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...teaching for critical thinking is an important component of Spiritan pedagogy...

SPIRITAN PEDAGOGY AND CRITICAL THINKING IN UNITED STATES HIGHER EDUCATION

Introduction

I have been privileged to work in a Spiritan institution of higher education, Duquesne University of the Holy Spirit, for seventeen years. As a member of the Department of Theology, and in conversations with faculty and staff colleagues throughout the university, the question of “distinctiveness” sometimes surfaces. What makes Duquesne University distinctive in United States higher education? Among Catholic colleges and universities? As the first Spiritan university? Recently such reflections have turned to the question of the existence and distinctiveness of “Spiritan education” or “Spiritan pedagogy.”

In this essay I will explore the topic by examining one key goal of higher education, the development of “critical thinking” in students, in relationship to emerging elements of Spiritan pedagogy as collectively discerned and practiced at Duquesne. In the process I hope to show that teaching for critical thinking is an important component of Spiritan pedagogy in order for Spiritan educators to practice faithfulness to their charism, and that the nature of the Spiritan charism and Spiritan pedagogy shape teaching for critical thinking in distinctive ways. While my argument will proceed largely within the assumptions and practices of my particular context—Spiritan-based higher education in the United States—I hope that Spiritan educators in other contexts will find some relevance for their own settings.¹

To develop my points, I will begin with some key signs of the times for Spiritan mission and pedagogy in United States higher education: general characteristics of “postmodern” society, societal and governmental expectations for higher education, and the traits of so-called “emerging adults” in this context. I will then describe major presumptions regarding “critical thinking” as a vital component in higher education, followed by a summary of the key aspects of Spiritan pedagogy. Finally, I will engage Spiritan pedagogy and critical thinking in dialogue, examining some ways that each approach reinforces, challenges, and enhances the other.

“Signs of the Times” for United States Higher Education

Characteristics of postmodern society intersecting with consumerist mentality

As has been extensively argued in a variety of disciplines, the “postmodern” context is permeated with experiences and assumptions tending toward ambiguity, fluidity, and the decline of universal narratives and values as the basis for grounding one’s identity and life direction. Influenced by pluralization, individualization, and globalization, people in postmodern societies are faced with continual choices. The capitalist economy, focused on fostering a culture of consumption, eagerly offers a plethora of options for purchase and markets to narrowly targeted audiences in order to join the desirability of consumption closely with the need for self-construction of identity and lifestyle.² At the same time, the constantly changing nature of such (marketed) desire and the exigencies of a global economy create a sense of unease in students seeking to plot their education amid a highly uncertain job market. Further, the availability of digital technologies and limitless possibilities for acquiring information can overwhelm people with innumerable attempts to capture their interest, and limit the capacity to choose among these with care and discretion.

Societal and governmental expectations for higher education

Driven in part by the consumerist mentality, and exacerbated by the economic recession and slow recovery along with decades of rising tuition, stakeholders in higher education insist on students and their families’ “getting their money’s worth” when earning a college degree. In this context, worthwhile efforts at formalizing learning outcomes, standards, and assessments by accrediting agencies can nonetheless create an educational impetus to fulfill external expectations, sometimes in tension with foundational mission values.

Characteristics of emerging adults

Scholars in the social sciences have developed a picture of a new stage in the human life cycle within this context: the “emerging adult.” Given the pressures summarized above, young people move past their teenage years not into a clearly defined and efficiently executed path toward financial and lifestyle stability (the “American dream” of marriage, family, home ownership, etc.), but rather an extended period of “post-adolescence.” Education and career discernment are extended; marriage and family formation are delayed; and stabilizing values and commitments are unclaimed. As summarized by sociologist Christian Smith and his co-authors:

...stakeholders in higher education insist on students and their families’ “getting their money’s worth” when earning a college degree.

...the drift of emerging adults into "moral individualism" and, for a significant number, "moral relativism."

...question the fundamental assumptions behind how problems are defined.

