Designing the Grade 12 Christian Life Education Curriculum of Xavier School Nuvali

Through the Ignatian Pedagogical Paradigm and the Life-Faith-Life Framework

Elisa Manansala-Magtibay

In 2016, the Jesuit Basic Education Commission (JBEC), a consortium of all Jesuit Basic Education schools in the Philippines, including Xavier School Nuvali (XSN), met with all their Christian Life Education (CLE) Department Heads/ Academic Coordinators and Campus Ministry and Service Coordinators in a seminar-workshop run by Fr. Johnny C. Go, S.J. In the said meeting, the participants expressed the need for a "common" or "standard" curriculum that will guide them in crafting their own curriculum consistent with the Jesuit thrust and character.[1] At the same time, XSN has been re-visiting, re-evaluating, streamlining, and finetuning its own CLE curriculum, building on the curriculum development work and initiatives in previous years, to concretely reflect the school's vision and mission and more evidently manifest the school's core values and goals which are the six Cs: *Compassion*, *Competence*, *Conscience*, *Character*, *Culture*, and *Community*.[2] The goal was also to make the existing curriculum accommodate or integrate the Department of Education's core subject requirement entitled "Introduction

1 Cf. the Minutes of the Meeting, JBEC-CLE Cluster Workshop, Xavier School San Juan, October 2016.

2 Johnny C. Go, "Xavier School Vision and Mission," Xavier School San Juan, 24 October 2001.

to the Philosophy of the Human Person."[3] This is to make faith education veer away from mere content acquisition and move steadily towards focusing more deliberately on meaning-making and real-life context learning.

In this context, this research aims to serve as a "reference" or resource material for JBEC schools' curriculum development needs towards the common goal of "education in knowledge of faith and in the life of faith."[4] It also provides a concrete, purposive, and systematic way of orienting CLE teaching towards its most important goal: to develop and strengthen our students' communion with our Lord Jesus Christ[5] thus transforming a typical secular Jesuit-school student into a thinking and serving believer,[6] with designing the Grade 12 CLE curriculum in XSN as a paradigm case.

Pope John Paul II spoke about the importance of "education in the faith . . . especially the teaching of Christian doctrine . . . imparted in an organic and systematic way with a view to initiating the hearers into the fullness of Christian life (*Catechesi Tradendae* [CT] 18)". He also said that "education in the *faith*" is the fundamental task of the Church (CT 15).[7] How does one effectively educate in the faith and pass on the Christian message's essentials to today's young students?

3 Department of Education, "Senior High School Core Curriculum Subjects," *Senior High School,* http://www.deped.gov.ph/sites/default/files/SHS%20Core_Pambungad%20sa%20Pilosopiya%20ng%20Tao%20CG_0.pdf (accessed May 4, 2016).

4 Congregation for the Clergy, *General Directory for Catechesis* (Rome: Libreria Editrice Vaticana, 1997), no. 67. Hereafter *GDC*.

5 Ibid. nos. 80-81.

6 Cf. the notes on Xavier School CLE/Campus Ministry and Service Office Conversations with School President Fr. Johnny C. Go, Xavier School San Juan, President's Boardroom, 10 May 2012.

7 Episcopal Commission on Education and Religious Instruction, *Maturing in Christian Faith* (Pasay: St. Paul Publications, 1985), 50. Hereafter NCDP.

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A Christocentric Approach and Methodology

Jesus Christ is the center and core of the Christian message: "There is no compromising the centrality and primacy of Christ. Everything--the Blessed Virgin Mary, the saints, the sacraments, word of life, devotions, etc.--must be taught in relation to Christ, and with the purpose of leading the catechized into intimacy with Christ."[8] Furthermore, "at the heart of the Christian message is Jesus Christ, who is himself "the Way, the Truth, and the Life (Jn 14:6)". As the Truth, Christ is the "real light which gives light to every man coming into the world" (Jn 1:9). He reveals the Father (cf. Jn 14:6) and sends the Holy Spirit, the Spirit of Truth (cf. Jn 14:17) who guides us to all truth (cf. Jn 16:13). Through Christ, we become "consecrated in truth (cf. Jn 17:19)", walk in the path of truth (cf. 2 Jn 4), act in truth (cf. Jn 3:21), share in the work of truth (cf. 3 Jn 8) and worship in Spirit and truth (cf. Jn 4:24).[9]

The basic aim of education in the faith is to "put people not only in touch but in communion, in intimacy, with Jesus Christ (CT 5)". The heart of instruction is not a doctrine, a moral principle, or an act of worship, but "a Person, the Person of Jesus of Nazareth (CT 5)." To teach then is to lead students to study the mystery of Christ in all its dimensions, including the teaching of Jesus Christ Himself, the Truth. Christ, therefore, will be the basic integrating principle and focus of this project. The "intended learning outcome" of teaching is not just to become dogmatic experts on Christ but to become his humble disciples, not just to know *about* Jesus, but to know

8 Catholic Bishops' Conference of the Philippines, *Acts and Decrees of the 2nd Plenary Council of the Philippines*, no. 157. Hereafter *PCPII.*

9 Episcopal Commission on Catechesis and Catholic Education, *Catechism for Filipino Catholics* (Manila: ECCCE, 1997), 65. Hereafter *CFC.*

Jesus.[10]

Knowing the person of Jesus--His words, parables, and arguments being inseparable from His life and His very being--provides a powerful image and hope for what our person could become and gives meaning to our daily sacrifices and struggles life. *Gaudium et Spes* articulates this more clearly:

> Catholic doctrine is the expression of the truth that Christ our Lord brings us. This truth does not resolve all the problems and riddles of our daily lives. It does not take the place of our planning what we should do or sharing our experiences, and learning from them. But as Christians who are open to Christ's truth in faith, we have a direction and a basic insight into life. We are better able to work out our own personal response to the basic human questions: 'Who am I?,' 'Why am I here?,' 'How am I to relate to others?' Christ's truth gives each person 'the strength to measure up to his supreme destiny.'[11]

Therefore, "Christ must be taught not only as a once-upon-a-time person in history, but as our contemporary, as the Lord who is with us, the Emmanuel who is the Way and Guide in our journey to the Father."[12] In this way, students will find it easier to relate to His person and to find His place in their life and context today.

