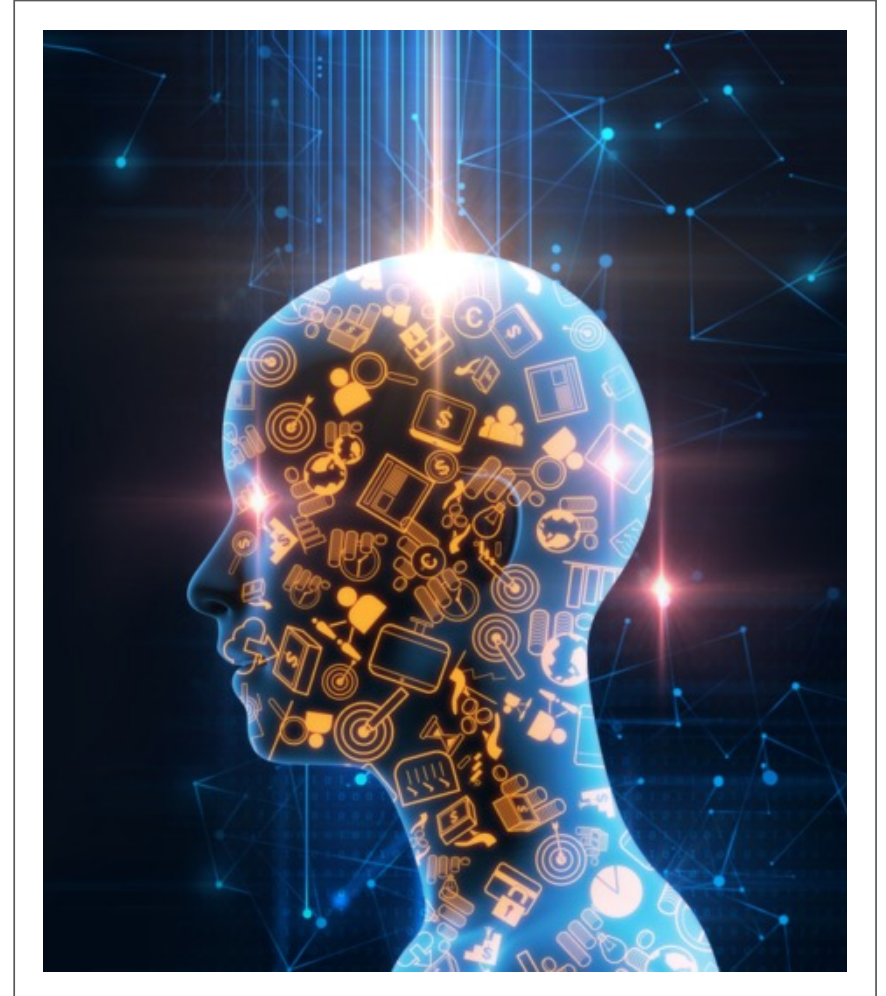
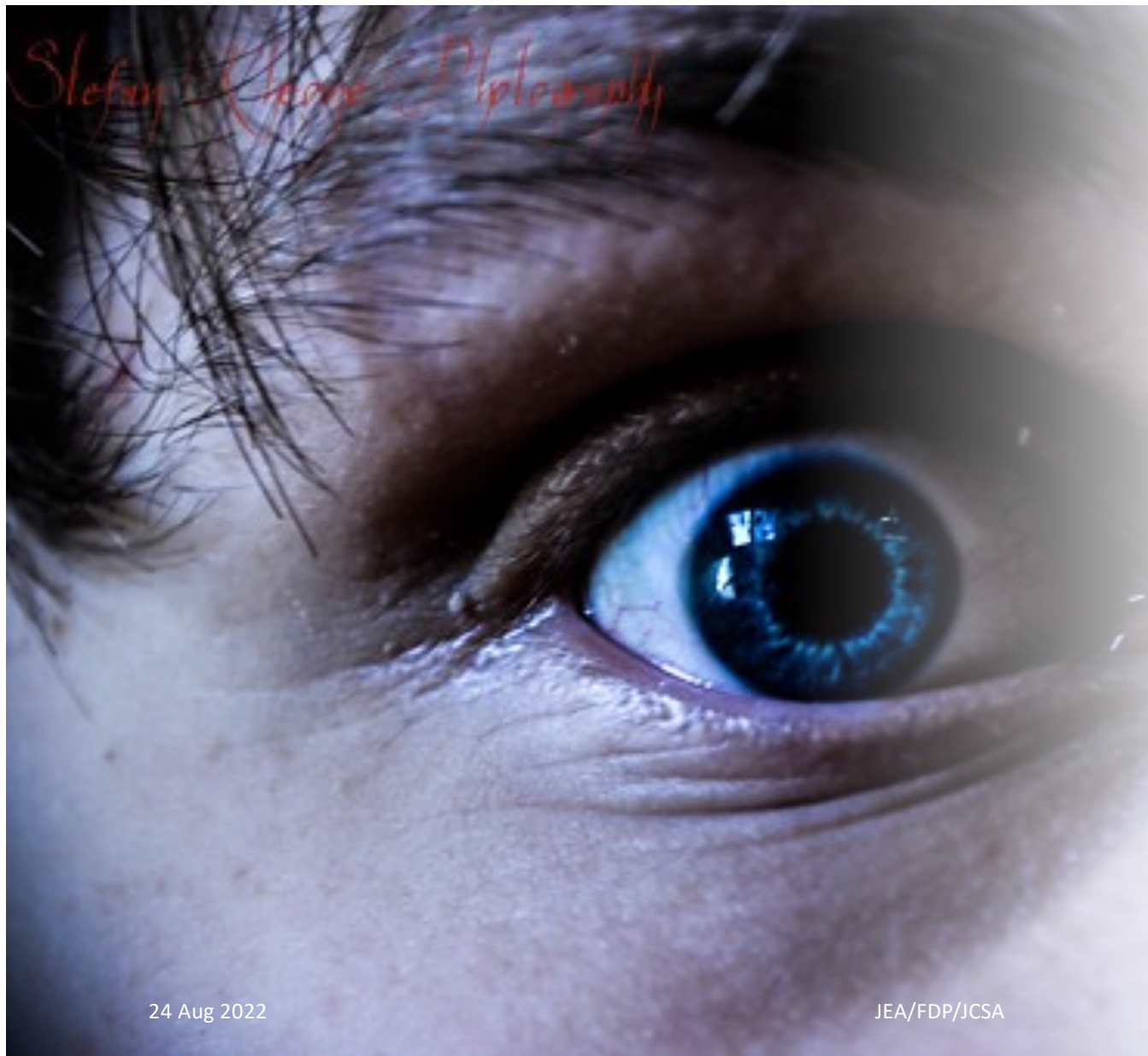


Intelligent Jesuit Student

Ways of Forming our students in Ignatian Intelligence

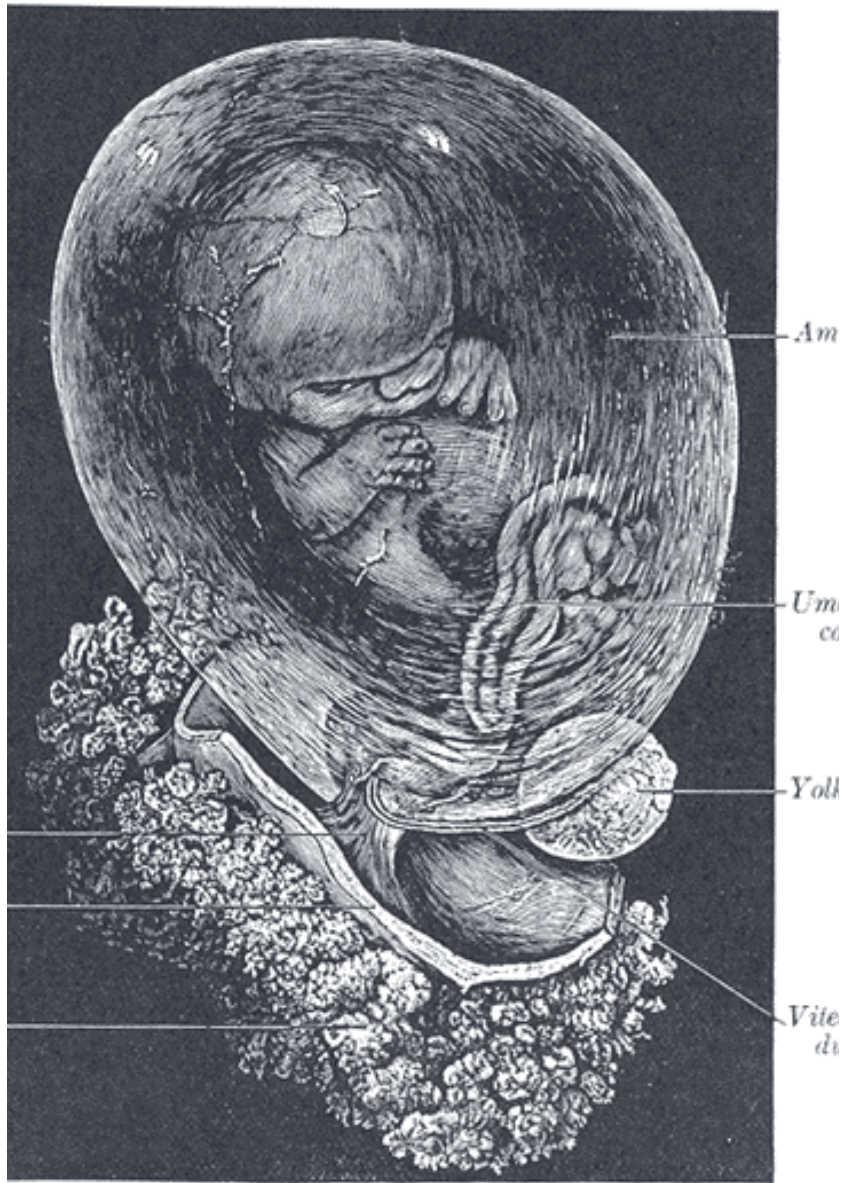
Joe Arun SJ





Attachment

- Fear originates from attachment



Cut-offed beings we are

- Lost the connection that gave life

- We are born as **connected being**, by umbilical chord



Cut off

- But we come into the world as DIS-connected being, cut off
- ***Secare***: sexed off