The features marking this stage are intense identity exploration; instability; a focus on self; feelings of being in limbo, in transition, in between; and a sense of possibilities, opportunities, and unparalleled hope... also often accompanied...by large doses of transience, confusion, anxiety, self-obsession, melodrama, conflict, disappointment, and sometimes emotional devastation.³

As pointed out by religious education researcher, Friedrich Schweitzer, this situation makes it difficult for these young people to claim and maintain religious faith.⁴ Smith is deeply concerned with the drift of emerging adults into "moral individualism" and, for a significant number, "moral relativism."⁵

Characteristics of Critical Thinking

The ability to engage in critical thinking is considered a foundational skill to be acquired in higher education. For example, the accrediting agency to which Duquesne University is responsible includes proficiency in "critical analysis and reasoning" as part of its General Education standard.⁶ The second of Duquesne's own five "Dimensions of a Duquesne Education," called Intellectual Inquiry and Communication, includes the ability to "[a]pply critical thinking and problem-solving skills."⁷ Descriptions and definitions of critical thinking vary, in part because it has roots in several disciplines, notably philosophy, psychology, education, and critical theory. However, a review of relevant literature suggests that the following elements are important for its practice.

Facility in uncovering and evaluating assumptions and biases

Stephen Brookfield, a prominent scholar on education for critical thinking, states, "When people think critically they question the fundamental assumptions behind how problems are defined. They ask the big questions of life..."⁸ Thus a healthy skepticism and curious disposition are often associated with critical thinking, to be applied to the subject matter under study as well as one's own unexamined assumptions.

The ability to analyze, synthesize, and evaluate⁹

Students who are critical thinkers do not simply receive and return information, but rather work to understand its attributes, compare and contrast various elements, develop knowledge that combines information in new ways, and test the adequacy of their formulations using recognized disciplinary standards.

The orientation of such thinking toward new, desired results

...strands of critical thinking accomplish in-depth analysis of political, economic, and social structures in order to transform unjust systems...

Critical thinking is motivated toward outcomes. Such results typically include improved thinking habits, as stated in one source: “Critical thinking is the art of thinking about thinking with a view to improving it.”¹⁰ Another source outlines the necessary cultivation in critical thinking of “universal intellectual standards”: clarity, accuracy, precision, relevance, depth, breadth, logic, and fairness;¹¹ and its employment of essential “intellectual traits” such as intellectual humility, intellectual courage, intellectual empathy, intellectual autonomy, intellectual integrity, intellectual perseverance, confidence in reason, and fair-mindedness.¹² Some important strands of critical thinking accomplish in-depth analysis of political, economic, and social structures in order to transform unjust systems for the sake of the common good and particularly the empowerment of the poor and oppressed.¹³

Critical thinking has clear roots in modern thought and a significant orientation toward rationality, emphasizing growth in intellectual subjectivity and autonomy and the rejection of imposed ideologies from any source. It can thus be criticized as overly reliant on assumptions rooted in the white, male, colonialist mentality that has wreaked such damage in the global South (as well as its effects on women, ethnic minorities, and other marginalized populations in the global North). Yet in its best embodiments, critical thinking is oriented toward the empowerment of all members of societies toward full participation and responsible exercise of freedom. Certainly in United States higher education, increasing emphasis on civic, democratic engagement and service to others as important outcomes has co-existed with insistence on rigorous, analytical learning styles for developing expertise in fulfilling such commitments.

Characteristics of Spiritan Pedagogy

At Duquesne University, several recent initiatives are encouraging our energetic and sustained attention to Spiritan pedagogy. Faculty are reflecting and talking about how they have experienced a distinctively Spiritan character here and how they seek to foster it in their teaching. As the discussions continue, and as they are deepened and broadened through engagement with the Spiritan charism in educational projects by our colleagues throughout the world, I expect that many concrete results will appear that will help to deepen our faithfulness to our mission as a Spiritan and Catholic university.