How do we attempt to do this? By immersing the students in Scripture and the Gospels; by "the approach to Scripture as a narrative or story, the co-relating of the 'little stories' of our own personal lives with the 'Big Story' of salvation

10 Thomas Groome, "From Life to Faith to Life: Some Traces," *Journal of Adult Theological Education* 8 (2011): 8-9.

11 Vatican II, *Pastoral Constitution on the Church in the Modern World: Gaudium et Spes* (Rome: Libreria Editrice Vaticana, 1965), no.10 . Hereafter *GS.*

12 *PCPII,* no. 158.

history . . . ."[13] Also, "nothing and no one speaks better of the Incarnate Word of God than the scriptural Word of God . . . . When the Bible is read . . . it is Christ himself who speaks to us . . . Ignorance of the scriptures is ignorance of Christ."[14] Immersing the students in the Word of God will focus them in God and Christ who will dispose them to the God who will communicate himself directly and personally to them, in order "to embrace him/her with His love . . . and dispose him/her for the way in which one could better serve God in the future."[15]

While faith is a personal response to God's self-revelation, faith cannot just be between a student and Jesus Christ, for it is Jesus himself who gives the perfect model of the communal dimension of faith. He said, "He who believes in Me, does not believe in Me but in Him who sent me" (Jn. 12:44). The knowledge and life of faith of the students in Christ are a jump and an immersion into the Triune God. The personal response to Jesus finds its deepest expression in response to the call of community--an outward movement from the self towards the other. Jesus' very words in the Gospel of Matthew give this so much clarity:

> For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me. Then the righteous will answer him and say, "Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?" And the

13 Joseph L. Roche, "Catechesis/Religious Education in the Spirit of PCP II," *Landas* 6 (1992): 152.

14 *PCP II,* no. 159.

15 Louis J. Puhl, *The Spiritual Exercises of Saint Ignatius*, (Detroit: Loyola Press, 2010), http://spex.ignatianspirituality.com/SpiritualExercises/Puhl (accessed April 122018).

> king will say to them in reply, "Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me" (Matthew 25:35-40).

CLE teaching, then, hopes to bring students to the realization that the more they respond to Christ and develop a real relationship with Him, the more they are compelled to respond to others' need, especially of the poor. Classroom instruction must help students see and recognize the face of Christ in others, especially the poor, for the love of Christ is "a personal individual response, yet only possible as a member of the Christian community, the Church."[16]

The modules presented in this study follow Xavier School's Academic Institutional Framework, a framework that spells out the school's Vision-Mission-Goals' alignment to its academic programs. The Academic Institutional Framework explains the **why** and the **how** of Xavier education. Xavier School's ultimate goal is to form Xaverians into persons of *Compassion, Character, Conscience, Competence, Culture,* and *Community.* The six Cs are an elaboration of Xavier School's vision and profile of the Xavier graduate. They embody the qualities of the ideal Xaverian, and must serve as the goal of all that Xavier School is doing.

Qualities Of The Xaverian: The Six Cs[17]

Conscience refers to the spiritual self of the Xaverian, which includes--but is not limited to--his moral life. **Character** means the psycho-emotional self of the Xaverian. Equally important in one's growth, after all, is his emotional intelligence or EQ. **Community** refers to the social self of

16 *CFC*, no. 49.
17 Go, "Xavier School Vision and Mission."

the Xaverian, his ability to be with people and to work with them. **Competence** refers to the Xaverian's functional self, knowledge, and skills that enable him to perform diverse tasks and carry various responsibilities. **Culture** means the Xaverian's historical self, his identity as shaped by his roots and his present culture. **Compassion** refers to the Xaverian's social life, i.e., his orientation to service and his preferential option for the materially poor and marginalized.

Therefore, ultimately, the aim of the six Cs, of Xavier Education "is the formation of principled, value-oriented persons for others after the example of Jesus Christ."[18] How does Xavier School and this project attempt to accomplish this? Through the Academic Institutional Framework's conscious and deliberate use in two approaches: 1) Approaches to *Teaching* the six Cs and 2) Approaches to *Learning* the six Cs.[19]

Approaches to *Teaching* the 6 C's

Approaches to *Teaching* the six Cs links Xavier School's education to *The Characteristics of Jesuit Education* (1986),[20] the foundational document that articulates the identity and mission of Jesuit schools and outlines *Ignatian Pedagogy* (1993)[21] or the Jesuit approach to teaching. Both serve as

18 *The Characteristics of Jesuit Education - An Abridged Version* (Rome: International Commission on the Apostolate of Jesuit Education, 1986), (London: Jesuit Institute, 2014), https://3e-h4ot43gk9g3h1uu7edbbf1-wpengine.netdna-ssl.com/wp content/uploads/2016/03/Characteristics-Abridged-Jesuit-Institute.pdf (accessed April 5, 2018).

19 Rita Atienza, "How Do We Achieve Our VMG?," Lecture given during the Xavier School Institutional Planning Workshop at Xavier School, San Juan City, 20 February 2018.

20 *The Characteristics of Jesuit Education - An Abridged Version*.

21 *The Ignatian Pedagogical Paradigm: A Practical Approach*, (London: Jesuit Institute, 2014), http://jesuitinstitute.org/Resources/

guiding principles from which Xavier School bases its ways of proceeding, particularly in teaching and assessing.

