

CHAPTER 3 - SOCIAL MOVEMENTS AND EDUCATION

What has Athens to do with Jerusalem?
Tertullian¹

Social movements influencing education come from two sources. First, there are those which originate within the educational community such as the school improvement and the effective schools movements and, second, those which take root beyond the educational community, such as the trade union movement, feminism and liberationism but which develop specific educational dimensions. This chapter considers social movements from both these sources, distinguishes between social movements which are charismatic and those which are not and then analyses two charismatic social movements in more detail: The United World Colleges and the Society of Jesus.

3.1 - SOCIAL MOVEMENTS ORIGINATING WITHIN THE EDUCATIONAL COMMUNITY

Over the last decade, few areas of research and practice have grown more rapidly than those of school effectiveness and school improvement (Creemers and Reynolds, 1990, p.1). Much of this research is now finding its way into educational policy (Hargreaves and Hopkins, 1991, p.109). Growth in these linked fields, the 'what' of school effectiveness and the 'how' of school improvement, has been fuelled by the central place quality in education assumes in most developed and many developing societies today (*ibid.*; Creemers and Reynolds, 1990, p.1).

Even though the concept of school effectiveness is 'central to much educational discourse about the management of schools and school systems', there still exists no 'uniformly accepted definition'. This 'highly value-laden term' is one which exhibits 'all the characteristic features associated with what W. B. Gallie called "essentially contested concepts"' (Chapman, 1991, p.3). Creemers and Reynolds contend that since it is 'through a proper consideration of practical issues that educational research is most likely to make major theoretical advances in the next few decades', there is no group of persons who are more practical and better qualified to

¹ Quoted in Panikkar, 1992, p.1192.

make rapid intellectual progress than 'those in the fields of school effectiveness and school improvement' (1990, p.3).

THE SCHOOL IMPROVEMENT MOVEMENT In 1941, Paul Mort published his *American School in Transition*, often cited as the 'first systematic study of educational change and the first entry in the American canon of literature on school improvement'. Mort's framework for school improvement has taken root. It emphasises 'diffusion and dissemination as appropriate strategies for school change' and is the earliest exemplar of what House (1979) calls the technological perspective on educational innovation (Miller and Lieberman, 1988, p.3). This perspective, which adopts a rational and systematic approach, separates innovation into functions and components, assuming the best strategy for improving educational practice is 'to develop products, which can then be diffused to and adopted by schools' (House, 1979, p.2; Miller and Lieberman, 1988, p.3).

The research on school improvement produced from the 'technological perspective' is voluminous, ranging from studies of the fidelity of adoption of curriculum materials and technologies, to analyses of the role of change agents in school improvement projects, and on to testing hypotheses about the nature of school organizational structure and leadership behaviors (Miller and Lieberman, 1988, p.3).

The addition of government funds brought a political perspective into school improvement with innovation problems being interpreted as 'primarily political'. Conflicts and compromises occurred among factional groups, such as 'developers, teachers, administrators, parents' and 'governments' (*ibid.*, House, 1979, p.4). The technological approach dominated research into school improvement until the early 1970s when trade-offs, district politics and lack of commitment by leaders to particular improvement projects came to be studied extensively (Miller and Lieberman, 1988, p.3).

Yet, as early as the 1940s, an alternative approach to the study of school improvement was available. Works, such as Miel's (1946) *Changing The Curriculum: A Social Process* and Sharp and Caswell's (1950) *Curriculum Improvement in Public Schools*, looked more at process than product when studying curriculum. Such an approach, which 'depended on human insights more than technological expertise', that stressed 'hypothesis-building' rather than 'hypotheses-testing' and which

preferred 'gradual adaptation' to 'speedy adoption', found little favour at first. But by the 1970s it had captured the interest of a significant segment of the research community. Benefiting from House's (1979) cultural perspective on innovation, a group of researchers questioned the 'culture of the school' and its relation to the 'process of change'.

Rather than focusing on products and how they are adopted in schools, these researchers looked more at the social/organizational context of institutional change. They focused their attention on how the meanings and understandings that participants attach to a specific setting and to changes in that setting influence, shape, and often determine the effectiveness of the change effort (Miller and Lieberman, 1988, pp.3-4).

This culturist perspective of school improvement, like the technological one, required 'a particular research perspective and an inventory of appropriate measures for collecting and analyzing data'. It found its 'contemporary voice' through Sarason's (1971) *The Culture of the School and the Problem of Change*. Writing more as 'a reflective social scientist than as a rigorous empiricist', Sarason, by portraying 'the school as a set of structured interacting roles in a tradition-dominated social setting', set the course for qualitative research (*ibid.*; House, 1979, p.7). He provided a new vocabulary for the study of school change and a workable image of the school as a unique social setting. For Sarason and the 'culturists', attitude surveys, rating scales, pre- and post-tests no longer provided the knowledge base needed to understand school improvement (Miller and Lieberman, 1988, p.4).

Today school improvement studies are embodying 'the long-term goal' of moving towards the vision of the 'problem solving' or 'thinking' school and focusing on what is widely known as 'school structuring' (Hargreaves and Hopkins, 1991, p.117; Murphy, 1992, p.12). The OECD's International School Improvement Project defines school improvement as 'a systematic, sustained effort aimed at change in learning conditions and other related internal conditions in one or more schools, with the ultimate aim of accomplishing educational goals more effectively' (Van Velzen *et al.*, 1985, quoted in Hargreaves and Hopkins, 1991, p.117).

THE EFFECTIVE SCHOOLS MOVEMENT This movement differs from that of school improvement by emanating from a broader domain than one author, one research tradition, or one continent (Miller and Lieberman,

1988, p.10). It was launched as a reaction to Coleman's (1966) investigation into equality in education, a study which became famous for its negative conclusions on the influence of school on educational achievement. Coleman and his colleagues found that 'schools accounted for approximately 10% of the variance in pupil achievement, after statistical adjustments had been made for the influence of background characteristics of pupils' (Scheerens, 1990, p.64). They demonstrated that 'home environment variables were the most important in explaining the variance in achievement levels for all racial and regional groups, and school facilities and curriculum were the least important variables' (Coleman *et al.*, quoted in Beare *et al.*, 1989, p.2). Publication of Coleman's report in the USA crystallised disbelief in the effectiveness of schools (Beare *et al.*, 1989, p.2). Other large-scale studies (Jencks *et al.*, 1972, 1979; Thorndike, 1973; Hauser, Sewell & Alwin, 1976) replicated Coleman's findings in their 'pessimistic conclusions on the importance of schooling as such and its possibilities for lowering educational inequality' (Scheerens, 1990, p.65).

Towards the end of the 1970s, voices of dissent began to declare that 'schools do matter and that the processes at work in them have an important bearing on students' achievement' (Flynn, 1985, p.269). Influential in this regard were Rutter and his colleagues (1979) who carried out the first major school effectiveness study in the UK when they compared the effectiveness of ten secondary schools in Inner London on a range of student outcome measures. Effective schools, as described by their *Fifteen Thousand Hours*, were characterized by factors 'as varied as the degree of academic emphasis, teacher actions in lessons, the availability of incentives and rewards, good conditions for pupils, and the extent to which children are able to take responsibility' - factors they saw constituting the school's 'ethos' (Rutter *et al.*, 1979, p.178; Hargreaves and Hopkins, 1991, p.109). Early in the 1980s, the next wave of school effectiveness research was pioneered by works more directly refuting the message of the Coleman report, such as *Schools can make a difference* (Brookover *et al.*, 1979) and *School Matters* (Mortimore *et al.*, 1988)². Important to this research has been the opening of 'the black box' of what happens within schools, thereby revealing school variables such as 'school organization, school culture and educational technology' (Gifford, 1990,

² This work was published at the time when the Education Reform Bill left the House of Commons and the initial controversy about testing at age seven was at its highest (Gifford, 1990, p.23).

p.23). The effective schools movement now explicitly rejects the assumptions of previous decades that schools do not make a difference in the achievement of students - especially of the urban poor (Miller and Lieberman, 1988, p.10). Its research supports 'certain internal conditions are typical in schools that achieve higher levels of outcomes for their students' (Hargreaves and Hopkins, 1991, p.109). The Mortimore study showed that teaching is an important dimension of school effectiveness. Other researchers went further saying teaching is the 'major contributor' to school effectiveness, claiming 'the more structured and reflective the approach to teaching, the more likely it is that students' academic performance will improve' (*ibid.*, p.116).

Today, no contemporary research rivals the effective schools studies in its impact on schools and school systems (Miller and Lieberman, 1988, pp.9-10). Its single most important contribution has been to help 'push the dominant behavioral psychological model of learning off center stage in schools throughout the world' (Murphy, 1992, p.8). It sets the tone for, and contributes essential principles to, school improvement by, for example, shifting 'the focus of efforts to deal with poor academic performance among low income minorities from the child to the school' (Miller and Lieberman, 1988, p.10; Murphy, 1992, p.3; Cuban, 1989, p.784). It aims to discover school characteristics which are 'positively associated with school output, usually measured as students' achievement' (Scheerens, 1990, p.64). There are, of course, differences within it. In certain countries the movement has become criticised for its identification with a 'back to basics' orientation, though most people in school effectiveness want the academic skills to merely provide the base on which to erect other skills. Unresolved tensions also occur between those who believe effective schools should help disadvantaged populations in particular, and those who see the drive for effectiveness as something extending across all social categories. Meanwhile, the task of defining 'effectiveness' waits 'lurking in the wings to cause dissent and disagreement' (Creemers and Reynolds, 1990, p.2). Dewey's observation seems apposite: that 'all social movements involve conflicts which are reflected intellectually in controversies. It would not be a sign of health if such an important social interest as education were not also an arena of struggles, practical and theoretical' (1963, p.5).

