



Rede Jesuíta  
de Educação



# **PEDAGOGIC INNOVATION:**

## **CONTEXT AND PROPOSAL OF THE JESUIT EDUCATION NETWORK OF BRAZIL**



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## FOREWORD

*Since its foundation, and aware to the ordering to the Institute Formula, the Society of Jesus is understood as a way to God. Inspired by the magis characteristics of the charisma inherited from the Society founders, we set out on a Journey, following Jesus Christ, by loving creatures and letting us to be guided by the Holy Spirit in such a variety of apostolates. As Ignacio de Loyola and the first companions, we are pilgrims at the service of Church and humanity, sent to collaborate in a mission of reconciliation and justice, through the four Universal Apostolic Preferences and guided by common discernment, apostolic planning and networking.*

*It is from this driving force we identify ourselves as Ignatian education and, since the foundation of the first Jesuit Schools in the 16<sup>th</sup> century, we have seen the apostolic legacy of our Schools, educating countless generations of citizens all over the world. Faithful to what identifies us, we are provoked to constantly uninstall, the opening to the world, not to hide the challenges and trusting in the action of the spirit, always in communion with the Church.*

*Nowadays, the pedagogical excellence resulting from this journey requires dialogue with the Ignatian educational order present since the emphases of General Congregation XXXI. The educational re-foundation proposed by Fr. Arrupe, the categories present in the work "The Characteristics of Jesuit Education", the methodological approach of the Ignatian Pedagogical Paradigm, the identifiers of the document 'Jesuit Schools - a living tradition in the 21<sup>st</sup> century'. In addition, it presupposes knowledge and careful reading of the work 'Society of Jesus and the Universal Right to a Quality Education', openness to the Universal Apostolic Preferences and awareness of the commitments of the Global Education Pact.*

*At the same time, our educational proposal presupposes external perspectives, continuous renewal, research, innovation, reinvention, openness to context and science, dialog with current literature and everything that surrounds us. However, discerned guidance is needed so that our educational projects and processes really have an impact on the realities in which we are located, objectivizing us as Jesuit and Jesuit Schools and preparing ourselves for life. It is in this sense that thinking about our way of doing education requires clarity about identity assumptions, careful choices about the present and an attitudinal openness to future opportunities.*

*It is in the context of the work of the Society of Jesus in Brazil, understanding the educational apostolate as one of the possible services to the Church, which in 2024 the Jesuit Education Network (RJE) completes 10 years of history. It is an opportune time to celebrate the path of renewal and collaborative work that has been trailblazer; a time to review the path traveled and to welcome with joy the fruits of the seeds sown in the service of an Ignatian education of excellence in Brazil; a time to unite even more as collaborators in the mission of educating and, together, make this a time of grace, projecting ourselves into a future full of hope.*

*In this reflective - and, at the same time, celebratory - context, this document "Pedagogical Innovation: context and proposal of the Jesuit Education Network of Brazil" is. It aims to present a concept of innovation from the perspective of education of and for current and future times, based on the educational guidelines of the Society of Jesus, in dialog with a literature that, at the present time, establishes bridges with our way of proceeding in education.*

*The document is intended for all of us who, as Ignatian educators, restless and moved by the sign of excellence, guide our educational work towards quality learning, attentive to the signs of times and generating transformation. It motivates us to reflect on pedagogical innovation from an Ignatian perspective and dialogues with four main categories: foundations, subjects, objectives and*

*methods. More than pointing out pedagogical recipes and possible paths for innovation in our schools, it moves us to think-feel-do situated and through collaborative work, moving us to reflect on the conditions of possibility that make up innovation in RJE schools. His great thesis, therefore, points to the proposition of innovative pedagogical models that refract local experiences, constituting themselves in a comprehensive way and appropriating of what we have and are, responding with authorship to the characteristics of the present world that demands disruptive and future-oriented educational proposals - capable of not negotiating the non-negotiable.*

*As RJE and in the midst of this discussion on identity and pedagogical innovation projects, we are certain that educating for reconciliation and justice is an essential part of our educational approach. The characteristics of the epochal change we are living through make it clear what an enormous challenge it is to achieve a society in which everyone has opportunities for a dignified life, to exercise their freedom and their responsibility in public life, contributing to the common good, which includes ecological balance. In addition, young people have fewer opportunities to listen to the Good News and finding faith communities that nurture and support their knowledge of Christianity and their evangelical commitment. This has been exacerbated by the growing influx of the digital world, through which a globalization of superficiality is promoted, making it increasingly difficult for young people to hear the voice of the Spirit in their lives. Therefore, it is our duty to detect, recognize and work to overcome resistance that hinders an increasingly effective Ignatian educational service, proposing models of pedagogical innovation that awaken, generate awareness and make people learn, helping our students to grow as global citizens in their relationship with themselves, with others, with creation and with God.*

*We would like to thank the RJE's Pedagogical Innovation Working Group for providing us with this document. We would like to thank all the Ignatian education thinkers who have committed themselves to this endeavor. Be assured that the fruit of the work*



*undertaken is the expression of an enormous journey and carries great potential for transformation, offering opportunities for us to fall in love with what is truly meaningful in our lives, helping us in the art of educating.*

*Through St. Ignatius of Loyola's intercession, may all this be pleasing to God, setting us on our way and bearing fruit for the good of all.*

Prof. Dr. Fernando Guidini  
Director of Jesuit Education Network



## PRESENTATION

*“Our world stands at a crossroads. We already know that knowledge and education are the basis for renovation and transformation. However, global disparities – and the urgent need to reimagine why, what, where and when we learn – mean that education is not yet fulfilling its promise to help us build peaceful, just and sustainable futures<sup>1</sup>”.*

Thinking about the educational institutions of the Jesuit Education Network of Brazil - RJE from the perspective of pedagogical innovation, not only taking into account, but honoring its robust educational tradition, involves understanding the historical moment we are living in, the constitution and trajectory of the Educational Units (colleges and schools) and of the Network itself, as well as the implications and importance of the role they play and will play on the national stage. In this sense, this document **aims** to present a conceptualization of innovation from the perspective of education of and for current and future times, with the educational guidelines of the Society of Jesus as its fundamental presuppositions.

The document, drawn up by the Jesuit Education Network's Pedagogical Innovation Working Group, is **intended** for all educators, both teaching and non-teaching of RJE, and **aims** to motivate, inspire and enlighten discussions on the subject in wider scenarios, helping the RJE's Educational Units in their pedagogical innovation processes. It will be presented to the Network's Steering Teams at the annual meeting in 2024, and it will be the base document on which the 2<sup>nd</sup> RJN Congress and 7<sup>th</sup> Ignatian Education Congress will be held.

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<sup>1</sup> Reimagining our futures together: a new social contract for education. Brasília: International Commission on the Futures of Education. UNESCO. Bobadilla del Monte: Fundación SM, 2022

GT objective was first and foremost to contribute to declaring the meaning of pedagogical innovation from an Ignatian perspective. In order to achieve this goal, the GT sought to prepare and deliver to RJE a document on Pedagogical Innovation based on a documentary research on the subject, readings of various texts and educational documents of the Society of Jesus, as well as the group's reflections.

It is important to point out that this text does not claim to exhaust the subject, nor to cover all the areas related to innovation, given its complexity, variability and the fact that, by its very nature, innovation is constantly changing, always moving forward, pointing the way, and is therefore not a closed concept, but one in continuous transformation.

In the process of thinking about and preparing this work, the RJE's Pedagogical Innovation GT realized the relevance of the topic and the need to explore its applicability specifically in the Network's Educational Units. To achieve this goal, the GT met several times throughout 2023, virtually and in person, to read, discuss, write and refine the text.

The GT was accompanied by Prof. Dr. Fr. Luiz Fernando Klein, J.S., and coordinated by Prof. Dr. Ana Maria Bastos Loureiro – both pedagogical advisors of the Jesuit Education Network.

## I. INTRODUCTION

*"Past is back. Learn with it.  
Present is here. Live it!  
Future is coming, prepare it!"*  
(REMOLINA, 2005)

The word innovation has been gaining more and more ground in the discourse and intentions of all those who are immersed in the educational environment, be they educators, managers and entrepreneurs in the sector, as well as society itself, when thinking about the future of schools and the children and young people who live in them for many years of their lives.

In the educational tradition of the Society of Jesus, the idea of uninstalation, change, innovation and the search for *magis*<sup>2</sup> has always been present. It is possible to say this concept is part of its ADN. It has been constitutive in its way of being and proceeding since the first schools. The link between tradition and innovation moves us to look ahead to future possibilities and trends, without abandoning the historical references of the Society of Jesus, specifically those related to education and having as a milestone and ideology, the document *Ratio Studiorum*<sup>3</sup>.

It is worth discussing the real meaning of tradition for Jesuit education. Contrary to the consideration of tradition as something

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<sup>2</sup> According to *The Characteristics of Jesuit Education* (1986), the Latin adverb *magis* means 'more', not implying a comparison with others or a measure of absolute progress. Rather, it is "*the fullest possible development of each person's individual capacities at each stage of life, and the motivation to use the qualities developed for benefit others*". (1986, p. 76)

<sup>3</sup> A *Ratio Studiorum* (*Ratio atque Institutio Studiorum Societatis Iesu*) is a document that refers to the Constitutions of Society of Jesus, promulgated in its final version in 1599. Part IV of the Constitutions, dedicated to education, lays down the guidelines for the didactic organization and the spirit of the Order's pedagogical activity.

immutable, static and outdated, as opposed to innovation related to change, to the modern and desirable, tradition according to Klein (2020)<sup>4</sup>,

*"It does not mean something stationary or crystallized, as the Latin verb 'tradere', from which it comes, shows, meaning to hand down, transmit, pass on, entrust, cede, communicate, from one generation to another, from father to son, data, doctrine, customs, values. So, tradition is something dynamic, fluent, always moving". "In Jesuit education, tradition and updating are not excluding or antagonistic, but they mutually match and enhance themselves". (P. 28)*

It is in the midst of this path of innovation, of thinking locally and proceeding globally, always looking further ahead, going to boundaries, which the Society of Jesus has walked throughout its existence. It is in the midst of this path of innovation, of thinking locally and proceeding globally, always looking further ahead, going to boundaries, which the Society of Jesus has walked throughout its existence.

On this journey, it has produced a much educational documents of a fundamental and universal nature, pointing out paths and proposals based on its charism. Bearing this in mind, in 1986 the document 'The Characteristics of Jesuit Education' was published to celebrate the first version of *Ratio Studiorum*. Afterwards, in 1993, 'Ignatian Pedagogy: a practical approach' was published with the aim of putting the provisions of the previous document into practice. Illuminated by Ignatian Spirituality, this document expands on the basic concepts present in the tenth part of the 'The Characteristics of Jesuit Education' and presents the five dimensions of its paradigm, the Ignatian Pedagogical Paradigm (Context, Experience, Reflection, Action and Evaluation).

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<sup>4</sup> Lecture given by RJE's pedagogical advisor, Pe. Luiz Fernando Klein, JS, to the educators of *Colégio Medianeira*, in Curitiba (Brasil), extended to other Jesuit schools in Brazil in 2020.

More recently, in 2019, an important document was published, 'Jesuit Schools. A Living Tradition in the 21<sup>st</sup> Century: a continuous exercise of Discernment', which revisits the first two documents of the last century, contextualizes the references of the present world and presents future appointments for the education of the Society of Jesus, as well as contemplating the Universal Apostolic Preferences.

It is important to note the nature of the aforementioned documents in terms of their importance and their scope of time and place. As already mentioned, 'The Characteristics of Jesuit Education, 'Ignatian Pedagogy: a practical approach', and 'Jesuit Schools. A Living Tradition in the 21<sup>st</sup> century: an ongoing exercise of discernment' has a universal and permanent character, constituting fundamental and foundational documents that have been renewed throughout history, preserving their essence and spirit.

Restricted geographically and temporally, the Common Educational Project of Jesuit Education Network – PEC RJE is focused solely on its Educational Units in Brazil until the year 2025.

It is worth highlighting the fact that the triad of pedagogical documents sets out the foundations and principles that guide Jesuit educational action, while the Educational Project of the Conferences of Provincials of Latin America – PEC CPAL, as well as the PEC RJE, constitute the plans to operationalize the ideal described.

Contemplated in the document 'Jesuit Schools. A Living Tradition in the 21<sup>st</sup> Century: an ongoing exercise of discernment', the Universal Apostolic Preferences 2019-2029 - PAUS, promulgated by Fr. General Arturo Sosa, JS, and blessed by Pope Francisco, are resulted from a discerned election, focused on the present days, in tune with the Church's priorities before the challenges of the contemporary world. According to Fr. Klein, JS, the PAUS are the horizon of Jesuit life and mission nowadays, "a line that can never be reached, because it always shifts as we move towards it. The horizon is something that cannot be grasped, limited or tamed, but always inspires and mobilizes." (2023, p.5)<sup>5</sup>

<sup>5</sup> KLEIN, Luiz Fernando. **The Global Compact on Education and Jesuit Education Today.** Article written for RJE, 2023.

Recognizing the place of each of these important educational documents of the Society of Jesus, in the world and in our country, helps in the organization of readings and studies, in the choice of essential subjects, in the connection with other documents that are inspired by them, and in the elaboration of future projects and documents.

Alongside creativity, innovation represents the seventh principle/value of the Common Educational Project of Jesuit Education Network - PEC, whose content denotes the premise that "Jesuit tradition inspires openness and boldness to build projects and processes that respond to the challenges of contemporary society" (PEC, p. 15).