The ultimate goal of Jesuit education (and of Xavier education) is the person's full growth, which leads to action. Thus, it becomes clear that if educators are to exercise a moral force in society, they must insist that "the process of education take place in a moral as well as an intellectual framework of inquiry" by which students discuss significant issues and complex values of life, and have teachers capable and willing to guide that inquiry.[22] Pedagogy must include a world view and a vision of the human person[23] and Ignatian pedagogy "presents academic subjects out of a human centeredness," with stress on uncovering and exploring the patterns, relationships, facts, questions, insights, conclusions, problems, solutions, and implications which a particular discipline brings to light about what it means to be a human being. Also: "education thus becomes a carefully reasoned investigation through which the student forms or reforms his or her habitual attitudes towards other people and the world." From a Christian standpoint, "the model for human life is the person of Jesus." Jesus teaches by word and example that the realization of one's fullest human potential is achieved ultimately in one's union with God, a union that is sought and reached through a loving, just and compassionate relationship with one's brothers and sisters. This means assisting young people "to enter into the sacrifice and joy of sharing their lives with others." It means helping them to discover that "what they most have to offer is who they are rather than what they have."[24]

Ignatian%20Pedagogy%20Abridged%20%20(Jan%2014)%20210x210%20MASTER.pdf (accessed April 5, 2018).

22 Ibid. nos. 12-13.

23 Ibid. no. 11.

24 Ibid. nos. 15-19.

To further grapple with the question of how, it becomes important to unpack the five key terms in the Ignatian pedagogical paradigm--*context*, *experience*, *reflection*, *action*, and *evaluation*--and describe how they can engage students in deep learning.

> **Context.** The context of learning refers to what both teacher and students bring to class from their worlds, especially previous knowledge: "Ultimately, the aim of this pedagogy is to help students move beyond a preoccupation with individual context and become responsive to larger social contexts and to the needs of others."[25]

> **Experience.** Experience describes any activity in which students can grasp facts, concepts, and principles being considered and experience some sensation of an affective nature. Experience "might mean an out-of-the-classroom experience: service-learning, field trips, clinicals, internships or research--in the lab, in the field, in the library or experiencing a text, and see the text as an opportunity to encounter the ideas and values of another person. In all these cases, however, experience resides in the student's encounter with people, places, events, and texts that stretch them beyond prior knowledge and experiences."[26]

> **Reflection.** Reflection refers to students looking back on their experiences to understand the significance of these experiences fully. Students must be given opportunities to analyze and evaluate ideas, observe

25 Susan Mountin and Rebecca Nowacek, "Reflection in Action: A Signature Ignatian Pedagogy for the 21st Century," in *Exploring More Signature Pedagogies: Approaches to Teaching Disciplinary Habits of Mind*. ed. Nancy L. Chick, Aeron Haynie, and Regan A. R. Gurung. (Sterling, Va.: Stylus Publishing, 2012), 135 https://epublications.marquette.edu/cgi/viewcontent.cgi?article=1176&context=theo_fac (accessed 20 February 2018).

26 Ibid. 136.

and discern patterns, draw inferences, and so on. However, they must also be asked to empathize, imagine, probe into feelings, and develop affective areas. Ignatius's *Examen*[27] which encourages individuals to look back on experience not simply as a brain disconnected from the world, but as a person living in the physical world with other individuals, many of whom have needs that call out for attention, may be a useful reflection tool.

Action. Action refers to students practicing or doing what they have learned from their reflected-upon-experiences. This may be expressed as new awareness, a sentiment, a hope or a decision to think more about the topic, or a commitment to a practical activity or a specific action.

Evaluation. One additional, crucial element of this paradigm is a process of evaluation. Evaluation refers to how the teacher and the student review the learning process to monitor and improve learning during and after class.

In summary, it can be said that all learning is situated in a specific context, rooted in previous and new experiences, dependent upon and deepened by reflection about those experiences, made truly meaningful when put into some kind of action and further improved by deliberate evaluation.

Approaches to *Learning* the Six Cs

Approaches to *Learning* the six Cs are Xavier School's way of breaking up the six Cs into smaller skills, abilities,

27 Mark E. Thibodeaux, *Reimagining the Ignatian Examen* (Chicago: Loyola Press, 2015), vii-xxii.

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and performances that Xaverians need to be proficient in, live out, and articulate even outside the classroom. These smaller skills, or what Xavier School calls core generic skills are what will be taught directly in the classroom and what teachers may assess explicitly or implicitly using varied strategies. For example, breaking down ***Conscience*** into smaller skills, abilities, and performances would mean that the teacher may teach and look for the following in the classroom: practicing the daily *examen*, exercising discernment and values clarification, analyzing ethical and moral dilemmas, silencing, meditating, finding values behind rules and policies, praying sincerely and often, regularly attending mass, participating actively in the sacraments, and others. How can these be taught? All of these may be taught as stand-alone knowledge and skills or as an accompanying activity to a main lesson or as classroom/school routines or as a stand-alone full module or course or by "mentioning" or "making reference to" or as events and activities done in school by the students.