Some of these discussions are being fueled by the evocative article by Jeff Duaine, C.S.Sp. et al. in a recent issue of *Spiritan*

Horizons. With other members of the Spiritan Education Committee of the US Province, Duime outlined seven “Spiritan Marks of Education.” At Duquesne, interested faculty had also surfaced several of our own such marks of Spiritan pedagogy, often closely related to Duime’s. Here I offer a summary of Duime’s Spiritan marks with elaboration from our Duquesne discussions.¹⁴

*...their search
to discover the
uniqueness of each
student in his or
her contextual
particularity and
experiences...*

1. *Openness to the Spirit*: the Congregation’s founders, Claude Poullart des Places and Francis Libermann, demonstrated a Spirit-led ability to adapt to change for the sake of mission. This coheres with a theological anthropology in which the Spirit’s indwelling is recognized and valued in every person, and in which their respective cultures are honored as places where God is already present. Thus, in Spiritan education, practitioners follow in this mode through their search to discover the uniqueness of each student in his or her contextual particularity and experiences, and modify their pedagogical practices as needed for his or her flourishing. Duquesne faculty have discussed this as the most fundamental trait for their own teaching, and have described how they seek to be alert to the Spirit’s movement *within and among* all participants in educational encounters.
2. *Global Vision*: Duime points out that Francis Libermann’s mission vision of a world united in peace and justice is educationally expressed through empowerment and liberation from all that enslaves. While priority is given to the poor and oppressed in this mission, Spiritans also practice openness to the rich as well, so as to raise their consciousness to work against poverty and oppression. This rings true for many Duquesne faculty who teach their students—some of whom are economically affluent—to pursue professional expertise with concerted attention to how the skills and knowledge they gain can be used for the sake of the poor. This commitment is also evident in Duquesne programs such as the Spiritan Division, in which academically disadvantaged students receive extra support to gain confidence and readiness for full-time undergraduate study.
3. *A Sense of Community*: Duime points out the creative translation of Spiritans’ mission imperatives of common living into an educational availability to students and the cultivation of closeness and family spirit. Spiritan

...twin challenges of both teaching students a particular subject matter and making them responsible for it...

...Spiritan education fosters both “spiritual and social empowerment”...

educators are called to be mentors, with the twin challenges of both teaching students a particular subject matter and making them responsible for it, and nurturing their growth through dialogue in trusted communities of learning. Our Duquesne faculty discussions have further surfaced three key aspects inherent in this communal sense:

4. *Hospitality to others.* As expressed by Duquesne occupational therapy professor Anne Marie Hansen, the Spiritan charism of hospitality requires “leaving open space within us to welcome and learn from others,” in which the “others” include instructors and fellow students, community partners, and their vulnerable constituents.¹⁵
5. *Collaborative and reciprocal relationships and being co-learners with students and the community.* Flowing from the charism of hospitality, Spiritan pedagogy will employ a variety of educational strategies to encourage collaboration. Group projects with peers, courses taught in mixed populations of university students and local residents, the use of oral histories with marginalized people, internships where students study community problems and offer resources for local solutions—all of these are examples of how the Spiritan communal sense informs pedagogy.
6. *Concern for the Poor:* both Poullart des Places and Libermann reached out to address the needs of the poor and Duaine (p. 105) emphasizes how Spiritan education fosters both “spiritual and social empowerment” for them. This consciousness is continually operative among Duquesne teachers committed to Spiritan pedagogical styles and is rooted in their own disciplinary expertise with its analytical tools. For example, health care ethics professors do not simply examine the moral issues faced by individuals choosing various medical procedures, but show students how such personal choices are integrally related to larger systems that affect the common good. Or, pharmacy instructors with a Spiritan mindset will discuss with their students how the pricing of pharmaceuticals may serve corporate interests while ignoring the serious health conditions left unaddressed in poor populations.
7. *Commitment to Service:* The Founders’ call to serve is clear within the concrete circumstances of their times and places, and the charism of Spiritans ever since has been shaped accordingly. All the preceding marks of Spiritan education can be framed within this overarching call.

They believed that the Spirit usually speaks to us through events in the contemporary world.

