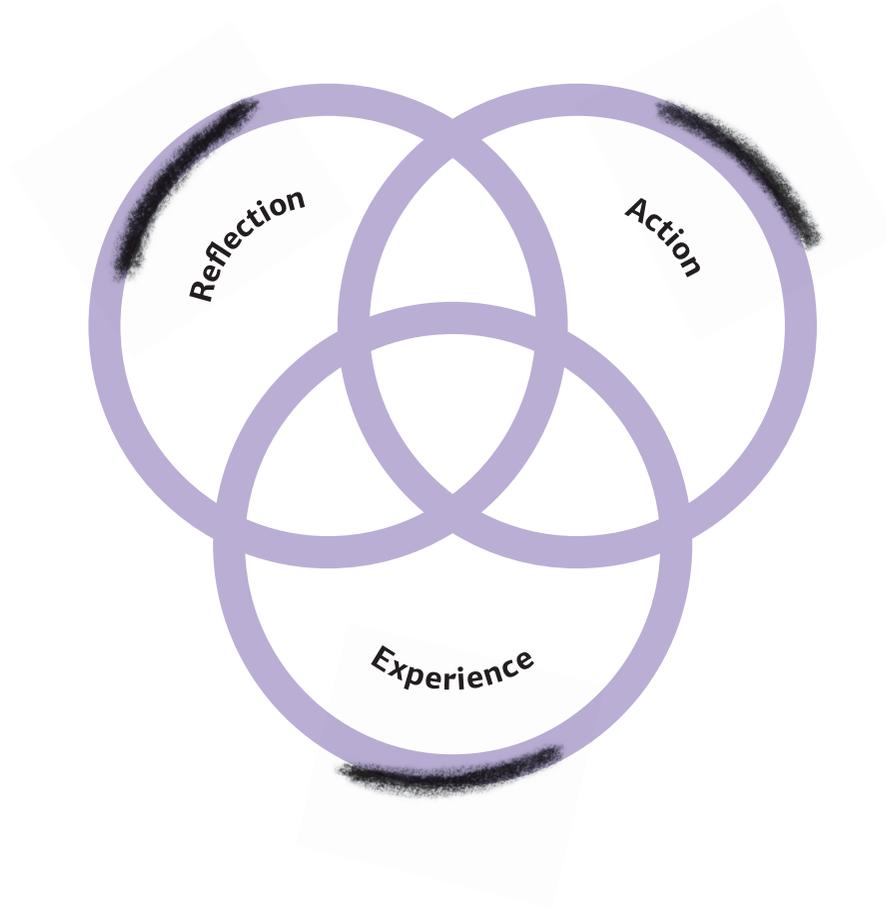
The Society's approach implies constantly looking for sense, practising discernment instead of automatic memory. We also can't forget that life always takes place in a specific environment and context, which we should take into account and commit to understanding.

The documents point to the fact that, as seen in the previous section, we must incorporate action

to the reflection and experience of human growth, since action is a privileged way of learning.

In this regard, two levels of action can be distinguished:

1. Inner action: In light of the intellectual comprehension of experience and the feelings involved in said comprehension, the students feel encouraged to choose specific personal options that influence their decisions or progressively gain an awareness of their own priorities.
2. External action: Given time, the inner option promotes actions, actions which correspond to their convictions.





09. *The 2005 Congress*

In relation to the documents that were analysed in the previous section, a congress on Ignatian pedagogy was held at Sant Ignasi school in Barcelona, Catalonia, from the 30th of June to the 6th of July in 2005.

Over 600 people participated.

According to the slogan “*Un estil, unes propostes*” (“The same style, different suggestions”), pedagogical innovations that were to be introduced to the schools in the network were analysed and defined. They are meant to help to answer to the challenges of this society according to common guidelines.

The congress was structured around four axes: defining our pedagogy, the didactics of values, learning-teaching strategies, and continuous educator training.

It was a moment of special importance because groups of professors in the same grades were working together on reflections, strategies, and educational methodologies over two academic years in order to bring them to the congress.

Lectures and over sixty experiences were presented in addition to the contributions of these groups.

Briefly, the spirit of the congress can be summarized by highlighting one of its relevant statements: schools must change from teaching centres into learning centres. This is not a play on words; it is a statement that can be read quickly but one that also expresses a whole new paradigm.

Therefore, the 2005 Congress moved us towards our teaching and learning model (summarized in some of the books of the collection *Papers de pedagogia ignasiana*), a deeper feeling of community and identity in Jesuïtes Educació, and a higher interrelationship with Catalan universities and external professionals.

10.

Updating a Decalogue

The Congress on Pedagogy put forward a decalogue that aims at synthetically gathering features that should shape the procedure of schools in the Society. That decalogue is a combination of our long tradition with ideas, techniques, and advances offered by society.

So the ten points with which we defined our pedagogy in 2005 are as follows:

1. The goal of education is to help people grow; that is, to organize themselves and to find the meaning of life. These people will then be a part of society, and they will strive to make it fairer and better place to live.
2. The students must be the centre of the learning process. Therefore, they are the real protagonists.
3. The individual and personal guidance of the student and the teachers' interest and respect towards them (or, to sum up, the *cura personalis*) are one of its essential features.

4. All seven intelligences must be considered and developed. We must clearly stress interpersonal and intrapersonal intelligences.
5. We should aim at significant learning; that is to say, a learning which takes root in the students and which is the result of reflection on experience. Learning should result in action and create a habit of self-assessment.
6. Rigour and deep analysis are considered relevant. The essential must be distinguished in each situation in order to turn our efforts to it and so avoid distraction. *Non multa, sed multum.*
7. The best methodology is the one that takes the multiple capacities and interests of the students into account. Methodologies that promote reflection and significant learning are preferred. Pre-lesson and drilling are relevant educational techniques in this procedure.
8. One of the most important roles of teachers is training the thoughts and the way students learn. So, training convergent and creative

thinking and presenting a wide range of learning strategies and study techniques are priority tasks.

9. Training in values should be integrated into the academic aspects of learning and it should be looked at from different areas.
10. Both oral and written language must be studied, preferably systematically from different areas and with specific workshops.

Over the years after the congress, the JE network promoted reflection and solidification of the ten principles that arose from the congress while preparing the educational backdrop of what resulted in the Strategic Plan 2008-2012 (see section 07 in book 02).

11.

Psychology of Learning

After that historical revision, we can now move onto describing the four parts and the scientific origins of MENA. Let us mention here that classical referents are introduced and that more detailed information on the contribution of contemporary authors will be looked at in the book on the observation and evaluation of pilot experiences.

Saint Ignatius and the Jesuits have always adapted to their context while incorporating the best of each place and moment. We carry on their practice and strive to incorporate advances in different disciplines related to learning to our way of shaping the school we want.

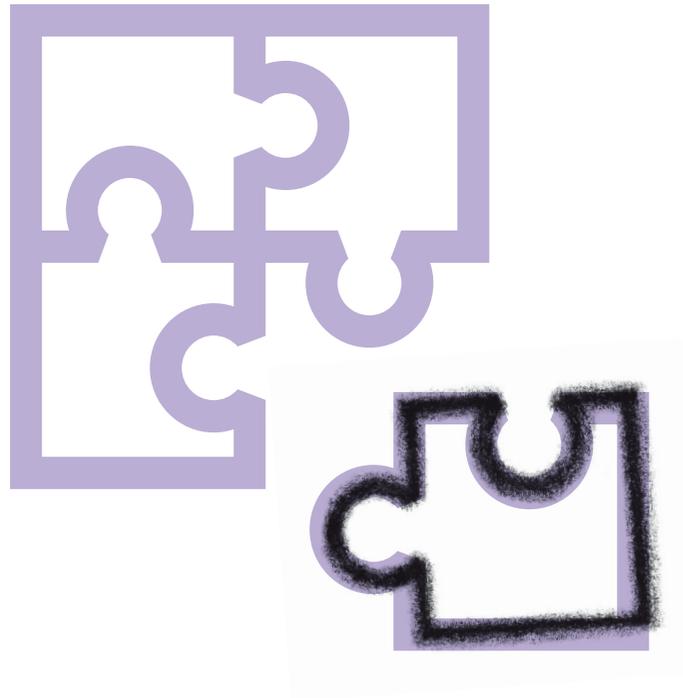
Firstly, we are interested in the psychology of learning and some of its ideas that correspond to our procedure. These can help us when making decisions in designing a programme or plan work in the classroom and also in its evaluation.

Let us highlight that nowadays, this discipline does not enjoy a solid and universally accepted doctrinal body. However, there are some existing ideas which are shaping a consensus in the world of education.