In the same document, citing the final agreements of JESSEDU 2017<sup>6</sup>, there is a call for "genuine discernment in continuity with our spiritual heritage, to respond creatively to the challenges of our world and the new generations who attend our schools" (2017, p. 90), understanding "that our tradition calls us to participate in an ongoing conversation about the best ways to serve our mission today, which must be reflected in renewal and innovation in our schools and pedagogical models". (PEC, pp. 90 and 91)

Therefore, tradition and innovation become complementary movements which, together, have the potential "to propose and implement "better educational practices that can truly embody the human excellence of our education and transform our students, our societies and ourselves." (PEC, p. 91).

Other fundamental pedagogical documents to which it is important to refer are the pronouncements of the Superior Generals of the Society of Jesus who have encouraged educational institutions in the inexcusable task of analyzing and discerning the signs of times in view of the innovational movements in educational processes. They include letters, speeches, addresses and conferences to Jesuits and collaborators in apostolic works, as well as homilies and liturgical celebrations.

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<sup>6</sup> JESSEDU (Jesuit Education). This was the first meeting of all the Education Delegates of the Society of Jesus, which took place in October 2017 in Rio de Janeiro.

Regarding the urgency of pedagogical renewal, Klein (2023) presents the vision of three Generals of the Society of Jesus, Fr. Arrupe, Fr. Kolvenbah and the current Fr. General Arturo Sosa. According to Klein, Fr. Arrupe insisted on the urgency of change, of pedagogical renewal, of seeing the educational process as something open, continuous and lasting, beyond school time.

Fr. Kolvenbach, in the same document (Klein, 2023), warns us that it is not a question of rehashing the past, but of responding imaginatively and creatively to the challenges of today's world. And Fr. Arturo Sosa radically states that innovation is not merely improving what is already being done in terms of pedagogical practices, but creating a new educational model with imagination and creativity, without fear. For him, it is an ambitious task, revolutionary in a sense, in the face of what he called institutional inertia.

Likewise, in recent pedagogical literature, concepts, values and principles present nowadays, which have proven to be crucial for the future of humanity, not only for the future of the world of work. The main objective of the traditional educational model is present in Ignatian educational ideals, among them the centrality of human, care for our common home, creativity, empathy, justice, the option for the poor, reconciliation, collaboration, networking, human pedagogical excellence etc.

From this perspective, we need to ask ourselves whether and to what extent we are responding faithfully and competently to these indications. George Monbiot (2017), an academic environmentalist from the United Kingdom, in an article published in Digital Bulletin 'Other Words', asks us: "The world increasingly needs creative, critical, collaborative people. But the education system continues to encourage repetition, competition and hierarchy. Why? What are the ways out?"

Before this scenario and in response to the questions presented so far, the Working Group (WG) Pedagogical Innovation of Jesuit Education Network accepted the challenge of analyzing the subject with willingness, responsibility and commitment to contemporary

education and, likewise, paying attention to and in line with the pedagogical guidelines present in the educational documents of the Society of Jesus.

In a context of profound changes of political, economic, social, cultural and technological nature, there are considerable impacts on educational institutions, which are called upon not only to consider the past, but also, and above all, to contribute for the creation of the present and the future. Thus, according to Marins (2015), education is committed town agenda of transformation related to social change, understanding that "[...] education only makes sense if it is committed to the enlightenment of consciences and if it promotes positive changes in the social structure." (p 140- 141)

In this sense, according to Sancho-Gil (2018), it is necessary to repeatedly update and discuss who the subjects of education are, in their historical condition, their new ways of learning, of being and being in the world, the new notions of knowledge, the nature and function of educational technologies, learning experiences and new ways of evaluating the whole process and the results of teaching and learning.

In order to better respond to these challenges, with the aim of understanding and mapping each facet of the 'innovation' theme, this work has been divided into seven categories of analysis, namely: i. Pedagogical innovation: what is it from an Ignatian perspective? ii. Why innovating? iii. Who and whom to innovate? Innovation actors; iv. What to teach and learn? School knowledge; v. How to teach and learn? Methodological questions; vi WHO PROMOTES INNOVATION? Collaborative work; vii. Innovation horizons.

As an integral and substantive part of this text, after final considerations, there is a rich collection prepared by Fr. Luiz Fernando Klein, SJ. This is a survey of the educational references of the Society of Jesus on the subject.



## II. PEDAGOGIC INNOVATION WHAT IS IT FROM AN IGNATIAN PERSPECTIVE?

*“The history of school innovation, like every history is an amalgam of great ideas? brilliant moments and missed opportunities”. (HERNÁNDEZ, 2000, p.19)*

What does innovation mean in education? This question has been asked for a long time and many theorists have tried to answer it from particular, often superficial points of view, especially in the field of school education. The main association focuses on technology and its surprising advances. There is no doubt about the impact of digital transformations on the world and on our lives, both in the immense possibilities for expanding information and knowledge and the various forms of communication, but also in the new formats of depersonalization, discrimination and control.

However, innovation goes beyond the use of technology, beyond fads and pedagogical novelties. It is a transformative process that promotes paradigmatic changes, mainly concerned with the quality of learning, from a perspective of integral and integrative development.

*The concept of innovation, although it encompasses aspects related to pedagogical, methodological and school management practices, goes much further. Given the discussions on the need to innovate in order to keep up with a globalized world, what does innovation mean for education? Would it be a new proposal that has the capacity to reinvent itself; different strategies for working with students; or the transformation of the classroom into a technological laboratory?*

We need to consider that we live in a world of constant social, political, economic, technological and scientific innovation, but that the meaning of these changes is no longer as predictable as it was a few decades ago. Striving to understand today's world does not guarantee that we will be able to trace or even get close to what it will be like in the future.

According to Messina (2001, p. 231), "(...) change means altering the rules of the game, learning new cultural codes, denaturalizing or reflecting on habitual patterns". In this regard, pedagogical innovation lies in the field of reflection and the continuous rethinking of pedagogical practice, with a view to improving the students' learning process.

When educational community realizes that school does not have all the answers to current demands, it is already the first step in an innovative process, encompassing and causing a change in paradigm. From there, other paths, which meet the different demands of contemporaneity are sought. For Leivas et al,

*"However, we would stress that innovation is not just any kind of change, it depends on each reality, situated in its space-time and historical-social construction, with intentionality and aiming for improvements in a deliberate and conscious way".*

(LEIVAS, NOAL and CESCHINI, 2022, p. 107)

Studying the meaning of innovation in the educational context is a recurring challenge in the face of a society that is transforming at a rapid pace and on various fronts and paths.

For Portuguese educator José Pacheco, the word

*"(...) innovation has its etymological origins in the Latin innovation. It refers to ideas, methods or objects connoted with previous patterns. It is an action or act that changes old habits, manias, legislation, processes... Opening up new paths, discovering different strategies to those we usually use. Invention, the creation of something new". [...] "In the education field, it will be a*

*transformative process that promotes paradigmatic rupture, even if only partial, with a positive impact on the quality of learning and the harmonious development of the human being. ... It does not imply the mere adoption of novelties, including technological ones, but a change in the way knowledge is understood".*  
(PACHECO, 2019, pp. 49 and 50)

According to the report *Measuring Innovation in Education* – 2019, by the Organization for Economic Cooperation and Development (OECD), innovation in education refers to pedagogical, methodological and management practices, whose products may be the content produced in various media and the processes are new practices and methods, for instance. In this report, there is an underlying question: how will education reinvent itself to respond to the megatrends that are shaping the future of our societies and educating students for this future, not for the past? The answer lies in recognizing and valuing six basic pillars: human resources, educational organizations, new technologies, teaching systems, research and the development of tools and processes.

Cunha (2022), when detailing the didactics of the innovation process in schools, also considers this aspect to be a patient weaving of efforts and energy, recognizing critical and reflective analysis, in search of an understanding of events and observing that

*"(...) we have reaffirmed that innovations materialize through the recognition of alternative forms of knowledge and experiences, in which objectivity and subjectivity, common sense and scientific knowledge, theory and practice, culture and nature, affectivity and cognition, subject and object and other binomials are intertwined, annulling dichotomies and seeking to generate new knowledge through new practices".* (CUNHA, 2022)

Still according to Cunha (2022), some aspects make educational institutions have innovative characteristics. They are:

- A break in the traditional way of teaching and learning.
- Participatory management: horizontality.

- Reconfiguration of knowledge: science and culture, education and work, because they are interconnected.
- Curriculum reorganization, considering theory and practice, because nowadays it is centered only on theory.
- Organic perspective on the process: relationships between pedagogical decisions on teaching and learning, considering objectives, development and evaluation.
- Mediation: considering socio-affective relationships in learning.
- Protagonism: considering students and teachers as subjects, albeit in different positions.

We know innovation is wide-ranging, it has many different concepts and affects various aspects of school life. Its interpretation and application are the result of choices and intentions relating to a conception of the world, of and of people and society, and of the objectives to be achieved with regard to the education of students.

These objectives are clear in the educational documents of the Society of Jesus. First of all, we need an anthropological revival in order to really put the person at the center of the educational process and promoting an integral and integrative education for our students.

It should also be noted that innovation, according to Society of Jesus vision, is systemic, disruptive and complex. Argentine sociologist Inés Aguerrondo (2006) agrees with this view and says that education systems nowadays face the need for substantive changes. As a result, in order to move in this direction, it is important to understand the logic of innovation.

It has a difference between what it calls of structural features related to social change, including the educational ones. In this regard, the structures are the ones that change as a social system. When looking for the meaning behind change, it is important to recognize its different effects. According to Aguerrondo, “if we understand educational institutions as social systems, they can also undergo transformations or reforms, considered as a whole; or

innovations and novelties if the changes occur only within some of their elements without encompassing the institution as a whole” (2006, p. 5). (2006, p. 5)

From this perspective, it is understood that innovation does not mean renewing some aspects of school reality, or incorporating some specific novelties into what already exists, but rather imagining, transforming, structurally creating a new educational model.

In the same way, the Spanish Jesuit José Maria Guibert (2020) warns that

*“The purpose of education is not the survival of an educational center. It is not the maintenance of the educator's or manager's job position, nor their academic, professional and work progression. Methodologies, programs, academic successes, budget approvals, and the achievement of academic accreditations are part of the concern of teachers and academic managers. All this is necessary to ensure that there are areas to be carefully looked after. But they must not be means that must not be absolutized or cause us to deviate from what education is all about”. (P. 21)*

## **Innovation for a Jesuit educational center: integral education in the present time**

*“(…) Pedagogical Innovation is the structuring mark of the Society of Jesus' pedagogical proposal, and our schools are called upon to respond in a disruptive way, forming global citizens for the 21<sup>st</sup> century”. (...) <sup>7</sup>*

In the context of the Jesuit Education Network, innovation is at the service of its educational mission.

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<sup>7</sup> GUIDINI, Fernando, Director of Statute of Jesuit Education Network. Foreword: Atienza, Rita. J.; Johnny, C. Go. Translation by Francisco Maria Sacadura Biscaia Gomes Machado. Learning by refraction: a guide to 21st century Ignatian pedagogy for teachers. São Paulo, SP: Loyola Editions, 2023.

*“to promote excellence education, inspired by Christian and Ignatian values, contributing to the education of competent, conscient, compassionate, creative and committed citizens”, aiming “to be a network of innovative centers of integral learning that educate for global citizenship, with collaborative and sustainable management”. (PEC, 2021, p. 14)*

To do this, we must consider the different contexts in which our schools are located, recognizing and overcoming problems that require simple and intelligent solutions. Thus, innovation is not disconnected from reality, nor it is intended to be something crazy and complex. On the contrary, it is the consequence of a process of maturation about situations that have been properly analyzed. In this regard, innovation is the creative result that generates a new, sustainable and viable solution.

Fr. Arturo Sosa, in his presentation of the document “Jesuit Schools: a living tradition in the 21<sup>st</sup> century”, reminds us that we must maintain the

*“tradition of helping our educational apostolate to repeat and discerning the particular challenges and opportunities of our time, continuing the necessary process of renewal, innovation and reimagining that our education requires during this epochal change that we are facing today”. (P. 5)*

*Ignatian educators recognize the importance of an innovative curriculum, based on historical conditions and the children and young people of the present time. Change is a permanent historical condition and, as such, it demands the necessary renovations as a permanent task in educational work. They are constantly invited to*

*“use the Ignatian imagination to propose and implementing better educational practices that can truly embody the human excellence of our education and transform our students, our society and ourselves, and take a step forward from what we know and imagine nowadays, preparing young people for the future”. (JESEDU, 2017, p 91)*

It is urgent and important, in the face of the dizzying demands of change in contemporary times, to understand that the great educational challenge is that innovation practices go beyond the imperatives of "fashion", discerning what coherently relates to the Jesuit educational concept, as a continuous process of necessary and significant transformations. Innovation needs to be conceived as a constant reality in education, as a necessary, gradual, sustainable process that makes sense for educational practice and its intentions.

For an educational center of the Society of Jesus, innovation needs to be transformative and directly linked to a commitment to integral education, through theories and pedagogical practices that stimulate research, debate and constant intellectual reflection. This approach encourages the production of meaningful knowledge for the continuous reflection process developed in school environment.