Be-long

- We make all efforts to **be-long** to that connection

Our struggle

all our dreams,
likes and dislikes,
choices of food-
dress, friends...our
love are attempts
to achieve that
union



we want to Return to the
UNION

- We need someone, and something to be connected



- All are re-presentations of umbilical chord

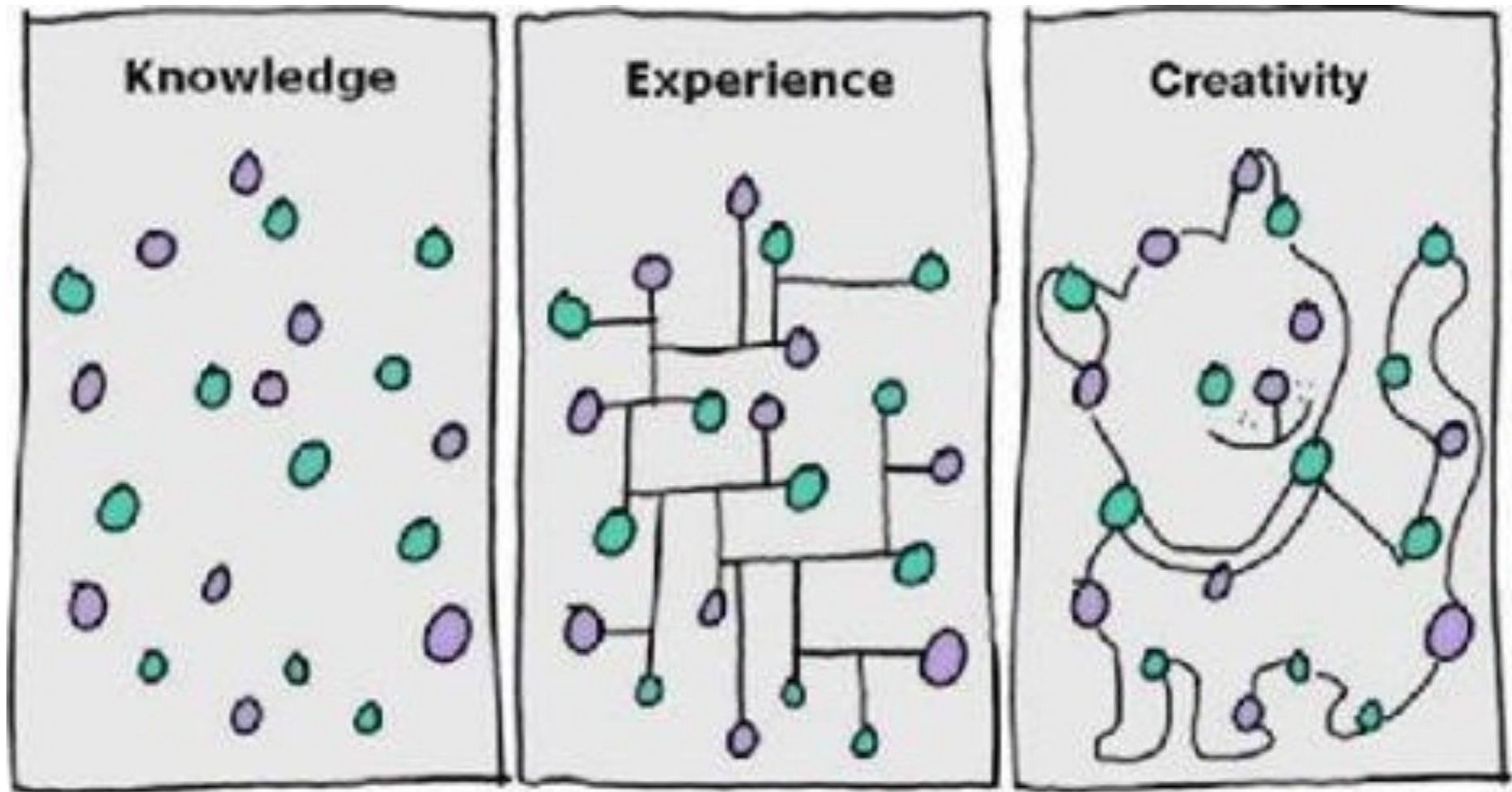


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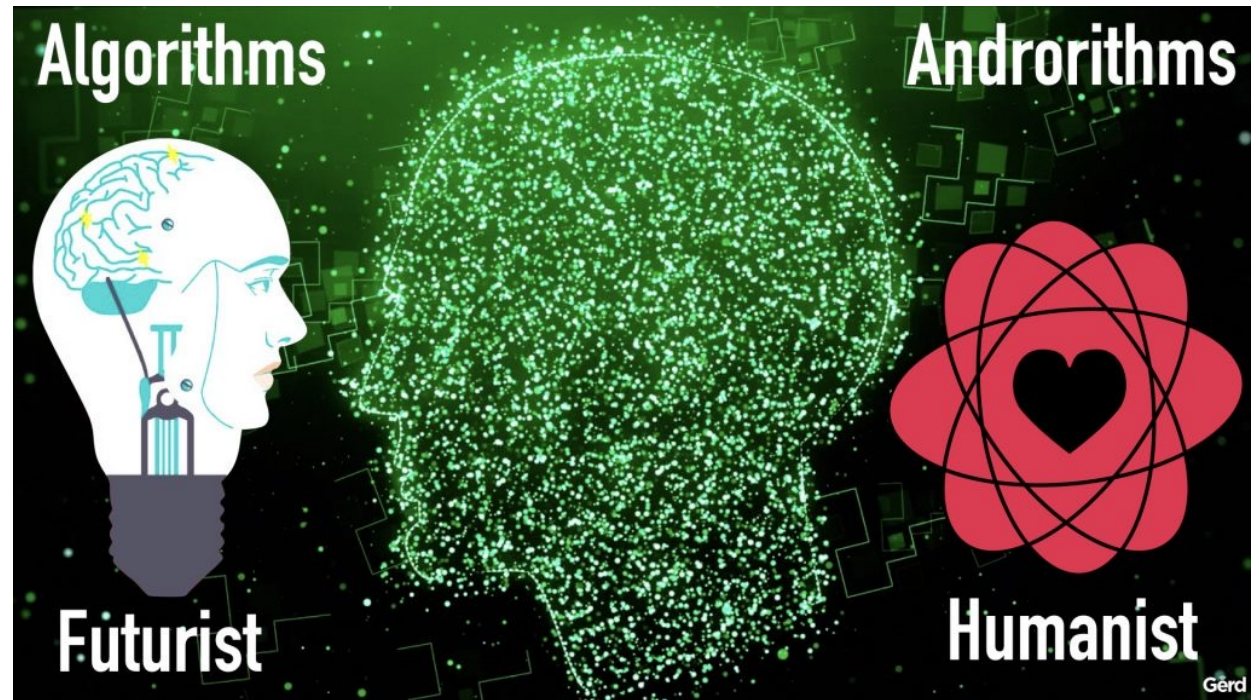


Reconciliation
must happen



The Thesis

- Heart – emotions
- Mind – reasons
- Hand – functions
- Spirit - moral



Intelligence?

- **the ability to solve complex problems or make decisions with outcomes benefiting the actor,** and has evolved in lifeforms to adapt to diverse environments for their survival and reproduction.