Shedding light on the learning process is important as long as *what we learn* is essential to determine *how we learn*. However, as mentioned previously, there is no single model capable of fully and successfully explaining this complex phenomenon.

In order to define our learning and teaching model, we should overcome the initial stage—one that is merely intuitive and creative—to move towards pedagogy based on evidence from scientific approaches and research.

We have seen it at the beginning of this book: we bring up new models that gather new scientific theories and that open new paths to actions for transforming our educational model.



12.

Some References and Concepts

Some relevant contributions to the psychology of education are briefly introduced here:

B. Skinner: Behaviourism highlights the importance and efficiency of reinforcement. We also consider relevant the idea of planning teaching according to goals that describe behaviours which can be observed and evaluated. This systematization will allow us to keep track of the students' paths while respecting their individual learning.

J. Piaget: Developmental psychology describes learning through concepts of accommodation and assimilation. It is an adaptive process in which intelligence adjusts and broadens its world continuously. The subject is the one who builds the meaning of the surrounding by overcoming different stages and moving from unbalance to balance.

L. Vigotski: One of the more inspiring ideas of this development psychologist is the proximal or potential development. So, between full autonomy and incapacitation there is ground on which the child,

helped or guided by an adult, can carry out a given task. With the correct guidance in this zone, we progress well.

J. Bruner: In terms of cognitive psychology, Bruner specially values discovery learning. This kind of learning emphasizes that an essential part of learning any information in a meaningful way is to have the personal experience of discovering it. *How* we learn is as important as *what* we learn.

D. Ausubel: Constructivism emphasizes significant learning through substantive incorporation and affective implication. There is a deliberate effort to relate new learning to high-level concepts, and learning is related to experiences, facts, or objects.

R. Feuerstein: With regards to cognitive psychology, Feuerstein shows the importance of human mediation in the learning process. Mediators choose the stimuli, repeat them, gather them, and turn them into something meaningful. They also observe answers and interpret them in order to suggest further stimuli.

Mediation acts in correcting those cognitive functions that may be deficient or impaired.

R. Gagné: Information processing theories describe the subject as an active processor through three key moments or stages: register, organization, and storage of information. Or, in educational terms: active reception, information handling, and integrating new information.

C. Reigeluth: According to elaboration theory, learning has to start with a general vision which presents a few fundamental ideas, ideas which are not abstract. Learning then moves to further details and it is developed with new ideas in a sequence that ranges from the least to most complex. Prerequisites are added when needed, and revision and synthesis are used systematically.

13.

Multiple Intelligences

Within the psychology of education, special attention must be paid to Howard Gardner and the idea of multiple intelligences.

According to Gardner, a North-American psychologist, intelligence is “a biopsychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture.”

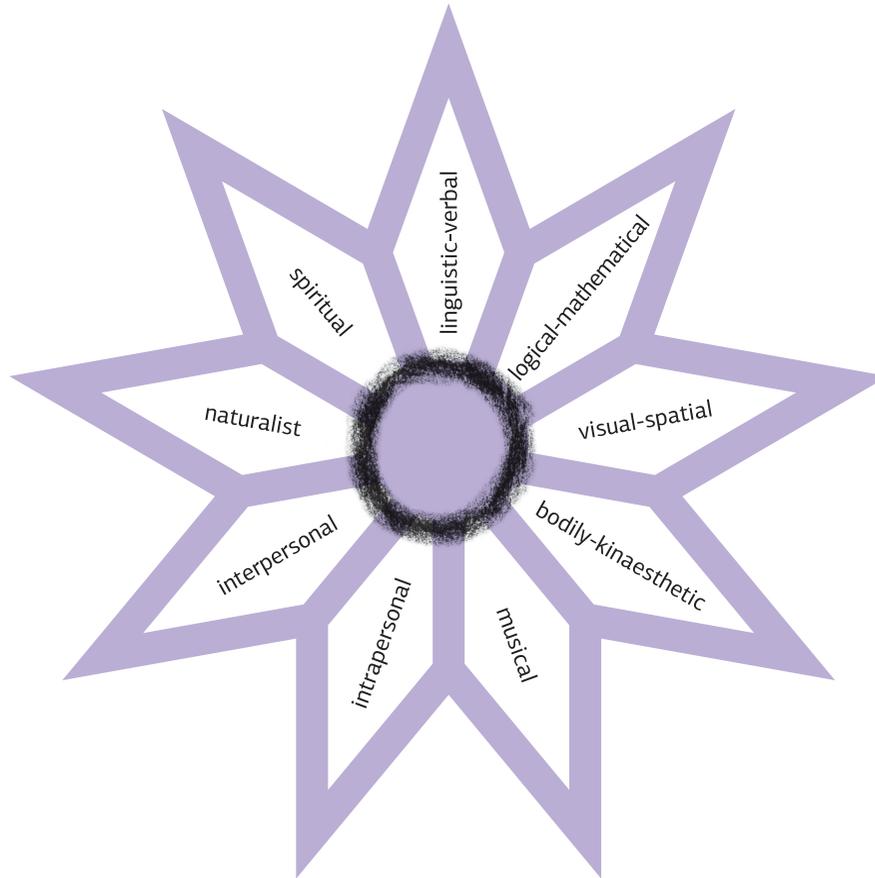
This capacity is put into effect in eight patterns (nine, if we add the spiritual one). Therefore, we must refer to intelligences instead of a singular intelligence since each person has multiple contributions and adaptive strategies.

These intelligences can be classified: linguistic-verbal, logical-mathematical, visual-spatial, bodily-kinaesthetic, musical, intrapersonal, interpersonal, and naturalist.

Traditionally, in schools the first two have been encouraged over the rest. However, if we strive for a well-rounded education, we should take the development of all eight intelligences into account. It must be noted that lately schools have been

adding and increasing spaces and areas to develop the visual-spatial, bodily-kinaesthetic, and musical intelligences.

So the last three intelligences —due to their neglect and relevance— are the ones that will have to be promoted in the 21st century school. This means learning how to live as well as how to live with others; that is, getting to know ourselves, developing our own identity and life project while relating to others and the world around us is a goal that is becoming ever more important and necessary in our society.



14.

Neuroscience

Neuroscience could be seen as the psychology of education of the future. No doubt this discipline will be able to make notable contributions to educational practices since it will shed light on many aspects related to the practice of learning.

Here —by way of example— are some of its principles:

The brain is an organ that evolves over the years and as a result of its activity. Even this is true throughout our entire life, there are periods during childhood when learning is faster and easier.

The three first years in life are very important for brain configuration. From birth to three years old, the primary cortical areas, limbic system, and cerebellum all mature. These allow the child to interact, communicate, and relate to the environment, be able to handle non-verbal and emotional communication, and to start mastering linguistics.

From four to eleven years old, the brain is ready to take on academic abilities and social, cultural and moral values. Information received

is selected, organized, sequenced, and based on previously acquired knowledge and processes.

From the age of twelve through adolescence, development of grey matter increases the capacity for learning abstract concepts and mastering cognitive capacities. The corpus callosum's maturation allows for the integration of functions in both cerebral hemispheres.

The development of the prefrontal cortex allows access to more complex functions in the human being; that is, those related to executive functions, ethics, moral consciousness, and decision-making.

We also know that Gardner's eight intelligences are located in different parts of the brain:

Linguistic intelligence is located in the temporal lobe and it develops during our early childhood.

Logical-mathematical is located in the left parietal lobe and develops from adolescence to the age of forty.

Visual-spatial is spread over the right hemisphere.

Bodily-kinaesthetic is located in the cerebellum and develops according to physical constitution.

Musical is located in the right temporal lobe and it is the first intelligence to develop.

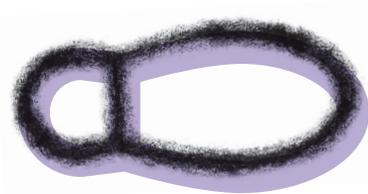
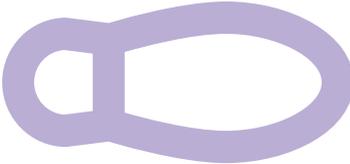
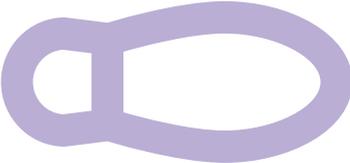
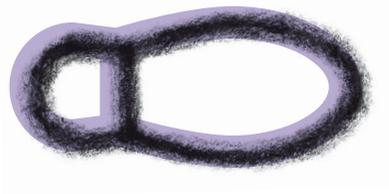
Intrapersonal is located in frontal and parietal lobes and in the limbic system. The first three years in life are essential to its development.