In this regard, considering the educational principles of the Society of Jesus, the purpose of integral education is the great guideline for the accomplishment of innovation in educational practices, so that we do not get lost in the contemporary discursive tangle of market imperatives that often pulverize and resignify the main educational objectives. These imperatives condition innovation and comprehensive education to the demands of a human capital society, which, through curricula based solely on competencies and skills for a competitive and business world, distances itself from proposals committed to justice, reconciliation and social equity.

By problematizing and recognizing that, as historical subjects, we are also immersed in this dynamic of training for human capital, instead of denying contemporary propositions on innovation, we need to look for convergences. In other words, from a critical and judicious point of view, it is important evaluating what is close or not to Jesuit schools' integral education project.

From the perspective of Ignatian education, the report of UNESCO International Commission on the Future of Education (2022), it considers that innovating in education involves establishing

paths of cooperation and solidarity, recognizing and seeking to correct historical exclusions, valuing diversity among different groups and individuals, with a view to promoting a global citizenship.

Innovation, with a view to global citizenship, thus establishes paths of disaccommodation and opening up new fields of pedagogical possibilities, based on empathy and compassion, making it possible to overcome injustice and helping to heal the wounds caused by oppression and the erasure of collective memories and cultural traditions of the multiple groups that make up contemporary society.

Innovation cannot an end in itself. It needs to be a means of achieving a fairer and more inclusive society. The pedagogical paths, in terms of curricula and methodologies, enable a look of care for the other and for the common home. From this perspective, innovation needs to be considered within the scope of an education that seeks preservation and sustainability.

Finally, Ignatian Pedagogy teaches that when the principles of education unite the educational projects of colleges and schools around a common worldview, the foundations of these guidelines will always be up to date, as the document 'Ignatian Pedagogy: a practical approach' shows us

*"(...) the objective of education in today's world, marked by such rapid changes at all levels of human endeavor, and by systems and ideologies that compete with each other, cannot remain so restricted if we want to effectively prepare men and women who are competent and conscious, capable of making a significant contribution to the future of humanity. From a purely pragmatic point of view, education that restricts itself to the transmission of culture ends up preparing for what is already falling into disuse. This is evident when we organize technological preparation programs. Less apparent, however, are the consequences of misjudging the human implications of innovations that really affect life, such as genetic engineering, image culture, new forms of energy, the role of emerging economic blocks of nations and*



*many other innovations that progress promises us. Many of them offer us hope of improving human life. But at what cost? Such questions cannot simply be left to political leaders or industry leaders; every citizen's right and responsibility is judging and performing appropriately in favor of the human community that is being shaped. We must educate people to exercise responsible citizenship". (1993, n.79)*

It is, therefore, important to consider the question: what do tradition and innovation mean for the colleges and schools of the Society of Jesus? Tradition references and grounds us, mobilizing us for the future and leading us to educate for discernment, autonomy and freedom. Tradition refers to identity, a sense of belonging, values and practices. Innovation invites us to move forward, to look to the future. Thus, from the perspective of Jesuit education, it is important looking both ways, respecting history (tradition) and glimpsing the unknown (innovation).

*Ignatian values underpin Jesuit schools so that they can be true laboratories for transformation. In order to do this, it is essential developing an attitude of listening, understanding, monitoring and continually evaluating people, time and places that make up educational communities. In addition, it is necessary being open to renewal, bearing in mind the conviction that the Ignatian way of proceeding and putting oneself at the service of others requires a willingness not to settle, but to look critically at one's time and accepting the challenge of exploring new practices and possibilities for building a better future.*

The Common Educational Project of the RJE (2021) presents, in its dimensions of the educational process, guidelines that illuminate our experiences, reflections and actions.

In the curricular dimension of the CSP, with regard to knowledge (2021, p.36),

*"we envision an educational process whose paradigm overcomes the current rationalist vision and pushes us to renew curricula and*

*ways of teaching, assuming more explicitly that, from the perspective of integral education, the whole person learns, and not just their intellectual dimension”.*

### Regarding teaching and learning (2021, p.39)

*“In the Educational Units of the Society of Jesus, all educational action converges on the person’s education, emphasizing the need to recognize the potential of the individual and guaranteeing the development of cognitive, socio-emotional and spiritual-religious aspects. In this regard, it is important promoting learning in a way that enables students to realize the value of lifelong learning and enabling the development of individual and collective talents. Ensuring comprehensive learning nowadays requires the school to understand that the context has changed, students learn in different ways and at different times, in spaces that are not limited to the school, requiring individualized responses, different ways of doing things and mediating the construction of knowledge, providing experiences that meet different needs”.*

These excerpts from PEC (2021) illustrate the intent of RJE’s educational task, which is committed to keeping up with the new times and preparing students for a constantly evolving world, in such a way that they become competent, conscious, compassionate, creative and committed people.

In this profound movement to look at the theme of innovation, based on the educational principles of the Society of Jesus of in contemporary times, it is also necessary to bring up the issue of education for global citizenship,

*“...which should not just be a supplement, but integrated into the core curriculum. This happens when teachers and students incorporate global and cultural examples throughout their studies; when communication skills that are taught are also inclusive, effective and globally aware; when all subjects are approached from a globalization recognition and its impact on*

*learning in the 21<sup>st</sup> century; and when global and multicultural experiences are prioritized in student achievement and in hiring teachers for the mission". (Jesuit Schools: a living tradition in the 21<sup>st</sup> century - A an ongoing exercise of discernment. 2019, n.182)*

From this perspective, education represents the expansion from the local and singular to the global and universal, in which humanity in man is accomplished. The values learned in school education are disseminated, helping to shape the character of students and leading them to become agents of change in the world, of a better world.

In line with this more universal view of education, we have Pope Francis' video message calling for the 'Global Education Pact - PEG'. He invites us to talk about "the way we are building the future of the planet and the need to invest in everyone's talents, because all changes need an educational path to bring about a new universal solidarity and a more welcoming society." The aim, he said, is setting a broad educational alliance aimed at the education of mature people, capable of overcoming fragmentation and opposition and rebuilding the fabric of relationships for a more fraternal humanity.

Given the approach presented on what innovation is, based on the theoretical references that converge with the concept of innovation present in the documents of the Society of Jesus, it is worth asking why innovating, a question that will be explored in the next chapter.

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## **TO GO FURTHER:**

1. After reading this chapter, how do you feel? Is it clear for you? Do you feel challenged? Are you motivated? Are you worried? Why?
2. Make a list of the first ten words that come to your mind regarding. Have you found them in the text? What did you miss?



3. Are these words also present when we think of innovation for an educational institution of Jesuit Education Network?
4. Talk to colleagues and compare lists. Exchange words, feelings, understandings, dissent and consensus.
5. How would you summarize the founding assumptions of pedagogical innovation for RJE?

### III. WHY INNOVATING?

*“Each person has a permanent ethical commitment to the future. This obliges us to always look ahead to ensure the welfare of all the inhabitants of the community, to actively contribute to a better world”. (Díaz, 2017, p. 213)*

Some contemporary questions help to better understand the reasons behind innovation, such as: what is the future of work and education in the coming decades? The uninterrupted development of information technology and biotechnology has led to unimaginable scenarios regarding the labor market, i.e. what is the meaning, forms of occupation and relevance of the human physical and intellectual workforce in the global economy? What is the meaning of freedom and equality in the face of digital apparatus - the concentration of citizens' personal data in the hands of those who control it; *fake news* and post-truth; artificial intelligence; and the appropriation of human? If artificial intelligence and biotechnology are outlining a re-engineering of life, how will this provoke new questions about the meaning of life? Can ecological and socio-environmental crisis be controlled systemically? How can we deal with the religious dimension as transversal to the educational process?

Pope Francis<sup>8</sup>, when presenting some traits of how he sees education nowadays, warns us that educating is, above all, humanizing, fraternizing, caring for the common home, serving, generating hope, loving, from a perspective of integral education - mind, heart, hands. According to him, we need to spread a new paradigm about people, life, society and our relationship with nature.

Likewise, Fr. Arturo Sosa, JS, in the 2019 document the 'Society of Jesus and the Universal Right to a Quality Education', in the chapter 'Societys's education: pedagogy at the service of the

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<sup>8</sup> KLEIN, LF. **How does Francisco see education?** International Catholic Education Office - OIEC. 2021.

education of a human being reconciled with his fellow human beings, with creation and with God', specifically when dealing with challenges for education nowadays that looks to the future, tells us that renewal is a permanent task in educational work. He encourages us to say

*"Let's respond with imagination and creativity, without losing sight of the fact that the purpose of our education is the people's education, so that they can give meaning to their life and contributing to the common good, in their context, their society and the planet. It's up to us to create models. Let's not be afraid of that". (2016, p. 56)*

Spanish educator David Martín Díaz, too, when questioning current educational motivations for innovation, asks "What is our ideal nowadays as a society? What are the keys that justify why we educate nowadays? Why do we keep going to school? What do I expect from my children's school?" (Díaz, 2017, p. 32). According to him, the school is an excellent microcosm to understand this increasingly global and complex world.

How to answer these questions before a world in permanent transformation, in a state of change, which is clearly perceived in a school environment, as it is almost unanimous among education professionals that "*today's school and students are no longer the same as in the past*". Therefore, Innovation has the potential of helping overcome crises and achieving educational and social goals, especially those related to social justice and improving living conditions. In this regard, when reinforcing the importance of education, the report of UNESCO's International Commission on the Future of Education states that:

*"Education is the basis for the renewal and transformation of our societies. It mobilizes knowledge to help us navigating in a changing and uncertain world. The power of education lies in its ability to connect us to the world and to others, to move us beyond the spaces we already inhabit and expose us to new possibilities. It helps us to unite around collective efforts; it provides science,*

*knowledge and innovation we need to tackle common challenges. Education fosters understanding and builds capacities that can help ensure that our futures are more socially inclusive, economically fair and environmentally sustainable.”*  
(UNESCO, 2022, p. 8).

Following the path of valuing education, we need to think about the intentions behind innovation. According to Pacheco (2019), “the adoption of a certain educational paradigm and consequent assumption of a pedagogical practice is not neutral. It reflects the choice of a certain type of life in society, of worldview”. This means that the process of innovation is justified from the basis of a community's educational purposes and principles.

Along these lines, Pope Francis, in his ongoing reflection on the importance of education and its need for renewal in order to form people committed to social justice, asks:

*“If educational spaces nowadays obey the logic of substitution and repetition, and they are incapable of generating and showing new horizons, in which hospitality, intergenerational solidarity and the value of transcendence build a new culture, are we not missing the encounter with this historic moment?”*(Video message of Pope Francis on the occasion of the meeting promoted by the Congregation for Catholic Education: Global Compact on Education. Together to Look Beyond, 15/10/20)

Likewise, Fr. Arturo Sosa, Superior General of the Society of Jesus, considers educators to be

*“(…) called to genuine discernment in continuity with our spiritual heritage in order to respond creatively to the challenges of our world and the new generations who attend our schools. We are aware that our tradition calls us to participate in an ongoing conversation about the best ways to serve our mission nowadays, which must reflect in renewal and innovation in our schools and pedagogical models. All of this needs to lead our colleges to use the Ignatian imagination to propose and implementing better*

*educational practices that can truly embody the human excellence of our education and transforming our students, our societies and ourselves". (JESEDU, 2017, p. 2)*

The need for innovation is directly linked to the commitment to an up-to-date education, attentive to the challenges of contemporaneity, as can be seen in the documents 'Ignatian Pedagogy: a practical approach ' (2015<sup>9</sup>) and 'Jesuit Schools: A Living Tradition in the 21<sup>st</sup> Century' (2019).

According to the first document cited above, the aim of education goes beyond the mere transmission of culture accumulated over centuries by humanity. Our commitment is to educating people to exercise responsible citizenship and preparing them to participate meaningfully in the progress of this culture. In this regard, as far as the curricular components are concerned,

*"We believe that each academic discipline, if it is honest with itself, is aware that the values it transmits depend on the ideal of the person and society that serve as its starting point". (2015, p.213)*

In the second document cited, in part 2 'The reality of the world', also reflects on the current context, the socio-political reality, education and its advances, conflicts and challenges, the changes in the Catholic Church and in the Society of Jesus. When citing the World Congress Educating Today and Tomorrow<sup>10</sup>, it states which Catholic education is proposed (2019, p. 50)

- I. Educate the person integrally; be committed to education and only to information;
- II. *Being respectful and open to others in a multicultural and multi-religious world;*

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<sup>9</sup> The quotation from the document 'Ignatian Pedagogy: a practical approach ' can be found in the re-edition of the documents of the Society of Jesus entitled 'Jesuit Education and Ignatian Pedagogy', prepared by Fr. Luiz Fernando Klein, JS, in 2015.

<sup>10</sup> World Congress 'Educating Today and Tomorrow. A renewing passion'. 2015



- III. Create a welcoming community for young people and families;
- IV. *Being accessible to all, especially those from families with limited financial resources;*
- V. Focus on the transcendent: God's mystery and wonder.

Pacheco (2019) also states that “what characterizes an educational innovation is essentially that it guarantees everyone the right to education”. (2019, p. 51) This statement is supported and strengthened by what is already presented in prologue of the CPAL document<sup>11</sup> “Society of Jesus and the Universal Right to Quality Education” (2019).

Fr, Roberto Jaramillo, JS, CPAL President at that time, tells us that:

*“It's not enough, then, to offer the world institutions where education proves its quality. This quality education needs to be established and effectively enjoyed as a universal right - that is, for everyone - because it is a basic and fundamental right on which all other rights are based.”* (2019, p. 8)

In this regard, and based on the concept of and commitment to the historical subjects of here and now, managers and educators always need to ask themselves what to teach to these people, how to seeking the best learning strategies to grasp the reality of these people, how to guarantee quality and equity in the educational process. (SILVA, 2020)

Coutinho (2022) brings up the social function of innovation, considering it as the resolution of real problems, the social application of knowledge, and the reframing of concepts, breaking down dichotomies and overcoming the assertion that theory precedes practice.