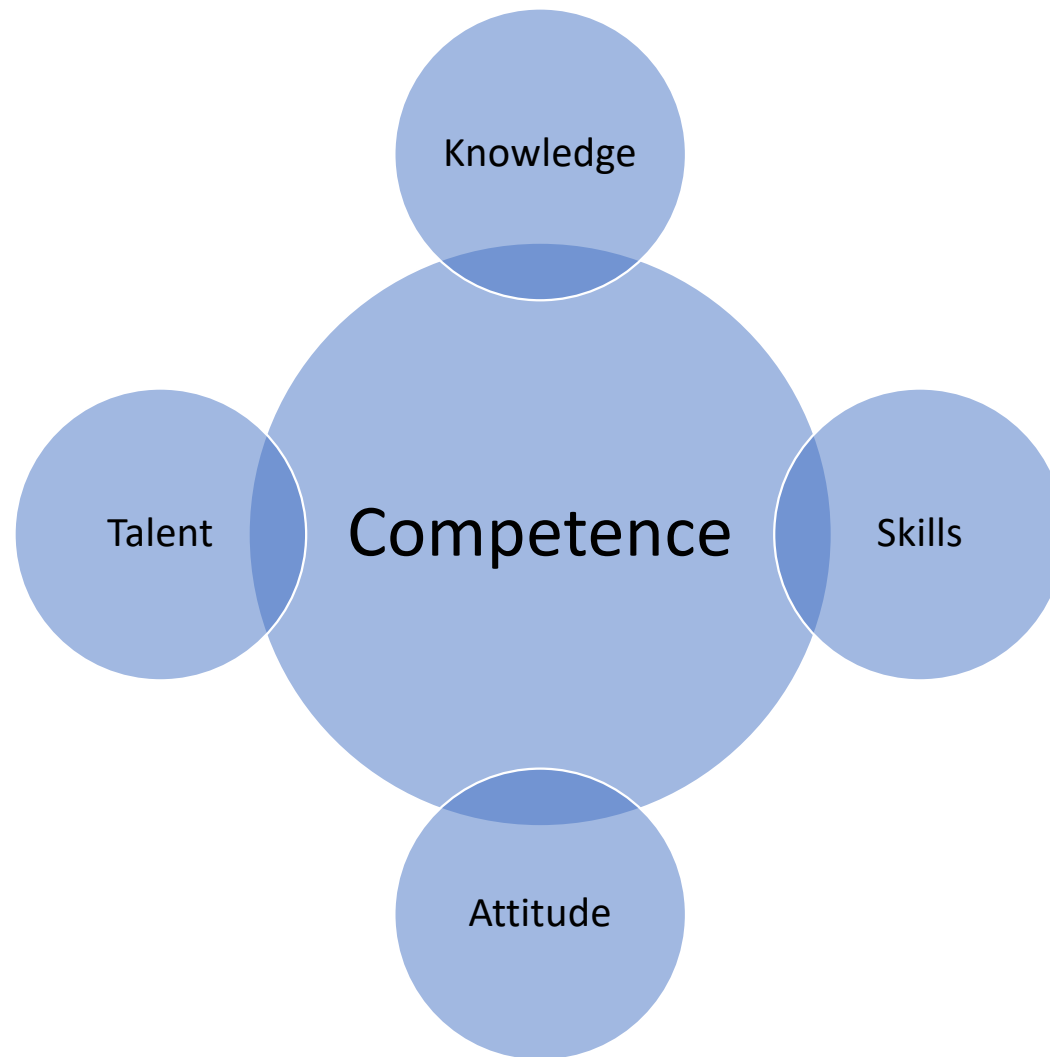




- Word Smart (linguistic intelligence)
- Math Smart (numerical/reasoning/logic intelligence)
- Physically Smart (kinesthetic intelligence)
- Music Smart (musical intelligence)
- People Smart (interpersonal intelligence)
- Self Smart (intrapersonal intelligence)



- In his 2003 book “A Himalayan Trinity” Mark Oliver (Founder of MarkTwo) identified four fundamental intelligences - **IQ**, **EQ (Emotional Intelligence)**, **PQ (Physical Intelligence)** and **SQ (Spiritual Intelligence)**.



Power of Intelligence

- Power Intelligence means using power, all power—**personal, positional, expertise, informal—to lead effectively, influence persuasively, and impact the world around you.**





The Highest Form of Intelligence

- **Creativity:** highly intelligent people were also creative
- Creativity is the highest level in Maslow's hierarchy of needs
- Our historical innovation and quest for more innovation
- The emotional satisfaction that comes from creativity.

THINK BEYOND others' THINKING...

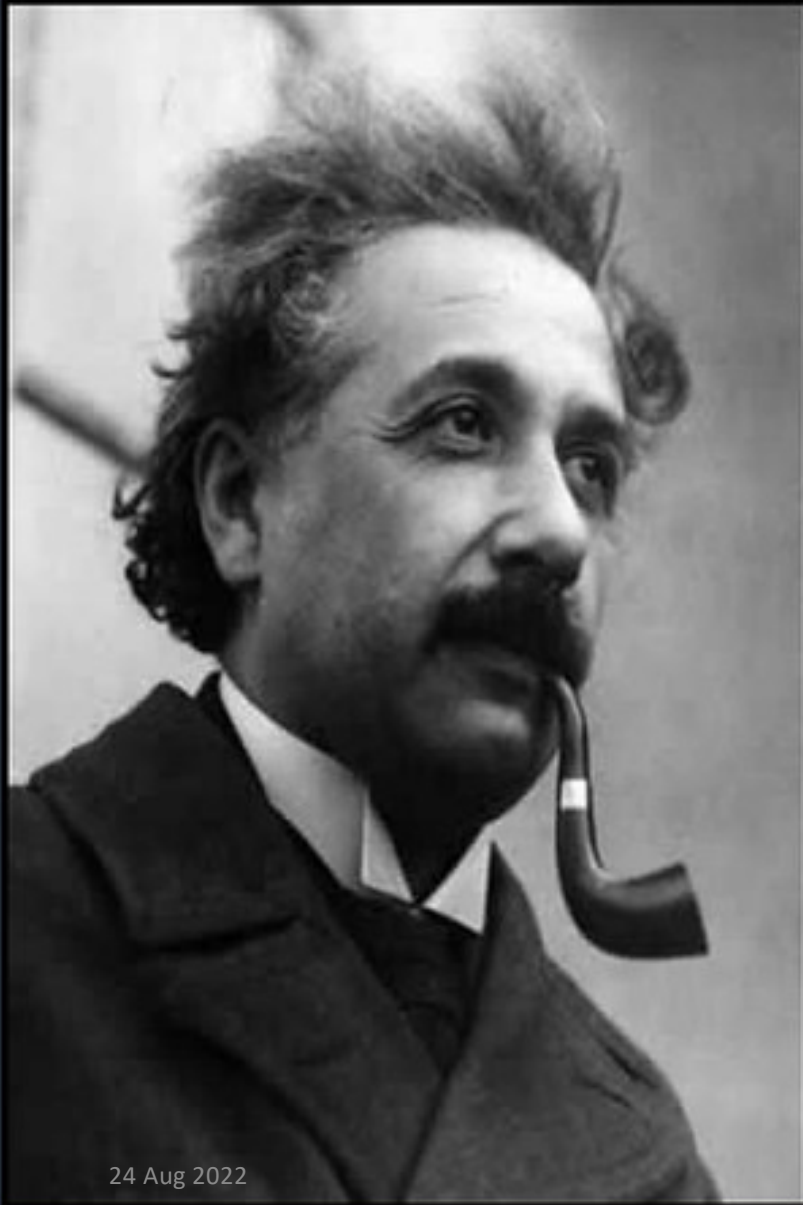


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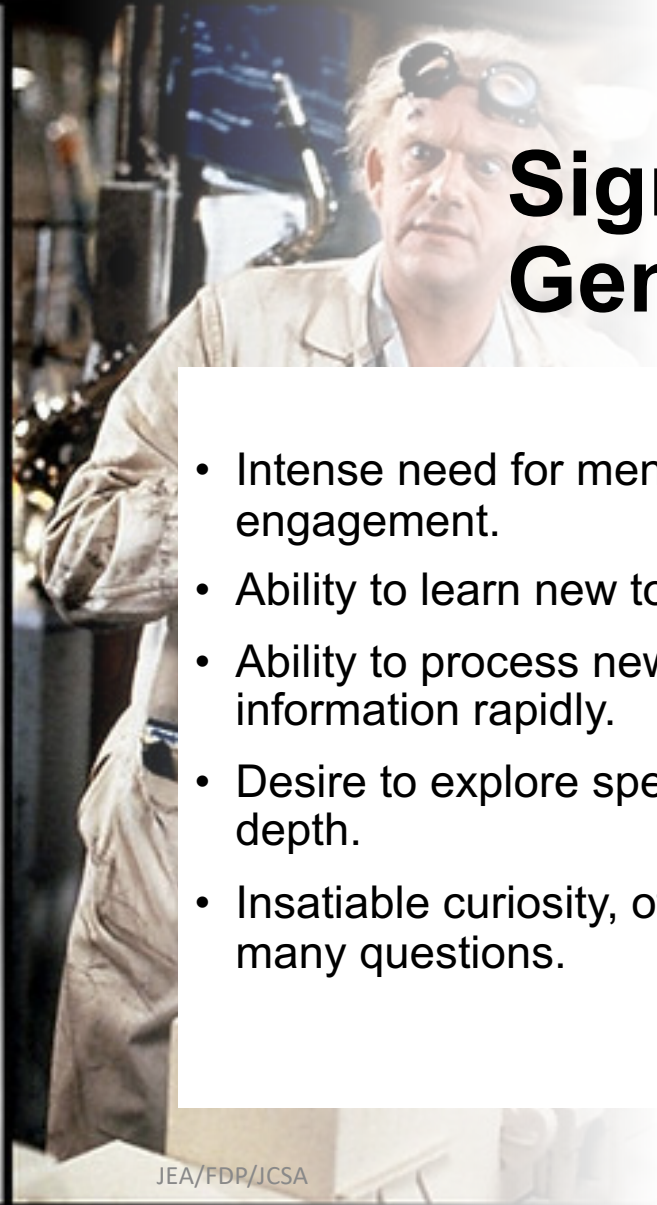
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Rarest Intelligence

- **Spatial intelligence or picture smart** is a quality that is perhaps the rarest of all the nine Howard Gardner categorized.