Interpersonal can be found in the frontal and temporal lobes and the limbic system. The first three years in life are also essential to its development.

There is no unanimous agreement about where naturalist intelligence is located in the brain.

Nevertheless, we would also like to highlight that the physiology and development of the different intelligences are as relevant as interconnections, stimuli and constant possibility of learning.

05. Defining the Pedagogical Model. 37 Pillars to Support the Foundations of Educational Change



15.

Internal Genesis

Having revised our own tradition and some of the current theories on psychology of learning and neuroscience, we will explain the internal origins of defining MENA.

References and specialists add relevant approaches and data for us to define the future we want; however, we firmly believe that we should be in charge of formulating the model for change.

This was explained in the third book, where we described the participative process that defines Horizon 2020. We are all essential, and we have all been given a specific role in this choreography.

If it is time we stopped sitting and taking notes in class in order to memorize them, then this should also apply to the definition of our school. The teaching and learning model of JE should not be designed outside itself. We have to work —building a team with our numerous interlocutors— to formulate it ourselves.

We must add that sometimes innovation requires taking steps forward to then move backwards again (please see section 04).

During the process of elaboration of MENA, MEJE appeared. This is significant enough on its own. We are open to the needs in our path while providing ourselves with everything we need to make our dream come true.

We should also mention that our way of working has always been through seminars, which are a specific way to put co-operative thinking into practice. During these last sessions, the roles of conductor, secretary, and the always-present blackboard should be highlighted.

We refer to LIPE, *lideratge pedagògic* or the Pedagogical Leadership seminars, which have been carried out in Jesuïtes Educació since 2011. Each year (and this is the fourth one) we have conducted four sessions of seven hours each of professional debate and discussion about the school we want.

During the process of defining Horizon 2020, we also gathered —through the Basic Participation Units and Activities for the Students' Participation— many ideas to shape MENA (for more information on these collaborative spaces for generating the future, see book 03).

16.

Pedagogical Audits

A noteworthy aspect of these seminars are the pedagogical audits. Taking Enric Caturla as a reference, we go over the past and we embrace our own history. We start, as we did at the beginning of this book, by analysing *Ratio Studiorum* to then pay special attention to the 20th century.

Our next stop are the schools in the Society during the '60s and '70s and the system in use up to the General Regulation of Education (1970), which considers the following stages: EGB, BUP, COU and FP (acronyms for former Spanish education system —including Primary, Secondary and Higher Education).

Among many other changes, this law requires the creation of departments and the role of a teacher who is in charge of tutoring (it was formerly done by the confessor in the centre, a Jesuit, or the prefect).

Let's analyse the innovations that have been carried out in the last two decades of the last century. We can draw on a large number of cases and experiences, but we realize that despite the effort that was

put into them and the success they had they haven't been steadily incorporated to the school.

Here is where the power of inertia appears: we can see how the system always comes back to its initial position at rest. The spirit and some of the learning may remain from those years; unfortunately, innovative practice has not prevailed.

There is a problem with the system. Our educational system—the traditional one—was designed for a few people in the 19th century and spread during the 20th century, and has the teacher as the centre of knowledge transmission and the student as a passive receptor. This system and its structural inflexibility impede the maintenance of innovations and the complete development of the student.

A disruptive leap is necessary, not only introducing minor changes but redefining the proposal as a whole. We need a new educational system.

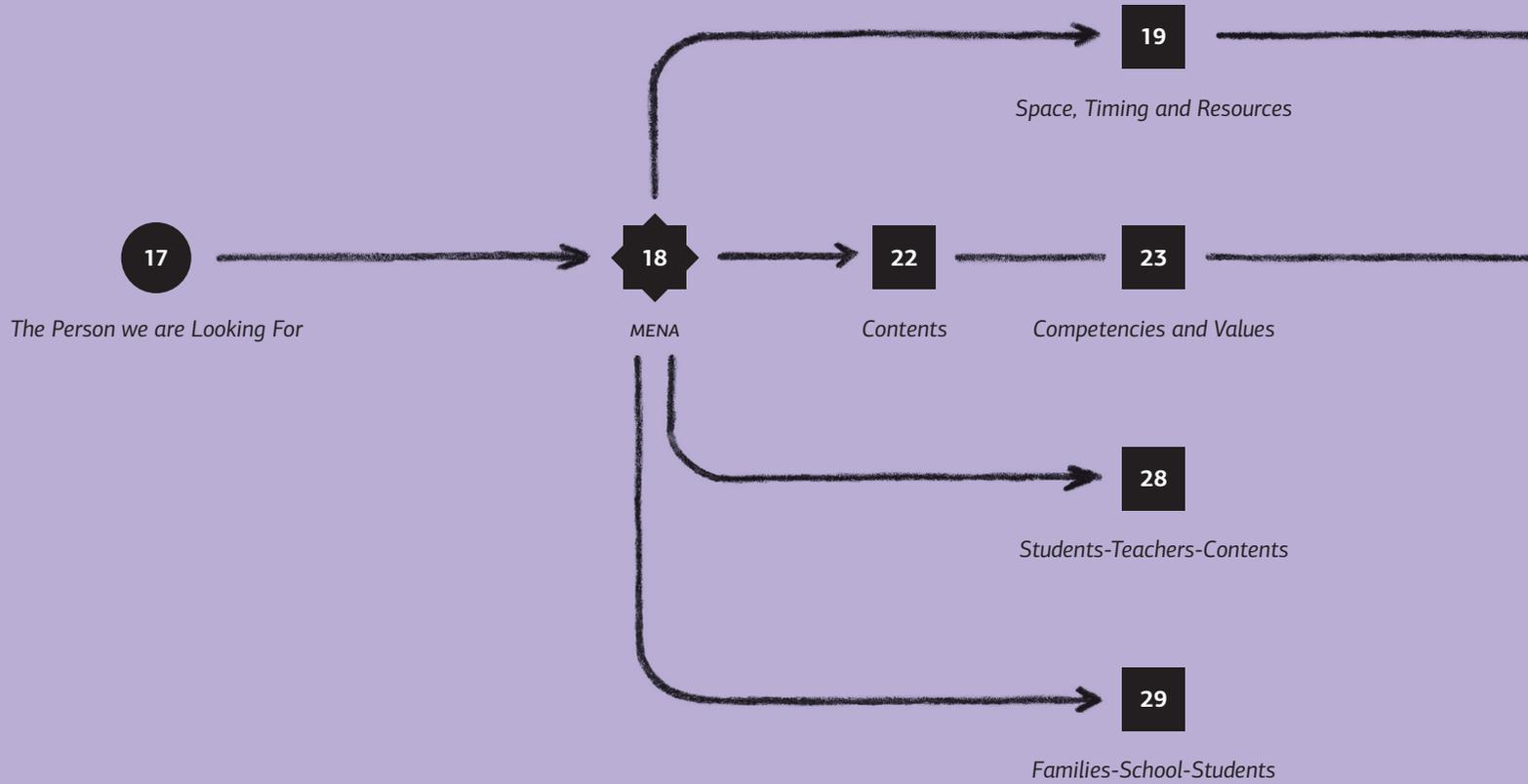
At this point we realize that we should look closely at our diagnosis as the basis from which to create

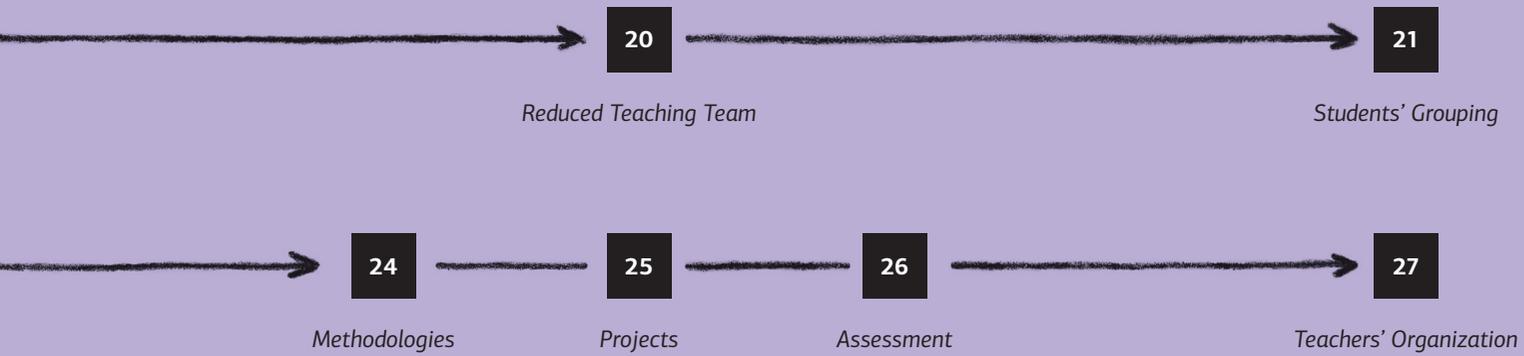
a new pedagogical model. This was stated in book 01: the school is oversaturated and the model is exhausted.