3.2 - SOCIAL MOVEMENTS ORIGINATING BEYOND THE EDUCATIONAL COMMUNITY

Some scholars claim the only way education can change deeply and truly is through the effects of social movements external to education (House, 1979, p.1). For example, when democracy was developed through the influence of social movements, intellectuals and educators were able to implement democratic reforms in education, partly by appealing to these movements (Carnoy, 1983, pp.401-402). Carnoy and Levin believe schools and teachers are necessarily caught up in these larger movements because the school is 'both a product and a shaper of social discord' (1985, p.4). Analysing social movements requires locating them within the wider historical context since their 'membership, mobilization and strength tend to be cyclical' and they 'mobilise people in response to (mostly against, less for) circumstances which are themselves cyclical' (Frank and Fuentes quoted in Sultana, 1991, p.138). In applying this cyclicity to education, Carnoy and Levin illustrate by observing that

in historical periods when social movements are weak and business ideology strong, schools tend to strengthen their function of reproducing workers for capitalist workplace relations and the unequal division of labour. When social movements arise to challenge these relations, schools move in the other direction to equalize opportunity and expand human rights (1985, p.41 quoted in Sultana, 1991, p.138).

In this perspective, social movements feed on external processes of agenda-setting, which they reinforce but cannot control (Joppke, 1991, p.46).

Social movements currently influencing schools from outside education include trade unionism, the ethnic rights movement, feminism, liberationism, the New Right and the peace movement (Sultana, 1991, pp.138-139). In researching liberationism in schools, Sultana observes that religious movements are subject, not only to reactionary agendas and inspirations, 'but also to progressive and even radical ones'. One Brothers' school he describes, had an overtly progressive, even radical manifesto which represented its special character. Its educational vision included defusing competition, respecting differences, fostering cultural groups, finding work for unemployed, providing experiences of success for all, educating to change society and not merely to fit into it, highlighting social injustices such as racism, providing media education and teaching change-agent skills. The Brothers in this religious congregation believed they should be working with the powerless and had chosen social justice as the guiding theme for their work in schools (1991, p.146).

Some reforming social movements are described in the literature as charismatic (Tucker, 1968, p.743). While non-charismatic movements are considered to be 'dedicated to the improvement of conditions underlying the dissatisfactions normally experienced by many people', charismatic movements arise when 'prevailing widespread dissatisfaction deepens' to the point of becoming genuine 'distress' - when people are 'in crisis'. Charismatic leaders then help define the crisis and create a way out (*ibid.*; House, 1988, p.118). They become 'assimilated to the dominant myths of the culture; perform heroic or extraordinary feats; project remarkable or uncanny personal qualities; and command outstanding rhetorical ability' (Willner, 1984 quoted in House, 1988, p.120). Kolvenbach observes: 'Every type of human misery has brought a religious Family to birth within the Church, in answer to that need' (1990, p.144). These Families are often religious congregations whose founding people provide charismatic leadership³.

Whether originating from within or without education, social movements influence schools through their internal organisations. Movement issues are discussed by school policy-makers, such as Boards of Governors and school administrators, by the staff as a whole during staff meetings and general discussions about the school, by subject teachers during meetings with heads of the respective subject departments and by individual teachers in the classroom. Social movement members often assist those interested in the transformative potential of education, by organising data, emphasising key themes and explaining the relevance of these themes in the local context (*ibid.*, pp.138-139).

PREFACE TO 3.3 AND 3.4

We now examine two charismatic social movements in more detail and see how these movements currently understand themselves. The first, the United World Colleges, originates primarily within education though bringing to its task a broader vision than just education⁴. The second, the Society of Jesus, originates beyond the educational community, chooses schools as one of its works and contributes a vision of life to its work. The United World Colleges Organisation is a relatively new school movement with a clear educational vision and no formal religious orientation. Its

³ The central message of the Christian Gospel is to respond to the pain and suffering of others (Howard, 1992, Lect. p.9).

⁴ The same could be said of the Marist Brothers.

international headquarters are based in London. The Jesuits belong to the Catholic tradition, are a long established religious congregation, have been suppressed and refounded. They continually clarify and document their educational vision.

I obtained data on the United World Colleges by studying some generally available texts and journals - often written by 'the committed' - as well as more official documents I received from the international headquarters in London, including public relations brochures for the constituent Colleges, articles written to celebrate the silver jubilee of the movement and tributes paid to the movement's founder, Kurt Hahn⁵. I interviewed the United World Colleges International Director, Mr. Richard Taylor and the Director General, Mr. Jeremy Varcoe. Consequently, I view this movement primarily through the eyes of its International Office.

Data on the Jesuit Order originated first from interviews I conducted when I visited the Jesuit Secondary Education Association headquarters in Washington DC, attracted by its reputation as an innovative centre supporting American Jesuit schools and fostering the study of Jesuit education. I interviewed the Association's President, Fr. Charles Costello and received key documents on Jesuit education produced by the Centre over the past twenty years. On the recommendation of Charles Costello, I visited Georgetown Preparatory School, Rockville, founded in 1789 and the oldest Catholic school in the United States, where I interviewed the school's president, Fr. Tom Roach, and observed some of the life of the school. During my three days in Washington, I stayed with the Jesuit community at one of the city's inner city schools, Gonzaga High and engaged there in many lively debates about Jesuit education (1992, Doc. GPS, p.2). General writings about the Jesuits worldwide provided another source of data - texts and journal articles generally written by members of the Order⁶. The study, however, focuses primarily on how the American Jesuits associated with the Jesuit Secondary Education Association currently understand their educational vision.

⁵ These tributes were normally written by people who knew Kurt Hahn.

⁶ Other data were obtained when I attended the Anniversary Mass, held at Westminster Cathedral, celebrating the 500th anniversary of the birth of the Society's founder, Ignatius Loyola and the 450th anniversary of the founding of the Society. I also viewed a number of television programmes about the Jesuits which were shown on the BBC during the research period.

I have not deliberately sought out critical literature in these studies, partly for lack of time, but primarily because my research intention was to see how the movements understood themselves. Nevertheless, I have tried to view them with some detachment using the educational, sociological and theological perspectives already introduced in this thesis. These two mini-studies provided me with an opportunity to try out a conceptual frame based on the previous chapters and some methodological experience and insight for the main study. It is also hoped that their inclusion here gives some extra width to the thesis as a whole.

3.3 - THE UNITED WORLD COLLEGES SOCIAL MOVEMENT

TABLE 3.1 - KEY EVENTS IN THE HISTORY OF THE UNITED WORLD COLLEGES

YEAR	EVENT
1920	KURT HAHN BECOMES HEADMASTER OF SALEM
1933	HE IS ARRESTED AND EXILED TO BRITAIN
1934	HE BECOMES HEADMASTER OF GORDONSTOUN
1953	HE CONCLUDES HIS TERM AT GORDONSTOUN
1958	DESMOND HOARE APPOINTED PRINCIPAL OF ATLANTIC COLLEGE
1962	ATLANTIC COLLEGE OPENS
1968	LORD MOUNTBATTEN BECOMES UNITED WORLD COLLEGES' PRESIDENT
1972	UNITED WORLD COLLEGE OF SOUTH EAST ASIA OPENS
1974	KURT HAHN DIES
1974	LESTER PEARSON COLLEGE OF THE PACIFIC OPENS
1978	THE PRINCE OF WALES BECOMES UNITED WORLD COLLEGES' PRESIDENT
1981	WATERFORD KAMHLABA COLLEGE OF SOUTHERN AFRICA BECOMES A
1982	UNITED WORLD COLLEGE OF THE ADRIATIC OPENS; ARMAND HAMMER
1986	SIMON BOLIVAR AGRICULTURAL COLLEGE, VENEZUELA OPENS
1987	SILVER JUBILEE OF THE UNITED WORLD COLLEGES
1992	LI PO CHUN UNITED WORLD COLLEGE, HONG KONG OPENS

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(Taylor, 1992, p.6).

THE FOUNDER AND FOUNDING EXPERIENCE The United World Colleges Organisation results from the vision of its charismatic leader, Kurt Hahn (1886-1974)⁷, who strove for greater international understanding and co-operation and believed that an international education body could help reduce national and racial prejudices and therefore the causes of war. The Organisation believes that Hahn was led to found the United World Colleges Movement by an experience he had in 1932 while headmaster of Salem - a school he had founded in Germany, modelled on the British Public School, where he brought together children of former enemies, Germany and Great Britain (Taylor, 1992, Int. LON.). After Hitler's telegram glorifying the murderers of Potempa who had trampled a young Communist to death in front of his mother, Hahn wrote to all former pupils

⁷ Hahn was German, of Jewish origin and later became a naturalised Englishman (Peterson, 1987, p.1).

informing them that if they were members of the SA or the SS, they must either break with Hitler or break with Salem. This led to his arrest and only the intervention of the British Prime Minister, Ramsay Macdonald, gave him exile to Britain (Peterson, 1987, p.2, Taylor, 1992, Int. LON.).