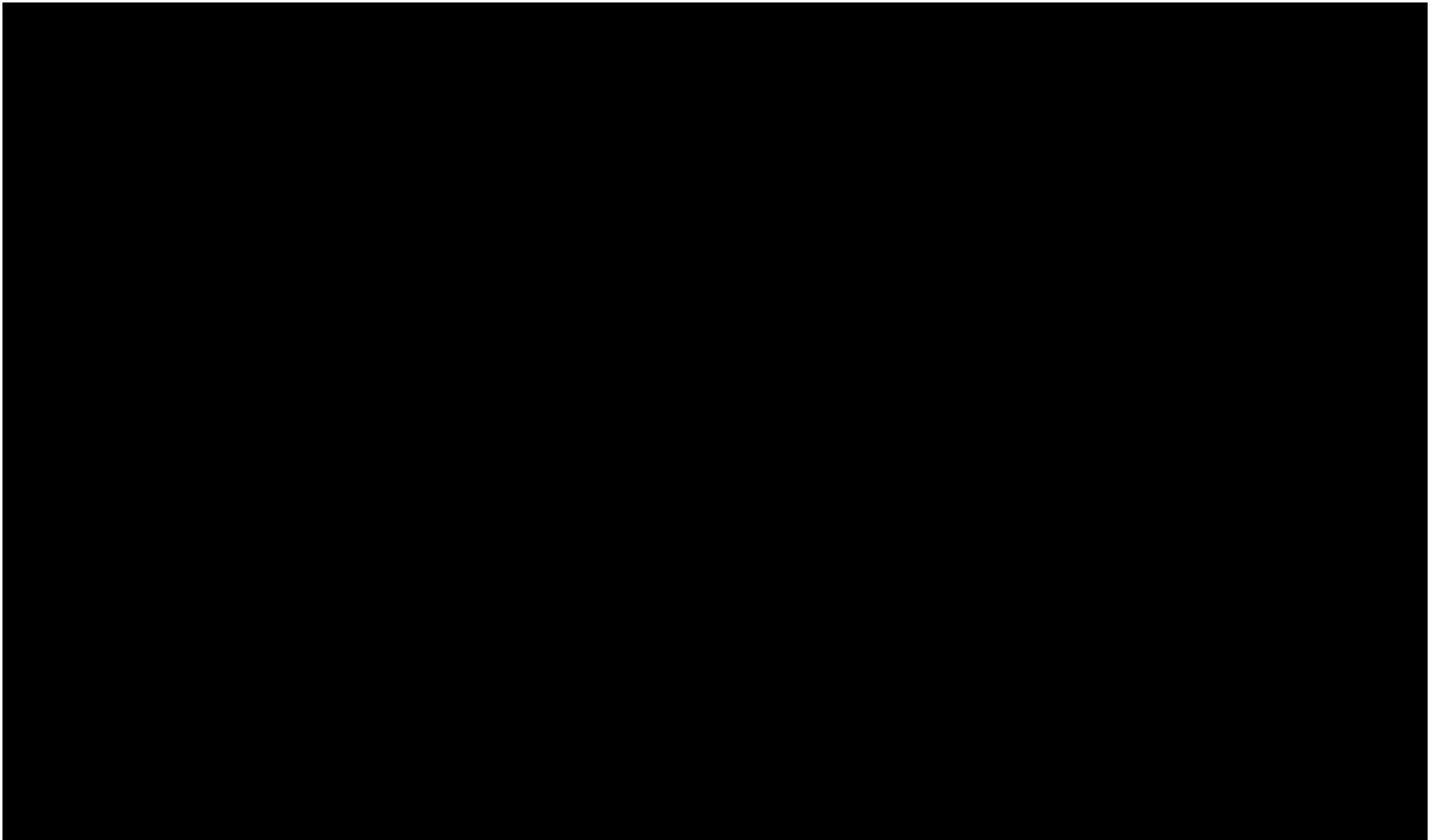
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Signs of Genius

- Intense need for mental stimulation and engagement.
- Ability to learn new topics quickly.
- Ability to process new and complex information rapidly.
- Desire to explore specific topics in great depth.
- Insatiable curiosity, often demonstrated by many questions.

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BODY	Physical Intelligence (PQ)	Fit
HEART	Emotional Intelligence (EQ)	Mature
MIND	Intelligent Quotient (IQ)	Sharp
SPIRIT	Spiritual Intelligence (SQ)	Sound
EXPRESSION	Action	Impact

Multiple Intelligences

Multiple

- The concept of multiple intelligences is a theory proposed by Harvard psychologist Howard Gardner.
- When you hear the word intelligence, the concept of IQ testing may immediately come to mind.
- Intelligence is often defined as our intellectual potential; something we are born with, something that can be measured, and a capacity that is difficult to change.

Bodily -
Kinesthetic

Spatial





Visual-Spatial

$$x^2 + y^2 = z^2$$



Linguistic-Verbal



Interpersonal



Intrapersonal



Logical-Mathematical



Musical



Bodily-Kinesthetic



Naturalistic


verywell

1. Visual-Spatial Intelligence

- People who are strong in visual-spatial intelligence are good at visualizing things. These individuals are often good with directions as well as maps, charts, videos, and pictures.

2.Linguistic- Verbal Intelligence

- People who are strong in linguistic-verbal intelligence are able to use words well, both when writing and speaking.
- These individuals are typically very good at writing stories, memorizing information, and reading.



3. Logical-Mathematical Intelligence

- People who are strong in logical-mathematical intelligence are good at reasoning, recognizing patterns, and logically analyzing problems. These individuals tend to think conceptually about numbers, relationships, and patterns.

4. Bodily-Kinesthetic Intelligence

- Those who have high bodily-kinesthetic intelligence are said to be good at body movement, performing actions, and physical control.
- People who are strong in this area tend to have excellent hand-eye coordination and dexterity.



5. Musical Intelligence

- People who have strong musical intelligence are good at thinking in patterns, rhythms, and sounds.
- They have a strong appreciation for music and are often good at musical composition and performance.



6. Interpersonal Intelligence



- Those who have strong interpersonal intelligence are good at understanding and interacting with other people.
- These individuals are skilled at assessing the emotions, motivations, desires, and intentions of those around them.

7. Intrapersonal Intelligence

- Individuals who are strong in intrapersonal intelligence are good at being aware of their own emotional states, feelings, and motivations.
- They tend to enjoy self-reflection and analysis, including daydreaming, exploring relationships with others, and assessing their personal strengths.



8. Naturalistic Intelligence

- Naturalistic is the most recent addition to Gardner's theory and has been met with more resistance than his original seven intelligences.
- According to Gardner, individuals who are high in this type of intelligence are more in tune with nature and are often interested in nurturing, exploring the environment, and learning about other species.
- These individuals are said to be highly aware of even subtle changes to their environments.