As the IPP prescribes, the modules take into account the kind and context of learners the school has today. The modules veer away from traditional, informational question-answer method, stressing memorization of objective doctrines of the Faith and move towards more contextualized, problematic, experiential, and meaning-making approaches. The modules also implement the practices of Visible Thinking,[28] an approach to education that calls for *externalizing* processes of thought and focuses on developing

28 Ron Ritchhart, Mark Church, and Karin Morrison, *Making Thinking Visible: How to Promote Engagement, Understanding, and Independence for All Learners* (San Francisco, CA: Jossey-Bass, 2011) and David Perkins, Ron Ritchhart, Shari Tishman, *Harvard Project Zero: Visible Thinking* (Cambridge, MA, Harvard Graduate School of Education) http://www.pz.harvard.edu/projects/visible-thinking (accessed May 3, 2018).

students' thinking skills towards truth-seeking, understanding, fairness, and imagination to hopefully modify, affect or touch the daily life of students. In chapter one of the book, *Making Thinking Visible*, the authors described a map of thinking involved in understanding and identified eight thinking moves that are integral to understanding, without which it would be difficult for understanding to occur:[29]

1. Observing closely and describing what's there
2. Building explanations and interpretations
3. Reasoning with evidence
4. Making connections
5. Considering different viewpoints and perspectives
6. Capturing the heart and forming conclusions
7. Wondering and asking questions
8. Uncovering complexity and going below the surface of things

While these eight thinking moves are essential to understanding, it is important to stress that they are by no means exhaustive. This list of eight thinking moves is a useful starting point and is a very good building block for other thinking patterns like problem-solving, decision making, forming judgments, identifying patterns, and making generalizations, generating possibilities and alternatives, evaluating evidence, arguments, and actions, formulating plans and monitoring actions, identifying claims, assumptions, and bias, and clarifying priorities, conditions, and what is known. These thinking moves and patterns are what *Visible Thinking* endeavors to externalize and make visible.

29 Ritchhart, Church, and Morrison, *Making Thinking Visible*, 11-15.

> When we make thinking visible, we get not only a window into what students understand but also how they are understanding it. Uncovering students' thinking gives us evidence of students' insights as well as their misconceptions. We need to make thinking visible because it provides us with the information we as teachers need to plan opportunities that will take students' learning to the next level and enable continued engagement with the ideas being explored. It is only when we understand what our students are thinking, feeling, and attending to that we can use that knowledge to further engage and support them in the process of understanding. Thus, making students' thinking visible becomes an ongoing component of effective teaching.[30]

Part of visible thinking is the use of technology in instruction. It is important to recognize the context of our learners as digital natives who are born into the reality of gadgets, uninterrupted internet connection, and unlimited access to information. The main tool for learning and researching for our students today is the internet, where they can access any information from all sources. Our students are "online" most the time. According to the book entitled, *Growing Up Wired: Raising Pinoy Kids in the Digital Age*, some of the main reasons for "needing to be online" are boredom, attention problems, self-absorption, and lack of interest in reading printed books, magazines, newspapers, in favor of online activities. They prefer to interact online rather than face-to-face. They use social media like Facebook, Instagram, and Twitter a lot. This is the generation of kids we are teaching

30 Ibid. 27.

today--digital natives—who have never known a world without the Internet and connectivity.[31] Technology integration in learning will aid integral faith formation to become more relevant and relatable to students. It will also educate our young students towards more responsible and productive use of technology and away from mindless and unhealthy use of time just surfing and watching questionable content and sites.

Knowing our students today

Who are the young students today? In the context of this study, this meant asking, who is the G12 batch of Xavier School Nuvali students? How do they think? What are their concerns and preoccupations? What scares them, and what gives them hope? As these G12 students are also a part of the Filipino youth, it also helps to understand them in this context. Who is the Filipino youth today? What are their concerns and preoccupations? What scares them, and what gives them hope? The 2016 *Truth About Youth* research conducted by McCann Truth Central [32] mentioned three enduring truths about being young that are as true today as they ever were despite the fast-moving world of social media and communication:

> The notion of needing to "find yourself" has transcended generations. Being young is still ridden with angst because it is a time in which your identity is being formed.
>
> Friends are everything and "finding your people" or

31 Queena N. Lee, Ma. Isabel Sison-Dioniso, Nerisa C. Fernandez and Michele S. Alignay, *Growing Up Wired: Raising Pinoy Kids in the Digital Age* (Mandaluyong City: Anvil Publishing, 2013).

32 The Truth About Youth 2016, McCann Truth Central, https://mccann.com.au/wp-content/uploads/the-truth-about-youth.pdf (accessed October 6, 2018).

> a group of people to hang around with is the key to establishing yourself and your happiness.
>
> "Finding your place in the world" is the third great youth pursuit that remains relevant across eras. By this we mean figuring out your values, your passions and your ideals, as well as establishing your sense of personal justice and right and wrong.

This gives us an insight into our young students' hopes today who despite the many distractions they face continue to yearn for what is most essential, most true, and most meaningful. This picture of the young Filipino today is reinforced by another study conducted by Jayeel Cornelio, a sociology professor from the Ateneo de Manila University on a group of religiously involved Filipino students.[33] In this study, Cornelio asserts that while others may complain about the decline of religiosity among young people, "there are catholic youth, for example, who do not go to church but participate in outreach activities organized by their peers. My view is that many young people are reinterpreting religion to make it more meaningful to them. This is their reflexive spirituality."[34] The reflexive spirituality of the young Filipino students is characterized by a seeking attitude "but only insofar as it is maintaining a Catholic identity . . . ."[35] Both studies point to the young Filipino as searching and seeking for who he or she truly is as a person and as a Catholic.

33 Jayeel S. Cornelio, "Being Catholic as Reflexive Spirituality: The Case of Religiously Involved Filipino Students," Asia Research Institute Working Paper Series no. 146 (Singapore: National University of Singapore, September 2010).

34 Cf. "Rethinking the Faith of the Filipino Youth," 23 August 2016, Ateneo.edu, http://ateneo.edu/ls/news/features/rethinking-faith-filipino-youth (accessed September 27, 2018).