*“Innovating requires reconstructing ways of thinking and performing that go beyond of normality or tradition, to allow oneself to be uncertain, doubtful and as worries. In a quest to*

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<sup>11</sup> Conference of Jesuit Provincials of Latin America and the Caribbean - CPAL

*understand what is not yet known expand and bring together different points of view". (LEITE; GENRO; broaden and bring together different points of view (LEITE; GENRO; BRAGA, 2011), in the construction of knowledge in a collective way, related to the context, social, cultural and diversity issues. (2022)*

According to Harari (2018), the narratives of modernity are falling apart – liberal State and democracy –, and we have no narrative to replace them. As for education, he enquires:

*"How can we prepare ourselves and our children for a world full of unprecedented transformations and such radical uncertainties? A baby born today will be thirty years old by 2050 (...) and could be an active citizen in the 22nd century. What should we teach this baby that will help him or her survive and progress in the world of 2050 or in the 22nd century? What kind of skills will he or she need to get a job, understand what's going on around them and going through the maze of life"?(2018, p. 319)*

Without intending to discuss the history of education, but recalling aspects that help to understand the present moment, it is important mentioning some social movements that have impacted school models since their implementation in the 18<sup>th</sup> century, with the emergence of the Enlightenment movement, with the valorization of scientific thought and reason, and political and religious freedom.

The 19<sup>th</sup> century, conceived as the century of pedagogy, saw the emergence of new pedagogical ideas in the midst of an emblematic moment of class struggles that involved society, culture, economics and politics in the wake of and during the industrial revolution. Education and the school of that period served the imperatives of the time, but they are obsolete for the 21<sup>st</sup> century, even with the rich contributions of thinkers from that time and the following century.

Transformations of the 19<sup>th</sup> and 20<sup>th</sup> centuries led to the emergence of different pedagogical models, whose theorists such

as the emergence of different pedagogical models whose theorists include Johann Heinrich Pestalozzi, Friedrich Froebel, Jean-Ovide Decroly, John Dewey and Lev Vygotsky, Maria Montessori and Paulo Freire, among others, have illuminated pedagogical thinking to this day, imbued, even then, with an ideal of freedom, search for knowledge which is based on real world, on the world of experience, proposing a school model that is done through collectivity.

With the exponential advance of technology and the means of communication, especially in the 20th century, with free access to information and knowledge as realities in the daily lives of individuals, in addition to their expansion and speed, we find ourselves urged to seriously rethink the current model with which we educate our children and young people, and with the school organization itself.

Thinking about the evolution of educational thought over the last few centuries up to the present day leads us to question why there has been so little progress and real pedagogical innovation in educational institutions, especially in our country, despite the vast amount of theory on the subject.

In this regard, Marc Prensky brings us a reflection on educational systems, from the past and another that aims to build a better world.

*“On one hand, the academic system of the past, which currently dominates the world, but which many recognize is becoming less and less effective and applicable to the future. On the other, the new emerging alternative education, in which children and young people are more respected and trustworthy and are educated through action and real projects that make the world a better place - improving themselves in the process.” (PRENSKY, 2021, p. 175)*

Educator David Díaz also emphasizes the urgency of changing a to a broader perspective. According to him,

*“El Educational change is mandatory, urgent. We have no margin to prepare and plan for it calmly; in fact, it is already here. But*

*technological or methodological innovation is not enough; it is not enough to renovate or color the classroom. It is a comprehensive, cultural and pedagogical reform. It is an attitudinal change". (DÍAZ, 2017, p. 43)*

It can be seen from the references presented that the education traditionally offered to our children and young people no longer meets the challenges of contemporary society or the unimaginable possibilities of the future world. They need an education whose objectives not only enable them to improve themselves, but to improve the world in which they live in.

In this regard, Díaz (2017) challenges us:

*"Changing the world for the benefit of all, providing solutions to the challenges we face as a society requires being very smart. It requires enormous effort and discipline. It requires excellence, knowledge and wisdom. Did anyone doubt that we can transform the world without all this? Improving the world is learned by doing". (P. 215)*

Innovating in education means, based on the references presented, building a better, fairer, more supportive, more sustainable world, providing students with the tools they need to understand the world in which they live in and being able to work together with people and institutions to transform it. Every instance of the school universe, as well as all procedures, plans and decisions need to be understood as means of achieving this goal.

Deepening and substantiating the objective of innovating in an educational institution of the Society of Jesus, the document 'The Characteristics of Jesuit Education' presents three important arguments.

The first concerns the concept of the human being as the masterpiece of creation, the place where God reveals himself in a special way and, for this special reason, deserves support to develop all His talents.

In this regard, the innovation gains depth with regard to the spiritual-religious dimension of the curriculum, as it notes that

*“God is especially revealed in the mystery of the human person, 'created in the image and likeness of God'. Jesuit education, therefore, investigates the meaning of human life and is concerned with the integral education of each student as an individual personally loved by God. The aim of Jesuit education is helping the fullest possible development of all the talents given by God to each individual as a member of the human community”.*

(2015, p. 52, n. 25)

The second argument points to innovation and the awareness that people and structures are not crystallized, they can and must change, "together with a commitment to work for these changes, so that fairer human structures are built that enable the exercise of freedom together with greater human dignity for all". (2015, p. 62, n. 58)

*“And finally, the third argument speaks of the necessary adaptation of the means to achieve the goals of Jesus Society education. It states that the educational community "studies the needs of today's society, reflecting on the school's lines of performance, structures, methods, pedagogy and all other elements of the school environment, to find the means that can best achieve the school aims and implementing its educational philosophy”.*

(2015, p. 87, n.145)

Hence the importance of innovation and change, for the current educational context, especially in the educational centers of the Society of Jesus, focused especially on the children and young people of nowadays and tomorrow, and, likewise, for the educators who will build a better world with them, actors presented in the next chapter.

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## **TO GO FURTHER:**

1. After reading this chapter, find a moment away from your routine and reflect: do most educational institutions in general really contribute to transform and improve the world we live in? Why? Afterwards, discuss your thoughts with colleagues.
2. And in your school or college, what is your perception and/or understanding?
3. How do you feel related to the motivation to innovate in your educational unit? Is she necessary? Why? What are the conditions of possibility?
4. Together with your team, think about the real needs of and for innovation. Are there any other reasons to innovate? Is there any resistance or obstacles? Describe them.

## IV. WHO AND WHOM TO INNOVATE? INNOVATION ACTORS

*“Frankly, I regretted coming. Now that he was trapped, he was burning to go outside, and he recapitulated the countryside and the hills, thinking of the other stray boys, Chico Telha, Américo, Carlos das Escadinhas, the finest flower of the neighborhood and of humankind. To add to my despair, I saw through the school windows, in the clear blue of the sky, above Livramento hill, a tall and wide paper kite, attached to an immense string, that was spouting in the air, something superb. And I was at school, sitting with my legs together, with my reading book and grammar on my knees.” (MACHADO DE ASSIS, 'O conto de escola')*

Machado de Assis's 'School Tale' tells the story of an 11-year-old boy in a school in 1840. The counterpoint in this passage is between the school and life outside. School as a place of imprisonment and fear, the outside world symbolizing life and freedom.

It has been a long time since this reality is not so terrifying. However, it is important questioning the extent to which much of this reality still persists in our schools. Buildings that have been compared to prisons and hospitals, aseptic and impersonal, with large corridors lined with identical rooms, with desks also lined up in front of a large table that, in many places, is on a board, and is intended for the teacher.

What has changed? Certainly, nowadays the school environment is more welcoming and relationships are more friendly, both among students and between them and their teachers. However, the school organization and its processes and procedures are still inadequate in the face of the reality of today's world.

According to Pacheco (2019, p.85) 'schools are people', and they need to be considered before decisions are made regarding plans, reforms, updates and innovation projects.

Reflections, decisions and innovative educational proposals need to consider who the actors of the educational process are, in their historical and immanent condition, so as not to fall into the traps of idealizing the subjects we want to form. As Pacheco says, we have to undertake that "schools are people who work in public spaces, nodes of community networks, incubators of sustainable local development projects, giving schools back to the communities, sharing the responsibility of educating". (PACHECO, 2020, p. 85)

Therefore, from the implementation of innovations, it is essential promoting the active and effective participation of all stakeholders, taking into account their knowledge, experiences, multiple intelligences and ways of understanding and dealing with reality.

According to Sancho-Gil (2018, p.16), in this process of implementing innovation,

*"the first and most pertinent question is asking who the teachers and students are", because for this researcher, "both groups are changing overtime and, in a continuous process of transformation, it is essential asking about their knowledge, expectations, predispositions, ways of learning, training needs, etc." (SANCHO-GIL, 2018, p. 16)*

Veiga (2003) also points out that "innovation is the product of reflection on the internal reality of the institution, referenced to a broader social context", and notes that this dynamic materializes and derives from the needs that arise in the daily life of the school, and it can be modified or transformed according to what is experienced and the concrete interest of educators and students involved, in other words, the educational actors.

The creation of new teaching and learning concepts opens up possibilities for student protagonist insofar as it considers the



connections among knowledge aimed at the student's personal, intercultural, socio-emotional and human-spiritual development, in all its multiple possibilities.

According to UNESCO document 'Reimagine our future together: a new social contract for education' (2022), education is a common good. It puts people in touch with each other and with the world. In educational institutions, teachers, educators and students come together in a shared activity, which is both individual and collective. Education allows people to use and add knowledge to the humanity's intellectual heritage. As a collective act of joint creation, education states the dignity and ability of individuals and communities, builds shared purpose, develops abilities for collective action and strengthen the humanity we have in common. Thus, it is essential that educational institutions include a diversity of students, to the greatest possible extent, so that they may learn from each other, beyond differences. (UNESCO, 2022, p. 11)

Ignatian Pedagogy, enlightened by Ignatian Spirituality, presents the close relationship among the educator, the student and truth or knowledge. In this same line of thinking and conscious that pedagogy is relational, we conclude that in this transforming relation that pedagogical encounter takes place, for educators and students learn from each other. UNESCO's 2022 document also corroborates this view, stating this, stating that "students, professors and knowledge form the classic pedagogical triangle" (UNESCO, 2022, p. 49). Together, they form a learning community in which they build knowledge and contribute to the common good.

In this regard, education is centered on the relationship, not on a specific actor, and, according to Pacheco (2019), mediated by knowledge, learning takes place in the intersubjectivity of people.

It is in this humanizing relationship that a new social contract is possible. And there is no technology to replace it. Teaching and learning take place in a relationship of collaboration, respect and empathy, and it is in this relationship that the teacher "opens the door to the world for students, with the problems that exist in it, the

knowledge and resources available to them and their possibilities for change.” (Prensky, 2021, p. 185)

Specifying the field of analysis, it is important to return to Machado de Assis' short story and reflecting on who this boy is. Who are the “other stray boys, Chico Telha, Américo, Carlos das Escadinhas, the fine flower of the neighborhood and of humankind” ironically presented by the great novelist? Although we know that childhood and youth are constructions that vary according to historical, economic, geographical and cultural parameters, the question arises: what are the similarities and differences between the boys and girls who pass through our schools nowadays? Their desires, dreams and expectations.

In the relationship with their teachers and with knowledge, in other words, in the pedagogical encounter from an Ignatian perspective, as well as with the very educational structure that still exists in our schools, how many of our students come close to those boys in the story? How can we make them creative protagonists of their school career, masters of their learning, autonomous, competent, conscious, creative, compassionate and committed?

According to Loureiro (2004), students are the main people of educational life and represent

*“not only the life of the school itself, filling its spaces through their daily work, through their ways of speaking, performing and relating, but they also bring to school the reality they experience in their family groups, transmitting their values, their beliefs, their ways of living, in other words, their culture.” (2004, p. 46)*

From this perspective, we know that primary education is family's responsibility, who pass on this diversity of values and beliefs through their sons and daughters. However, nowadays the school's role in educating these children and young people has expanded, presenting new challenges and requiring educators to have knowledge far beyond that were previously required in their teaching practice.

Children and adolescents, with the specificities of each age group, are also understood from the relationship they establish with adults in the context of the society in which they live and, above all, in the school world. The process of building identity and autonomy depends on these interactions, on the bonds that are established in this environment. And learning will be influenced by the quality of these relationships.

The National Common Curricular Base - BNCC, an important legislative reference for the curriculum in Brazil, also considers active student's participation as a principle:

*"(...) plural, singular and integral perspective of children, adolescents, young people and adults – considering them as subjects of learning, in order to promote an education aimed at their acceptance, recognition and full development, in their singularities and diversities Considering the importance of establishing educational processes that include the different childhoods and youths, the various youth cultures and their potential to create new ways of existing". (2017, p. 14)*

Along these lines, researcher PHILLIPS (2014) argues that

*"learning is a phenomenon that involves real people living in real and complex social contexts from which they cannot be meaningfully abstracted. [...] learners are contextualized. Belonging to a gender, having a sexual orientation, a socioeconomic level, being part of an ethnic group, a culture of origin; having interests - and things that bore them; there may or may not be having breakfast; and living in neighborhoods with or without armed violence or earthquakes, they are attracted to (or confronted with) the personality of their teachers". (P. 10)*

By breaking with the paradigm of transmitting and receiving knowledge in a passive and idealized way, innovation is consolidated by valuing the realities and cultural, social, economic and territorial specificities of students and the communities in which they live in. Understanding its subjective and plural

dimension is a potential factor for pedagogical innovation. It means recognizing the role of all the actors in the teaching and learning process, as well as the need for curricula that dialogue with diversities and developing subjectivities.