9. Existential Intelligence

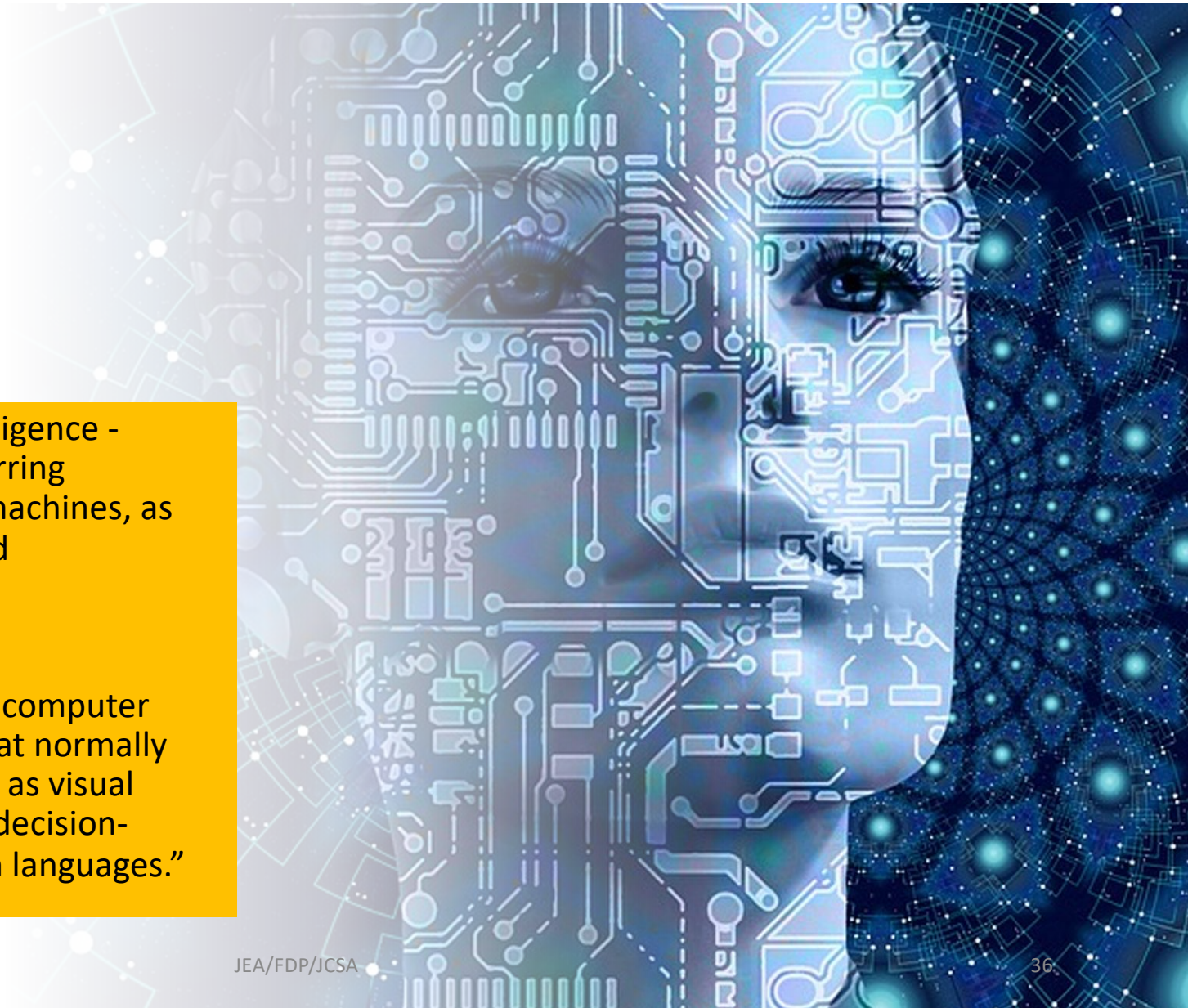
- Existential intelligence is the ninth type of intelligence suggested as an addition to Gardner's original theory.
- He described existential intelligence as an ability to delve into deeper questions about life and existence.
- People with this type of intelligence contemplate the "big" questions about topics such as the meaning of life and how actions can serve larger goals.

Beyond Human Intelligence

- **Artificial intelligence (AI)** is intelligence - perceiving, synthesizing and inferring information - demonstrated by machines, as opposed to intelligence displayed by animals and humans.

Artificial intelligence as:

- “the theory and development of computer systems able to perform tasks that normally require human intelligence, such as visual perception, speech recognition, decision-making, and translation between languages.”





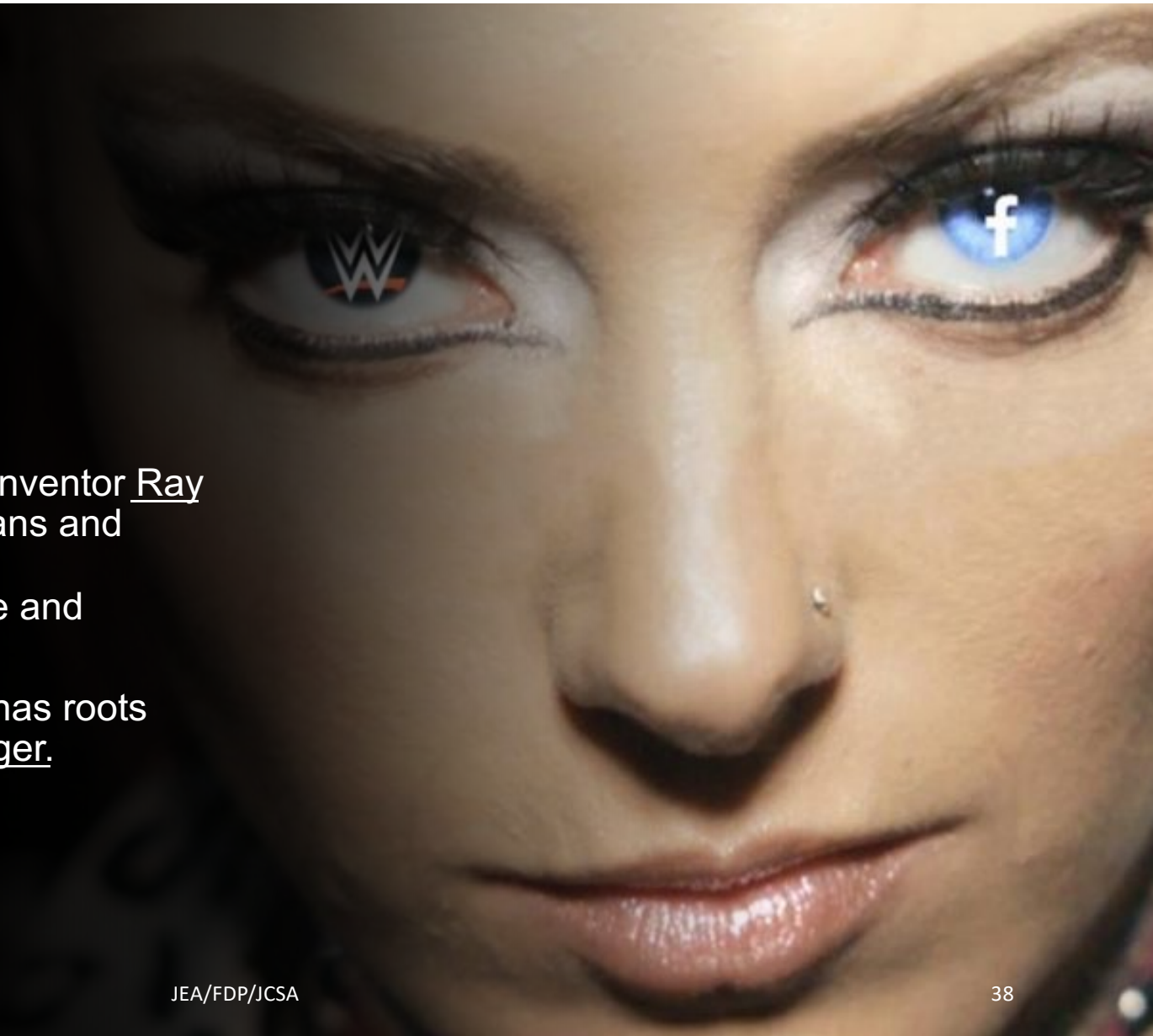
Super intelligence

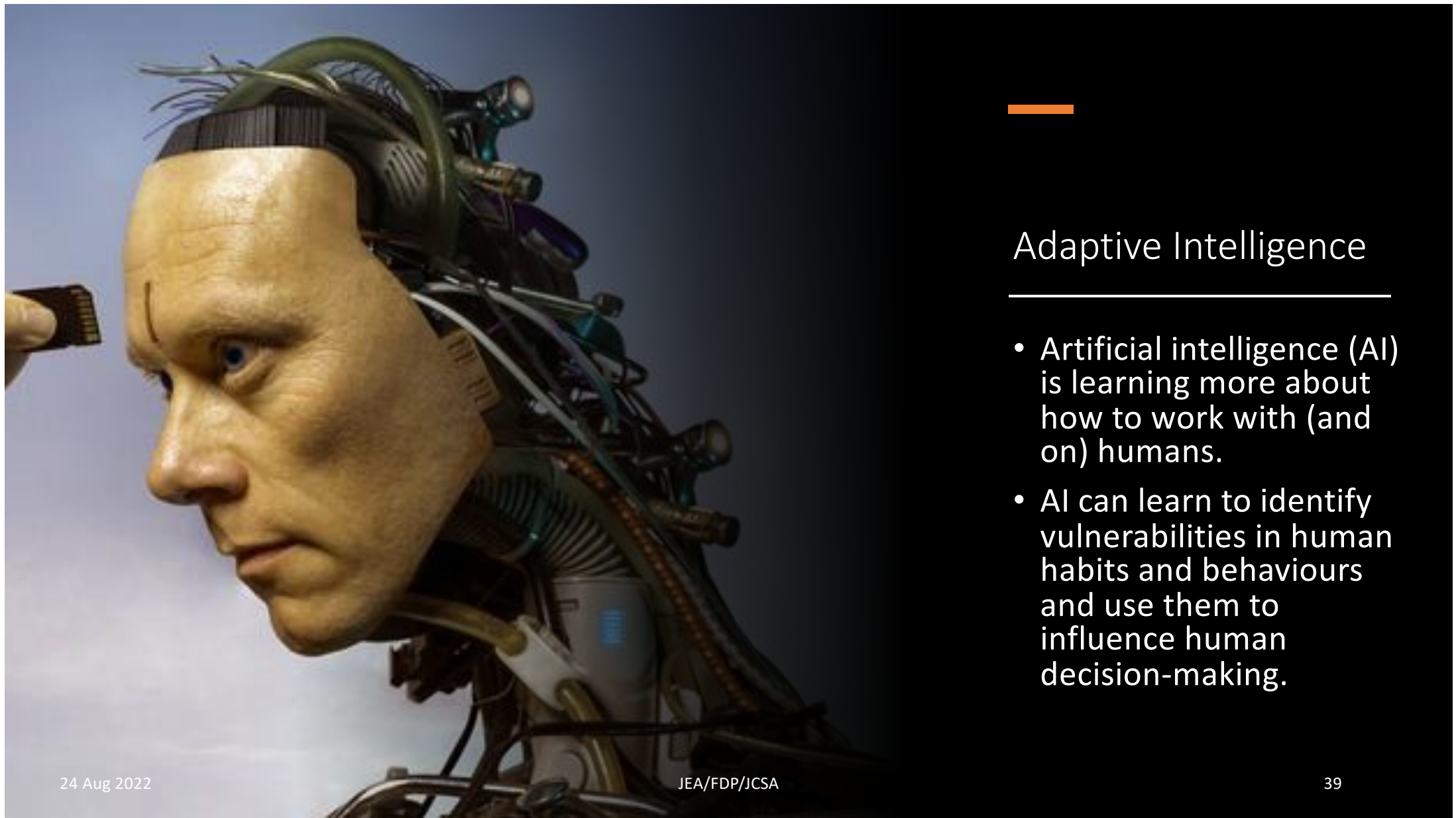
- A superintelligence, hyperintelligence, or superhuman intelligence, is a hypothetical agent that would possess intelligence far surpassing that of the brightest and most gifted human mind.
- *Superintelligence* may also refer to the form or degree of intelligence possessed by such an agent.