THE FOUNDING VISION Once in Britain, Hahn founded Gordonstoun School in Scotland, the school attended by the Duke of Edinburgh and later the Prince of Wales, where he was Headmaster from 1934 to 1953. He was also instrumental in establishing the Outward Bound Movement and the National Lifesaving Association (Peterson, 1987, p.2; Upshall, 1990, p.219; Taylor, 1992, Int. LON.). Hahn felt the need for some force to work positively and energetically for international understanding and co-operation after two world wars, the horrors of Hiroshima and Nagasaki, the growing threat of the 'Cold War', the ongoing tensions of East and West and the countless widespread military and political conflicts throughout the world (INS, 1987-1988, p.10). He was shocked by the catchwords 'Ohne mich'⁸ and 'I couldn't care less' and wanted to see this attitude remedied through education by first, the common involvement of young people of different nations and cultures in active, skilful, challenging service to others - particularly the saving of life; second, in academic work that challenged a person's memory and imagination; third, in teamwork which involved exercising and accepting leadership and fourth, in each person pursuing his or her 'grand passion' - whether it be 'playing the cello, building boats, entomology, or Renaissance architecture' (Peterson, 1987, p.2)⁹. He was convinced that 'if you believe in something, you must not just think or talk or write, but, must act'. Hahn also saw the importance of natural beauty for his kind of soul-building. His graduates would always remember, and be affected by, their school-days if they were spent in a physically and spiritually healthy environment, with, if possible, the addition of historical associations (*ibid.*, p.6). The UWC International Development Director from 1982 to 1992, Richard Taylor, sees a development in Kurt Hahn's thinking during the course of his life:

He starts off founding a public school in Germany ... then comes to the UK as a refugee ... founds another school ... then founds a number of organisations - Outward Bound Trust, the National Lifesaving Association etc. and then ... [combines them all:] adventurous activity ... schooling ...

⁸ Without me.

⁹ Kurt Hahn believed everybody has an ability to do one thing particularly well (Taylor, 1992, Int. LON.).

internationalism ... [and] the refugee element ... [and founds] Atlantic College (1992, Int. LON.).

THE FIRST FOUNDATION: ATLANTIC COLLEGE Hahn, it is said, had a genius for translating his vision, and inspiring others to translate their visions into action¹⁰ (Peterson, 1987, p.3). Impressed by the success of Lawrance Darvall, a top ranking Air Force serviceman and a friend, at welding together former enemies - Germans, French, Belgians, Austrians, Americans and British - in a NATO Staff Training College in Paris, he decided to embody his hopes in an international school (Peterson, 1987, p.3; Taylor, 1992, Int. LON.). He and Darvall, in the late 1950s, gathered around them an influential group of people drawn from industry, banking, politics and education who were determined to translate Hahn's vision into reality. This promotion committee had three tasks: 'to find a site, to find the money to buy the site and develop it as a college, and to find a principal' (Peterson, 1987, p.3). Thus while entrusting much of the bureaucratic work to his Gemeinde, Hahn had ensured, by his choice of associates, that his founding charisma would be firmly embodied in the emerging bureaucratic structures.

In 1958, Desmond Hoare, an Irish Admiral with, we are told, a 'tremendously keen interest in young people' and a lover of the sea¹¹, yet a newcomer to school principalship, was asked to join the group as the foundation principal of a new college (Taylor, 1992, Int. LON.). He had been chosen, it might be said, by 'charismatically qualified administrative staff' - Weber's fourth method of appointing successors to a charismatic leader. In September 1962, Atlantic College was opened at St. Donat's Castle, South Glamorgan, Wales and a new social movement was born - with Kurt Hahn its then 76 year old 'founder and spiritual father' (Sutcliffe, 1984, Doc. UWC, p.2). The Movement understands Kurt Hahn particularly through his association with Atlantic College. In establishing this College, Hahn preferred to call himself the movement's 'midwife', rather than the 'founder', thereby acknowledging the two other key people in the founding of the movement: Desmond Hoare and Lawrance Darvall. Taylor contends that Hahn was 'the inspirer ... the motivator ... the philosopher ... the guru ...

¹⁰ Kurt Hahn was an aphorist. His sayings, such as 'life-saving is the moral equivalent of war' provide a clear encapsulation of his philosophy (INS, 1988-1989, p.10, Taylor; 1992, Int. LON.).

¹¹ Desmond Hoare used to say: 'the sea was the finest educator that there is ... if you put young people together in a boat in a ... gale in the Bristol Channel ... they will learn a lot about each other' (Taylor, 1992, Int. LON.).

the educationalist¹² (1992, Int. LON.). On the other hand, for all Hahn's sense of humour, burning commitment to the project, readiness to listen to experts and engineer's sense of the practical, and for all that he immediately endeared himself to the staff, the first group of multinational students who came to the College and potential responders to the appeal for funds, it was Desmond Hoare who 'against all odds ... set up Atlantic College and got it on its feet¹³' (Taylor, 1992, Int. LON.).

Today, 360 students from 60 countries live and work in Atlantic College's historic castle estate. The school's academic standards are claimed to be high. Students are selected on merit and are virtually all scholarship holders. Although the College inevitably incorporated some of the English public school traditions, Hahn's intention was to have a less rigid structure, a closer and more genuine relationship between staff and students on a more equal basis (Varcoe, 1992, Int. LON.). Mr. Jeremy Varcoe, the UWC Director General¹⁴, explains:

I think he [Hoare] treated children more like adults, or young adults anyway, as he'd been used to treating students at a staff College ... [so that now] although our Colleges inevitably have to reflect, to some extent, the social mores and norms and law indeed of the societies in which they're placed¹⁵ ... compared to your English public school ... there is none of the concept of class structure by age ... so I ... feel a better comparison today would be to go to a State sixth form college. I think you'd find it was almost as relaxed as the atmosphere is in a UWC College ... the students and staff look identical in the sense they're all wearing jeans and trainers, they're on first name terms and the students are responsible for most of their own discipline. There is an annual meeting at which guidelines, as they're called, rather

¹² Richard Taylor points out that the UWC Movement, which is 'basically promoting peace', was founded by a refugee assisted by two servicemen (1992, Int. LON.).

¹³ Desmond Hoare was assisted by a number of old people with very young ideas. Richard Taylor observes: 'that's fairly typical of UWC in the early years ... [being assisted by] rather elderly people, very often with an experience of conflict. And now that's changing as our ex-students become more involved in the organisation ... it was very "top down", it's now becoming more "bottom up" and that's going to have a tremendous impact on the organisation' (Taylor, 1992, Int. LON.).

¹⁴ Jeremy Varcoe is the senior paid executive of the movement. He answers to the International and Executive Boards (1992, Int. LON.).

¹⁵ Jeremy sees the United World College in Singapore as having more structured discipline than the Colleges in Canada, Wales or America (1992, Int. LON.).

than rules, are agreed ... on the whole the degree of control and regulation of students is ... laid back, ... [it's] very much for the students to make their own running (Varcoe, 1992, Int. LON.).

Hahn believed 'that only through challenge, only through being stretched physically and intellectually will you discover yourself ... and the needs of others' (Taylor, 1992, Int. LON.). Since team games would lead to national groupings, they are replaced at Atlantic College by sea and cliff rescue services, beach patrols, camping and mountain walking, and some individual sports (Peterson, 1987, p.9). Situated on the coast, the school has a good setting for rescue work and students maintain the official Lifeboat and Coastguard Stations for a twelve mile stretch of the coast on behalf of the RNLI. For Hahn, lifesaving was important for character development¹⁶. Richard Taylor adds:

if you get into difficulties in that part of the Bristol Channel you won't be plucked out of the water by a British lifeboat but you'll have a Zimbabwean and a Chinese and a Swede and an Ecuadorian pick you out ... it's all part of the Hahn philosophy that you work together in small groups ... in humanitarian service (1992, Int. LON.).

The College's educational programme was originally drafted by Alec Peterson¹⁷ and later essentially adopted by the International Baccalaureate, of which Peterson became the first Director General in 1967¹⁸ (INS, 1988-1989, p.13). Atlantic College¹⁹ became the first school, along with the International school of Geneva, to teach the International Baccalaureate (Taylor, 1992, Int. LON.; Taylor, 1992, Corr.). Today, the Baccalaureate²⁰ still benefits from the vision of Kurt Hahn with its social

¹⁶ In his lectures, Kurt Hahn used to stress 'everybody should have a training in life-saving' (Taylor, 1992, Int. LON.).

¹⁷ Alec Peterson was Chairman of Atlantic College's Education Committee, Chairman of the UWC's International Board from 1978-1980 and Vice-President of the UWC from 1980 until his death in 1988 (INS, 1988-1989, p.13).

¹⁸ This Office provided the growing number of international schools with 'a common, internationally oriented course of study' that would enable students 'to live and learn together, rather than in national groups' (Charles, 1987, p.vii).

¹⁹ Atlantic College became coeducational in 1968 (Taylor, 1992, Int. LON.).

²⁰ Today the Baccalaureate is taught in 500 schools in 54 countries (INS, 1988-1989, p.13). Its programme is designed 'to provide students with a balanced education'. The curriculum consists of six subject groups:

service requirements and its emphasis on each student developing his or her 'grand passion'²¹. As the social service dimension of Kurt Hahn's philosophy is difficult to achieve through the medium of examination regulations, the Baccalaureate ensures that all schools entering Diploma candidates can guarantee that their students have the equivalent of one half-day a week free for engagement in a creative, aesthetic or active social service activity (Peterson, 1987, pp.45-46).

THE MOVEMENT EXPANDS Soon after Atlantic College began, steps were taken to set up further Colleges on the Atlantic College model in other countries. Two countries were of particular interest, Germany and Canada, both having shown strong support for Atlantic College's philosophy by sending students to the College. Canada came first. Representatives were welcomed by the Prime Minister, Lester Pearson - himself an advocate of international co-operation. One sentence from the speech he gave when accepting the Nobel Peace Prize has almost become a movement motto: 'How can there be peace without people understanding each other, and how can this be if they don't know each other?' (Peterson, 1987, p.99). Today, Lester Pearson College of the Pacific, located on the shores of Pedder Bay on Vancouver Island and opened in 1974, has been designated 'the national memorial to the former Canadian Prime Minister and Nobel Peace Prize winner, whose name it proudly bears'. The students and teachers at the College provide services to nearby communities including sea search and rescue, mountain search and rescue as well as assistance to the elderly, handicapped and under-privileged (INS, 1988-1989, p.10).