Spiritana pedagogy seeks to foster "persons who can integrate knowledge with their lives in the world and before God..."

8. *High Academic Standards and Academic Freedom*: I am combining Duime's final two marks because the American university system builds its expectations for the quality of its faculty's scholarship and teaching on their ability to pursue knowledge without external sanction—and consequently, both students and instructors are called to search for the best answers to the questions of their disciplines in an atmosphere of freedom. Duime helpfully cites the examples of the Founders regarding the vital role of the Spirit in free educational ventures: "The Founders' concern for freedom was rooted neither in a blind adherence to outdated ideas nor in an appeal to a direct communication from the Holy Spirit. They believed that the Spirit usually speaks to us through events in the contemporary world."¹⁶ Thus Poullart des Places had his seminary students learn math and Newtonian physics and Libermann advocated an emphasis on "learning from experience rather than depending on outdated paradigms."¹⁷

As Duquesne faculty articulate them, such freedom and quest for excellence in mission-centered education will be measured not according to detached standards of rationality or success narrowly defined by personal gain, but in ethics that responsibly encompass both disciplinary standards and the needs of society. As James Swindal comments, Spiritana pedagogy seeks to foster "persons who can integrate knowledge with their lives in the world and before God"¹⁸—what we might call a "freedom for" the fostering of right relationships, rather than simply "freedom from" restrictions.

As a contribution to these ongoing conversations, I will now bring the commitments of critical thinking into dialogue with the Spiritana marks of education and Spiritana pedagogy, highlighting how I see each as enhancing excellence in the other. I will do this with attention to the contextual characteristics of emerging adults in the United States as these offer challenges to both critical thinking and Spiritana pedagogy. My desired "end" for this exercise is open-ended, intending to animate further reflection at Spiritana institutions for the sake of more faithful and effective mission.

What Critical Thinking Contributes to Spiritana Pedagogy

First, and with special relevance for teaching "emerging adults" in the global North, critical thinking provides an important tool for responsible engagement with the multiple and ambiguous forces of contemporary society. Even though they often seem technologically proficient, young adults are often ill equipped to judge legitimate sources among their many information networks

and their propensity toward moral individualism and relativism discourages them from making such judgments. Thus their personal agency as responsible participants in democratic society suffers. Most faculty who teach critical thinking are concerned to develop students' capacities for well-reasoned judgments. Further, they often wed the cultivation of students' ability to distinguish, analyze, synthesize, and evaluate with creating needed structural changes in their professional realms. Critical thinking can therefore help Spiritan educators to balance their dispositions of hospitality and care for each student as uniquely valuable with the gentle insistence that students' growth in their personhood is enhanced by taking the risk of making well-reasoned, holistic judgments among complex and numerous choices.

...students' growth in their personhood is enhanced by taking the risk of making well-reasoned, holistic judgments among complex and numerous choices.

Second, critical thinking provides an important bridge between the specialized languages of United States higher education in its contemporary setting and Spiritan mission, while allowing Spiritan educators to fashion styles of critical thinking appropriate to their mission. As quoted above, Duquesne University considers the ability to apply critical thinking and problem-solving skills as a key dimension of the education offered here. From Core Curriculum courses through specialized studies in one's major field, students are expected to learn to uncover and question assumptions, make well-reasoned assessments among various approaches to key issues, and present solutions to such issues—everything from the problem of God in secular society, to the therapeutic needs of disabled veterans, to designing effective models for corporate organizational management, to effective education of urban preschoolers, and many more. Further, by employing such analysis for their own institutions, Spiritan educators show congruence with the aims of higher education assessment for continuous improvement. In his discussion of the ethos of Spiritan schools and colleges, Cormac O'Brolchain puts his finger on this imperative:

...critical thinking can provide a helpful impetus toward such public accountability by Spiritan educators for faithfulness to the mission of Spiritan schools as well as the standards of higher education.