35 Cornelio, "Being Catholic as Reflexive Spirituality",7.

The specific context of the Xavier Nuvali high school students will agree with Cornelio's findings that our young students have not lost their religion. The study conducted by Ronnel King, a professor of Psychology from the Education Institute of Hong Kong, for Xavier School in 2017 shows that students in Xavier School Nuvali scored above average in the twenty-four character strengths and above average on all character strengths. Their top five character strengths were humor, capacity to love, gratitude, hope, and religiousness. While their friends are important to them, their teachers appeared to be the most important factor in developing their academic engagement and sense of belonging in school, while their parents had the most influence in developing their intrinsic motivation and life satisfaction.[36]

Since Xavier School Nuvali is a Jesuit institution, it would be worthwhile also to view its young students today using the lens and perspective of Jesuit education itself. In the keynote address delivered by Fr. Michael Garanzini, SJ, the Higher Education Secretary of the Society of Jesus, last October 6, 2018 at the Ateneo de Manila University,[37] he described what he sees is the larger context where we can situate our students today. He did that by saying that the new frontiers for Jesuit education today are anthropological. Frontiers that ask the question: "What does it mean to be human today? This is because "technology is changing the way we process information, the way we think, the way we communicate

36 Cf. the notes on "Positive Psychology and Education: Xavier Insights," by Ronnel King, Xavier School San Juan, Sports Center Boardroom, 1 October 2018.

37 Cf. the notes on API-JEC International Conference on Educational Frontiers, "Post-Conference Keynote Presentation: Challenges and Opportunities of Jesuit Education," by Fr. Michael Garanzini, SJ, Ateneo de Manila University, Leong Hall Auditorium, 6 October 2018.

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(easy and shallow), the way we behave and socialize (what we do with our time), and the way we work (more efficient but less humanizing). These result in our students being easily distracted, feeling alienated and rushed, stressed and pressured, over-stimulated and over-loaded, and unsure of their future."[38]

This is where the design of the G12 CLE curriculum enters the picture. Given that being a young person today has not changed, where will they approach these goals? Young persons look for authenticity and real friendships, seek meaning in their lives and faith, have deep hope to do, and be good. Yet, they find themselves in a completely different landscape and arena--one that is defined by technology and social media. How can the students be equipped to become fully alive, find the truth in their seeking, and find God within their searching and hoping? How can they be guided in navigating the internet today and to use technology responsibly? Fr. Garanzini very clearly stated that technology is not the enemy. However, like any other inventions that transform our way of living, technology must be used or wedded to a deeper wisdom, which we find in the humanities. Therefore, he said, we should prepare a generation of young people who must be:

1. Critical thinkers, capable of taking various points of view
2. Able to organize, plan and execute a task in an efficient manner, that is able to self-monitor (How am I doing?)
3. Able to weigh and discern the moral consequences of a course of action
4. Able to appreciate the slow process of real achievements
5. Convinced that something greater than him/herself

38 Ibid.

> is at work in our efforts, sustaining our efforts and achieving good[39]

Designing the XSN G12 CLE Curriculum

The modules in this research are guided by the principle so eloquently expressed by Claude N. Pavur, SJ when he said that the curriculum carries the mission: "The *Ratio Studiorum*'s greatest contribution to our times may well be the idea of the importance of the curriculum as the primary vehicle for the mission . . . . In the midst of an abundance of competing factors in (school) today, the curricular aspect needs to be recognized as the essential bedrock of the mission."[40]The design process of the G12 curriculum follows the Understanding by Design (UbD) Framework[41] that the school has aligned with the IPP and has long been using. UbD is a curriculum and instructional planning framework created by Grant Wiggins and Jay McTighe to guide teachers in coming up with engaging and effective instruction, by design, i.e., as intended and purposefully planned by the teacher. UbD is grounded on a definition of a student who "understands" as a student who has "explored and made sense of" the most important and enduring concepts at the heart of the unit and is therefore able to transfer this learning independently and strategically in new and challenging situations in the real world. These two key principles of UbD – (1) *long-term transfer (T)* as the goal

39 Ibid.

40 Claude N. Pavur, "The Curriculum Carries the Mission," *Conversations on Jesuit Higher Education* (2008): 30-31, art. 9. https://epublications.marquette.edu/cgi/viewcontent.cgi?referer=https://www.google.com.ph/&httpsredir=1&article=1168&context=conversations (accessed September 14, 2018).

41 Grant Wiggins and Jay McTighe, *Understanding by Design Framework,* Expanded 2d ed. (Alexandria, VA: Association for Supervision and Curriculum Development [ASCD] Publications, 2005).

of instruction, and (2) *meaning making (M)* as enabling this transfer to happen – imply that *acquisition of knowledge and skills (A)* is important, not as end goal of instruction, but as a means to meaning making and transfer. The third key principle of UbD is the principle of *backward design when planning a module/unit,* which helps ensure alignment of TMA in the module's goals, assessment, and learning experiences.[42] Thus, backward design in module/unit planning involves three stages. The following table illustrates how the five IPP elements, supported by the TMA concepts of UbD and the backward design process, are used in module/unit planning at Xavier School:

42 Rita Atienza, "UbD/IPP Alignment at Xavier School: A Closer Look at the IPP Through the Lens of UbD" (Xavier School, San Juan: 2013).