Kurt Hahn and his followers believed a new College should also be established in Germany. This choice, Peterson contends, was due to three factors: first, the College could be a means for promoting reconciliation and peace; second, people in Germany were showing enthusiastic support for Atlantic College through donations and scholarships and third, the personal

Language A, Language B, Study of Man in Society, Experimental Sciences, Mathematics and an option from (a) Art/Design, Music, Latin, Classical Greek, Computing Studies or (b) a school-based Syllabus approved by the IBO (TIB, 1990, Doc. UWC).

²¹ To provide an intellectual outlet for each student's grand passion, he or she is required to conduct a substantial piece of individual work, on a self-selected topic, related to one of the six subjects chosen. This work, which is recorded in a 4,000 word essay, is undertaken in the student's own time, under the guidance of one of the teachers and usually spread over four to six months in the middle of the two-year programme (Peterson, 1987, p.45).

commitment of Kurt Hahn (1987, p.103). Although local authorities offered a 55 acre site for a future College, two factors inhibited further action: Germany had not yet accepted the International Baccalaureate for entry to German universities, and it was felt to be too soon after the Nazi occupation to expect Dutch or Norwegian families to send their children to a College in Germany. The German National Committee reluctantly (and perhaps unnecessarily it seems to this commentator) turned down the project. Hahn was deeply disappointed and felt a great opportunity had been missed, but Peterson believes the plan for a German College was not abandoned but shelved (1987, p.104).

A NEW CHARISMATIC LEADER In 1968, Lord Mountbatten (1900-1979), who had been instrumental in gaining support for Atlantic College from both Conservative and Labour governments, and who had been involved in the appointment of Desmond Hoare, was elected chairman of the Atlantic College Council.

The ideals on which the school was founded appealed to him, and his imagination was captured by the vision of a chain of schools where young people from every country would grow up together, rising above narrow nationalism to mutual sympathy and understanding. Unabashedly elitist, he dreamt of a world in which leaders fostered by Atlantic Colleges would come to power in a score of countries, creating an international freemasonry²² based on trust and good will (Ziegler, 1985, p.663).

Mountbatten also agreed to direct the overall project. As the new leader, Peterson observes he inherited: one College now manifestly successful but still in need of funds; two 'prospects' for which no serious funds were available; an international movement which had neither form, nor funds, nor base and a group of experienced, energetic and influential enthusiasts who were prepared to give a lot of their time, and in some cases a lot of their money, to turning the dream into reality. Mountbatten saw his work for this movement as the best contribution he could make to preventing World War III²³. With this as his main aim, he contributed his organising skills and his ability to mobilise great support. He stipulated two conditions for the movement as a whole: first, it should become more internationalised and second, an international office should be set up which would work for him and be separate from the administration of Atlantic

²² Instinctive sympathy and understanding (Allen, 1991a, p.469).

²³ Mountbatten was the last surviving Supreme Allied Commander from World War II (Peterson, 1987, p.104).

College (Peterson, 1987, p.104). Within a short time, the movement had a new name - the United World Colleges - chosen by Mountbatten after discussion with U Thant²⁴, a new International Council, of which Mountbatten served as President for nine years and a London based international office which set about implementing what might now be considered Mountbatten's vision for the emerging movement (Peterson, 1987, pp.104-105; Taylor, 1991, p.4).

By 1972, in addition to existing committees in Canada, Denmark, Germany, Norway and the United States, Mountbatten had established national committees in France, Sweden, Netherlands, Italy, Malta, Switzerland, Malaysia, Australia, Belgium, Spain, Luxemburg and the Bahamas²⁵. He had also completed the movement's structural reorganisation by incorporating it in a company²⁶, with its own board of directors. He became the first chairman and was entrusted with the task of implementing the policies of the International Council. The governors of Atlantic College (and of subsequent Colleges) were represented on this Board by their chairmen (Peterson, 1987, pp.105-106). In 1972, the United World College of South East Asia commenced in Singapore. In 1978, a year before he was killed, Lord Mountbatten concluded his presidency, handing over to the Prince of Wales²⁷. Today, Taylor believes, Lord Mountbatten's vision for the United World Colleges' movement has been substantially realised (1991, p.4).

STEADY GROWTH In 1981, the Waterford Kamhlaba College of Southern Africa, which had been started in 1963 as a protest to the

²⁴ U Thant was secretary-general of the United Nations from 1962 to 1971.

²⁵ Mountbatten visited 36 countries on behalf of the UWC (Ziegler, 1985, p.663).

²⁶ The company is registered as United World Colleges (International) Ltd. (Peterson, 1987, pp.105-106).

²⁷ Ziegler claims Mountbatten found this handing over his 'greatest renunciation'. Ziegler quotes the Prince of Wales as saying: 'I agreed to take over as President from you on the understanding (as I saw it) that you wished to cut down on your commitments, etc. From the way you have been tackling things recently, it looks as though you are still going to do too much as Patron. I hate having to say this, but I believe in being absolutely honest with you, and when I take over as President I may easily want to do things in my own particular way, and in a way which could conflict with your ideas. So please don't be surprised if, like the other evening at Broadlands, I disagree with your approach or appear to be awkward and argumentative. I am only taking a leaf out of your book after all!' (1985, p.693).

separate and unequal educational systems in South Africa, became a full United World College²⁸ (Petit, 1992, p.11; Taylor, 1992, Int. LON.). The first United World College to be established outside the English-speaking world was the United World College of the Adriatic, located a few kilometres north of Trieste in north-eastern Italy - with its 'history of shifting borders and its rich and varied cultural heritage' (Sutcliffe, 1988-1989, p.11). The principal of the school, David Sutcliffe, has a long association with Kurt Hahn and is now his official biographer²⁹. The Armand Hammer United World College was also opened in 1982 in Montezuma, New Mexico (INS, 1988-1989, p.10).

With the rapidly increasing size of the population in developing countries, a constantly growing necessity for food and the rising call for economic independence, the UWC movement was encouraged to create a 'bamboo' or 'agricultural' College in Latin America (INS, 1988-1989, p.11). The Prince of Wales strongly supported such an establishment and, in 1978, proposed the idea to the President of Venezuela (INS, 1988-1989, p.11). A formal agreement between Gustavo Cohen Pinto from the Ministry of Agriculture and Alec Peterson, the Chairman of the International Board of the UWC, was formally signed to establish such a College. The Simon Bolivar Agricultural College of Venezuela opened in 1986³⁰. At this College, students

from tropical countries, such as Central and Latin America and the Caribbean are taught the practical skills and the theoretical knowledge necessary to be able to cultivate

²⁸ Waterford Kamhlaba was welcomed by the UWC because its school's aims were seen to be already almost identical to those of the UWC movement (Petit, 1992, p.11; Taylor, 1992, Int. LON.). The occasion of its introduction, it is claimed, showed Mountbatten at his most decisive. 'When an eloquent plea for its admission was made at the Eighth International Council Meeting, the more cautious members saw a range of difficulties - constitutional, financial and political. Mountbatten felt instinctively that it must be done; if the precedents prevented it, then a new precedent must be set. He spoke emphatically to that effect, took the meeting with him, and the deed was done' (Ziegler, 1985, p.665). Waterford Kamhlaba has educated Nelson Mandela's two daughters, Bishop Tutu's son and still has a very strong commitment to multi-racial education in South Africa (Taylor, 1992, Int. LON.).

²⁹ David Sutcliffe taught on Kurt Hahn's staff at Salem. He joined the Atlantic College staff when it opened in 1962, taking over as Headmaster in 1968 - a position he held for fourteen years (Taylor, 1992, Int. LON.).

³⁰ This College differs from the other United World Colleges in that students do not normally go on to university (Taylor, 1992, Int. LON.).

tropical land. The 3 years' course is based on the 'learning by doing' philosophy; thus the students spend more than 50% of their time working on the 750 ha farmland belonging to the College (INS, 1988-1989, p.11).

The eighth and most recently established United World College is Li Po Chun United World College of Hong Kong which opened on September 7th, 1992³¹. In 1997 it will become the first United World College in a Socialist Country (Taylor, 1992, p.6 and Int. LON.).

CURRENT EDUCATIONAL VISION AND POLICY Today, the UWC organisation oversees eight individual Colleges all of which are said to have a very similar atmosphere. Richard Taylor describes this atmosphere as 'lively ... argumentative ... very caring ... very bright ... very intelligent and exhausting' (1992, Int. LON.). Yet, he adds, each College has its own distinct character describing Atlantic College as 'rather British and a little bit traditional,' Pearson College as 'probably the most liberal' and Simon Bolivar, being a technical College, as 'the most strict'³² (1992, Int. LON.). Some United World Colleges provide full secondary education for students aged 11 to 19, others offer two-year upper secondary courses for students aged 16 to 19 while the Venezuela College provides a three-year post-secondary programme in farm management and agriculture for students aged 18-21. When enrolling students for its Colleges, the UWC finds the best people to 'spot the good students' are ex-students (Taylor, 1992, Int. LON.). A social class mix continues to be important.

... substantial scholarship funds are raised every year so that as well as having a wide international mix (some 85 nationalities at any one time) the Colleges also have students of different classes. The Crown Prince of the Netherlands recently shared a dormitory at Atlantic College with a Bombay bus-driver's son. Israelis attend with Palestinians, Americans with Russians, British with Argentinians (Taylor, 1991, p.4).

United World Colleges' students are expected to face the challenges and difficulties of serving others. All Colleges work with the socially deprived and with community groups including the elderly and the physically and mentally handicapped. Through these service programmes,

³¹ This College opened with 125 students from all over the globe (Taylor, 1992, p.6).