Cyborgs

- Robot designer Hans Moravec, cyberneticist Kevin Warwick, and inventor Ray Kurzweil have predicted that humans and machines will merge in the future into cyborgs that are more capable and powerful than either.
- This idea, called transhumanism, has roots in Aldous Huxley and Robert Ettinger.





Adaptive Intelligence

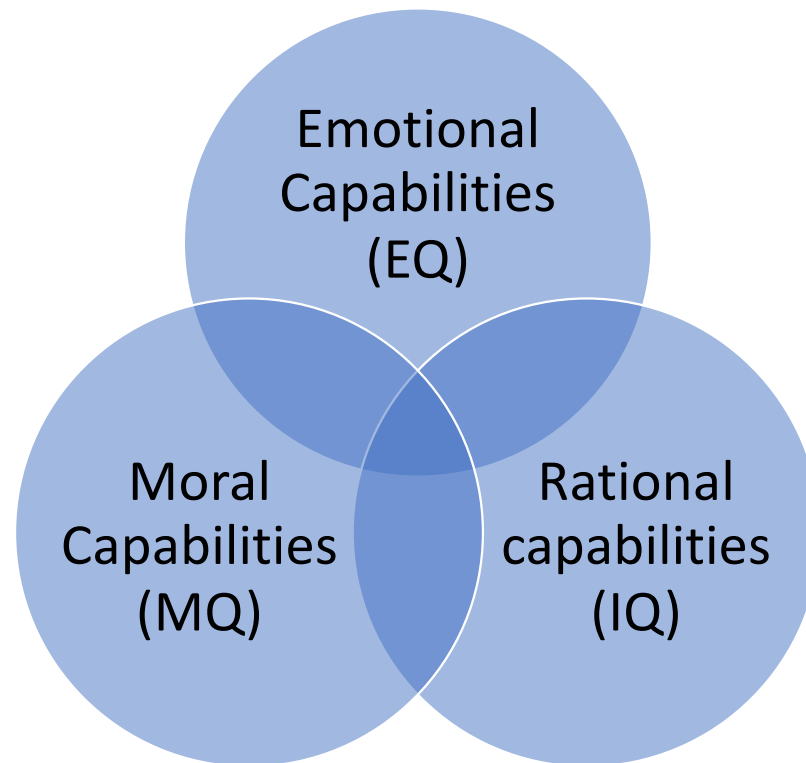
- Artificial intelligence (AI) is learning more about how to work with (and on) humans.
- AI can learn to identify vulnerabilities in human habits and behaviours and use them to influence human decision-making.



Intelligence and Competence

- Intelligence must lead to behaviour

The Core of Learning





- a) rational capabilities (thinking critically),
- b) emotional capabilities (emotional maturity),
- c) moral capabilities (making proper choices)

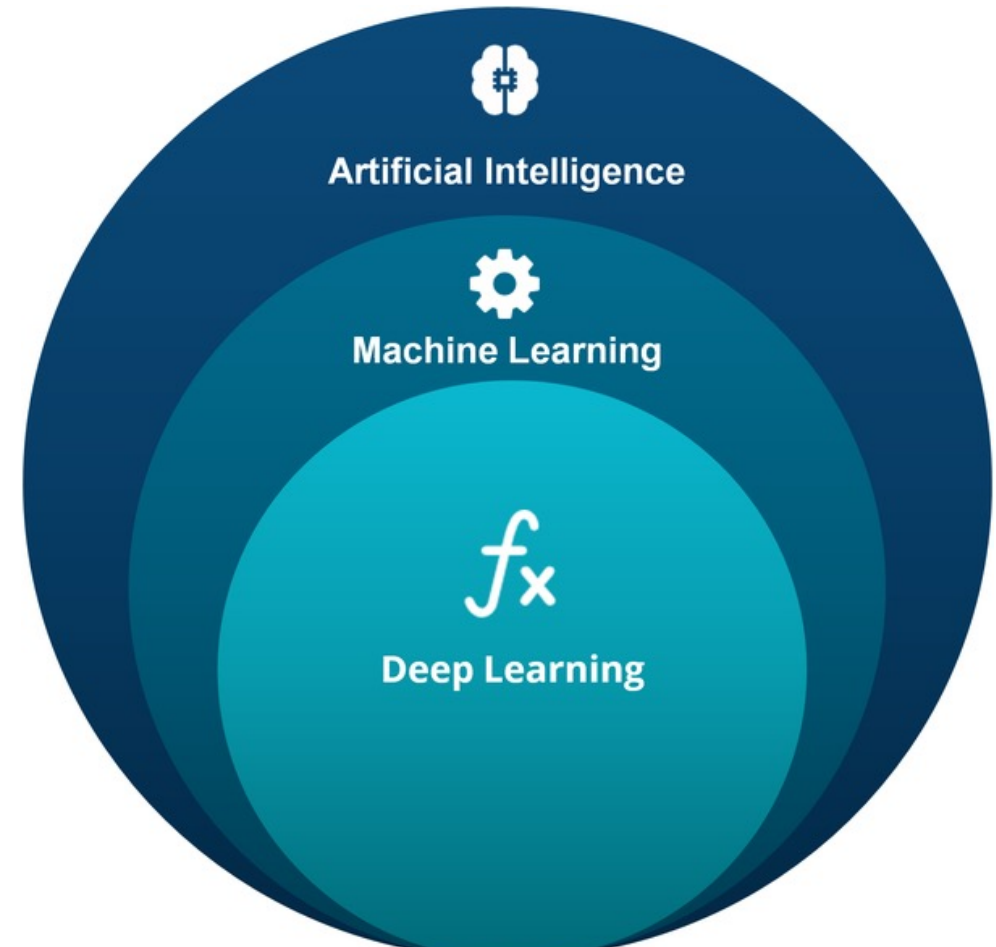
Two Types of Knowledge

- *Declarative knowledge:* The declarative knowledge is a knowledge of facts and concepts that can be stated or explained. It is about “knowing what.” You have the ability to name the parts of the human body, describe the characteristics of the social structure of a group.
- *Procedural Knowledge:* involves not only knowing how, but also knowing when to apply various procedures, methods, theories, styles, or approaches. The ability to calculate integrals, draw with 3-D perspectives, and calibrate lab equipment. It is also the knowledge of when these skills are and are not applicable.



Deep Learning

- It prepares them to be curious, continuous, independent learners as well as thoughtful, productive, active citizens in a democratic society.
- Deep Learning requires material to be digested in the search for meaning.
- Surface Learning employs the least amount of effort to engage with materials and to attain the learning goals.
- Achievement learning focuses on activities that will yield the highest grade.



- Deep Learning develops qualities of working collaboratively and communicating effectively; having an academic mindset, and being empowered through self-directed learning.
- The depth gained by deep learning lies in cultivating moral capabilities by students in Jesuit

Learning for Depth

- The depth in learning makes
 - ✓ a student intellectually sharp,
 - ✓ emotionally mature and
 - ✓ morally sound.