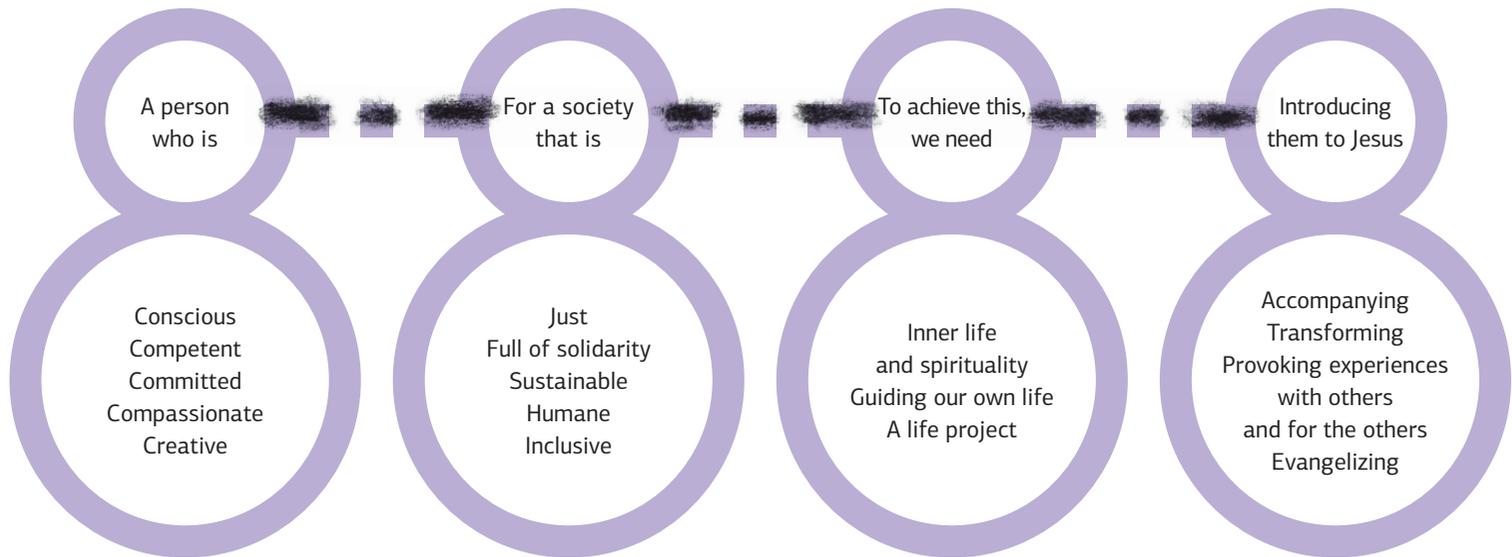
As the first years of this century pass by, the gap between society and school widens. We should provide answers to new needs.

If the traditional mission of teachers was teaching concepts, the new mission of schools should be ensuring that all students learn concepts, procedures, values, and competencies and that they develop their own life projects to find their way in tomorrow's world.

III. JE Learning and Teaching Model







17.

The Person we are Looking For

Elaborating a new model should allow us to explain the phenomena that no longer match previous arguments. If our interpretation of reality is no longer valid, it means it has fallen into obsolescence.

On one hand, the new model should allow us to better explain the present and, on the other—as it was mentioned previously—it has to open the door to new paths in order to build the future we want. The new conceptual map has to help us reach the person at whom we are aiming.

Let's expand on section 04 in this book by adding further details on MEJE, the Educational Model of JE. We should keep in mind that the fundamental mission of Jesuïtes Educació is “learning and living while being inspired by the Gospel.”

This means that “Jesuïtes Educació promotes an educational style that incorporates the values in the Gospel and that is based on welcoming, getting to know and being next to individuals. And also doing it while aiming that they

will gain the relevant knowledge to become balanced, responsible, competent and caring people.”

We want to invite our students to live educational experiences that help them understand the values of a fairer society through action. In other words, our educational task is leading towards helping individuals become conscious, competent, committed, and compassionate. These are the four C's.

This is our contribution to a more just and caring society as well as a more human, sustainable, and inclusive one. We should, therefore, live ourselves from our life projects, with inner life and spirituality, promoting contexts where Jesus can be found and reach others.

Everything we have explained and everything we do has the objective of aiding the development of our students' life projects.

18.

MENA

Once our mission and the willingness to develop a life project have been defined, it's time to explain our Learning and Teaching Model, MENA. Throughout this third part of the book, its key points will be looked at closely. Here, we present a general view.

Firstly, we should mention that the model aims at modifying all the levels of the educational system and therefore will have to be adapted to each educational stage. However, MENA has started off in the period from 5th Primary to 2nd Secondary, which we call NEI.

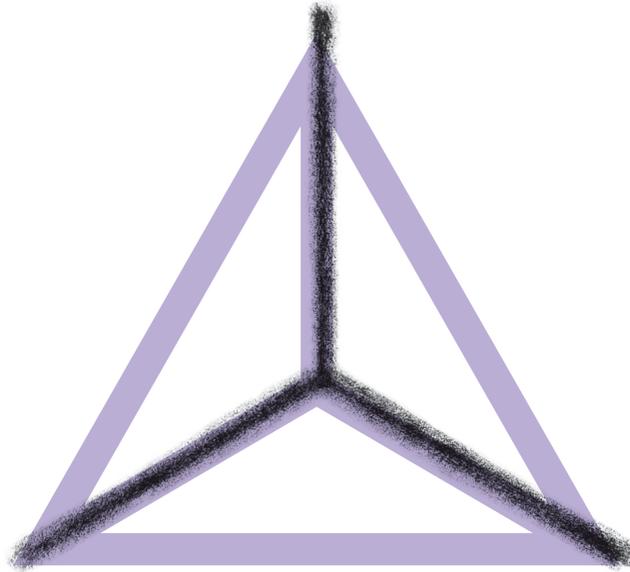
What can be said about the model as a whole? From a distance, MENA appears to be a tetrahedron, a polyhedron made with four triangles. In the following pages, these four basic triangles and each of their twelve vertices are described.

Moreover, in order of appearance, they can be introduced with the following metaphors: first, the skeleton of the model; then the muscles; then the heart; finally, we introduce the model's skin.

All the elements in MENA are part of a tetrahedron that is organized in an organic way in order for it

to work. Since it is a system, we must note that while introducing the first vertex, there will be references to other points that are going to appear later on.

Without further ado, let's start by describing the top angle of the bone structure, the first joint in the skeleton of the Learning and Teaching Model of JE.



19.

Space, Timing and Resources

Space and time are the coordinates for any kind of action. How then do we put them at the service of innovation? First, to make the 21st century school a reality, we need new large and multi-purpose spaces.

New classrooms for new relationships. Our priority is lighting, colour, and silence. It is from the importance of this point that MCEFE, the Model for Change to our Schools' Physical Spaces, arises.

Time's traditional arrangement must also be redesigned. Does maintaining academic years, trimesters, and subjects as the main parameters of time make sense?

In the new learning and teaching model, we aim to depart from that framework to get closer to people. We suggest days and weeks as basic units of time management.

At the beginning of the day and the week, we stop and ask ourselves which goals we want to achieve. At the end, we go over the experiences we have lived to then move forward (the triad of experience-reflection-action).

The teaching team for each grade decides how the time is going to be arranged every week to carry

out planned activities. Throughout the day, the dynamics of work will be respected so that the concept of a strict timetable to change teachers-subjects disappears.

This timing resembles the reality of students better; it is more meaningful and its experiential and operating potential are also higher.

As far as resources go, MENA includes digital devices for the students, wifi, libraries in the classroom, toy libraries, and furniture that suits and enables a range of activities with different groups.

It also includes an e-notebook for each student where they can store the compulsory and optional evidence of their learning. These learning dossiers will be available to the teaching team, and they will be a key element for assessing the students' learning.

The students will also have a group e-notebook learning dossier where the students in charge write down conclusions after every day, a sort of real "group coursebook". Families can access it to learn from it, contribute to it, and make comments.

20. *Reduced Teaching Team*

Instead of having only one teacher in the classroom and lots of them throughout the day, we move to a team of six educators who focus their work on a class (a grade with four groups together).