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Table 1: Unit Planning at XS: Enhancing the IPP Elements with UbD TMA[43]

IPP Elements	IPP Elements and UbD TMAs in the XS Model/Unit Plans
Context This is what both teacher and students bring to class from their worlds, especially previous knowledge (academic, community, national/ global, personal contexts).	**Context** Teachers must constantly exert efforts to get to know individual student and class contexts and keep abreast of ongoing community, national, and global contexts. The teachers must also know if their students are ready to tackle the academic demands of the unit. These must be considered in unit planning.
Experience Any activity in which students can obtain a cognitive grasp of the facts, concepts, and principles being considered and experience some sensation of an affective nature. After undergoing either direct or vicarious EXPERIENCE, learners perceive data as well as their affective responses to it, and then probe further and make sense of the data (e.g., by analysis, comparison, contrast, synthesis, evaluation) so that they can . . . "achieve comprehension and understanding of the human reality that confronts them" (IPP: A Practical Approach #44, 46).	**Knowledge and Skills** For a proper focus on priorities and coherence of a unit, the teacher must carefully identify which Knowledge and Skills are important to know and do and which are just "worth being familiar with." As Prelection (or in UbD, a "Hook activity"), teachers design powerful learning experiences, i.e., opportunities for the student's initial "encounter" and "interaction" with important knowledge and their initial attempts in performing key skills. Learning Experiences (cycles of Experience-Reflection -Action) The IPP tells us that, "to achieve... understanding of the human reality that confronts them," the unit must necessarily provide the learners with ongoing cycles/interplay of powerful encounters and EXPERIENCES involving priority knowledge and skills which are designed to • provoke, in turn, ever deepening REFLECTION, thought, and inquiry about big and important ideas, and

43 Ibid.

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	• provide students the scaffolds (ACTIONS AND TASKS of increasing difficulty and complexity) toward the Performance Task. UbD, too emphasizes the need for such cycles of T-M-A. During the unit, the students must be given numerous opportunities that EQUIP them with important knowledge and skills. That leads them to REVISIT, RETHINK, REFINE, deepen, and extend student understanding and prepare them for the Performance Task's successful accomplishment.
Reflection A thoughtful reconsideration of some subject matter, experience, idea, purpose, or spontaneous reaction, in order to grasp its significance more fully, i.e., • understand the truth being studied more clearly • understand the sources of the sensations or reactions he experiences in this consideration • deepen his understanding of the implications, for himself and others, of the subject matter being studied • achieve personal insights into events, ideas, truth or the distortion of truth, and the like • come to some understanding of who he is.	**Reflection/Making Meaning** Students are provided experiences that will guide them to "make meaning" of the unit's important ideas by exploring, grappling with, investigating, and reflecting on the Reflection Questions (Essential Questions) and/or Enduring Understandings of the unit. These Reflection Questions and EU should refer to: (a) subject-specific synthesis; (b) connections to real-world scenarios, other disciplines (c) metacognitive insights (about the learning process or the way of knowing in the discipline); and/or (d) realizations about the self, world, life, and God. Students must be provided with numerous Make Meaning activities to help them explore the EUs and Reflection Questions from various perspectives and continue building and deepening and rethink/ refine/ revise understanding.
Action Action Goals – subject-specific intellectual abilities, habits of mind, attitudes, and values, aligned with the six Cs, that a student must manifest by Gr. 12	**Subject Action Goals and Evidence of Learning** Identifying the desired results of the unit starts with the identification of long-term Subject Action Goals and Evidences of Learning (milestone)

Action (assessments) - Products, performances, and other evidence accomplished during every unit of their evolving understanding of the subject matter and resulting changes in attitudes and values, e.g., novel, open-ended, real-world challenges, and tasks	outcomes at Grade 2, 6, 10, and 12) pertinent to that particular unit. These represent the unit's "contribution" towards the accomplishment of the subject area's Overarching Goals and the school's six Cs in the students. **Performance Tasks, Other Evidence** The students are assigned an authentic assessment or transfer task (also called a Performance Task), representing a novel and challenging real-world situation in which they will have to apply/transfer the knowledge, skills, and understandings they have acquired. The students must also accomplish assessments that provide Other Evidence of acquisition of knowledge and skills, understanding of RQs and EUs, and growing proficiency (scaffolded Transfer Tasks), leading to the successful accomplishment of the Performance Task.
Evaluation This is how the teacher and the student review the learning process to monitor and improve learning during and after class.	**Evaluation** Teachers conduct formative assessments to keep track of student progress toward unit goals, as well as to adjust instruction mid-stream, if necessary. Teachers also make notes about revisions and enhancements that may be made to the unit in the future.

After seeing clearly how the alignment between the IPP and the UbD will help in student engagement and effective teaching, it is good to point out how another general approach specific to Christian religious education is very much aligned and relevant to the goals of IPP/UbD. This is called the *Shared Christian Praxis* of American educator Thomas Groome or what he simply describes as "bringing life to faith and faith to life.'"[44] In his book, *Sharing Faith*, Groome defines *Shared*

44 Groome, "From Life to Faith to Life: Some Traces," 9.

Christian Praxis as:

> . . . a participative and dialogical pedagogy in which people reflect critically on their own historical agency in time and place and on their socio-cultural reality, have access together to Christian Story/Vision, and personally appropriate in community with the creative intent of renewed praxis in Christian faith towards God's reign for all creation.[45]

> Essentially, the "life to faith to life"[46] approach of *Shared Christian Praxis* offers five movements that so consistently reflect the IPP elements. It is an approach to faith education that: (1) engages people's interests and what is meaningful for them; (2) has them reflect upon their own lives in the world--call it praxis, experience, or whatever; (3) gives them persuasive and ready access to Christian faith as meaningful to their lives; (4) prompts them to correlate and integrate these two sources of truth and spiritual wisdom--life and faith; and (5) invites them to decide for lived Christian faith.[47]

According to Groome, "a *life to Faith to life* approach needs to focus its curriculum around a *generative theme* as it is nearly impossible to teach or learn anything if there isn't real interest . . . . Such interest arises around a topic that arouses curiosity and/or that really matters, so that it's in our "best interest" to know it. In other words, we are most likely to learn whatever seems meaningful to our lives. Paolo Freire, the contemporary educator who coined the phrase "generative

45 Thomas H. Groome, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry the Way of Shared Praxis* (San Francisco: Harper San Francisco, 1991), 135.