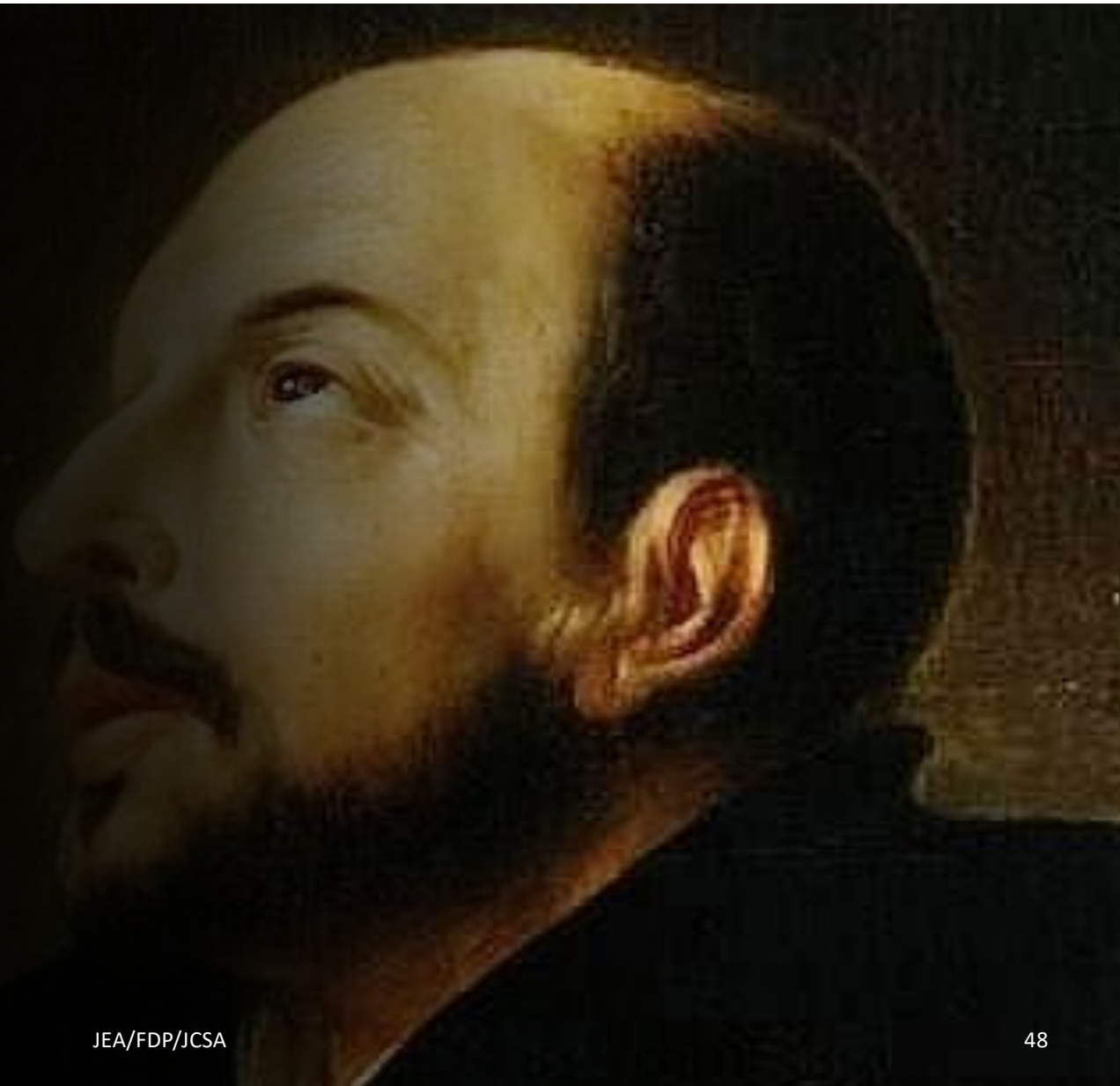


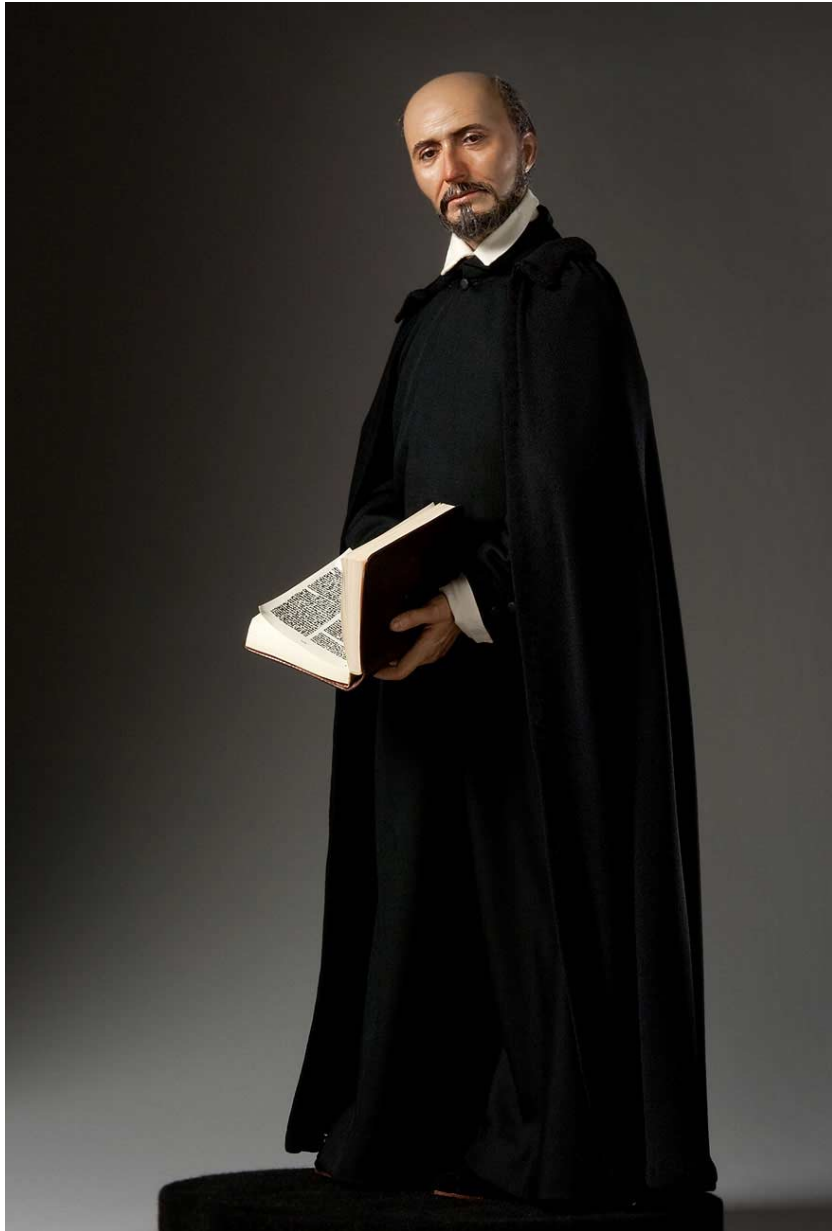


The Ignatian Depth

- The Ignatian intelligence is the ability to discern a good and true way of life, shown by God
- It should be the outcome of education.

- Becoming aware of inner motivation, movements, intentions, and feelings about something/somebody
- One who is capable of being in touch with the inner self is, for St Ignatius, an intelligent person





Intelligence and Character

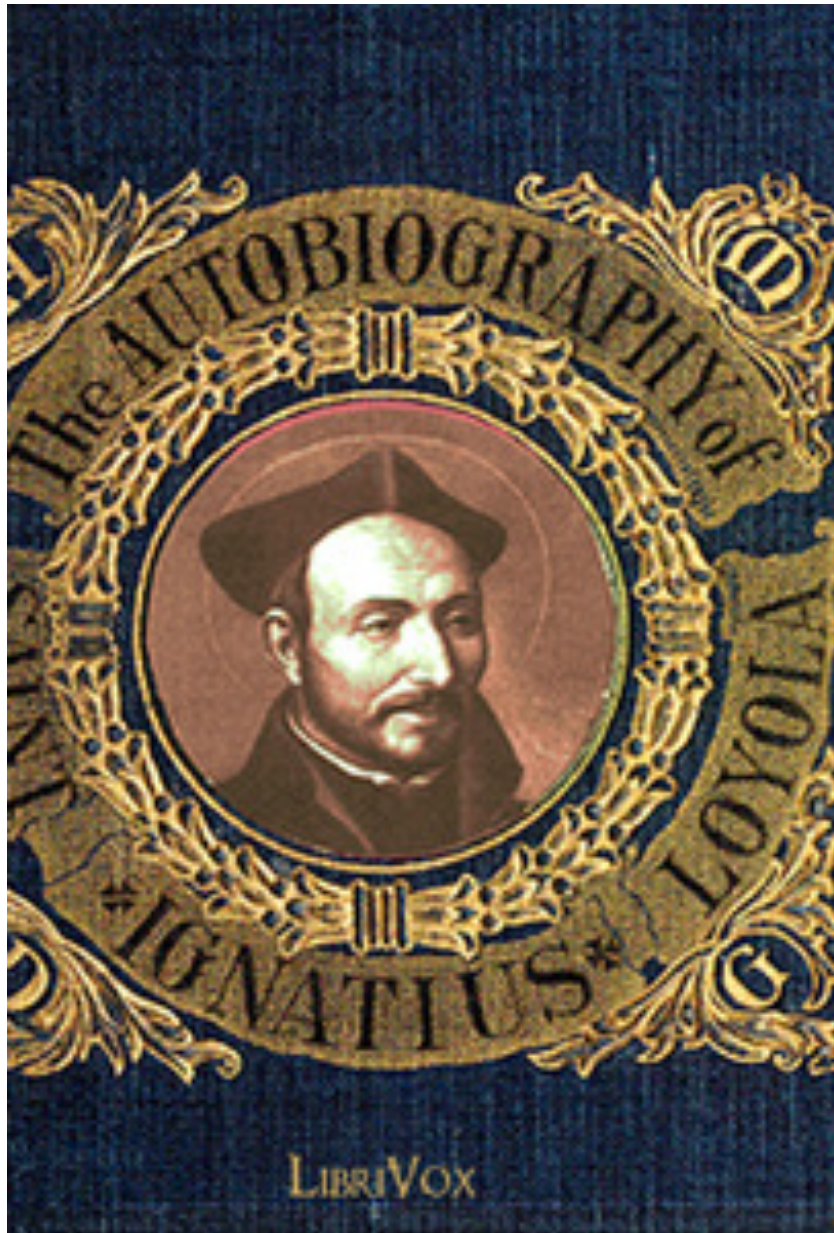
St Ignatius chose to focus on forming the character of students by using renaissance humanism. He did not follow the university system that was speculative.