³² Because cows have to be milked at a certain time of the day! (Taylor, 1992, Int. LON.).

students learn about themselves and each other, and develop a concern for other human beings. The organisation insists: 'Nothing binds individuals of different nations together more firmly than the shared experience of giving skilled assistance to others who may be in need or danger' (quoted in Taylor, 1991, p.4). All United World Colleges encourage their students to practise their own religion³³.

The UWC movement maintains its vision of seeing nations united through the promotion of peace and understanding among people from 'North and South, Rich and Poor, Industrialised and Rural' (Charles, 1987, p.vii). This is captured in the words 'A Pathway to Peace' (UWC, 1988, Doc. UWC). Individual Colleges seek to implement this vision, it is said, through educating their students to their highest intellectual and aesthetic potential, and by developing their moral qualities of courage, compassion, co-operation, perseverance and respect for skill - qualities which the organisation believes are essential to any training in active citizenship and service to the community. The movement is, however, seen to be educational rather than political inasmuch as it promotes no particular ideology or political cause. It currently summarises its aims as: 1. 'to promote international understanding through education'³⁴ and 2. 'to provide a pattern of education adapted to meet the special needs of our time' (INS, 1987-1988, p.10).

The years spent at one of its Colleges are regarded as a period of preparation for students in which they learn how to put into practice the ideals of peace, justice, tolerance and co-operation on which their education is based. Richard Taylor explains: 'the time in the College ... is only the means ... the end is an individual who is involved in ... [say] Amnesty International ... [or] some form of international social service'. He recalls:

I was talking to a doctor recently in Ghana ... and I said 'What do you do in your spare time - when you're not a doctor?' 'Oh,' she said, 'at weekends I take my father's Renault 4 car' ... (and I mean petrol is an absolutely wicked price) ... 'I travel 250 miles up to the north of Ghana to a

³³ Atlantic College contributed to the current television series 'Songs of Praise' with a service which involved Buddhist, Muslim, Christian and students of other faiths 'giving praise' (Taylor, 1992, Int. LON.).

³⁴ UWC graduates believe the words 'international understanding' really mean 'interpersonal understanding across different cultures' (Taylor, 1992, Int. LON.).

mission hospital and I perform some operations there ... and then ... on the Sunday evening I come back'. Now to us in UWC, that's what's interesting about her - not the fact that she shows up as doctor, or she took a first degree in Harvard, or wherever, but the fact that she's carrying on her commitment to service of some form or another after her UWC experience (1992, Int. LON.).

The Singapore and Swaziland Colleges do not strictly follow the educational vision of Kurt Hahn by replicating the characteristics of Atlantic College. Students at these two Colleges have not mostly chosen these schools because of their commitment to an ideal of education for international understanding, but are the sons and daughters of families who happen to be working in the area, choose this as the best school available and pay fees to go there. These schools are very different to the tightly-knit communities of sixteen-to-eighteen year olds where students live together, work together and adventure together as Kurt Hahn envisaged. Yet they do provide an opportunity, in its way perhaps just as great as that of the '2 year' Colleges, to spread the ideals of the UWC movement. Peterson believes the pure or classic type are preaching to the converted, while the other type are actually doing the converting.

I found, and this was confirmed by the principal and also, I believe, in Mountbatten's experience, that the enthusiasm for the ideals of UWC at Singapore was every bit as great among the ninth and tenth grade as among the eleventh and twelfth (Peterson, 1987, p.116).

KURT HAHN'S VISION IN THE LIGHT OF TODAY'S MOVEMENT

Kurt Hahn, Richard Taylor claims, was always interested in the underachiever, the 'plodder' and consequently he would want to challenge the UWC present practice of enrolling on the basis of academic and personal merit. For example, the Indian national committee which selects students for the UWC, has a quota of 20 places in all the Colleges per year and gets a thousand applications. Consequently the students being enrolled are 'very bright' (Taylor, 1992, Int. LON.). So, too, would he be concerned about the 'aristocratic' dimension of the movement in having, for example, the Prince of Wales as its President. Yet, when the Prince is involved, the UWC gets wide publicity.

Changes in the vision of the movement have come about as a result of the organisation being involved in teaching, because 'teaching responds to the society in which it is taking place'. The changes have been facilitated

by key individuals during the life of the movement - such as Lord Mountbatten, Alec Peterson and Prince Charles. They are seen to have enabled a continual updating of the philosophy of the movement, particularly through their membership of, and involvement in, the International Board - a Board to which other people, with a claim to being 'charismatic' now contribute. Today the UWC authorities portray their vision by asking whether they should set up a school of ecological studies³⁵ or a school to study the impact of technology³⁶. Yet, at the same time, Richard Taylor adds, they also ask: 'Is that exactly what Kurt Hahn would be interested in doing?'³⁷ (1992, Int. LON.).

In summary, the United World Colleges Movement exemplifies

- (1) the influence of a charismatic founder in the educational sphere (Kurt Hahn),
- (2) the role of other charismatic people in the expansion of the movement (Hoare, Peterson, Mountbatten),
- (3) the impact a founding experience has in triggering the emergence of a worldwide group of schools,
- (4) the power of commitment to a vision and
- (5) the adaptation of a founder's vision to school programmes (Hahn's grand passion).

3.4 - THE JESUIT SOCIAL MOVEMENT

The Jesuit Social Movement is well known. I concentrate here on the specific current contribution of the American Jesuits to the rejuvenation of the Society's educational vision after centuries of effective work. I see this contribution through the eyes of the Jesuit Secondary Education Association.

³⁵ In 1993, a new United World College will be opened on the west coast of Norway. It will be a Nordic College, supported by the eight administrations of the Nordic Region and have a particular interest in ecology (Taylor, 1992, Int. LON.).

³⁶ On average, it takes eight years for a new United World College to be developed and Amer.\$15 million for the capital costs (1992, Int. LON.).

³⁷ The UWC authorities endeavour to answer this question by referring to Hahn's speeches and writings. This will be particularly important after those who knew and worked with him have died. It stresses the importance of the organisation having good archives (Taylor, 1992, Int. LON.).

This Association began in 1970³⁸, growing out of a broader organisation made up of all the American Jesuit educational groups: higher, secondary and seminary education (Costello, 1992, Int. WASH.). The idea of establishing such a centre is a modern one, resulting from the call of the Second Vatican Council for Religious Congregations to renew themselves. The association saw as its first task to write a preamble to its own constitution. This preamble, which has recently been updated, is rooted in the spirit of the *Spiritual Exercises* of Ignatius. Called *Send our Roots Rain*³⁹, it has provided the basis for what has developed in the Association over the past twenty two years.

The third and current President of the American Jesuit Secondary Education Association, Fr. Charles Costello, believes Ignatius fell in love with the educational process at the University of Paris⁴⁰. That experience helped him to shape his *Spiritual Exercises* which he had substantially written by then. The educational principles he observed in Paris are also 'at the root of the methodologies of the *Ratio Studiorum*' which was first published in 1599 and which relied on the fourth part of Ignatius' *Constitutions*. For Ignatius, there was 'an interweaving ... between his spirituality and education' (Bartlett, 1984, p.630A; Costello, 1992, Int. WASH.).

The Association has produced publications which result principally from its four commissions⁴¹.

TABLE 3.2 - RECENT PUBLICATIONS INFLUENTIAL IN THE DEVELOPMENT OF AMERICAN JESUIT EDUCATIONAL VISION

YEAR	TITLE	AUTHOR
1971	SEND OUR ROOTS RAIN (1991)	JSEA

³⁸ The Association now has 46 member schools, 44 in the United States, one in Puerto Rica and one in Belize, British Honduras (Costello, 1992, Int. WASH.).

³⁹ A name chosen from one of Gerard Manly Hopkins' poems (Costello, 1992, Int. WASH.).

⁴⁰ Ignatius realised he would not have any influence unless he had a degree. He obtained the best degree he could at the time (Roach, 1992, Int. WASH.). All Ignatius' first companions were also graduates of the University of Paris (GFT, 1987, p.61).

⁴¹ The commissions work on religious education, research and development, planning and development (mainly involving presidents and principals) and assistance to the provincials for education in the ten provinces in the United States (Costello, 1992, Int. WASH.).

1973	MEN FOR OTHERS	ARRUPE
1975	INSTRUMENT FOR SELF-EVALUATION OF JESUIT HIGH SCHOOLS	JSEA
1977	REFLECTIONS ON THE EDUCATIONAL PRINCIPLES OF THE SPIRITUAL EXERCISES	NEWTON
1987	GO FORTH AND TEACH THE CHARACTERISTICS OF JESUIT EDUCATION	JSEA
1981	SOWING SEEDS OF FAITH AND JUSTICE	STARRATT
1987	TEACHING FOR THE KINGDOM	CARRIER ET ALII
1991	FOUR HALLMARKS OF JESUIT PEDAGOGY ⁴²	METTS

ARRUPE In 1973, three years after the Association began, the Society of Jesus' Superior General, Pedro Arrupe 'caused a stir' when he 'called with insistence for change', defining the Society's prime educational objective as to form men and women for others (JSEA, 1973, p.i; Campbell-Johnson, 1992, p.638):

... we cannot be satisfied with an education that forms in our students an individualistic ideal of personal achievement, capable of opening the way to a brilliant personal life⁴³. This has sometimes been the effect of a competitive education. We must form in modern man [and woman] a new mentality with new dynamic ideals based on the gospel with all its consequences. We have to imbue our students with a profound sense of service to others. This again must not be confined to a service of person to person, but it must also include ... contributing to the change of those structures and actual conditions which are oppressive and unjust. Therefore, we have to form ... the agents of change and liberation of modern society. This means creative education, forming in our students men [and women] able to anticipate the new order of human existence and capable of collaborating in reshaping the new society, which is already emerging from the debris of our times (Arrupe, quoted in Kennedy, 1991, p.1).