With specific regard to today's children and young people, education no longer meets their expectations and needs, nor those of the world. For Prensky (2021), "we need a new model of education that unleashes the potential of these 'amplified and networked minds', without trapping them in the vicious circles of academic competition that we often find in schools". (2021, p. 43)

The metaphor used by this author (2021) compares children and young people to rockets that will go where none of us can imagine. And he warns us about what knowledge, skills and abilities shall be needed for this unknown world, and what the role of the educator is. According to him,

*"We want children and young people like rockets, to boldly go where no one had gone before. Surprisingly, for this to happen, the most important changes required from educators are not technological, but conceptual - thinking of themselves not as custodians of the past, but as space scientists guiding their living 'rockets', as partners, towards the future. Nobody defends the idea of throwing past away – I certainly do not. But unless we start preparing children and young people to fly far and land safely, we will not do them much good. If we don't start putting new payloads and different fuels into the rockets under our responsibility soon, then (again metaphorically) the students will never get off the ground. It's time to give children and young people the education they deserve". (PRENSKY, 2021, p. 233)*

Related to educators, José Pacheco is categorical. "Education is not for amateurs!" (2019, p.94). This phrase makes us reflect on the complexity and responsibility involved in the act of educating. It is educators who know the ins and outs of this complexity, because they live in it every day. They play a fundamental role in the education of children and young people, working with skills and competencies,

values and perspectives that will help students to face and resolve individual and collective conflicts in the quest to build a better and more sustainable world, implied in human relationships. However, is school providing this scenario nowadays? Is this concern for education felt on every school floor? Isn't it time to study the context we are living in, reflect and act towards a more innovative and inspiring proposal?

This is a fundamental aspect of education as a common good, a space with equal opportunity to knowledge; a space that when is shared and built under the belief that “there is no natural order of privileged owner; which we are equal; which the world belongs to everybody, so, to nobody in particular; which school is an adventurous no man’s land where everybody can rise above themselves” (MASSCHELEIN; SIMONS, 2014, p. 167-8).

This concept requires educators to reconfigure their own knowledge and behavior, and the management of social relations with students and the educational community. Choices have to be made involving the context, experience and teaching territory. Innovations are, therefore, overcoming homogenization, bearing in mind that educators, according to the philosopher Seneca, are not instructing an intellect, but forming a soul.

According to Prensky,

*“As teachers begin to change their practices, they will be in the company of most other professionals in the world. All professions and careers have undergone profound adaptations to the new world and its context.”* (2021, p. 171)

As for the role of the teacher in the process of pedagogical innovation, Imbernón (2011, p. 24) also points out that the

*“teachers should not be technicians who develop or implement prescribed innovations, but should become professionals who actively and critically participate in the real process of innovation and change, from and in their own context, in a dynamic and flexible process.”*

Innovation will only be significant, potential, truly sustainable and appropriate to an institution's educational project if it is discerned, planned and built with and from the mobilization, implication, participation and involvement of all educators. It is necessary to think and work together in a collaborative way, taking into account the constitutive principles of the educational ethos in which they are inserted.

Also for Díaz, "A teacher is a person who is an expert in learning, in accompanying and getting other people to learn. But he or she is also a lifelong learner" (Díaz, 2017, p. 73) And that "educating means believing in the capabilities of human beings to improve themselves, taking into account that each student is a different universe, with his or her potentialities and difficulties, which requires personalized learning." (Díaz, 2017, p. 74)

In this sense, innovation is a significant, sustainable process of transformation committed to building a world that, although we can't imagine it, it could be better, fairer, more humane and more fraternal. It only makes sense if it necessarily promotes social equity, mobilized by the reality of the actors involved, taking into account their knowledge, experiences and interests.

Thinking about the beneficiaries of innovation leads us to choose first and foremost the students, the reason for the existence of an educational center. However, innovation and its movements benefit the entire educational community, making the school a radiating center of innovation, an apostolic irradiation, an innovative educational city that transcends its walls and positively impacts the society in which it is inserted.

From this perspective, Pope Francis, when referring to the African proverb "to educate a child, you need a whole village", tells us about the need for different forces in society to unite for education. In his message to launch the document, he claims that:

*"In a village like this, it is easier to find the global convergence for an education that is able to bring about an alliance all person's*

*components: between study and life; between generations; between teachers, students, families and civil society, with their intellectual, scientific, artistic, sporting, political, entrepreneurial and solidarity expressions”.*

So, considering the reflections of the aforementioned researchers, the decisions and configurations of times, spaces and knowledge that make up innovative proposals need to focus mainly on the actors and promoters of this process, in their social and intercultural diversity.

On the other hand, the commitment to scientific and cultural education, through historical and cultural school knowledge constituted. And it is this knowledge that the following chapter deals with.

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## **TO GO FURTHER:**

1. Take your distance and 'look' at the students in your Unit. Who are them? In the classrooms in their various configurations, in the playgrounds, in the corridors, in the various learning spaces. Describe them briefly. Talk to your team about the characteristics of today's students and share what you've come up with.
2. Which procedures adopted in your Unity is related to these characteristics? Which of them do not match? How to change it?
3. And what about educators? How do you feel and see yourself nowadays? Exchange your opinions with people who have the same function you do.
4. What are the differences from the students of your time, including you and today's students? What are the differences between initial and continuing training? Which are the spaces of autonomy?
5. What about collect the opinion of one or more students? And also collecting the issues raised in this chapter?

## V. WHAT TO TEACH AND LEARN? SCHOOL KNOWLEDGE

*“But what do we really learn? What don't we learn? What should we learn and how? What is it good for, individually or collectively? What does it become?” (DÍAZ, 2017, p. 32)*

The questions posed by Spanish educator David Díaz encourage us to reflect on what really needs to be learned at school nowadays in terms of knowledge, skills and abilities, what their meaning is and what are the possibilities for social transformation?

It is essential teaching young people that innovation is made up of curiosity, new ideas and problem-solving that seeks answers and creative solutions to life's challenges. We need to teach young to I. analyze information, evaluating different positions and making decisions about reality; II. teach interdisciplinary research and collaboration between people from different areas of knowledge; III. integrate technology into the process of problem solving and innovative solutions; IV. stimulate creativity through art, music, dance, writing, among many possible languages; V. teach how to learn from mistakes through self-analysis; VI. teach how to learn through inquiry, construction of meanings and creation; VII. teach how to draw up a Life Project.

According to the 1st Global Identifier for Jesuit Schools in the document 'Jesuit Schools a Living Tradition', highlight the need to teach our students, as the aim of an educational center of the Society of Jesus to recognize, contemplate and praise God, present and active in all people and in the whole created world.

It is understood that the relationship between innovation, creativity and criticality enables our students to learn to live innovation and innovating simultaneously, to problematize and solve problems based on the reality they experienced.



As for the knowledge developed, within the scope of curricular innovation, it must be promoted from an interand/or transdisciplinary approach, with spaces for socio-emotional and subjectivities, in order to affect all aspects of the person's development in an articulated manner. In addition, the content needs to be relevant to the subjects of learning, exploring experiences of critical and democratic interculturality. It is, therefore, important to develop, through more questions than answers, reflective and critical thinking in order to interpret, understand and transform social reality, always valuing personal experiences.

Lomonaco and Silva (2013) help us to think about the importance of meaningful innovation based on links between the knowledge learned in schools and the students' cultural universe. This requires rethinking methodologies, times and spaces so that students always feel challenged by new learning possibilities. It is also essential involving the entire school community in discussions and decisions about integral education and using educational technologies that make sense for meaningful learning, while keeping the focus on the demands of everyday world.

Diáz (2017) warns that

*"It is a new paradigm, giving the same value to the learning of basic literacy or mathematics as to the acquisition of competencies and the will to improve the world. Moreover, the former not only make sense without the latter. What we learn, what we know, only makes sense when we apply it for the common good. Otherwise, education will have failed". (P. 2014)*

If the school is conceived as a privileged space for gaining knowledge and developing human capacities, contributing to social equality, as the difference in the quality of schooling is reduced, as well as the times and spaces, knowledge needs to be aligned with this ideal. And if we are talking about education for emancipation, we need to think about curricula that propose experiences and learning with critical reflection, seeking knowledge that contributes

to social practices that favor "understanding and problematizing the historical determinations of work and the production of life in society, imagining other possibilities, expanding the possibility of critical insertion in the social context." (SAMPAIO; GALIAN, 2014). In the same vein, Marins states that

*"Educating for emancipation requires a new conception of education, based on the development of critical awareness and subjectivity. In this sense, the school must work in favor of the development of man and his humanization, enabling him to reflect and for free action in the face of situations of oppression [...] And it will do this to the extent that it is able to promote reflection and the mastery of knowledge in favor of emancipation, against any kind of barbarism". (2019, pp. 51 and 52).*

Added to this is the need for curricula to be historically committed to the cultural demands of the present time, calling on the entire educational community to re-signify them systematically, through a dialog among traditional knowledge and culture, new technologies, social skills and all the diversity of available ways of in the contemporary world. This revisiting is essential if we are to be able to educate a generation that was born in the age of information, technology and speed. As Lomonaco and Silva (2013, p. 22) explain, "thinking about a new curriculum means envisioning other ways in which educational action may be carried out."

this sense, it is important to understand that, mindful of the possibility of reification of the traditional curriculum, there is no such thing as a neutral and impartial curriculum, nor is there such a thing as absolute school knowledge. According to Lopes, (1999), it is necessary considering

*"the epistemological and sociological aspects associated to educational problem softer. Bringing the analyses of historical epistemology to the educational field, an epistemology capable of not limiting the understanding of knowledge: either by considering it as an absolute, finished, timeless and unhistorical product, or by falling back on a relativistic perspective, which does not admit the*

*existence of more favorable knowledge than others in a given objective context". (P. 17).*

It is worth reiterating that the articulation and integration of the constituent aspects of a comprehensive education proposal must take into account the participation of all the actors involved in the pedagogical process. Beane (2017, p. 1054) notes that in an educational project for democracy, "the principle of human dignity requires that people may be listened regarding decisions that affect them and that their opinion is considered."

UNESCO document (2022) points to a new relationship between education and knowledge, and between skills and values it cultivates. And it is this relationship that enables students to build a peaceful, just and sustainable world.

In this perspective of building another world, the document states that

*"curricula must enable us to relearn how we are interconnected with a living and damaged planet and to unlearn the human arrogance that has resulted in the massive loss of biodiversity, the destruction of entire ecosystems and irreversible climate change". (2022, p. 64)*

In order to achieve a curriculum that fulfills the intentions set out here, it is important reflecting on its scope. According to Bertoche (2023), educating "is not merely instructing from an extensive curriculum; educating is preparing the way for the reconstruction of the whole civilization in every human being" (2023, p. 20).

Following the same line of reasoning, and with a view to building a model of education to improve the world, Marc Prensky asks "what will happen to the huge amount of 'content' in today's subjects? Is all this necessary?" (Prensky, 2021, p. 130).

Are we extinguishing the flame or igniting curiosity? Pacheco (2021) also provokes us by arguing about an overwhelming curriculum with content that makes no sense in the current context,

let alone in the future. Content that is memorized and validated in tests that indicate how much the student “knows about the subject”. Subjects that are soon forgotten because they were not relevant, they were not made into reflections and interconnections with other subjects. There is an urgent need to reorganize the curriculum, rethink learning spaces and times, as well as our evaluation practices.

For this educator, the curriculum is much more than imposing the approach of a certain repertoire of content. Managers and educators need to rethink and ask: is all this content relevant to today's young people? Do we not “waste time” dwelling on archaic content, formulas and theories that are forgotten at the end of the same stage of education? Why not making room for more integrated planning, highlighting the resolution of real problems, “empowering” children and young people in spaces of reflective coexistence spaces and in the construction of projects to improve the world around them? How many young people's dreams are deprived by this inflexible, content-based curriculum? Why do we still perceive the hegemony of some subjects to the detriment of others?

Furthermore, on the subject of knowledge present in the school curriculum, reading and writing stand out as a starting point in the education of students' free thinking for the perspective of training for citizenship. According to Bertoche (2023), language is not simply a tool, it is the very condition so that one can think. For him, language is what we think about the world. And the current curriculum does not fulfill the function of educating, mainly because of its length, leaving no time for what is essential in the schooling process: reading, interpretation, writing, debate, which form the basis of all school and academic progress.

According to this philosopher,

*“Unfortunately, our hermeneutic competence declines generation after generation - to the point where many young people of our time are simply incapable of perceiving the dominance of indirect,*

*symbolic, plural discourse. The loss of hermeneutic competence is disastrous: those who don't read well can't reason logically, can't perceive the hidden presuppositions of arguments and can't protect themselves intellectually against political platitudes. In other words, bad readers have their affections targeted by advertising, their opinions directed by media, their emotions inflamed by slogans". (2023, p. 24)*

In this sense, literature, good literature, matures existence. Similarly, UNESCO document (2022) points out that

*"Spoken and written knowledge has played an undeniable role in human history; in particular, writing as a technology of human knowledge has allowed texts in the broadest sense to circulate and travel, expanding the possibilities of accumulation and codifying human experience in the most diverse cultures. This knowledge must not be lost to future generations." (UNESCO, 2022, p. 67) And literacy, numeracy and scientific inquiry, as for instance, are fundamental to enabling people to understand and contribute to their world and must be broadened and deepened everywhere". (P. 63)*

Mathematics, presented in the above document as 'numeracy', is also highly valued for the future of education. It is "the result of human abilities to observe patterns, classify and organize sets, count and measure, compare quantities and identify relationships between them. Numerical systems, such as the decimal system and the binary system, are fundamental to modern communications, transactions, computing and calculations." (UNESCO, 2022, p. 68).