I do believe that all our schools should be involved in ongoing, serious, and rigorous self-questioning analysis and fresh articulation of their ways of living and educating. I feel that this is needed if constant growth and evolution to a better God-centered future is to be achieved.¹⁹

Given our natural tendency to defend our own institutions, critical thinking can provide a helpful impetus toward such public accountability by Spiritan educators for faithfulness to the mission of Spiritan schools as well as the standards of higher education.

Third, critical thinking offers a helpful tool for the activities that Spiritans consider "informal education" and links these

more closely with “formal education.” Duaine lists as informal education, for example, campus ministry, retreats, parish religious education, and justice and peace activities.²⁰ Spiritans in developing countries also continue a rich legacy of informal education for those who lack access to formal schooling.²¹ Critical thinking can enhance the creativity of such endeavors. For example, Duquesne’s Spiritan Campus Ministry sponsors many immersion experiences, such as a spring break experience with farmworkers in Florida, in which students meet and work with these poor migrants while engaging in social analysis to understand the underlying structures of US agribusiness and workers’ advocacy for betterment of their economic status. Such experiences teach them in immediate and powerful ways to uncover and analyze their own assumptions as well as systemic ideologies. Clearly, this involves the use of critical thinking. Similarly, many Spiritans work in their mission settings to teach parishioners and local communities to “see-judge-act”—also a method that incorporates critical thinking—toward justice, peace, reconciliation, and the integrity of creation.

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Fourth, critical thinking offers a “mixed” benefit to Spiritan mission in culturally diverse settings. On the one hand, it is essential for responsible reflection on the positive and negative aspects of any culture. Thus, emerging adults in the United States need training for cultural and information “literacy” and critique in order to find their way amid multiple stimuli and competing voices. On the other hand, especially in mission settings, great care must be taken to avoid the use of critical thinking in ways that denigrate traditional cultures and impose yet another form of colonialist imperialism on them. To that end, critical thinking experts’ determination to move beyond both “sociocentric” and “egocentric” thinking²² is crucial for inculturation.

What Spiritan Pedagogy Contributes to Critical Thinking

First, Spiritan pedagogy’s attention to building community and collaboration provides an important counterpoint to the modern Enlightenment roots of critical thinking that can incline those in higher education toward using it as a detached and adversarial “doubting game.” Brookfield acknowledges that the charge of a masculinist notion of education as “a kind of individual gladiatorial combat that pitches one against the other” warrants serious attention, though he asserts that critical thinking is most effective when pursued collaboratively.²³ Because Spiritans live their mission in community and in service and partnership to those in need, their pedagogy will infuse all critical thinking activities with concern for those who participate as worthy of care, and will conduct everything from class

...critical thinking is most effective when pursued collaboratively.

discussions to grading exams to assessing professional portfolios with concern for fostering connection for mutual learning, rather than competitive differentiation that impedes students' growth in authentic personhood.

Second, in its openness to the Spirit, Spiritan pedagogy animates and gives contextual specificity to critical thinking. Ronald Rolheiser states that "the Holy Spirit is not a generic spirit, but a spirit that is given to each of us in a most particular way for the particular circumstances that each of us finds himself or herself in."²⁴ As Christians, we can make analogous claims for the particularity of the "spirit" in communities as well. Critical thinking's (and higher education's accreditation standards') tendency to universalize desired intellectual traits is thus steered toward organic integration with guiding mission values.

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At Duquesne, for example, we are increasingly aware that the "new life" bubbling up from the global South must shape our pedagogies and have committed ourselves especially to Africa. The development of academic affiliations with African schools, faculty exchanges between such schools and our university, and Duquesne students' study abroad in African settings—all such initiatives can lead to learning outcomes in which a rich variety of "spirits" are giving us new, collective life. For example, we have a Core Curriculum requirement here in "Faith and Reason," which certainly lends itself to critical thinking. One of my colleagues has just taught this course to Duquesne students in Ghana, providing a vastly different setting in which they think through its themes.

...students they may readily assert their own views, but are reluctant to evaluate other perspectives because they understand all such "judgment" as undesirable...