This optimizes resources of professionals to favour learning and development of life projects. There are always three teachers in the room and they contribute —individually or as a group— their knowledge and didactics on science, languages, and social science.

The teachers are also organized in different roles, temporally or rotating (guidance, participation, diversity, learning visualization, etc.).

MENA suggests a radical change in the distribution of teachers and professors and their way of working. Teachers will not going to work longer hours, but they will still focus on their group.

Let's put it this way: in the previous model, how many tutors does a Secondary student have? How many hours a day do tutors spend with their group? How many different groups does a teacher have

and how many students do they teach overall?
To what extent can they know their students?

Here, the tutorial action is boosted and shared by three teachers. Obviously, they also plan, program, work in the classroom, and assess together.

This reduced teaching team works much like a medical team. This group holds “cyclic” meetings before teaching every day and after finishing the thematic units or cross-disciplinary learning nuclei they have designed.

We should add that this team has a working area within the classroom multi-purpose space. Also, as mentioned in the previous point, they organize activities, timetables, and active participation of their students on a weekly basis (as well as feedback and both individual and group guidance).



21.

Students' Grouping

The third element of the skeleton of MENA is concerned with the way students are grouped. If teachers go through a grouping process, so do the students.

Four groups are merged into two, and this is to the benefit of the students. Scientific research shows that dividing or atomizing groups to lower the educator-to-student ratio is not necessarily an indicator of pedagogical improvement.

This is a belief that has been denied by conclusions brought about by evidence. What are the advantages of larger groups? Firstly, more teachers can be in the same room, which therefore ensures more personalized attention. Secondly, co-operative work promotes peer learning.

Let's look at a surprising fact: disputes in a large classroom with more teachers are almost non-existent. Tensions are dissolved shortly after they appear and the class does not necessarily have to stop.

It must be noted that MENA maintains groups by age. We also count on division regarding stages, to carry out peer tutoring.

Students work individually as well as co-operatively in homogeneous and heterogeneous groups. The students are also organized in different rotating roles.

New spaces and teaching teams promote a wide range of ways to group students. The first triangle, the skeleton of the tetrahedron, comes to an end here.

22. Contents

The second axis upon which our learning and teaching model is built is what could be called the muscles of MENA: the contents, methodologies, and organization of teachers.

The following six sections (22 to 27) elaborate on this triangle in order to properly understand its elements.

Let's get started. Understanding content as everything that should be the object of teaching-learning, we distinguish between concepts, procedures, values, habits, behaviours, competencies, and competence foci.

We are now facing the *what* in the model. Regarding the syllabus, it is obvious that some of the contents must be prioritized or pruned. The encyclopaedic thirst that was criticized in the first book has led to an unsustainable list of contents to be taught every year.

Less information or less disorganized data gathering is necessary. We should strengthen basic knowledge and enable a more global and cross-disciplinary comprehension of subjects.

Some of the criteria to carry out this prioritization of contents are as follows:

1. Maintaining those contents that —as pointed by David Perkins— the students can assimilate, understand, and actively use in an academic year. The contents that cannot be fully completed will be left for the following year.
2. Focusing on future needs and on the kind of society that our students will live in rather than on the current context.
3. Avoiding the repetitions in syllabi that are —more often than not— designed in spirals.
4. Spending less time and doing fewer exercises and applications of some contents that are not as important now as in the previous system.
5. Finding new orientations of some areas and granting them competence —and instrument— based natures.
6. For pruning to be useful and significant it has to affect at least 20% of the contents.

Finally, we should add that we believe that the teaching method we choose is as important as the content we select. This idea is shared with David Perkins.

Following the tradition of the Jesuit schools, in this prioritization of contents we also take the context of the school into account. The autonomy of the centre allows for adjusting the syllabi to different realities.

23. *Competencies and Values*

Once the prioritization of contents is complete, we can respect the natural evolution of each student and still have time for other aspects that should help us reach a truly well-rounded education.

With this model change we move from working on the concepts to focusing on competencies. This is the change of our time, from the data knowledge settlement to flexibility of abilities to fully live in the 21st century.

This is because with competence we understand how to put knowledge, abilities, and behaviours in movement to make decisions which allow us to efficiently solve issues or face unique situations in our lives.

Each of Gardner's eight intelligences is linked to one of the competencies suggested by the Spanish Ministry (LOE, 2006) and developed by the Generalitat (the Catalan Government).

Within Horizon 2020, we have decided to focus on what we have called its "seven competencies foci",

which are only what we consider key competencies of special importance and that we want to incorporate widely in our educational mission.

These seven foci are reading comprehension, oral and written expression, problem solving, digital abilities, inner being, learning to learn, and social values.

Here we will progress to the other concept in this section. There are three concepts of special relevance to our educational project: habits, behaviours, and values.

With the new model, experiential pedagogy on values is developed. According to our project, there are five values to which should be given special attention: reflection, respect, responsibility, and a commitment to justice and society.

Let us finally highlight that these competencies and values are cross-disciplinary. Therefore, they exhort us to revise traditional —and often based on a cognitive approach— methodologies.



24. *Methodologies*

Methodologies are the second element in this triangle; they are the *how* of the model. The plural form of this term is important; we are not referring to only one methodology, but to a varied methodology.

We realize that working on competencies and values pushes us towards introducing more active methodologies which will necessarily be in tune with themselves. But isn't it paradoxical to have only one teacher trying to teach teamwork in class using a PowerPoint presentation?

Paths and methods are not neutral. First of all, we'd like to consider an important difference regarding the methodologies that promote received and discovery learning.

MENA does not exclude lecturing, but it certainly organizes it differently. This should be appropriately programmed and not result from improvisation. It is important that we look at it as didactic, aimed towards developing the students' capacity for concentration and attention, their capacity to listen, take notes, etc.

In accordance with the active role we ask of the students and depending on their maturity, we allow discovery learning in the right space. This develops students' autonomy, creativity, descriptive capacity, observation, experimentation, formulation, checking hypotheses, and other aspects related to traditional reasoning in empirical and formal sciences.

In addition to these two modalities, we also add the coexistence of the students' individual work and their collaborative tasks. Both are important to the process of shaping a person: on one hand, the value of synthesis and memorization; and on the other, practicing co-operative help in heterogeneous groups.

The essential thing is to add these together and find a balance between a number of methodologies, to programme the use of each of them proportionally in the classroom and as according to the educational content and goals. Pre-lesson and periodical drilling from *Ratio Studiorum* are also important in this context.

Here, we would like to add an author reference for someone who hasn't been mentioned yet

in this book and who talks about the relationship between knowledge and experience: John Dewey.

According to this North American pedagogue, "when children step into the school for the first time, they are immensely active; they carry four innate impulses: inquiry, construction, communication, and more precise expression. These impulses constitute the natural resources, the capital to invest, the exercise on which the active growth of children depends."

This is our framework, the ideas which support our methodologies.

25. *Projects*

Within the methodologies of the new Learning and Teaching Model, projects are an outstanding tool and a way of solidifying strong pedagogical ideas.

They are linked to discovery learning methodologies, working on projects and learning based on problems; they are usually developed in heterogeneous groups.

The use of these methodologies has grown in all different grades over the last few years, but we believe they will also continue to do so.

Projects allow us to place special attention on creating prototypes as physical, musical, or spatial products that develop intelligences and skills which have been not encouraged enough to date.

In NEI, *Crea* stands out. *Crea* is a project that is defined and developed by the students themselves through many sessions and with a full week under the guidance of their tutors.

MENA clearly opts for integrating different subjects in rounded projects based on real problems. This is our way of guaranteeing transversality

and connecting knowledge and curricular areas in a significant and meaningful way of learning for the students.

At Jesuïtes Educació we have therefore defined, our own personalized model through projects (which are improved by reflection on action). It is a framework that we wish to promote for all the aforementioned methodologies as a whole.

26. *Assessment*

Our way of assessing students is as important as the methodology we use. We understand assessment as a group of observations, operations, and research toward ensuring quality outcomes and processes with the aim of improving them.

If we assess in order to improve, the processes for assessment are of special importance, since by improving them we will also improve the results.

At Jesuïtes Educació, we truly believe that assessment is an extraordinary tool for constant learning. We assess in order to get feedback, to reflect on our jobs, to improve our teaching, to make students aware of their process, to motivate them, and to improve their autonomy.

This is the main goal of assessment, despite the fact that we also have to assess to grade our students' work. In regards to those reports, we would like to mention that a competencies dimension is also included for NEI.

Assessment is an important tool in the learning and teaching process and it must remain part of it. Assessment occurs at the beginning and again

at the final part of the process, as well as along the development of the path between those points.