As part of knowledge to be included in the curriculum, multilingual education is also part of a plan to educate students as global citizens, participants in a socially and culturally rich and diverse world.

Assessments are also part of the innovation scenario, as they go beyond simply checking knowledge. As a learning process, it needs to happen continuously, offering individualized feedback to

students, providing an opportunity to reflect on their own performance, identifying strengths and those that are still developing. Personalization also makes its contribution by respecting unique characteristics and needs and allowing adaptations to students' individual pace and interests.

Pacheco (2019) asks us about a pseudo-evaluation inspired by a failed epistemological model, which works as an instrument that he calls social Darwinism. And he asks: "How many conformists are produced in the 'good schools', who end up occupying the seats of power, incapable of a humanist and innovative stance?" (Pacheco, 2019, p. 95)

UNESCO document (2022) also asks us to

*"When considered in the light of the pedagogies of cooperation and solidarity, educators must clearly identify the pedagogical objectives that lend themselves to measurement and those that are not good. Many important lessons cannot be measured or quantified. Saying that something cannot be quantified, however, does not mean that significant progress cannot be observed at all". (P. 53)*

In this sense, it is worth asking which assessment model corresponds to the educational objectives and principles contained in our pedagogical projects. And which one or ones are in line with the educational documents of the Society of Jesus from the perspective of justice and equity. Thinking about evaluation models that are fair and consistent with these principles in no way compromises our quest for educational excellence, a hallmark of Ignatian education. Quite the contrary. The aim of diagnostic, procedural and meaningful assessment, it is focus on our students' strengths and competencies, not on their weaknesses. It is important remembering that the way we evaluate determines our educational purpose.

In this context, and based on a conception of a participatory school committed to the integral and integrating formation of

educational actors, the knowledge selected needs to encompass, at the same time, historically constructed knowledge and the students' learning experiences, guaranteeing the equality of the educational process and human and social diversity.

This conception of education tells us of the need to include issues related to the promotion of justice in our curriculum, as the central orientation of an Ignatian education. The document 'The Characteristics of Jesuit Education' tells us about the importance of "the presence of the dimension of justice in all the subjects taught." (2015, p. 68, n. 78)

The search for the meaning and significance of what is taught and learned in the Society of Jesus educational center, also contemplating the spiritual-religious dimension, is rooted in it, to the extent that the entire curriculum, and in it all the curricular components, bring out a sense of wonder and mystery for creation, according to the document 'The Characteristics of Jesuit Education'. According to the document, "... any subject in the program can be a means to reach God, all teachers share responsibility for the religious dimension of the center." (2015, p. 54, n.34) It is therefore necessary to 'Ignatianize' the curriculum by contemplating essential issues of Ignatian education that are present as challenges of our time.

Thus, the epistemological and axiological matrix of the curriculum and its correspondence need to build in students an intellectual autonomy that enables them to learn for life and to be critical and creative agents in the world that waits for them.

The curriculum also integrates methodologies that need to be better suited to today's students and that point to more creative spaces and time, as well as the technological tools that are widely used by children and young people, insofar as they connect them to the world. And this concerns how to teach and how to learn for the present and the future, the subject of the next chapter.

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## TO GO FURTHER:

1. If you are a teacher:
  - How would you assess the curricular matrices of your Unit nowadays?
  - What content and learning would you consider essential?
  - Would you be able to renounce some part so that what is really essential could be worked in a deeper way? If the answer is no, could you explain why?
2. If you are not a teacher:
  - How would you assess the curricular matrices of your Unit nowadays? Talk to your team about this after reading this chapter.
3. In mixed groups, think about some questions made at the beginning of the chapter “Why to innovate?” To what extent do the curricular matrices of your Unit cover these subjects, even in a cross-cutting way: the future of work, biotechnology and its advances and ethical challenges, the digital apparatus and its developments, artificial intelligence and its impact on education, the re-engineering of life, the ecological and socio-environmental crises, the religious dimension in the educational process.



## **VI. HOW TO TEACH AND LEARN? METHODOLOGY QUESTIONS**

*“If you would teach a child how music is beautiful, you would not begin with sheets, musical notes and scores. We'd listen to the best melodies together and I would tell him about the instruments that make music. Then, enchanted by the beauty of the music, she herself would ask me to teach her the mystery of those little black balls written on five lines. Because the black dots and the five lines are just tools for the production of musical beauty. The experience of beauty has to come first”. (Rubem Alves, 2008)*

Today's world is characterized by unpredictability, instability and complexity, which requires an innovative attitude to adapt to new situations and solving problems creatively. In the field of education, this reality demands new ways of learning that are able to cater for a generation of children and young people with multifaceted skills and needs. Therefore, pedagogical approaches need to broaden their horizons because

*“as powerful and vital as the ideas of the learning sciences are, they do not cover the whole education. Cognition is not the only way we learn; social knowledge, embodied knowledge, emotional intelligence and so on interact with what can be understood by neuroscience, but is not defined by it alone”. (UNESCO, 2022, p. 122)*

This shows that traditional teaching methods, based on lectures and memorization, are not suitable to prepare students for the challenges of the contemporary world. Therefore, there is a growing tendency to adopt more dynamic and participatory approaches, which place the student at the center of the learning process, such as some project-based initiatives, as for instance, which allows students to develop problem-solving, collaboration, communication and critical thinking skills, as well as integrating different curricular

components in a contextualized way, which facilitates the understanding of the content learned.

In this context, pedagogical innovation is an essential process for developing new approaches in education, significantly improving the quality of teaching and learning. Such approaches may involve the use of new technologies and teaching methodologies and didactic materials, as well as the creation of more dynamic, inclusive and collaborative learning environments. This reframing of pedagogical practice, with a focus on student development, is one of the main characteristics of educational innovation.

According to Bertoche (2023), the “method should exist according to the curriculum, not the other way around. Or 'what to teach' determines 'how to teach'. Very efficient methods for teaching an insane curriculum do not reduce insanity: they amplify it.” (2023, p. 17)

Pacheco (2019, p. 101) also reminds us that

*“obsolete teaching models are reinforced and thrive, where it is urgent to conceive new social constructions of learning, and that we must “recreate the space and time of learning, making use of new technologies at the service of the humanization of the school, promoting the sharing of knowledge and social inclusion.”*  
(2019, p. 101)

For this author, teachers at 'normal schools' still believe that by providing classes, they are teaching. They promote cognitive accumulation, when they should carry out pedagogical mediation, co-create studying and researching guides, provoking learning, without messing up testing with assessment, or assessment with grading. And it's not the teachers' fault, because innovation includes many factors and people, choices, decisions and courage.

With specific regarding to assessment, which is always a controversial topic in school environments, it is important remembering that it is not restricted to the grades received by

students in tests and quizzes, but to other observations made by teachers in dialog with students about learning and performance. All the process is assessed so that it has a diagnostic and educational role.

Complementing the analysis, with regard to excellence, a hallmark of Jesuit education, for the 21st century is important to reflect on the application of the learning object. In 'Learning by Refraction' (2023), it is stated that *“excellence means striving to acquire a fuller understanding of the world around us in order to apply our knowledge, skills and understanding to it”* (2023, p. 97). This means that we need to think about what our students learn, which was the subject of the previous chapter, but also about how they learn according to the immense possibilities available nowadays. And above all, according to Reflective Learning, about what the student does with what they have learned. From the perspective of Ignatian Pedagogy, the excellence of learning comes from reflection on what has been learned followed by action, action that refers to application in the real world.

American Marc Prensky says that we are seeing

*“the emergence of new curricula, with elements such as social/emotional learning that were previously absent; teachers who are no longer mere content providers but project tutors; technology being used to do new and extraordinary things; the emergence of organizations such as Ashoka, which encourages children and young people to become 'agents of change', in other words, people who make difference. A key element of Education to Improve the World is identifying world problems and creating and connecting teams of students to solve them - with adult (teachers) supervision and guidance”.* (2021, PP. 71-72)

Portuguese José Pacheco complements by warning that

*“When they announce new techniques, methodologies, which they call 'innovations', perhaps they don't realize that they are talking about palliatives of an old and obsolete teaching model.*

*Perhaps they do not understand that it is not a matter of trying to improve an educational model inherited from the first industrial revolution, but of conceiving and developing a new social construction of learning.” (2019, p. 115)*

## **Innovation and technology**

Innovation in schools is often associated to digital technology, which is a powerful tool for promoting learning. However, innovation cannot be reduced to the mere digitization of traditional teaching. To be valid, it needs to make sense and promote the students' development, preparing them to be protagonists of their own lives and partners in building a fairer and more peaceful society. In the same vein, we need to use all the resources and tools of the digital world to make the material world a more inclusive and sustainable place, expanding the ways of accessing information, connecting individuals and guaranteeing the democratization of knowledge in terms of quality, depth and meaning.

Although innovation and technology are many times related, they are misused at school environment. Innovation is not reduced to technology, nor can it simply transfer the same instructional and standardized conception of traditional educational practices to digital environment – in this scenario, the content would be treated in the same way, fragmented and dissociated from real life, and the students would continue to be passive receptors, subservient to teacher's script, who would maintain the leading role in the pedagogical action. So, innovation does not arise from technology, but embody it as a mean to promote meaningful changes in the teaching and learning process.

On the other hand, Mark Prensky challenges us in the following way?

*“Think all the resources – video, calculation, people, supercomputing translation and even geolocation – already available in many children's pockets. Now imagine the power of*

*these resources in the future. And the most extraordinary empowerment of all comes from the growing connectivity of young people - who are interconnected with each other, with all the knowledge in the world and all the people on the planet. We have, nowadays, the first generation really horizontal e globally connected. We need to educate these young people for the world in which they shall live in the future". (2021, p. 64)*

In this regard, despite the opposite experiences which the technology applies to scholar learning brings, Pacheco (2019) warns that technology applied to education, "is needed in order to harmonize the introduction of new technologies with the school reinvention. Without or with technology, the old classroom may continue producing ignorance, exclusion, unhappiness." (2019, p. 115)

Corroborating this concern, Prensky (2021) draws attention to the risk of misuse and reductionism of technology in educational environments. He warns against investing in new and expensive technologies to carry out the same old education in a new guise, generating a huge waste of resources. Our students need technologies that connect them to the world and support their achievements in the real world.

Given these questions in perspective, it is needed to assess some innovations which have great potention to impact the ways of teaching and learning at schools. Among today's most innovative technologies, artificial Intelligence(AI) aims to transform the way we live, work and learn and it can be used to create teaching and learning approaches that are personalized to each student – for example, it can also be used to provide real-time feedback, adapt content to individual needs and create more engaging learning experiences. However, in order to fulfill its role well, AI tries to perform its function without going beyond the limits for which it was created. This because "we have to be tuned to guarantee that ongoing technical transformation help us to prosper and not threatening the future of the several ways of knowledge or intellectual and creative freedom". (UNESCO, 2022, p. 7)

Still in the relationship between innovation and technology, it is also necessary to consider the involvement of children and young people with digital technologies, especially those that promote engagement on social networks. This is because the digital world expansion and the growth of access to internet by children and teenagers demands an innovation reaction from school. One possibility is applying the digital citizenship concept while approaches to promote a safe and responsible use of digital technologies by teenagers.

## **School innovation and architecture**

School architecture is an important instrument of pedagogical innovation, as it has the potential to provide welcoming, disruptive and contagious environments, capable of reframing teaching spaces so that they promote collaboration, problem-solving, creativity, reflection, emotional detachment and interaction between teachers and students. It is important fostering the building of flexible environment, with modular furniture, open-air space where people may get in touch with nature. Thus, it transforms the way teaching and learning are carried out, promoting more comfortable, meaningful, reflective, contextualized and inspiring learning.

In this regard, the innovation of school spaces sets in a promising strategy for pedagogic innovation. This is because the spaces which are drawn in order to be cozy, flexible and inclusive bring, in themselves, the strength to promote collaboration, creativity and active learning, which are fundamental characteristics of innovation.

Alves et al (2016) also asks us about the methodological principles for teaching and learning. "If we think that we want to prepare students for real and future life, in which old and new skills will shape the profile of an ethical, committed and innovative individual, which wouldn't it be reasonable for the classroom environment to be a space for exercising such practices?" (2016, p.48)

However, it is important highlighting that each school space, no matter well projected it is, it will only make sense if it is counted as an integrated pedagogical project, which make possible the setting of coherent planning with the curricular intent that is expected from each activity. Therefore, the school space will be a resource to promote learning, provided it is used intentionally and coherently with educational objectives.

Therefore, with regard to the dimension of space as a constituent element of learning, beyond the transmissive and traditional classroom, all places, both inside and outside the school itself, need to be intentionally empowering experiences. Seen in this way, they aim to explore the practices of coexistence, concrete experiences, collaboration and the negotiation of values for the common good.