Third, Spiritan pedagogy can offer the kind of supportive environment in which the risks of critical thinking can be accepted by students. Smith, in his study of emerging adults, comes to the severe judgment that these young people have had "awful" formation by their parents, schools, churches, and larger social institutions.²⁵ One negative consequence for higher education is that as students they may readily assert their own views, but are reluctant to evaluate other perspectives because they understand all such "judgment" as undesirable—and, correspondingly, are reluctant to subject their personal opinions to judgment. The authors advocate learning to "carefully and reasonably judge (weigh, appraise, discern, and perhaps appropriately critique) all things in life—but *always with* an awareness of one's own fallibility, openness to learning, care for others, and an interest in all moving closer to truth."²⁶

Brookfield, however, cautions that it is extremely difficult for undergraduate students to engage in such self-evaluation at

the beginning stages of a course or program. He recommends incremental approaches in which, for example, students start by critically thinking about perspectives other than their own, with instructors extensively modeling effective thought processes as well as willingness to subject one's own assumptions to evaluation. Spiritan educators can build on such recommendations by working to create "safe" learning space through their gifts of hospitality and personal care. They are well equipped, through long practice of their mission for being among the poorest of the poor, to model intellectual and spiritual humility for self-evaluation.

*...a never-ending
process of discovery...*

Fourth, Spiritan pedagogy offers a felicitous integration of openness to variety and change with commitment to holistic core convictions, providing critical thinking with a "home" as well as a direction for practical action. A danger of intellectual approaches grounded in modernity is that they can, paradoxically, enshrine individual autonomy and subjectivity to the detriment of communally derived values, *and* uncritically espouse supposedly "universal" values. Further, while well-grounded approaches to critical thinking such as Brookfield's acknowledgment that it is a never-ending process of discovery, such commitments can devolve into endless "mind games" with a lack of action.

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In their responsiveness to the leading of the Holy Spirit, Spiritans will be suspicious of any ideology that purports to answer all questions, especially when it is imposed hierarchically by those in power. Likewise, they will insist on action commitments proceeding from careful and critical reflection. Spiritan educators are thus well equipped to adapt their teaching and curricula to changing circumstances and needs, especially within the anxieties of postmodern cultural shifts. I have been privileged to know many such educators at Duquesne, who work diligently to know and understand their students' abilities and circumstances and to modify their instruction accordingly. And at the same time, Spiritan educators know that they are grounded and sustained through commitment to God as revealed in Jesus Christ, who came in "the Spirit of the Lord" to announce "glad tidings" to the poor (Luke 4:18).

Conclusion

Those who work in United States higher education are cognizant of the bewildering postmodern pluralism and ambiguity in which their students are maturing. Critical thinking has a vital role to play in forming students toward sustained confrontation of these difficulties. And Spiritan educators, while offering no easy answers and imposing no creeds, nevertheless

nurture a recognizable disposition in which growth in “mind, heart, and spirit”—to use Duquesne’s own motto—is believed to be possible for all. The authors of *Spiritana Life No. 23* believe that

Our educational works should be driven by two options:

–A clear option for the most **vulnerable** and the materially poor (SRL 4).

–An option to contribute to the building and presentation of a liberating vision of *faith and the Church which is relevant* to people strongly influenced by modern and postmodern cultures.²⁷

Being led by the Spirit is not succumbing to random winds of culture or living enslaved to internal personal crises and compulsions.

Being led by the Spirit is not succumbing to random winds of culture or living enslaved to internal personal crises and compulsions. It is a joyful cultivation of wisdom, understanding, and the rest of the Spirit’s gifts for the sake of service to, and fruitful collaboration with, those in need as we seek to announce and embody the Good News. This is a worthy purpose for Spiritan pedagogy.

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Endnotes

¹I will use the term “Spiritana educator” broadly in this essay to indicate all who espouse Spiritana-related commitments in their teaching, whether or not these educators are professed members of the Congregation.