We are especially interested in promoting self-assessment and co-assessment; they aid metacognition, in developing the competence of learning to learn, and in the abilities of self-awareness and self-regulation.

Finally, we should add that assessment is an activity in all levels of the model, from the students' personal learning to MENA as a whole. We must pay attention, give the best in ourselves to this task and be open and brave to continuously check and improve our actions.

27. *Teachers' Organization*

The third vertex in the muscles of the model is related to teachers. It is the piece that makes the contents and methodology move and that can indeed make the learning and teaching process progress.

This has been stated in a number of occasions in this series of books: we cannot transmit what we do not possess. We need educators with life projects, motivation, knowledge, capacities, abilities, and a specific attitude.

Horizon 2020 distinguishes eight competencies of sense that are shared by all the professionals in JE. They are: guiding our own life, the Ignatian *magis*, vocation of service, commitment, teamwork, networking, self-awareness, and discernment (please, see section 18 in book 06 for more information).

When discussing educators, we should add another eight competencies: planning and organization, innovation and creativity, pedagogical vocation, problem solving, communication, leadership in the classroom, acting as role models for the students, and flexibility.

We should also mention that in order to carry out MENA, we have started a specific training programme for educators that consists essentially of unlearning to then learn a new way to act in the classroom.

It is essential to become detached from the old teaching inertia to gain security and confidence one's work. See book 04 (sections 20-23) on the interesting Program for Incorporation to Pilot Experiences (*Programa d'Incorporació a l'Experiència Pilot* or PEIP).

In their new role, educators prepare, conduct class, and assess as a team. They are tutors —together with two of their colleagues— of their group, guiding the development and growth of their students. In this new arrangement, strong bonds are established between students and tutors, thus giving a boost to learning.

28.

Students-Teachers-Contents

The heart of our pedagogical model is the traditional triangle consisting of students, teachers, and contents (we highlight, in our case, the *s* in teachers). Who has the main role in the school? Who is at the centre of our educational action? Answer: the student.

The students, as previously stated, play a main and active role. The school's rhythm is kept by the students with their actions, excitement, and progress on a daily basis.

Children, girls and boys, are the ones who develop their competencies, the ones who live values firsthand, the ones who incorporate the contents to turn their life into a thrilling and shared adventure. All in all, a meaningful path.

We have just outlined the role of the educators and thus we see a need to revise some old interactions between the three vertices of the triangle. We should improve communication channels to enable the students' knowledge and emotions to interact in their process of maturing.

This is because the close relationship between the tutors and each of the students also enables development of the ever-important emotional intelligence for learning and for life.

This, in turn, shows us how relevant it is to call this third triangle the heart of the Learning and Teaching Model.

Both virtual and real spaces are what guarantee all these interactions: students-students, teachers-students, students-contents, teachers-teachers, teachers-contents.

And let us not forget that all these interactions are closely linked and open to their context, to life.

05. Defining the Pedagogical Model. 37 Pillars to Support the Foundations of Educational Change



29.

Families-School-Students

Lastly, the tetrahedron is shaped by the final triangle which includes families, schools, and students.

It could be called the skin of the model since MENA meets reality beyond the school boundaries.

We need families. In the new model of Jesuïtes Educació, we also count on families to play an active, central role in the process of teaching and learning undergone by their children.

Communication between the families and the school should be smooth and frequent. The extent and kind of participation of families should be established in both curricular and extracurricular activities in each grade.

As previously mentioned, families will have access to their child's and their child's class e-notebook. Parents will be allowed to participate, suggest resources, and make suggestions for their child's learning.

It is very important to explain to families the process we follow to strengthen and encourage their child's learning. Families must be able to have

virtual access to their child's progress report and other information related to his or her activities and progress.

Each year during the application process we will also ask parents to fill out or update the inventory of knowledge, abilities, or competencies they have, along with their availability. This will help our teaching team ask for their collaboration during some stages of the projects suggested by the students and will especially aid in producing the final outcome of the projects (prototypes, works, and actions).

In answer to some of the doubts that may have arisen, we ask parents to stay calm. We will not ask you to teach any lessons (simply because we will no longer have strictly traditional lessons). The idea behind our plan is something totally different: we invite you to bring forth the best of yourselves and to learn with your children while helping them accomplish their projects.

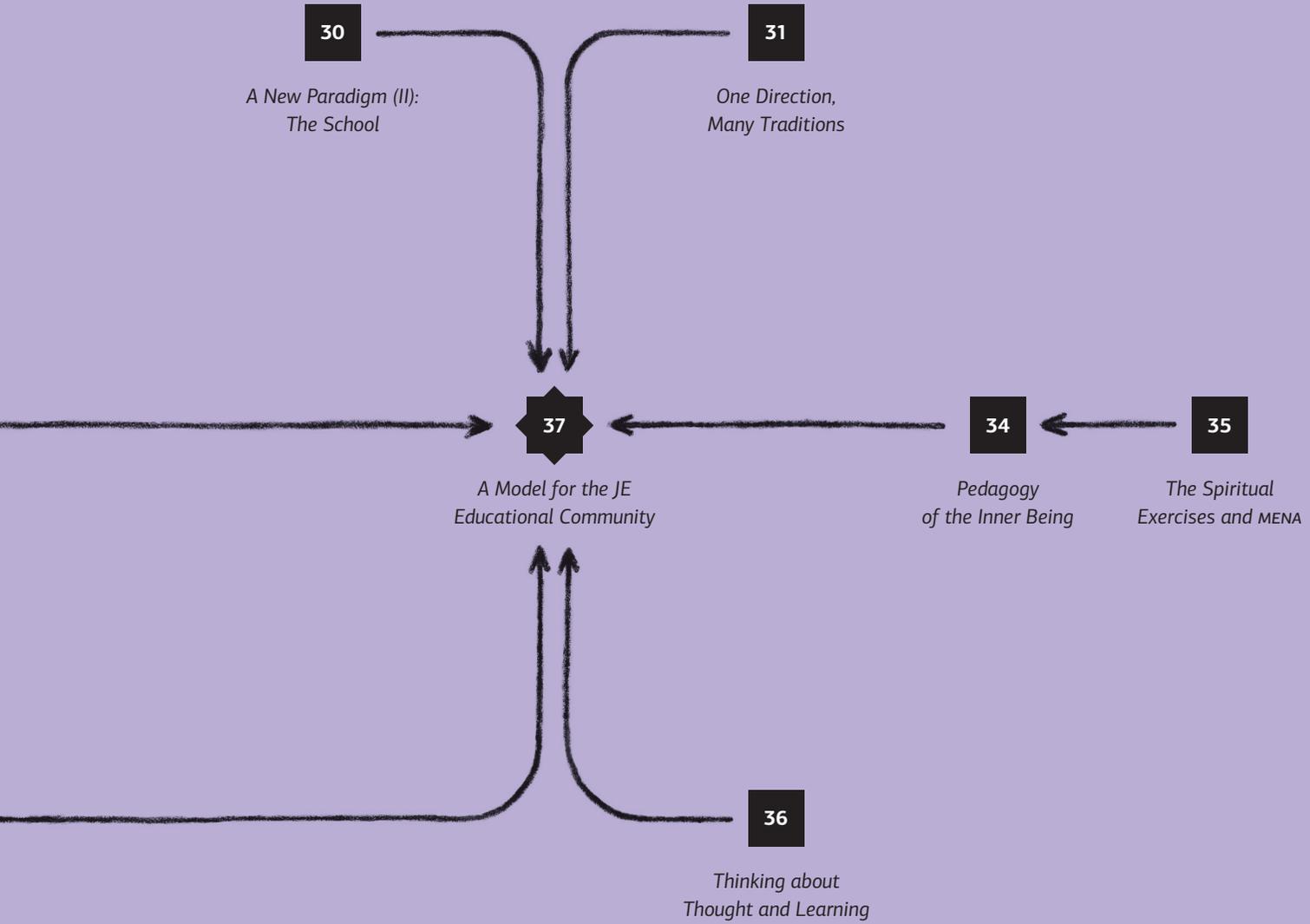
IV. A Pedagogical Model for the 21st Century

32

The Fifth C

33

*Personal Identity
and Promotion of Diversity*



05. Defining the Pedagogical Model. 37 Pillars to Support the Foundations of Educational Change

30.

A New Paradigm (II): The School

To begin this last part of the book, we should go over the aspects that we have seen in the approach suggested in section 04.

What are the differences, then, between this century and the last one regarding methodology and educational organization? What is implied by changing the approach of the teacher who teaches and the student who learns?