- He sided with the great Renaissance educators like Vittorino da Feltre and Guarino da Verona.

humanistic

- The humanistic schools that St Ignatius chose was not about ancient scientific texts but about literature, poetry and drama, so-called *studia humanitatis*.
- Poetry, drama, oratory, and history were taught with a view, John O'Malley says, to “render the student a better human being, imbued especially as an ideal of service to the common good, in imitation of the great heroes of antiquity--an ideal certainly befitting the Christian.”





-
- This schooling went beyond the pursuit of abstract truth, which is what we now in the universities follow and focus on the character formation.
 - It led the students to journey into the recesses of the heart and get in touch with the impulse of interiority.
 - Inner motivations, interior movements and intentions of human beings matter the most in the humanist schools.

Impulse of Interiority



- This impulse was born out of the early life and conversion of St Ignatius. And it was a counter culture to the culture of elitism of the sixteenth century, highly abstract arithmetic and vague rituals.
- This, St Ignatius felt, did not give peace of soul and he wanted the Jesuits to have a more deeply interiorized sense of purpose.
- The impulse to interiority was implemented in their teaching of catechism to adults and children, which we could say was the early mission of education of Jesuits.



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- More sharply, **impulse of interiority leads one to any missionary impulse**, for any lay collaborators it would guide their work life. Life is formed by interiority that determines mission.
- Educating for depth lies in this impulse of interiority.
- The **interiority of depth facilitates a better understanding of warring influences of good and bad thoughts**, in which a student learns to differentiate between the good and the bad, and finally chooses the good thoughts to lead a life.

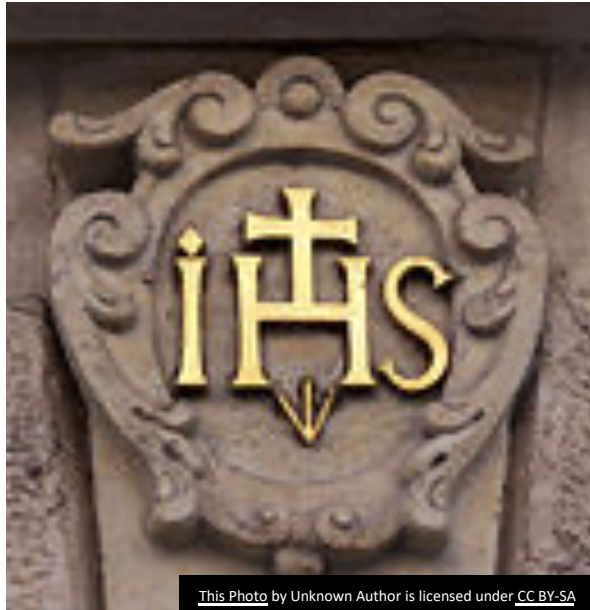
Making Choices

- It requires all the three capabilities: intellectual/rational, emotional, and moral.
- All the three capabilities provide the depth to the learning process and method of Jesuit education.
- It is a depth of interiority, in the recesses of one's heart that one makes the right choice and the quality of learning is tightly bound to the moral choices one makes.



- In this depth, one is called to become aware of oneself, listen to inner movements and orientations, and integrate her choices with the common good of the society in which she lives, especially those most in need and the marginalised.

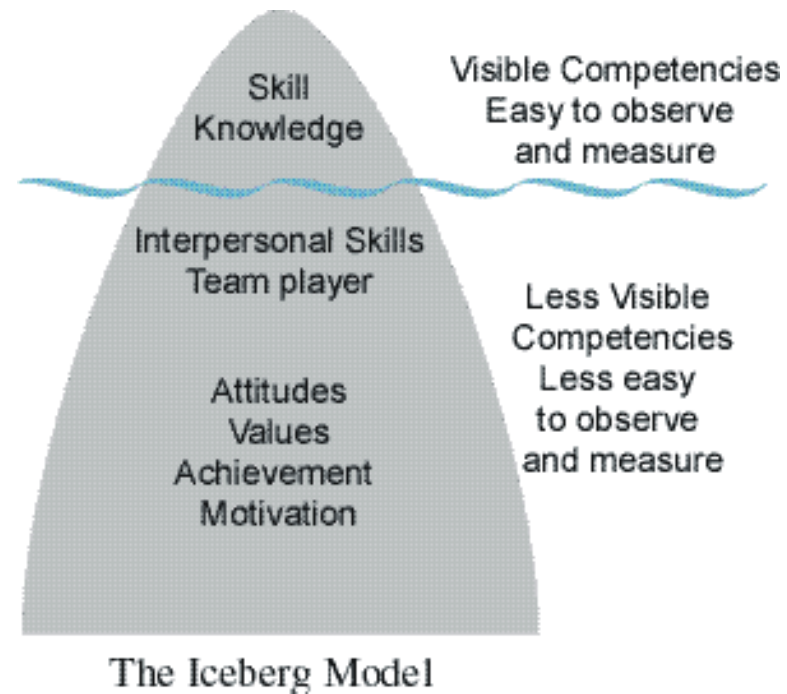
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- The real purpose of Jesuit education is transformation of the world, every student who leaves the portals of the Jesuit institutions, must make a decision to serve the least to transform the world.
- Pedro Ribadeneira explained it well to King Philip II of Spain, by saying *institutio puerorum, reformatio mundi*: **every Jesuit school must improve the world.**

Iceberg Model of Competence



Personal competence

- *Self-Awareness*: Recognizing and understanding your emotions in the moment, as well as your tendencies across time and situation.
- *Self-Management*: Using awareness of emotions to manage response to different situations and people.

Social competence

- *Social Awareness*: Understanding the perspectives of other people including their motivations, their emotions, and the meaning of what they do and say.
- *Relationship Management*: Using awareness of one's own emotions and the emotions of others to manage relationships to a successful outcome.

Jesuit Process of Education

Ratio Studiorum

Trans-form

Jesuits see competence of a teacher in the commitment to transform the person, the whole person





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Truth Versus Humanism

- Two institutions were confronting and trying to accommodate each other--the university, a medieval foundation, and the humanistic primary and secondary schools, which began to take shape in fifteenth-century Italy with great Renaissance educators like Vittorino da Feltre and Guarino da Verona.
- These two institutions were based on fundamentally different, almost opposed, philosophies of education.

*Ratio Studiorum: the De
Studiis Societatis Jesu, the Ordo
Studiorum, and the Summa
Sapientiae.*

*In 1581, the fifth Superior
General, Claudius
Aquaviva,*



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- *The Ratio Studiorum is very Ignatian.*
- *It is not a theoretical treatise on education; it is a practical code for establishing and conducting schools and colleges.*
- *It sets up the framework, gives statements of the educational aims and definitive arrangements of classes, schedules, and syllabi, with detailed attention to pedagogical methods and, critically, the formation of teachers.*
- *The heart of any school is its teachers, and that has got to be at the top of the list.*

- The proximate educational aims are, first, to develop all the powers of the body and soul.
- **It's the whole man that is being formed: his body, senses, memory, imagination, intellect, and will.**
- It is developing, disciplining, and directing all the capacities of the human personality.





- The development of the student's intellectual capacity is the school's most characteristic part.
- However, this development will be defective and even dangerous unless it is strengthened and completed by the **training of the will and the formation of the character.**

True education is generally the work of skillful teachers.

- Since the former is a pearl without price, the value of the latter can scarcely be overestimated.
- Teaching is the art of **the interesting, the inspiring**

Teacher and Teaching by Fr. Richard Tierney, S.J, p.27

- Critical to the Jesuits and to any good school is formation of teachers and their skillful teaching.
- **The teacher is the heart of the educational process.** Obviously, the priest in charge as principal is the one giving direction. He is clearly the head; he is the one who is setting the spirit and tone for the school.
- However, *the teachers are the ones with their hands on the clay doing the regular immediate formation.*
- *That's why a bad teacher lacking in either discipline or knowledge causes disasters, the worst being to extinguish the desire of students to learn and to love learning.*

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- A genuine teacher moves students to action, intellectual or physical, whatever the case may be.

- To have such teachers is the first means of securing a good education for a student.





Jesuit Student

Jesuit teacher/student is the one who is concerned about the one that is lost, not the ninety-nine.



- Forming a student to become DISCERNING student is the principal goal of Jesuit education