46 Groome, "From Life to Faith to Life: Some Traces," 17.

47 Thomas H. Groome, *Will There Be Faith?: A New Vision for Educating and Growing Disciples* (New York: HarperCollins Publisher, 2011), 271.

theme" for what is of real interest to people and thus a starting point for education, proposed that such themes always arise from life, from present praxis. For example, when one raises up a great question, issue, challenge, problem, fear, hope, threat, or desire from people's lives, this is most likely to be generative and to engage their interest actively.[48] The table below illustrates the harmony between the IPP and the *Life to Faith to Life* approach:

Table 2: The IPP and the Life to Faith to Life Approach

Life to Faith to Life: The Movements[49]	Elements of the IPP[50]
1. Have students respond to the theme as it pertains to their lives. (Naming/Expressing Present Action) This turns students' attention to their own lives and the world in which they live, including their relationships with friends, their family, school, local and inter/national communities. It engages the attention of students, providing motivation for learning that is participative and dialogical. It introduces the "generative theme" or topic of the learning experience or unit of work.	**Context and Experience** The CONTEXT OF LEARNING refers to what both teacher and students bring to class from their worlds, especially previous knowledge EXPERIENCE describes any activity in which students are able to obtain a cognitive grasp of the facts, concepts, and principles being considered, as well as experience some sensation of an affective nature (IPP: A Practical Approach #43).

48 Ibid. 286.

49 Groome, Will There Be Faith?: A New Vision for Educating and Growing Disciples and Thomas H. Groome, Christian Religious Education: Sharing our Story and Vision (San Francisco: Harper & Row, 1980) and Groome, Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry the Way of Shared Praxis and Michael Bezzina and others, "Shared Christian Praxis as a Basis for Religious Education Curriculum: The Parramatta Experience" (October 1996).

50 International Commission on the Apostolate of Jesuit Education. 1994. Ignatian Pedagogy: A Practical Approach. Available at the Jesuit Curia in Rome [website] http://www.sjweb.info/documents/education/pedagogy_en.pdf. (accessed April 15, 2018) and Rita Atienza, "UbD/IPP Alignment at Xavier School: A Closer Look at the IPP Through the Lens of UbD."

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Here, students are asked to recall and reflect on an experience related to the topic or theme. They may need assistance in making the connection between events in their life and the topic. Feelings, actions, and knowledge are examined. Students are invited to tell their personal stories or relevant lived experience. Alternatively, events may be illustrated by stories from literature. Contemporary events of significance may be given a vivid focus by video, news footage, or personal witness. The teacher's own experience and personal story may be shared where appropriate.	That which is directly and experienced by the students usually has a great impact on the students. However, teachers often have to settle for providing vicarious experiences for the students instead. After undergoing either direct or vicarious EXPERIENCE, learners perceive data as well as their affective responses to it. They then must probe further and make sense of the data (e.g., by analysis, comparison, contrast, synthesis, evaluation) so that they can ... "achieve comprehension and understanding of the human reality that confronts them" (IPP: A Practical Approach #44, 46).
2.Encourage students to reflect critically on the theme in conversation together. (Critical Reflection on Present Action) The purpose of this movement is for students to stand back and consider what has been named. It goes beneath the superficial as it identifies underlying factors, more deeply-seated values, beliefs, understandings, and attitudes. This movement is helped by sharing and by the encouragement of critical thinking. It leads students to explore what is happening in relation to their theme or topic, but why. The establishment of a reflective atmosphere in which students can listen to themselves and others is important.	**Reflection** REFLECTION refers to "a thoughtful reconsideration of some subject matter, experience, idea, purpose, or spontaneous reaction, in order to grasp its significance more fully" (IPP: A Practical Approach #49). Students must be given opportunities to analyze and evaluate ideas, probe connotations, observe and discern patterns, draw inferences, and so on. Still, they must also be asked to empathize, imagine, probe into feelings, and develop affective areas.
3.Share the Story and Vision of Christian faith in ways pertinent to the theme and meaningful for this group, context, and occasion. (Making Accessible Christian Story and Vision)	

This centers on a presentation of Christian Story and Vision. The Story is not just biblical stories. It is the faith story of the Christian community throughout history and in the present as expressed through Scriptures and the Tradition of the Church in its teachings, prayer, and worship, communal life, and a mission involving the lives of faithful Christian people throughout the ages. The presentation must be faithful not only to the Story itself, but also to the students, taking into account their levels of maturity and capacity for understanding. The Vision reflects the promises and demands that arise from the Story. These empower Christians, calling them to prepare for the Reign of God, first proclaimed and established by Jesus. Analysis and critique of the above content are required. Within a reflective atmosphere, questions to be discussed could include – "Is this Christian Story/Vision relevant today?" "What counter values are operative in our lives?" Connections should be made in other areas of student knowledge.	
4. Encourage students to appropriate and integrate Christian faith with life. (Dialectical Hermeneutics to Appropriate Christian Story/Vision to Student's Stories and Vision) This movement is extremely important because students connect their own reflected-upon experiences with the Christian Story/Vision. Here the dialogue between life and faith, religion, and society helps the students to grow in wisdom, deepening the meaning that they are creating for themselves. At its best, this is an "A-ha!" experience and is at the very heart of shared Christian praxis.	