Arrupe saw the goal of the Jesuit apostolate as the liberation of people 'from any form of slavery' and asked that Jesuit schools be open to all in

⁴² These pedagogical hallmarks are also the hallmarks of the Spiritual Exercises (Costello, 1992, Int. WASH.).

⁴³ Although intellectual development has always provided the central aim for Jesuit education, it has traditionally served in a role subordinate to that of moral purpose. This relationship between the intellectual and moral aspects of Jesuit education has also found succinct expression in the writings of Suarez: 'The relation between the two is such that knowledge is, as it were, the proper material of instruction and the proximate effect of the schools. Nevertheless, the principal aim is moral excellence' (quoted in Donohue, 1963, p.134).

need, whether they could afford the fees or not: 'Why have we so often failed to make any impact? Why do students emerge from Jesuit schools, which are mostly for the prosperous if not the rich⁴⁴, with so little sense of their responsibilities towards the wider society?' (Arrupe, quoted in TAB, 1991, p.303).

A RETURN TO THE SPIRITUALITY OF IGNATIUS In 1975, the *Instrument for Self-Evaluation of Jesuit High Schools: Principles and Standards* began to put American Jesuit educators 'in touch with the Spiritual Exercises and the pedagogy of St. Ignatius'⁴⁵ (Costello, 1992, Int. WASH.). In 1977, Robert Newton, in his text on Jesuit educational principles⁴⁶, expressed the belief that such principles can be derived from a careful reading and personal reflection on the text of the Spiritual Exercises, against the background of current educational practice and theory (Newton, 1977, p.iii). For Newton the *Constitutions* and *Ratio Studiorum* are concerned with

practical decisions and procedures rather than statements of values or principles. The *Spiritual Exercises* can be seen as the spirit which animates and, through the experience it creates, provides the value structure for ... [other] more practical educational documents (*ibid.*, p.3).

Newton deduces a series of norms which can be used both to evaluate current educational practice and to give direction to a faculty seeking to discover how to make the educational process specifically Jesuit in character (*ibid.* pp.2-3).

CONTEMPORARY JESUIT EDUCATIONAL VISION INTERNATIONALLY In 1980, an International Commission on the Apostolate of Jesuit Education was established. The members of this Commission recognised that the vision of Ignatius had sustained Jesuit schools for four centuries and so sought to apply this spiritual vision to

⁴⁴ Padberg believes Jesuit schools have been elitist 'in the sense that they sought to recruit the most intellectually able pupils, and the ones who might best influence society, and then tried to give them an education in the Christian tradition, both academic and spiritual'. He adds: 'except for a few instances of schools set up by royal or princely edict specifically for the nobility, the vast majority of Jesuit schools were open to students of talent whether they were the children of princes or of bankers or of butchers, bakers and candlestick makers. And in the pre-suppression Society those schools were all gratuitous or tuition-free' (1990, p.1190).

⁴⁵ Charles Costello describes the process as 'trying to relate Ignatian spirituality with Ignatian pedagogy' (1992, Int. WASH.).

⁴⁶ This text was written in association with the Jesuit Secondary Educational Association of Washington.

education in ways adapted to the present day (SJ, 1987, p.11). They endeavoured to understand the distinctive nature of Jesuit education, taking into account the Jesuit Congregation held in the mid 1970s, which spelt out the mission of the Jesuits in contemporaneous terms as 'the service of faith and the promotion of justice'⁴⁷ (Costello, 1992, Int. WASH.). After four years of discussions and worldwide consultations, the commission produced The Characteristics of Jesuit Education in 1987 (Gutierrez, 1987, p.26). In formally presenting this document to the Society, the Superior General, Fr. Peter-Hans Kolvenbach, stressed the document's role in continuing the tradition begun with the *Ratio*, and the opportunity it provides to 'give us a common vision and a common sense of purpose':

I am presenting *The Characteristics of Jesuit Education* as Father General Claudio Aquaviva presented the first *Ratio* in 1586⁴⁸: 'not as definitive or final, for that would be very difficult and perhaps impossible; rather as an instrument which will help us meet whatever difficulties we may encounter, because it gives the whole Society one single perspective' (Kolvenbach, 1986, p.1 and p.3).

The American publication of the Characteristics is titled *Go Forth and Teach*. Charles Costello calls this text 'a modern expression of the *Ratio*' and the Jesuit's key international educational document. He describes it as 'an effort to ... gather up all the thinking we've done over the past twenty or more years, and to express it in 28 characteristics which cover ... [8] major themes'. The book also contains an appendix 'on the life of Ignatius looked at from the educational vantage point' (Costello, 1992, Int. WASH.; GFT, 1987, pp.5-9).

⁴⁷ This is seen as a single mission - serving faith in the midst of doing justice - in the way Ignatius spoke of being contemplative in the midst of action (Costello, 1992, Int. WASH.).

⁴⁸ The first draft of the *Ratio* resulted from the labours of six experienced Jesuit teachers summoned to Rome in 1584 by Aquaviva, the fifth General of the Order (Donohue, 1985, p.252). Robert Rusk states: 'Availing themselves of all the material regarding methods and administration of education which they could assemble and of the experience which the practice of the Society itself afforded, they were able after a year's collaboration to present in August 1585 to the General of the Society the results of their efforts'. Like the many Protestant and Catholic Renaissance school plans of the time, Rusk believes the *Ratio* was inspired by the ideal of perfect Latin eloquence that Cicero had exemplified and Quintilian had codified (Rusk, 1965, p.68 and pp.75-76).

THE IGNATIAN IDENTITY OF A SCHOOL The major thrust in Jesuit educational vision today, according to the Jesuit Secondary Education Association, focuses on the spirituality of Ignatius. Jesuit education constantly seeks to root itself in this developing interest. This is highlighted in the Association's founding constitution, which states:

If the faculty at a Jesuit school ... [has] men and women whose lives are inspired by the Ignatian vision, then the question about the percentage of Jesuits on the faculty is not an overriding issue (quoted in Donohue, 1985, p.256).

Such a position represents a development in thinking from that of the Jesuit Professor of Philosophy, Fr. Robert Henle who, in 1967, contended that 'Jesuit education is education given by Jesuits' (quoted in Donohue, 1985, p.255). Today, Charles Costello likes to talk about the Ignatian Identity of a School:

We're dealing with the coming together of two expressions of the charism - one is the Jesuit expression of the charism of Ignatius, the other is the layman's and laywoman's expression of the charism of Ignatius. When Ignatius wrote the Exercises he himself was a layman and a lot of the foundation for what he did and thought came out of his experience as a layman (1992, Int. WASH.).

Charles believes lay people come to join a Jesuit faculty through attraction to Ignatius' charism. Yet, he adds, they do not want to be turned into 'little Jesuits' - they do not want to have the Jesuit vision handed on to them (ibid.). Fr. Tom Roach⁴⁹, currently President⁵⁰ of Georgetown Preparatory School, agrees that lay members of the faculty want their own lay vision of Ignatius' charism - a vision based on the Spiritual Exercises (1992, Int. WASH.; 1992, Corr.). Since collaboration between lay and religious personnel is critical to apostolic effectiveness today, Charles Costello believes, at this point in Jesuit history, that Jesuit schools need 8 - 10 Jesuits to enable the building up of the Ignatian identity of the school: 'I think after that is established then you don't need any [Jesuits]' (1992, Int. WASH). He insists that Jesuits have to listen to what lay people are experiencing as they incarnate Ignatius' charism in their own lives as single or married people:

⁴⁹ Tom was formerly assistant to the Provincial for Education in the Maryland Province of the Jesuits (1992, Corr.).

⁵⁰ The Jesuits moved into the president - principal structure in their secondary schools in the late 1960s in an effort to split the external responsibilities, especially fund-raising and public relations, from the internal responsibilities (Roach, 1992, Int. WASH.).

We keep imposing our way of living ... this charism which is a religious life kind of thing ... and we're not open enough to ... allowing them [the lay faculty] to express what I think is already within them, a spiritual life that has an incarnational dimension of the Ignatian charism.

He feels the collaboration process will be enhanced if the 3 or 4 Jesuits in a school are in a classroom rather than in administration: 'if we ourselves lose touch with the classroom, it won't be long before we're talking "through our hats" educationally' (1992, Int. WASH.).

For Charles Costello, the Spiritual Exercises provide the best means of building up this Ignatian identity. He sees Ignatian pedagogy⁵¹ as rooted in their paradigm since they take place between director and retreatant, just as the teaching process involves teacher and student. In the *Exercises*, the director facilitates the relationship between the Spirit and the retreatant and the Spirit and truth⁵². Teaching is also 'a facilitating process ... it's one of very personal understanding of the individual ... listening, prompting ... and that's ... the root of Ignatian education'. He sees the way to attract the teacher,

particularly the lay teacher, into a deeper awareness of his or her own spirituality and perhaps the Ignatian incarnation of the charism ... is through ... [his or her] profession as teacher. [I try to] ... help teachers see that ... the very way we go about the educational experience - the teaching experience and the learning experience in the classroom - is rooted in ... Ignatius' whole spirituality⁵³ (*ibid.*).

⁵¹ Charles Costello sees pedagogy as the substratum under the whole educational experience defining it as the way teachers accompany students in their learning. He recalls that the word pedagogue is derived from the Greek *paidagogos* (1992, Int. WASH.) - a 'slave who took a boy to and from school'. With teachers, Charles prefers to focus on pedagogy rather than education or teaching because this enables him to approach teachers through their professional standpoint. He can ask them, for example, whether they think reflection is important for students as they grow up. This doesn't get them caught up in methodology or technique.