20th century

1. Passive students: they learn and take notes; they obey. They are a container in which contents should be placed.
2. Portioned knowledge: learning is divided into subjects guided by the teacher; it is sequential and repetitive.
3. Intellectual knowledge: it is not based on activity or experience; abilities and competencies are not learned.
4. Rigid structure: hierarchical structure with freedom regarding the teaching method;

inflexible spaces and schedules; the teacher acts individually.

21st century

1. Active students: they are the centre of the learning and teaching process; they are active and autonomous; they carry out projects individually and as part of a team.
2. Integrated knowledge: projects include knowledge, abilities, and competencies and are close to real life; projects that result in tangible and integrated products.
3. Experiential knowledge: students learn by doing; there is a constant creation of experience and knowledge, and the development of each student's capacities; there is considerable pruning of content.
4. Flexible structure: structure based on teachers who work integrally and collaboratively for students; they are gathered in flexible groups and spaces that develop creativity, more light, and colour.

31.

One Direction, Many Traditions

After this synthesis, let us now highlight some relevant features that add to our description of MENA.

We would like to resolve a doubt that may have arisen in some readers: are the pedagogical model and the learning and teaching model the same? Yes and no.

In the new model we are certain about where we are heading. The student and his or her development as a person are at the centre. However, this direction is not specifically taken into account in the pedagogical model. This is because it is not *what* the teachers do but *how* the students learn. With the term Model for Learning and Teaching, we place emphasis on the actions the students have to take in order to learn.

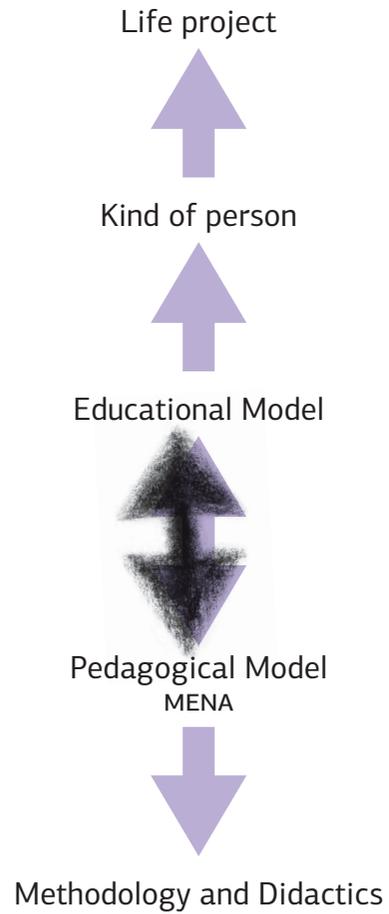
With our objective well defined, we take the best from each tradition. We take from our own and from educational science and pedagogy to produce the model in our seminars which has to allow us to promote our educational changes.

We put Ignatian discernment into practice. We pick the aspects that lead us to what we live for:

inner dialogue in a community in order to make meaningful decisions.

We have mentioned it on numerous occasions: this will only be possible if we work together. And this “together” includes many interlocutors from different fields, traditions, and moments.

It is included in our educational DNA. As José Alberto Mesa (sj) states, the first Jesuits were not trained as school teachers or university professors, and that trained them to learn the pedagogical practices of their time better.



32. *The Fifth C*

One of the comments we often hear is that few artists have studied at Jesuit schools. We must recognize that, indeed, our tradition tends to put cognitive knowledge at the forefront.

Beyond this specific data, the holistic perspective asks us to be open to other dimensions of the individual, and in Horizon 2020 we added a fifth C to the existing four Cs: creativity. Referring to creativity implies referring to the right hemisphere of the brain, to imagination, intuition, emotion, and expression.

We aim for a well-rounded education that contributes to living a meaningful life, one that also includes our bodily and emotional dimensions. Let us rediscover ourselves and use our full potential to love and serve all things.

This is an aspect that we wish to highlight. In the fast-paced and amid the changes of the 21st century, we must spread ourselves over the elements that configure our personal identities more than ever.

As stated in the next book, creativity is something definitive in the condition of every human being.

Despite the potential of intelligent robots, they are not creative yet.

Today, we should live our lives from this point. Nowadays, the liquid quality of reality should activate our capacity to provide new answers, new ideas, and to create sceneries that enable us to adapt ourselves to ever-more complex and global challenges.

However, the fifth C, creativity, should not only be related to art. Developing creativity means looking for alternative approaches, using lateral thinking, letting imagination grow, making progress in design thinking and in the attitude of the educators, who should seek development in all their actions and reflections.

33.

Personal Identity and Promotion of Diversity

In the 21st century we aim to answer the matter of our own identity; that is, to answer to the question, “Who am I?”

We are interested in people and their singularity, and this is our challenge: to walk beside each student in the development of their life project. As the saying goes, it takes all sorts to make a world.

The matter of promoting diversity is not left at the outskirts of our group but at the very centre of the action in the classroom.

In MENA, students and their educators-tutors team have a close relationship. They work long hours together, either as a large group, in small groups, or individually. Projects and co-assessment are other indicators of the advances in proximity included in our new model.

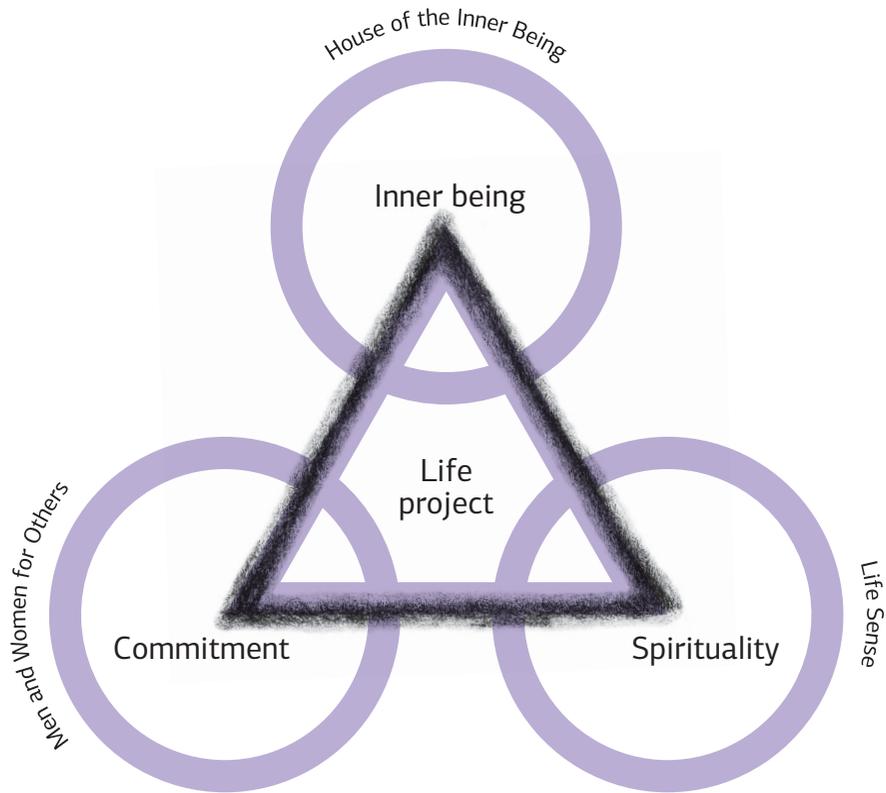
As discussed previously, the groups’ arrangement (with two or three teachers working as a team in the classroom) and methodological diversity are steps forward in taking care of all the colours in the spectrum.

Tutors take part in the learning and teaching process directly, but other educators are also invited to join in the classroom discussion. Psychologists and educational psychologists, for instance, do not take students out of the room but instead work in tandem with the rest of the tutors.

These professionals function in the context of the classroom in personalized ways. The school therefore becomes inclusive, and avoids stigmatizations that may arise from non-inclusivity.

On another note, the *magis* that defines us—the ultimate implication of every moment—is a call to excellence. Let’s go! We take care of and guide each student so they are capable of reaching as far as possible, so that they may deeply live their service to others.

It is precisely because of this personalized and vital attention that the school we want is inclusive in its scope as well as its intention (that is, its depth).



34.

Pedagogy of the Inner Being

From depth to inner being... Let us review a little so as to not lose track of ourselves in this presentation.

MENA is focused on shaping the students' life projects. We previously mentioned that we work in order to live out a thrilling and shared adventure. Having a project means discovering our calling, then devoting ourselves to it body and soul.

But how can we live from our own lives? This is a key concept that must also be considered here even if it is brief (we will devote a book to this idea later).

We start off by pointing out that each life project is a gift. Firstly, we should realize everything we've been given. To serve our calling is an exercise of humility and listening. More than just opening up our life project, we discover it.