5. Invite students to make a decision – cognitive, affective, or behavioral in response to the whole process. (Decision/ Response for Lived Christian Faith) In this movement, the students are given the explicit opportunity to make decisions about how to live the Christian Faith in the world. Their response can be cognitive, affective or behavioral; it may be personal or communal, it may or may not involve an external expression. Its real content is exploring ideals, hopes, vision for the future, exploration of values, setting priority, and deciding about personal commitment, although vaguely. It seeks to encourage students to express feelings and attitudes that may lead to a greater self-discovery. Its focus is not simply action in the sense of going out and participating in community outreach programs – if that occurs, then that is a bonus. Its goal is a reflection on personal growth in the Christian community. It raises questions – if this is the meaning of this Christian Story, what is my role in it, and will I be involved? Every reflection does not necessitate action. Rather its effect can be cumulative so that later opportunities may be an occasion for action.	**Action** ACTION refers to "internal human growth based upon experience that has been reflected upon, as well as its external manifestation," and is based on the ultimate aim of Jesuit education, i.e., "to form young people who could and would contribute intelligently and effectively to the welfare of society" (IPP: A Practical Approach #61, 62). Action Goals refer to the specific student outcomes ("internal human growth") which the school, through its various policies, programs, and activities, would purposefully and deliberately like to aim for by the time the student graduates in Grade 12. These Action Goals represent intellectual abilities, habits of mind, attitudes, and values that are subject-specific, but which also represent how the school's core values, the 6 Cs, should be manifested in each subject area. Action (Assessments) – In class, for every unit, students must provide "external manifestation" or evidence that their evolving understanding of the subject matter and the resulting changes in attitudes and values are already starting to lead them to action and commitment. Evidence of this understanding and the likelihood of transfer of learning even beyond the school's four walls can only be provided by having the students accomplish authentic transfer tasks, i.e., products and performances involving novel, open-ended, real-world challenges, and tasks.
	Evaluation This refers to "how the teacher and the student review the learning process to monitor and improve learning during and after class". This implies an ongoing formative assessment of the students and their progress during the unit by the teacher, and subsequent revision of the learning plan, as needed, based on the results of the formative assessment.

Designing the modules/units was thus guided by the illustrations shown above of the alignment of the IPP, the UbD and the *Life to Faith to Life* approach of Groome's *Shared Christian Praxis* model. All three endeavor to make religious education and formation, engaging, relevant, and transformative for our students. All three endeavor to pass on the "treasures" of the Faith and help lessen the gap between life and *life in faith*.

The research modules include sharing sessions among students and a lot of processing of student experiences by the teacher. Therefore, it will be helpful for students and teachers to follow a simple set of guidelines on both sharing and processing. While the importance of individual reflection is shown and taught to students, it is as important for them to see and experience the benefits of communal reflection through group sharing. In sharing, a student who is able to articulate his situation, his feelings, and his sentiments hear himself--hears all of it as if it were apart from him. This gives the student a certain degree of objectivity to better understand, grasp, and reflect on his own context. The processing of students' experiences inside and outside the classroom is integral to the modules of this project. In processing the students' experiences, the teacher helps the students learn from their experiences by asking questions that will lead them to reflect on, analyze, make sense of, communicate, reframe, and add more value and meaning to their experiences. This allows them to connect such meaningful experiences to what they value in life, their choices, and how they will live out their faith convictions.

Conclusion

Thomas Groome says that Christian religious education aims to enable people to live as Christians, that is, to live lives of Christian faith. This would seem to be its purpose since the Christian community first began to educate – an education that leads people to the Kingdom of God in Jesus Christ.[51] Every effective CLE modules aims to satisfy such purpose and in so doing, tries to respond to the objective of making CLE teaching truly transformative for its students – one that will help them act on their convictions, live out their faith in Christ, and let their light shine, as the Gospel invites.

Also, "applying, then, the Ignatian paradigm to the teacher-learner relationship in Jesuit education, it is the teacher's primary role to facilitate the growing relationship of the learner with truth, particularly in the matter of the subject being studied under the guiding influence of the teacher. The teacher creates the conditions, lays the foundations and provides the opportunities for the continual interplay of the student's experience, reflection and action to occur."[52] The teacher's role and responsibility cannot be underestimated here. The complexion and quality of formation are affected by how effectively or how poorly the student is supported and guided by the teacher towards the true and the good.

When all is said and done, it is the deep hope of every Catholic and Jesuit educator that our students' minds will be challenged, their hearts will be moved, and their hands will work towards bringing about the Kingdom of God in the life of every human person, especially of the poor and the oppressed. At the same time, if it proves difficult to see the

51 Groome, *Christian Religious Education*, 34-51.
52 *The Ignatian Pedagogical Paradigm: A Practical Approach*, 7.

fruits and results of all these efforts, may we find ourselves consoled by the prayer attributed to the newly-canonized Saint Oscar Romero:

Prophets of a Future Not Our Own[53]

It helps, now and then, to step back and take a long view.

The kingdom is not only beyond our efforts,
it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work. Nothing we do is complete, which is a way of saying that the Kingdom always lies beyond us.

No statement says all that could be said.

No prayer fully expresses our faith.

No confession brings perfection.

No pastoral visit brings wholeness.

No program accomplishes the Church's mission.

No set of goals and objectives includes everything.

This is what we are about.

We plant the seeds that one day will grow.

We water seeds already planted, knowing that they hold future promise.

53 This prayer was first presented by Cardinal Dearden in 1979. This reflection is an excerpt from a homily written for Cardinal Dearden by then-Fr. Ken Untener on the occasion of the Mass for Deceased Priests, October 25, 1979. Pope Francis quoted Cardinal Dearden in his remarks to the Roman Curia on December 21, 2015. See http://www.usccb.org/prayer-and-worship/prayers-and-devotions/prayers/prophets-of-a-future-not-our-own.cfm (accessed November 2, 2018).

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We lay foundations that will need further development.

We provide yeast that produces far beyond our capabilities.

We cannot do everything, and there is a sense of liberation in realizing that.

This enables us to do something, and to do it very well.

It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results, but that is the difference between the master builder and the worker.

We are workers, not master builders; ministers, not messiahs.

We are prophets of a future not our own.