⁵² *cf.* 'So neither the one who plants nor the one who waters is anything, but only God who gives the growth' (1 Cor. 3:7).

⁵³ Charles Costello feels that 'to come in the other way' - through spirituality, rather than through the professional life of the teacher, - is what 'puts the back up of a lot of teachers'. It is a matter of bringing to consciousness the spirituality that is already there in the lay teachers (1992, Int. WASH.).

Teachers, it is claimed, can find Ignatian pedagogy⁵⁴ helpful in trying to develop their teaching. The question 'How does the charism express itself in the pedagogy of the educational process?' then becomes central for them (*ibid.*).

EDUCATIONAL VISION IN PRACTICE AT GEORGETOWN When I visited Georgetown Preparatory School, Fr. Tom Roach informed me that members of the Ignatian Study Group were due to meet in a few days time. He gave me a copy of the minutes of the previous meeting and the agenda for the next. The agenda asked members of the Study Group to read, before the meeting, the documents: *Reflections on the Educational Principles of the Spiritual Exercises* by Robert Newton and *Four Hallmarks of Jesuit Pedagogy* by Ralph Metts. It was suggested the study group members keep in mind the following questions as they read these texts:

- (1) Do you think that Newton's and Metts' basic methodology of deriving principles of pedagogy from the Spiritual Exercises is valid?
- (2) Do you already incorporate these principles into your own teaching methods?
- (3) Do these principles distinguish Jesuit education from other educational traditions?
- (4) Do you think that the pedagogy described by Newton and Metts can form one element of the identity of a Jesuit high school?
- (5) Do you think that parents considering sending a son to Prep. would accept this pedagogy as an important element of our Jesuit/Ignatian identity? (Roach, 1991, Doc. GPS, pp.1-2).

Tom Roach established this Study Group for the 1991 Ignatian year. He recalls the experience of the group, which has 14 members, 2 of whom are Jesuits and some of whom are not Catholics⁵⁵:

I have chaired this group for the past two years ... we started off with the life of Ignatius ... then we talked about the *Exercises* ... by having different people talk about their

⁵⁴ Charles Costello tries to use the word 'Ignatian' rather than 'Jesuit' when referring to pedagogy otherwise he believes he is not including all the audience (1992, Int. WASH.).

⁵⁵ Tom Roach observes that the Spiritual Exercises are not only for Catholics, or Christians, but simply believers (1992, Int. WASH.).

experiences of the *Exercises*, both lay people and Jesuits ... we draw upon common experience ... and we keep asking the question ... what is going to keep this school Jesuit or Ignatian - a better word ... We're struggling to use the word 'Ignatian' - why? I think that says a lot ... we keep coming back to ... what should be different about the teaching that goes on in my classroom because ... I share the charisma of Ignatius? So we have gotten down to the point of methodology and pedagogy⁵⁶ (Roach, 1992, Int. WASH.).

Tom Roach describes Georgetown Preparatory School as a catholic school with an Ignatian emphasis. He recalls that 'desires' were very important for Ignatius who would insist: know what you want, make it clear, go for it yourself and take other people with you (1992, Int. WASH.). One valuable way of achieving this working together towards an Ignatian vision for education, Charles Costello believes, is by strengthening the Ignatian system of schools (1992, Int. WASH.)⁵⁷.

In this brief study of some recent Jesuit initiatives the reader will have noticed the fairly constant reference backwards to the centuries of Jesuit history in schools, but more particularly to the vision and charisma of the founder, Ignatius. The lengthy scholia which follow provide some basic information on these continuing keystones of Jesuit education.

SCHOLIUM 3.1 - IGNATIUS AND HIS FOUNDING EXPERIENCES

Born on July 31st, 1491 into a world of privilege and wealth and originally intended for a career in the church, Ignatius received a rudimentary education which was soon abandoned for a career in the Spanish court as a soldier and courtier. In his autobiography he describes the first 26 years of his life in one sentence: 'he was a man given to the follies of the world; and what he enjoyed most was warlike sport, with a great and foolish desire to win fame' (APT (1983) quoted in GFT, 1987, p.55). In 1521, he was seriously wounded at the siege of Pamplona and taken prisoner when the city fell. During his six months of convalescence, he read many religious books including the *Life of Christ* by the Carthusian, Ludolph of Saxony and the *Flos Sanctorum*, a Spanish version of the short lives of the

⁵⁶ Tom Roach feels many people join the study group because they are thirsty for a deeper prayer life (1992, Int. WASH.).

⁵⁷ This involves, for example, gathering teachers together nationally, establishing conferences where teachers and administrators can dialogue and sending all members of the Boards of Trustees each copy of the Jesuit Secondary Education Association *News Bulletin*. 'They begin to realise they're part of a much bigger thing than simply their own little school' (Costello, 1992, Int. WASH.).

saints by the Dominican, Hacobus de Voragine.⁵⁸ After reading these two books, Ignatius decided to give his life wholly to God's service, like his newly discovered heroes, Dominic and Francis (Campbell, 1989a, p.206). When he recovered, he left Loyola for Jerusalem feeling within himself 'a powerful urge to be serving the Lord' (O'Callaghan, 1991, p.3). His first stop was the shrine of Montserrat. There he passed the night of 24th March, 1522 in a vigil in the chapel of the Benedictine Abbey, laying his sword on the altar before the statue of the Black Madonna (Longford, 1987, p.84). The morning after this vigil⁵⁹, he made his way to Manresa⁶⁰ where he stayed until February of the following year. Living in a cave, as a 'ragged and ridiculed beggar', he suffered attacks of depression and despair, frequently thinking of suicide and spending much time in prayer and penance (Longford, 1987, p.85). His cave overlooked the River Cardoner and faced the lofty, saw-tooth of Monserrat some twenty miles away. 'At this time', Ignatius writes in his autobiography, 'God dealt with him just as a schoolmaster treats a little boy when he teaches him' (O'Callaghan, 1991, p.3). Ignatius received intensive mystical graces which shaped his world view around the vision of the divine plan in creating and redeeming humanity. He recalls:

One time he was going out of his devotion to a church a little more than a mile from Manresa; I believe it was called St Paul's. The road ran next to the river [Cardoner]. As he went along occupied with his devotions, he sat down for a little while with his face toward the river which was running deep. While he was seated there the eyes of his understanding began to be opened; though he did not see any vision, he understood and knew many things, both spiritual things and matters of faith and of learning, and this was with so great an enlightenment that everything seemed new to him. Though there were many, he cannot set forth the details that he understood then except that he experienced a great clarity in his understanding. This was such that in the whole course of his life, through sixty-two years, even if he gathered up all the many helps he had had from God and all the many things he knew and added them together, he does not think they would

⁵⁸ Ignatius laughed when his sister-in-law brought him stories of the saints and a life of Christ as 'there were no stories of noble fighters and bold lovers' (Hewett, 1990, p.9).

⁵⁹ The Feast of the Annunciation.

⁶⁰ Manresa is in Catalonia, Spain.

amount to as much as he had received at that one time⁶¹ (TAB, 1991a, p.924).

After a brief visit to the Holy Land in 1523,⁶² Ignatius gave himself to study, beginning with the study of Latin grammar among a class of schoolboys in Barcelona. Two years later, he moved to the University of Alcalá⁶³ where he started giving spiritual exercises to others and teaching Christian doctrine. This caused him to fall under the suspicion of the inquisitors. He was subsequently forbidden to discuss theological questions until he had completed his formal education⁶⁴ (Fanning, 1991, p.5). In 1529, Ignatius moved to the University of Paris⁶⁵ where from 1528 to 1535 he studied philosophy and theology, while, at the same time, admiring the orderly curriculum and the personal concern given by the teachers to each student in the classroom⁶⁶ (Donohue, 1985, p.256; Costello, 1992, Int. WASH.). During this time Ignatius lived in poverty, existing through begging and the charity of friends (1991, Kennedy, p.1). Nevertheless, he persevered with his studies and, in 1534, at the age of 43, graduated as Master of Arts (Delaney, 1980, p.298; Attwater, 1983, p.174; Fanning, 1991, p.5). At this time, his original ambition remained firm: to travel to the Holy Land and spread the catholic faith there.

⁶¹ Karl Rahner contends that this direct encounter with God lay at the heart of Ignatius' message (Longford, 1987, pp.85 & 88).

⁶² Ignatius had intended to stay in the Holy Land but the Franciscan guardian of the holy places commanded him to leave Palestine in case his attempts to convert Muslims caused him to be kidnapped and held to ransom (Longford, 1987, p.85). Ignatius writes in his autobiography: 'After the pilgrim realized that it was not God's will that he remain in Jerusalem, he continually pondered within himself what he ought to do; and eventually he was rather inclined to study for some time so that he would be able to help souls, and he decided to go to Barcelona' (quoted in GFT, 1987, p.59).

⁶³ Ignatius was not impressed with the type of education he received at Alcalá. There was no progression and little personal concern for the students. They were expected to simply listen and take notes (Costello, 1992, Int. WASH.).

⁶⁴ Being suspected of teaching heresy Ignatius was twice imprisoned (Longford, 1987, p.85). Charles Costello calls this Ignatius' 'pilgrim stage' where he tried to preach without having too thorough a theological background (1992, Int. WASH.).

⁶⁵ Ignatius realised he would not have any influence unless he had a degree. He obtained the best degree he could at the time (Roach, 1992, Int. WASH.).