²Among many works on this topic see, for example, Vincent J. Miller, *Consuming Religion: Christian Faith in a Consumer Culture* (New York: Bloomsbury Academic, 2005); and Barry Schwartz, *The Paradox of Choice* (New York: HarperCollins, 2004).

³Christian Smith et al., *Lost in Transition: The Dark Side of Emerging Adulthood* (New York: Oxford University Press, 2011), 15.

⁴See Friedrich Schweitzer, *The Postmodern Life Cycle: Challenges for Church and Theology* (St. Louis, MO: Chalice Press, 2004), especially Chap. 4, titled, “Religious Affiliating and Distancing in Post-adolescence.”

⁵Smith et al., especially Chap. 1, titled “Morality Adrift,” 19-69.

⁶Middle States Commission on Higher Education, “Characteristics of Excellence in Higher Education,” <http://www.msche.org/publications/CHX-2011-WEB.pdf>, xi (accessed 25 June 2014).

⁷“Dimensions of a Duquesne Education,” <http://www.duq.edu/about/administration/academic-affairs/dimensions> (accessed 25 June 2014).

⁸Stephen D. Brookfield, *Teaching for Critical Thinking* (San Francisco: Jossey-Bass, 2012), 9.

⁹These three skills are part of the widely used taxonomy of learning developed by Benjamin Bloom. They are discussed as part of critical thinking in Mansoor Fahim and Nima Shakouri Masouleh, "Critical Thinking in Higher Education: A Pedagogical Look," *Theory and Practice in Language Studies* 2.7 (July 2012): 1371.

¹⁰Critical Thinking Community, "The State of Critical Thinking Today," <http://www.criticalthinking.org/pages/the-state-of-critical-thinking-today/523> (accessed 14 May 2014).

¹¹Richard Paul and Linda Elder, *Critical Thinking: Concepts and Tools* (Tomales, CA: The Foundation for Critical Thinking, 2014), 8-10.

¹²*Ibid.*, 14-15.

¹³Brookfield discusses some such approaches within what he characterizes as the "pragmatic" and "critical theory" traditions of critical thinking. See especially Brookfield, 39-44 and 47-51.

¹⁴The names and descriptions of Spiritan "marks of education" in this section are summarized from Jeff Duaine, C.S.Sp., "The Heart of Spiritan Education in the US," *Spiritan Horizons* issue 8 (Fall 2012): 103-107. Elaborations by Duquesne faculty are from Duquesne University Division of Mission and Identity, "Spiritan Pedagogy: Embodying the Mission in Teaching," Founders Week (4 February 2014), and from insights gleaned in related conversations sponsored by the Division of Mission and Identity in 2013-14.

¹⁵Hansen is quoted in Duquesne University Division of Mission and Identity, 3.

¹⁶Duaine, 106.

¹⁷*Ibid.*

¹⁸Swindal is quoted in Duquesne University Division of Mission and Identity, 3.

¹⁹Cormac O'Brolchain, C.S.Sp., "Evaluating the Ethos in Our Spiritan Schools and Colleges," *Spiritan Horizons* issue 4 (Fall 2009), 77-83, here 82.

²⁰Duaine, 113.

²¹Such efforts are discussed in several essays in *Spiritan Life No. 23: Spiritans in Education*, notably Roland Rivard, C.S.Sp., "Introduction," 7-8; George Boran, C.S.Sp., "Reflections on Educational Commitments in the Congregation of the Holy Spirit," 23-34; and John J. Assey, C.S.Sp., "Education in the Union of Circumscriptions of East Africa (UCEAF)," 35-46.

²²See the presentation of these categories and their problematic aspects in Paul and Elder, 21-22.

²³Brookfield, 216.

²⁴Ronald Rolheiser, *The Holy Longing* (New York: Doubleday, 1999), 144.

²⁵Smith et al., 60.

²⁶*Ibid.*, 24-25; emphasis in original.

²⁷Participants in the Meeting of July 2011, "Reflections on Educational Commitments in the Congregation of the Holy Spirit," *Spiritan Life No. 23*, 19; emphasis in original.