We can observe that our learning and teaching model is rooted in a specific inner experience. To find our mission we must cultivate this attitude of service, of giving ourselves to others, of unconditional surrender.

It is at that moment that we feel connected and disoriented at the same time; we realize, on the one hand, that we are important, and on the other hand, that we have been given a task to contribute valuable things to the world.

During this time —this sabbatical pause, so to speak— we can receive the message we've been sent and start the week from scratch with our renewed projects.

Therefore, developing our inner being and spirituality becomes essential to our model. This should mean setting out activities for it and allowing students time to work on this important dimension of themselves.

35. *The Spiritual Exercises and MENA*

In this book we have mentioned that helping people in their growth to become conscious, competent, committed, compassionate and creative individuals is the goal of Jesuïtes Educació. Also, we find that discovery learning is one of the best methods, regarding relevant knowledge.

Having reached that point, the question is obvious: which life path gets us closer to incorporating the five Cs?

Let us mention here that the Saint Ignatius Spiritual Exercises are a suggestion, an invitation to open ourselves up to mystery, to enable the meeting with Christ while turning us into what we truly are.

These Exercises refer to the complete experiences that we mentioned when we described MEJE. Grasping the revelation made person, accessing reality through a crack, as Xavier Melloni (sj) would say.

Spiritual Exercises inspire us —as pointed by Jaume Cerdà (sj)— as “walking together with a person, from the Christian point of view, is making them live, discover, and experiment in the love of God.

The love of God is not conditional on the person’s behaviour. It does not force; it suggests. It is not a passing fancy.”

“Coming to the realization that this love never gets tired of waiting is, for many people, a real discovery. To lead people through this discovery is a real spiritual experience of guidance. Actually, the real spiritual experience brings about the certainty that God always leads; He is the real companion.”

This is because —as mentioned in one of the first quotes in this book— can the school offer any deeper gift than “getting to know, in one word, the love of Christ that goes beyond any knowledge so as to enter the plenitude of God fully prepared”?

It must be noted that in this invitation profound respect of the person and their freedom are two key elements. We should highlight that these traits have essentially characterized —and continue to characterize— the Society of Jesus and Jesuit schools.

36.

Thinking about Thought and Learning

Let's bring this fifth book in the Transforming Education series to an end now with a couple of considerations for the present and the future.

A model is a way of understanding a group of phenomena to then identify a range of possible relationships. Throughout these pages we have knitted together the school we want with some specific interactions between its mainstays (students, educators, families, contents, methodologies, etc.).

What else can be added to this? A new reflection on thought, a look at the same discursive process to continue learning: metacognition. It is, after all, what we practice with students at the beginning and end of the day, as well as during the Ignatian repetitions or synthesis.

So, reflecting on whom are we, what we do, with whom and what we learn is essential and it is always included in the activities in the teaching and learning process.

In this regard, we could say that knowledge comes not only by incorporating or taking possession

of something (learning), but it is also essentially being born again. So with MENA we aim for getting to know our reality better and we simultaneously want to start a new relationship between the subjects and the objects of knowledge. If this link is revisited, both terms take on new shapes.

We are born again all together (the school and its mainstays), but now we are naked and authentic and we give ourselves to meaningful experiences. The Gospel's good news is an invitation to live everyday situations while being open to the world and to others; to go beyond our existence.

37.

A Model for the JE Educational Community

We work, design models, and make them accessible to our educational community. Reality is liquid, and as boats we need models to move forward in the sea.

Once the roles of the crew have been defined, we all row together to continue sailing and reach the next harbour. Here, we would like to emphasize that in the next two books we will analyse new management and physical space models.

Cruising speed will come later, while assessing the navigation and progressive incorporation of the eight centres in the JE network into the new way of considering and living with the school.

We know where we are heading, we have our crew, the ships, the harbours where we can stop for provisions, and we sail, all together, aware that our destination lies beyond Horizon 2020.

In this regard, the outcomes presented here are already part of our history. We are writing this book in October 2015, so MENA has already been along a path, from its creation, which has led to some evolution and become richer with pilot experiences.

We shouldn't forget that our models are in constant evolution. They are purposefully open and simple, dynamic principles. We are very interested in the gerund form of the verb "transform" in the title of this Transforming Education collection, i.e. the work in progress and learning by doing.

Considering historical faithfulness, version 1.0 of MENA has been detailed and enriched with a number of contributions from seminars carried out after its initial formulation. In the coming book devoted to assessing pilot experiences, we will be able to draw out the new formulation with further development and details.

Table of Contents

<i>Prologue</i>			
<i>Introduction</i>			13
I. The Models	14	II. The Origins of MENA	26
01. Models, Theories and Paradigms	17	07. Ignatian Pedagogy	28
02. The Models and Transformation of Reality	18	08. Willingness to Update	30
03. Responding to New Necessities	19	09. The 2005 Congress	32
04. A New Paradigm (I): Society	20	10. Updating a Decalogue	34
05. JE Educational Model	22	11. Psychology of Learning	36
06. The Three Submodels of MEJE	24	12. Some References and Concepts	38
		13. Multiple Intelligences	40
		14. Neuroscience	42
		15. Internal Genesis	44
		16. Pedagogical Audits	46

III. JE Learning and Teaching Model	48	IV. A Pedagogical Model for the 21st Century	70
17. <i>The Person we are Looking For</i>	50	30. <i>A New Paradigm (II): The School</i>	73
18. <i>MENA</i>	52	31. <i>One Direction, Many Traditions</i>	74
19. <i>Space, Timing and Resources</i>	54	32. <i>The Fifth C</i>	76
20. <i>Reduced Teaching Team</i>	55	33. <i>Personal Identity and Promotion of Diversity</i>	77
21. <i>Students' Grouping</i>	56	34. <i>Pedagogy of the Inner Being</i>	78
22. <i>Contents</i>	58	35. <i>The Spiritual Exercises and MENA</i>	80
23. <i>Competencies and Values</i>	60	36. <i>Thinking about Thought and Learning</i>	81
24. <i>Methodologies</i>	62	37. <i>A Model for the JE Educational Community</i>	82
25. <i>Projects</i>	64		
26. <i>Assessment</i>	65	<i>Acknowledgements</i>	87
27. <i>Teachers' Organization</i>	66		
28. <i>Students-Teachers-Contents</i>	67		
29. <i>Families-School-Students</i>	68		

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All of Jesuïtes Educació's educators, for their enthusiasm and commitment to finding new answers to the challenges of the present every day.

All the students of the eight schools in our network, for their ideas, their spontaneity and energy; together, we're transforming reality.

All of our families, for their trust, support and participation. Only by working as a team can we move forward.

Ignatius of Loyola and the Society of Jesus which he founded, for the spirit and strength that inspire us to turn our educational task into a life serving others.

Works published in this collection:

01.

Focusing on the Objective

40 Considerations for Educational Change

02.

Paving the Way

35 Keys to Bringing About Educational Change

03.

Defining the Horizon

37 Milestones in Dreaming up Educational Change

04.

Taking Action

35 Steps to Living Educational Change

05.

Defining the Pedagogical Model

37 Pillars to Support the Foundations of Educational Change

06.

Rethinking School Management

30 Strategies to Organize Educational Change

07.

Redesigning Educational Spaces

35 Scenarios to Outline Educational Change

08.

Tasting the Dream

32 Experiences to Live Educational Change

This Book

This fifth issue in the Transforming Education series is the first step on a path along the three submodels which shape the Educational Model of Jesuites Educació. The truth is, in order to build the school we are aiming for we first need to find new ways of thinking about it. Therefore, MENA (Learning and Teaching Model) is our suggested tool to revise the roles and actions in the classroom. Taking the Ignatian tradition as a basis, we have incorporated state-of-the-art science and used our own experience in innovation to enable a model focused on the students and their life projects.

Our Project

In Jesuites Educació schools, we've been working on a project since 2009 meant to renew education on a broad scale, which we call *Horitzó 2020*. We've eagerly been working hands-on, as a team, to create a new way of understanding education in the 21st century.

The Collection

In order to fulfill our objective, we need to take the time to stop and think, to analyze our experiences so that we can act more effectively in the future. That is the aim of this collection, which is the work of different authors under the direction of Xavier Aragay. With the Transforming Education collection, we want to consolidate our successes and share our experiences so that we can continue improving together with all of the individuals who are committed to this essential task.

This is our humble contribution, our way of helping bring about the change that's needed in education. We all need to move forward together, sharing our passion, our inspirations and our experiences.

For more information, visit our website at <http://h2020.fje.edu>

You'll find videos, newsletters and all of the volumes in this collection available in Catalan, Spanish and English, as well as a space for participation where you can send us your contributions. We hope to hear from you! Thanks in advance!