⁶⁶ Charles Costello believes Ignatius fell in love with the educational process at the University of Paris. The experience gave him the basic format for his Spiritual Exercises. The principles he observed in Paris are also 'at the root of the methodologies of the Ratio Studiorum'. 'There was an interweaving ... between his spirituality and education' (Costello, 1992, Int. WASH.).

Ignatius attracted the friendship and support of six companions⁶⁷ - including Peter Favre and the future missionary Francis Xavier⁶⁸, both of whom were his room-mates.⁶⁹ Four others, who were similarly attracted, soon joined them (GFT, 1987, p.59). On August 15th, 1534 at Montmartre, during a Mass celebrated by the only priest among them, Peter Favre, these seven men consecrated their lives to God through vows of poverty and chastity and committed themselves to carry out missionary work in Jerusalem⁷⁰ (Attwater, 1983, p.174; GFT, 1987, pp.59-60; Fanning, 1991, p.6). In 1535 they went to Venice and explored the possibility of travelling to the Holy Land to win it for Christ. There, in Venice in 1537, six of the group were ordained, Ignatius, now aged 47, among them. Recurring warfare between Christian and Islamic armies was making their proposed journey to Jerusalem impossible. While they waited for the tension to ease and pilgrim journeys to be resumed, the group dispersed and carried out mission work in the universities and towns of northern Italy (Delaney, 1980, p.298; Fanning, 1991, pp.6-7). Finally, after a year had passed and Palestine remained inaccessible, they decided to return to Rome and offer their services to the Pope (GFT, 1987, p.60). As this resolve meant they might be sent to different parts of the world, they decided to form a more permanent bond which would keep them united, even when they were physically separated. They decided to add the vow of obedience and become a religious order⁷¹ (GFT, 1987, p.60). On September 27th, 1540, the Pope approved the Constitutions of the new order by the Papal Bull *Regimini Militantis Ecclesiae* and the Society of Jesus was formally established (Campbell, 1989a, p.207; Fanning, 1991, p.8). The companions, now ten, took their final vows in 1541 and, despite his strenuous objections, Ignatius was unanimously elected Superior

⁶⁷ Although Ignatius' preaching and direction in Barcelona, Alcalá and Salamanca had attracted companions who stayed with him for a time, it was at the University of Paris that a more lasting group of 'friends of the Lord' was formed (GFT, 1987, p.59).

⁶⁸ After his ordination in 1541, Francis Xavier was sent with two companions to Portuguese India, landing at Goa where he worked among the Paravas converting many people. He went to Japan in 1549 and China in 1552, where he died at the age of 46 (Attwater, 1983, pp.139-140).

⁶⁹ Ignatius writes in his autobiography that he won these two men 'for God's service by means of the Spiritual Exercises' (APT, 1983, Art. 82, quoted in GFT, 1987, p.59).

⁷⁰ These men shared a mission to devote themselves to God, desiring to follow a life of prayer. But they had no wish to enter an established religious order or, as yet, to form one of their own. They just wanted to gather other companions around them and live together simply and prayerfully (Fanning, 1991, p.6).

⁷¹ The Society of Jesus is described as an 'order' rather than a 'congregation' because its members take 'solemn' rather than 'simple' vows (Donohue, 1963, pp.3-4).

General⁷² (Delaney, 1980, p.298; Campbell, 1989a, p.207). According to its founding charter, the Society's purpose is 'the spreading of the faith and the progress of souls in Christian life and doctrine' (Endean, 1991, p.III). The charter proposes a variety of ways in which Jesuits will try to bring about this aim:

'public preaching, lectures and any other ministrations ... of the word of God'; 'the education of children and unlettered persons in Christianity'; 'hearing confessions and administering the other sacraments'; work in prisons, hospitals, and 'in performing any other works of charity' (Endean, 1991, p.III).

In 1546, at the insistence of local parents, Ignatius invited other boys of the city to join those preparing to enter the Society of Jesus at the College of Gandia, Spain (GFT, 1987, p.62; Carmody, 1992, p.9). The first Jesuit school for young lay students was founded in 1548 in Messina, Sicily (Donohue, 1985, p.252). When Ignatius died on July 31st, 1556 he was the superior of 1,000 Jesuits who were organised into twelve provinces⁷³ and who maintained 100 establishments (Donohue, 1963, p.3 and 1985, p.253; Fanning, 1991, p.10). Ignatius had approved the foundation of 40 schools. The work of education had become a chief ministry of the Society⁷⁴ - a ministry which Ignatius believed should, above all, promote God's greater glory⁷⁵ (Donohue, 1963, p.4; Gutierrez, 1987, p.25; Carmody, 1992, p.10). Hughes describes Ignatius' prescription for education as follows:

For this moral strengthening of character, no less than for the invigorating of mental energies, the system of Ignatius Loyola prescribes an education which is public - public, as being that of many students together, public as opposed to private tutorism, public, in fine, as requiring a sufficiency of the open, fearless exercise both of practical morality and of religion (quoted in Rusk, 1965, p.68).

⁷² Ignatius was elected seven months after the Order was approved (Rusk, 1965, p.65). Longford says of Ignatius that he often treated his followers harshly, yet they loved him profoundly and were convinced that God spoke to them through him (1987, p.89). All Ignatius' first companions were graduates of the University of Paris (GFT, 1987, p.61).

⁷³ In the parlance of religious life, a province is an administrative division organised along geographical lines.

⁷⁴ At this time one third of all Jesuit institutions were secondary or middle schools (Donohue, 1963, p.4).

⁷⁵ One of the most distinguished of the second generation of Jesuits, Pedro Ribadeneira, considered it doubtful that any other work would give as much glory to God as the education of youth (Donohue, 1985, p.253).

While for centuries, religious congregations had contributed to the growth of education in philosophy and theology, the Jesuits extended this work to the humanities (GFT, 1987, p.62). The teaching of children and the poor had no body of men [or women] vowed to its performance, and its neglect was among the abuses which drew down the censure of the Council of Trent; while, in gratuitously undertaking the higher education of youth, the Jesuits were absolutely original (Rusk, 1965, p.68). The Jesuits provided their education with a uniform and universal methodology⁷⁶. They also stressed the importance of long and thorough training for teachers (Rusk, 1965, pp.83-84). Yet, their greatest contribution is summarised by Thompson when speaking of Ignatius, as he could of many other Jesuits:

When he spoke, it was not what he said, it was the suppressed heat of personal feeling, personal conviction which enkindled men. This has ever been the secret of great teachers, were they only schoolmasters; it is the communication of themselves that avails (quoted in Rusk, 1965, p.88).

SCHOLIUM 3.2 - DEVELOPMENT OF JESUIT EDUCATION

After Ignatius' death, some Jesuits believed work in schools was inappropriate for the Society - a struggle which lasted until the 17th. century. Nevertheless Jesuit involvement in education continued to grow at a rapid rate (GFT, 1987, p.64). It assumed such an important role in their efforts to reconstitute the Church in post-Reformation Europe⁷⁷ that by the end of the 16th century there were 245 Jesuit schools⁷⁸ (Bangert, 1986, p.105; Carmody, 1992, p.9). By 1710, the Jesuits were running 612 colleges, 15 universities and 100 seminaries (Ganss, 1989, p.225). In 1773, Pope Clement XVI, as a result of what Fanning describes as 'slander, imprisonment, exile ... [and] threats ... [by] governments and princes who wished to rule the Church in their own domains', suppressed the Society of Jesus⁷⁹ (1991, p.13). At this time there were 845 schools spread throughout Europe, the Americas, Asia and Africa (GFT, 1987, p.65; Gutierrez, 1987, p.25). The majority of these institutions were destroyed, except for a few located in Russian territories where the suppression

⁷⁶ The 1586 Ratio states: 'Unless a ready and true method be adopted much labour is spent in gathering but little fruit' (quoted in Rusk, 1965, p.83).

⁷⁷ The Jesuits attempted to arrest disintegrating forces in the religious life of Europe by attacking the evils in the Universities (Rusk, 1965, pp.65-66).

⁷⁸ Rusk claims the counter-reformation was prepared in Jesuit schools (1965, p.69).

⁷⁹ Hebblethwaite claims the Society's suppression was seen in Europe as a victory for the Enlightenment (1992b, p.1294).

never took effect (GFT, 1987, p.65). On August 7th, 1814, Pope Pius VII restored the Order, giving as one of his reasons: 'that the Catholic Church could have, once again, the benefit of their educational experience' (quoted in GFT, 1987, p.65). The Society returned with renewed spirituality and vigour (Donohue, 1985, p.252; Gutierrez, 1987, p.25). The 20th. century has heralded a significant increase in the size and number of Jesuit schools (Gutierrez, 1987, p.26). By 1987, the Jesuit educational apostolate had extended to more than 2,000 educational institutions with 10,000 Jesuits (38.46% of all Jesuits) working in close collaboration with 100,000 people, providing education for 1.5 million young people and adults in 56 countries (Gutierrez, 1987, p.26). Today there are 25,000 Jesuits working in 100 countries - 9,000 in Europe, 5,000 in the United States and 3,000 in India (Fanning, 1991, pp.12-13).

In summary, the Jesuit Social Movement exemplifies,

- (1) a movement with a four and a half century history,
- (2) the influence of the spirituality of its founder (Ignatius Loyola) in its educational vision,
- (3) the contribution of a refounding type person (Pedro Arrupe),
- (4) the importance traditionally placed on articulating the movement's educational vision (*Ratio* and *Characteristics*),
- (5) the contribution that can be made by a study and resource centre (JSEA),
- (6) a methodology for interweaving the spiritualities of members of the Order with the those of lay staff (Georgetown Prep.) and
- (7) the place of spirituality in educational vision.

We now move in the next chapter to consider a movement with an educational vision emanating out of 19th century France.