Pope Francis, in a message for the launch of the Global Education Pact in 2019 and as mentioned above, reminds us of the African proverb that says that 'to educate a child you need a whole village'. He urges us to build this village in order to generate a network of open human relationships as a condition for educating. An alliance beyond classrooms and schools, between the inhabitants of the Earth, of the common home to which we owe care and respect, an alliance that brings peace, justice and welcome to all the people of human family.

According to Pope Francis, it is important, as a first step, putting the person at the center of the educational process. In this regard, formal and informal educational processes cannot ignore the fact that we live in a world that is intimately connected and that *"needs to find - from a healthy anthropology—other ways of understanding the economy, politics, growth and progress. In a journey of integral ecology, the value of every creature must be placed at the center, in relation to people and the reality that surrounds them, and a lifestyle that rejects the throwaway culture is proposed."*<sup>12</sup>

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<sup>12</sup> Vatican, 12th September, 2019.

## **Innovation and Full-time**

Another agenda which requires agenda is the proposal of the integral and full-time education. Ignatian-inspired pedagogy places the student at the center of the educational process with a view to their integral education, i.e. in all dimensions: intellectual, physical, social, emotional and cultural, and for the whole life, an approach aimed at developing the full potential of students, forming good human beings, global citizens and agents of change.

However, the extension of time alone does not necessarily mean more comprehensive education, because taking up students' time with more of the same" does not guarantee the consolidation of a comprehensive education project, with an integrated curriculum, aimed at developing the student's multiple dimensions, integrating knowledge and experiences in a democratic and horizontal way.

Cavaliere (2007, p. 1021) considers that the enlargement of the journey is just justified "in the perspective of providing changes in the character of school experience, or even better, in the perspective of deepening and giving a larger consequence to certain features of school life", larger consequence that school intends to perform apart from the instruction.

Paro (2009) reminds us, for instance, which the enlargement of school time is not aimed to offer the same education. model. It will not be innovative to overload what the school already offers, perpetuating an education impoverished of experiences, limited only to subjects that spew out content that is often meaningless to the student: "it is no longer a school just for those who learn despite the school" (PARO, 2009, p. 20).

The dynamics of full-time work are very challenging and for this reason it deserves to be analyzed well, as it requires different perspectives and actions from management, educators, students and families, who need training and clarity about the path. In this regard, it is necessary to know and respect the culture of each educational unit, so that full time is designed to meet the expectations



of the community and, at the same time, enhance the development of the school curriculum,

Finally, when relating the subject of innovation to the question of “how to teach and learn”, we need to consider that pedagogical innovation is a complex and challenging process that requires the collaboration of different actors in education, such as teachers, students, families, managers, researchers and technology specialists. And it is these school players who promote innovation, the subject of the next chapter.

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## **TO GO FURTHER:**

1. Do you agree with this statement? “This shows that traditional teaching methods, based on lectures and memorization, are insufficient to prepare students for the challenges of the contemporary world?” Why?
2. Think about the traditional teaching and learning models. What did they produce in terms of human education of our students?
3. Which model would be more important so that we build fairer, supportive and sustainable future?
4. And what about evaluation? What does it promote nowadays? Which alternatives really may be adopted in view of competent, aware, creative, compassionate and committed people’s education

## VII. WHO PROMOTES INNOVATION? COLLABORATIVE WORK

*“This kind of collegial work is a vital and often necessary prerequisite for the intellectual work of educational change, as it helps to make the process of change seem more sensitive, real and practical. This is very true when the task of understanding change goes beyond discussion to practical observation.” (ANDY HARGREAVES, 2002, p. 123)*

Recalling what has already been said, schools are people who learn from each other, who are enriched by sharing experiences, socializing knowledge and pedagogical relationships. As Paulo Freire teaches us, “nobody educates anybody, nobody educates himself; men educate with each other, mediated by the world.”

Collaborative work and innovation go hand in hand. This movement does not happen, or it happens in a superficial and mistaken way, if there is not effective collaboration, co-responsibility, with the involvement of all school actors, managers, teachers, non-teachers, students and families, based on discernment. Listening to all these actors, as well as their representative participation, is essential so that innovation taking place deeply and effectively, with everyone committed to an education that aims for human excellence and contributes to building a better world.

In this regard, collaboration allows different the union of several points of view with various perspectives and experiences, in order to make possible to find creative means and solutions that are relevant to the context of educational institution in question. It is in the junction of glances and meanings, working together and sharing that the edifice of innovation is built.

Contemplating the participation of different actors who occupy different places and functions is enriching for this construction. It is important in this work, especially at the initial moment when creativity is present and ideas emerge, which hierarchies are extinguished or minimized, to make room to free thinking, without restrictions, with welcome and respect. For this movement to be effective, it is important to have leaders who are balanced and who put themselves at the service of the organization, although they do not relinquish their role and responsibility in leading the process and at the end of it, when making the decisions that will lead to the implementation of the final innovation project.

Reiterating, the school organization in terms of innovation is at the service of a project that is built collaboratively by the members of the school community, at different levels, with the leadership having the role of leading the process. What matters here is the distribution of roles and responsibilities, rather than complying with the existing organization chart. We are all involved in the project for change! However, the transformational approach starts with the managers.

In this regard, leadership is facilitator. It drives innovation. Its view and intentions need to be shared, enabling others to get involved. It is important that there is thought autonomy and that, in the creation of this new innovation project, the place of each member of the educational community is defined and respected.

One of the ways of exercising leadership at school is mobilizing human talent in a collectively way. Leadership plays a fundamental role in promoting pedagogical innovation. Empowered and restless leaders may encourage educators to explore new teaching approaches, experiment educational technologies and seek out pedagogical practices that bring greater meaning to learning. We need to create a culture of continuous learning in schools, promoting the transformation of teaching and preparing students for the challenges of today's world.

Motivated and committed teachers are necessary for the educational success. When it comes to teachers in particular, dedication and enthusiasm, the desire to do their best, infect the classroom and create effective learning environments. Motivation, support and ongoing training are essential for teachers to develop.

As for Ignatian leadership, it is essentially service. Inspiring, motivating, opening up paths in a permanent exercise of listening and welcoming others. At the same time, it means taking responsibility for the process, for choices and decisions in a conscious way.

The Spiritual Exercises, created by St. Ignatius of Loyola along a process of conversion, foster personal and spiritual self-awareness. This self-knowledge would become the foundation of Jesuits' leadership model. However, the possibility of becoming a leader from this perspective is within everyone's reach, Jesuits and laypeople who, imbued with this education, share a common mission as an apostolic body that puts itself at service. As Chris Lowney (2015) states regarding leadership is that "the most powerful tool a leader may have is to understand what they want, anchor themselves in certain principles and, from this, face the world with a consistent perspective". (2015, P.29)

This assertive leadership makes it possible to develop forward-looking strategies that mobilize people and teams to focus on the founding principles and the Ignatian charism for the best success in the educational mission in schools. A leadership that infects and mobilizes people so that they promote the changes necessary for innovation at school, always based on tradition and the Ignatian way of educating.

Lowney (2015) reminds us that at the time of St. Ignatius, the word leadership as it is conceived nowadays did not exist. However, certain principles that guided the individual formation of each member of the order formed the basis for the organizational culture.

Here we highlight what the author calls the principle of inventiveness, which is based on the attitude of “*becoming indifferent*”. This means being free to make choices. Do not submit to prejudices, desires and attachments that could jeopardize leadership choices. This attitude is essential so that one has freedom and capability to innovate.

School governance or school management will thus be the driving force behind the transposition of the Society of Jesus' theory of school management into practice, onto what has come to be called the 'school floor'. Constant social, political and economic changes require school organizations to reflect on new management positions in order to remain in the market and not abandon the essence of their founding principles. The schools and colleges of Society of Jesus understand that by networking, and specifically with the Jesuit Education Network here in Brazil, they can align themselves with common objectives and goals. The Network supports its educational units in their processes, procedures and innovation projects, pointing out guidelines and providing opportunities for ongoing training and jointing work between educators and counterparts by function in the units.

This provision is present in the RJE Statute in its aims and objectives. The Statute states that the Network is “a place from which a set of quality educational, training and management services are offered to the Units to help them in their educational mission”. (2022, p. 7)

The repositioning of the educational works of the Society of Jesus requires a revisiting of the Ignatian educational tradition at the same time as looking at what is proposed nowadays, as well as a projection of what is possible and what is desired for the future. To do this, innovative strategies are consistent with this tradition must be adopted. In view of today's needs and tomorrow's possibilities. For students, teachers and school management in the 21<sup>st</sup> century.

Based on what has been said and reflected on so far, it is up to us to build an innovation project. How? What are the steps?

What do we need? Let's begin? This is what the next chapter proposes. Be brave!

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## **TO GO FURTHER:**

1. If you hold a leadership position, reflect on the great responsibility of your role. Have I put myself at the service of others for whom I am responsible? Despite the often intense and tiring routine, have I managed to provide moments of listening and welcoming ideas and suggestions?
2. If I have other duties, have I participated in moments of reflection and discussion on important issues of change in the institution where I work? If you are, how do they happen? Think and discuss with your colleagues about the quality and quantity of these moments.
3. Are the students listened and take part, somehow, of these moments?
4. And what families? Are there moments so that you know the pedagogical proposal of the institution? Are people ready to listen to them?

## VIII. INNOVATION HORIZONS

*“There is a driving force more powerful than steam, electricity and atomic energy: the will.” (Albert Einstein)*

Having as basic principle of the Society of Jesus education, the conviction that innovating is a mission, it is important starting this last chapter mentioning the proposal appointments by the Pope Francisco in Global Education Pact<sup>13</sup> as a basis for the innovation according Ignatian education. He invites “every mankind to personally sign an order to commit to undertake these seven paths:

- Place the person at the center
- Listen to the youngest generation
- It promotes women
- Undertake family
- Open-up to a warm welcome
- Renew economy and politics
- Look after the common house.”(2019, p. 9)

Also in the lecture given by Fr. Luiz Fernando Klein, JS, in 2022, entitled “Jesuit School: tradition and innovation”, ten relevant subjects are presented for Jesuit education in order to integrate the curriculum. Here they are:

1. Global Citizenship and Intercultural and Different World Views for students, families, teachers and managers (6<sup>th</sup> Challenge General PI, JESEDU, 2<sup>nd</sup> CJTV Identifier).
2. Critical awareness of injustice (2<sup>nd</sup> General Fr. Challenge, JESEDU).
3. Creating a healthy and safe environment for all members of the Educating Community (4<sup>th</sup> General Fr. Challenge, 2<sup>nd</sup> CJTV Identifier).

<sup>13</sup> Global education pact. Vademecum, 2019

4. Woman's dignity (CJTV 9<sup>th</sup>)
5. Transcendental dimension (5<sup>th</sup> Challenge of General P.)
6. Cultural Diversity (7<sup>th</sup> CJTV Identification, 4<sup>a</sup> PEC Action Plans).
7. Environmental Education for students and families (3<sup>rd</sup> General P. Challenge, JESEDU, 4<sup>th</sup> CJTV).
8. Inter-religious Education for students (JESEDU).
9. Solidarity Action Plan (SIPEI).
10. Global Network for teachers and managers (8<sup>th</sup> CJTV Identifier),

According to Paulo Freire (1991), "changing is difficult, but it is possible and urgent" (1991, p. 7). Undertaking this challenge requires daring and opening to others, setting up partnerships and ideas sharing in a joint effort movement.

From this perspective, Díaz (2017) states that "the change is you. The world needs you, it needs each and every one of us." (2017, p. 227).

In the final agreements of JESEDU (2017), in the commitment to the continuity and updating of the deep relationship between tradition and innovation in Jesuit schools, it is emphasized that

*"all of this needs to lead our schools to use the Ignatian imagination to propose and implement better educational practices that can truly embody the human excellence of our education and transform our students, our societies and ourselves."*

Thus, through an exercise in discernment and recognition of the non-negotiable Jesuits principles of education, educators are called upon to build innovation plans that contribute to the changes and transformations needed to improve teaching practices. The processes must be sustainable, discerning, participatory and fair, conceiving integral education as a fruitful path of innovation in contemporary times.

To this end, it is necessary to reflect on the processes, stages, methodologies and references in the implementation of innovations,



always considering the provision of an education geared towards social justice, with learning experiences that contribute to the education of a more critical, intercultural global citizenship committed to social transformation.

Managing the implementation of pedagogical innovation requires commitment, patience and flexibility. It is a dynamic process aimed at improving the quality of education, involving all the main actors, including teachers, students, managers and parents, to ensure the consolidation and sustainability of innovation. All of us are committed with innovation, especially each educator. In this sense, Díaz (2017) states that “the change is you. The world needs you, it needs each and every one of us.” (2017, p. 227)

It is based on the premise that the classroom, conceived as a space for learning, which does not mean a rectangular or square room with desks and blackboards, but as an environment in which the pedagogical relationship takes place. It is the 'beating heart' of the school. There can be no pedagogical innovation if there is no real change in the relationship between the teacher and his or her pupils with a view to real learning.

From a broader perspective, we can say that the whole school educates, which is laid out in the curriculum and it is understood as the very identity of the institution, its relationships, norms and provisions, as well as the influences that come from society, the world and its challenges. In Pope Francis' words, a global village.

Everything at school - knowledge, spaces and times, instruments and tools, decisions and procedures - aims to have a positive impact on the educational process. All the investment will only bring results in terms of innovation aimed at building a better world if it changes the way teaching and learning take place in this privileged space and relationship.

It is important to remember that teachers are not the only ones responsible for change. The still recurring idea that innovation

depends solely on teachers and that they are the main resistance is mistaken. Innovation is everyone's job, and it requires courageous decisions on the part of managers who, by taking ownership of what it means to innovate, channel time, space and investment into making it happen.

It's necessary to realize that innovation depends on the understanding and promotion of managers, so that we don't waste the creativity of many teachers who dare to innovate but feel held back by their managers.

In this line of reasoning, we reiterate that one of the important aspects for achieving the objectives of an innovation project concerns teacher training.

As Hargreaves (2002), innovation impacts teachers' life, beliefs, emotion, and experience in their life. It's not enough to demand change from teachers without a robust continuing education project aimed at this goal. "Like their students, teachers are not blank pieces of paper to be filled in, and learning is not osmotic. Changing beliefs and practices is extremely difficult" (2002, p. 115). Teachers need to be welcomed, accompanied and receiving ongoing training,

Guidini (2017) also points out that the reality of basic education teachers is not always favorable to perform pedagogical practice. According to him:

*"The external conditions of school, the internal reality and the workload imposed on the teacher indicate objective working conditions that are not conducive to teaching. The result of all this reaches the classroom, the group of students, because they are also subjects of the educational process and find themselves in the middle of this pedagogical relationship in the school space". (P. 125)*

As a result of the above, it is important that an educational institution's innovation project includes teachers from different segments and grades, in terms of number, diversity and

representation, and in terms of embracing their vision and needs for change, as well as the students.

To sum up, in order to achieve a project of innovation, renewal and reimagining, from which education is truly transformative and contributes to the formation of peaceful, just and sustainable futures, according to UNESCO (2022), we ask ourselves:

1. What should we keep doing?
2. What should we abandon?
3. What needs to be creatively reinvented?

The provocation in the document above leads us to reflect on the need to critically and creatively improve what is fundamental and identifiable and, at the same time, dare to think strategically in view of the future.

To do this, it's important to build an innovation project by observing some concrete procedures and steps.

1. Organize a collegiate body that includes the various people of the school universe (leaders, teachers, students and families).
2. Setting up the educators responsible for each part of the innovation project.
3. Carrying out a survey, including the BNCC, of knowledge, skills and abilities needed by children and young people for today and, above all, for the uncertain and unpredictable future.
4. *Organize and divide this knowledge, skills and abilities according to the level of students' competence, even if they are of different ages.*
5. Prioritize the teaching of language, literature and mathematics as a framework for the other areas of knowledge.
6. Enriching the curriculum matrix with knowledge that develops and make room for creativity and criticality.

7. Rereading the PEC, especially the Curricular Dimension, reflecting on the points included in the implementation routes, and those that still need to be effectively implemented.
8. Welcoming Pope Francis' call for a Global Education Pact, taking as a roadmap for implementation the 4 Phases of the *Guide From Local to Global*, drawn up by the OIEC<sup>14</sup>.
9. Define the Ecological Conversion program and attend the annual Creation Time event.
10. Evaluating the implementation of 4 Apostolical Preferences of the Society of Jesus.
11. Evaluate the implementation of ESEDU I and II and SIPEI recommendations and agreements.
12. Taking into account the socio-emotional, relational, spiritual and religious dimensions of the curriculum, when drawing up a learning map.
13. Review evaluation systems to make them fairer and more inclusive. It's not a matter of facilitating or *laissez-faire*! It means giving all students the opportunity to develop their potential and the talents they have received from God. We all have it! It's about shedding light on success, not failure.
14. To consider research, investigation as a practice in the search to solve real problems in the real world.
15. As for technology, responsibly enabling digital integration with:
  - E-accessibility
  - Learning how to model and prototype
  - Understanding digital culture
  - Develop computational thinking.
16. Drawing up a training plan for educators.
17. Drawing up an internal and external communication project.

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<sup>14</sup> <https://pactoeducativoglobal.fundacion-sm.org/pt-br/itinerario-materiais-peg/guia-oiec/>

18. Review the organizational structure of the educational institution.
19. Rethinking the physical structure, whether it is suitable and meets the objectives of the innovation project. Important questions: does architectural design contribute to learning from an innovation perspective? What can be changed or adapted?
20. Drawing up the institution Political-Pedagogical Project, as well as its Internal Regulations, making it possible to match the axiological and epistemological matrix with the corresponding practices.

Pedagogical innovation does not happen in a vacuum; it requires maturation, sharing and conscious, rigorous development. As has already been said, it does not translate into fads and one-off activities. To do this, we have to be cautious, sensible and careful, but we have to lift our eyes from the routines that occupy us too much and obscure us.

We need to look to the future, to the horizon, strategically, to a world and a reality that only our children and young people will inhabit. They shall have to deal with a challenging world that we don't know, but which we hope will be fairer, more supportive, more fraternal, more humane, a truly better world.

Is the education we offer nowadays following this direction? With honesty and modesty, let's rethink our education. And bring about the innovation our students deserve.

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## **TO GO FURTHER:**

1. Individual reflection: how do you feel after reading this chapter? Are you excited? Do you feel challenged? Are you anguished? How would you name these feelings? Write it down.
2. Share these feelings with the team you are part of. Collect the consensus and dissent.



3. As a team, look objectively at the reality of your school or college. Think about the people, the subjects who will impact innovation and be impacted by it.
4. Carrying out a discernment movement on how to build an innovation project. Begin with a deep moment of prayer, asking the Holy Spirit to enlighten you.
5. Make notes and build a map of each step of the innovation project, taking into account time, places and, above all, people.

## IX. FINAL CONSIDERATIONS

*“People and the world may change,” says Pope Francis, “and any change requires an educational contribution, but, unfortunately, formal education nowadays is bankrupt. It does not detach itself from the philosophical conception of the Enlightenment (18th century), continuing to make knowledge absolute, to the detriment of other dimensions - spiritual, emotional, artistic, sporting, for example - of the human being. As a result, education nowadays is largely decontextualized, elitist, outdated and divorced from reality. And more serious: refractory to transcendence.” (KLEIN, 2023)<sup>15</sup>*

Luiz Fernando Klein, in an article published for the Educational Units of RJE, quoting Pope Francis, shows the serious situation of contemporary education, stuck in the past, in a model that no longer corresponds to the needs of today's world.

In the same document, Fr. Klein reminds us of that Ignatian Pedagogy is attentive to its calls of reality, it has as goal the education of Christian leaders, serving people and society in view of their transformation under the perspective of reconciliation and justice. In this sense, “Ignatian Pedagogy offers a Catholic, personalized, multidimensional education with human (not just intellectual) excellence.” (2023, p. 9).

This text has been written with Pope Francis' appeals and the aims of Ignatian Pedagogy in mind. And the WG Pedagogical Innovation, in its final considerations, wants to take up the main ideas that it has looked at from the guiding subject, which is innovation, considering and contemplating the educational tradition of the Society of Jesus present in its diverse and rich documents.

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<sup>15</sup> KLEIN, L. F. **Ignatian Pedagogy and current calls for education**. RJE, 2023.

First of all, we would like to reiterate the main objective of this document, which is to inspire, motivate and guide the studies, reflections, discernment and consequent pedagogical projects and planning of the RJE's Educational Units in their innovation processes. The document will be presented to Management Teams of RJE Units and will serve as the basis for the 2<sup>nd</sup> RJE Congress and the 7<sup>th</sup> Ignatian Education Congress, which will be held in August this year at the Pontifical Catholic University of Rio de Janeiro - PUC-Rio.

It should also be reiterated that innovation and change have always been present, as constitutive and identifying features of Ignatian education. As an example, we highlight three points from Fr. Arrupe speech in 1980<sup>16</sup> that relate to the adjustments for change. The first concerns to the “apostolic potential of our educational centers” (2015, p. 13), which gives us responsibility and encouragement for the future. The second presents what defines an educational center of the Society of Jesus, the excellence that translates into “its product, the men it educates” (2015, p. 17). Before the fourCs (Conscience, Competence, Compassion and Commitment) created by Fr. Kolvenbach, JS, Fr. Arrupe was already describing the ideal student we wanted to form; service people, new in the sense of being transformed by the message of Christ, open to their time and the future, and balanced, the human being who is “closer to the unsurpassed Greek man in his Christian version, balanced, serene and constant, open to everything that is human.” (2015, p. 21). The third point is closely in line with the subject of this text and speaks of the imperative need for change in order to achieve the previous points, when it states that “A community that is led to believe that its school do not need to change is threatening, at a long term, the agony of the school itself.” (2015, p. 31)

Education as an apostolic instrument and its potential for renewal can also be found in the 1986 document *The Characteristics of Jesuit Education*!. This section talks regarding adaptation to

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<sup>16</sup> Final address to the participants of the Symposium on Secondary Education. Rome, 13th September, 1980. Em: Klein, LF. **Educação Jesuíta e Pedagogia Inaciana**. SP: Loyola Editions, 2015.



achieve the Society's educational goals, and it is emphasizing that the educational community of a Jesuit educational center

*“studies the needs of today's society and reflects on the school's lines of action, structures, methods, pedagogy and all the other elements of the school environment, in order to find the means that can best achieve the school's aims and implementing its educational philosophy. On the basis of these reflections, changes deemed necessary or useful are made to the structure, methods, curriculum, etc.” (2015, p. 86-87, n. 145)*

In this same line of analysis, it is necessary to turn to the most current educational document of the Society of Jesus, 'Jesuit Schools. A Living Tradition', 2019.

Already in the first few pages, the document, by bringing up the context of globalization, tells us about the objective of our educational apostolate, which is forming young leaders who, through quality education in the Jesuit humanist tradition, become agents of change at the service of the common good.

Recalling the International Congress of Education Delegates of the Society of Jesus – JESEDU – Rio 2017, in item B. 'Tradition and Innovation', the document presents the commitment made by the delegates to "participate in a process of Ignatian discernment that will lead to an innovation plan for each school and a periodic review that corresponds to the local context and our tradition". (2019, p. 31, n. 58)

Finally, in the section on how to act as a universal body with a universal mission, the text urges us to embrace the challenge of change, despite its challenges. He adds that, "given the extent of changes in culture, education, religion, Catholicism and the Society of Jesus in the last thirty years, there is no other option." (2019, p. 59, n. 153)

In the prologue to the guide book 'Learning by Refraction: a guide of 21<sup>st</sup> century Ignatian Pedagogy for teachers', 2023<sup>17</sup>, Fr. José

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<sup>17</sup> GO, Johnny C. e ATIENZA, Rita J. **Aprender por Refração: um guia de pedagogia ignaciana do século XXI para docentes**. SP: Loyola Editions, 2023.

Alberto Mesa, JS, International Secretary for Education of the Society of Jesus, when referring to the first Jesuits, reminds us that "a truly good education requires continuous renewal, innovation, reinterpretation and reinvention; and that, if they really wanted to offer a quality education, they would have to be attentive to constantly changing contexts and open to new developments." (2023, p. XII)

We are not short of theoretical inspiration! The wealth of educational documents of the Society of Jesus is vast and it has been updated frequently, attentive to the signs of the times, in search of what constitutes it, excellence, *magis*, the education of new generations so that they become people of service, competent, conscious, creative, compassionate and committed to a future full of hope.

As a summary of what pedagogical innovation means for the Jesuit Education Network - RJE, based on the references present in this document, which constitutes our pedagogical credo, our 'letter of identity', we can say that pedagogical innovation for the RJE is based on three foundations:

**1. The nature of innovation:** Innovation is paradigmatic, disruptive, transformative, systemic, humanizing and missionary. It is related to a structural and sustainable break. This is an integral, cultural and pedagogical reform that contemplates and seeks transcendence from a Christian perspective.

**2. Innovation objectives:** Ignatian education aims for excellence, *magis*, integral and integrative education, justice and reconciliation. The formation of Christian, service leaders. Its goal is to build a more just and inclusive society, with a careful eye on others and our common home. It aims to train responsible, global citizens who are agents of transformation of and for a better world. .

**3. Innovation methods:** Innovation takes place through new pedagogical, methodological and management practices, resulting from a process of maturation, a reflective, critical and discerning analysis of reality. When reorganizing curricula, it is always important to put the person at the center of the educational process.

What already exists in the RJE's educational units nowadays is evidence of the diverse and rich experiences in this direction in the form of activities and projects aimed at innovating their practices.

The efforts, seriousness and dedication combined with the competence of RJE's educators have shown that important steps have already been taken. The educational institutions RJE stand out in terms of progress they have made in terms of excellence of their pedagogical projects and teaching practices. Examples that encourage us and show us that we have the necessary conditions to move forward, to go beyond what has been presented nowadays in terms of education in our country.

However, it is necessary to remember and reiterate that, despite the many successful experiences, innovation is not just about them, because it is not about creating methods, nor just projects focused on this or that area, nor activities that involve part of the curriculum. Innovation is paradigmatic, it is all-encompassing, it constitutes a change in the pedagogical model, and it concerns the entire institution, all subjects, all areas and sectors.

Initially, it is important involving the various subjects, educators from different areas, teachers, students and families, to a specific degree, in the collective discernment about the construction of this new model, as explained above.

Attention is also drawn to manager's role, conductors who welcome several sounds, tones and rhythms, and who conduct them all in search of the harmony that comes closest to the ideal of a beautiful melody, a robust and consistent innovation project in the Ignatian perspective.

May we be open to the new winds, willing with courage and generosity, and may we allow St. Ignatius to guide us, inspire us and enlighten us.

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