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## Spiritan Pedagogy in Practice

Stephen Hansen

Sandra Quiñones

Jason Margolis

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### Dr. Stephen Hansen

Dr. Steven Hansen is the Associate Director for Faculty Development at Duquesne University's Center for Teaching Excellence. Among his responsibilities at the Center for Teaching Excellence, he directs programming for graduate students in preparation for faculty careers, plans faculty workshops, and develops teaching and learning resources. Steve has served as an adjunct instructor for Duquesne University's Department of Theology and Gannon University's Pastoral Ministry Program. He received a Master of Divinity and Master of Sacred Theology at Pittsburgh Seminary and a Doctor of Philosophy in Theology at Duquesne University.

*How does the Spiritan missionary practice of meeting people where they are manifest in the context of higher education?*

## SPIRITAN PEDAGOGIES IN PRACTICE: POSSIBILITIES, TENSIONS AND CHARACTERISTICS OF WALKING WITH LEARNERS

A hallmark of Spiritan missionary practice is meeting people where they are. Spiritans endeavor “to get out, listen to people, discern what God is doing with them and through them, walk with them and go with them as far as God wants.”<sup>1</sup> The General Chapter in Maynooth in 1998 characterizes the Spiritan mission in the following way: “We go to people not primarily to accomplish a task, but rather to be with them, live with them, walk beside them, listen to them and share our faith with them.”<sup>2</sup> As faculty and administrators of Duquesne University, a Catholic university in the Spiritan tradition, we are interested in exploring the continuity of the Spiritan ethos in educational institutions. Accordingly, the following question guides our scholarship: *How does the Spiritan missionary practice of meeting people where they are manifest in the context of higher education?* More specifically, what does it mean to “walk with learners” at Duquesne University?

In this article, faculty at Duquesne University share what it means to walk with students in the learning process as a way of embracing the Spiritan mission. The faculty stories reveal both possibilities and tensions in practicing a Spiritan pedagogy. We will highlight the characteristics of a Spiritan Pedagogy of walking with learners while acknowledging that this approach can come with uncertainties and tensions for both teacher and student.

### I. Spiritan Pedagogy in Practice: Possibilities

We begin with the possibilities in Spiritan pedagogical practices grounded in the theme of walking with learners. In our first faculty narrative, Eva-Maria Simms, Professor of Psychology in the School of Liberal Arts, shares her perspectives on what it means to walk with learners at both the undergraduate and graduate level. Dr. Simms draws from years of experience using evolving community-engaged approaches to the teaching and learning of psychology. Her pedagogical practices connect with a Spiritan education which focuses on serving people where they live and engaging in life experiences with them.

### Building on Students' Experiences: Driving with Learners

My story of Spiritan pedagogy of “walking with learners” is one that has repeated itself almost

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## Dr. Sandra Quiñones

Dr. Sandra Quiñones is an Assistant Professor of Literacy Education in the Department of Instruction and Leadership in Education at Duquesne University. She teaches graduate and undergraduate courses in literacy education for pre-service teachers. Her research examines Latina teachers' experiences and perspectives on being a well-educated person. She is also involved in a mixed methods study of children's literacy practices in an online pen pal program and in a qualitative case study of a community school in Pennsylvania. She received a B.A. degree in Religion and Psychology in 1997, an M.S. degree in Elementary Education in 1998, and a Ph.D. in Teaching, Curriculum, & Change from the University of Rochester in 2012.

*The challenge is to touch their hearts and awaken their sense that learning matters – to themselves but also to others who can benefit from this learning.*

every semester for about six years. I get a new crop of seniors who are ready to graduate, somewhat afraid of what awaits them “out there,” and who are used to just sitting back in their chairs and letting their professor “drive the bus.” In a service learning class, which relies heavily on the students' talents and creativity, the first milestone to overcome is this sense of student passivity and disengagement. The challenge is to touch their hearts and awaken their sense that learning matters – to themselves but also to others who can benefit from this learning. Since our class works on eco-psychological issues in local communities, I found that creating a framework where students can find their own connection with special places is the beginning of this waking up process.

In the first exercise the students are asked to describe a favorite place they visited, and I get beautiful descriptions of Rome, the Rockies, or a special place on Presque Isle for watching the sunset. The second exercise is linked with a reading on Childhood Secret Places, and the students describe places that they used as refuge in their childhood. They have loved places on tops of trees, under bushes, behind garages, in wooded clearings, and also in bathtubs, attics, and under pianos; they are amazed that they had completely forgotten the solace these places gave them, and how much time was spent there dreaming and “getting away from it all”. In these memories of childhood places they find the heart-connection with place and nature, and after this they begin to care. The third exercise is a simple application of Heidegger's essay on dwelling: we sit in front of the Old Main building and do a “reading” of the building in terms of its relationship to earth, sky, mortals, and immortals. Very difficult philosophical concepts are coming alive. The best midterm exams I have ever read were the exams which applied this “reading” to one of their favorite places. Half of my class a few years ago wrote amazing, loving descriptions of their childhood homes, and my comment under them was: “You need to share this with your parents because they do not know that you care so much for the place they created for you”.



### Dr. Jason Margolis

Dr. Jason Margolis is Associate Professor of Education and Department Chair of the Department of Instruction and Leadership at Duquesne University. His research examines the intersection of school organization, professional development, and teacher leadership within a reform-oriented context. Before beginning his doctoral program at The University of Michigan, Dr. Margolis was a high school English teacher in the New York City public schools for six years. His dissertation (August, 2003) *Teachers Living and Learning Change: A Case Study of One Urban Charter School* examined teacher lived experience of ambitious school reform efforts in Detroit, Michigan.

*We drive with the learners so that they themselves can drive the bus.*

*...“knowledge by presence” as a form of Spiritan pedagogy in practice.*

After this, the students are fully awake and ready to look outside of themselves and the university and care for other people in other places. I can ask anything from them and they begin to “drive the bus,” or at least a bunch of “minivans” with projects they choose. They have created surveys and run focus groups, developed a curriculum for EMS (Emergency Medical Services) personnel to deal with homeless patients, put together databases on benefits of park use, and they threw themselves with passion into creating educational activities for youth.

I think that Spiritan pedagogy must awaken the heart and then appeal to our students’ competence, creativity, and professionalism and show them that they have a gift to give to the world. We drive with the learners so that they themselves can drive the bus.

*Eva-Maria Simms, Department of Psychology*

Eva-Maria’s narrative exemplifies the use of instructional strategies that help students “construct meaning and new understandings through their life experiences and interactions.”<sup>3</sup> In other words, she walks with learners by building on the experiences that students bring to the classroom. She does so by starting from what they know and where they are as learners. She then “drives” them to new social and academic heights by awakening their hearts and appealing to their potential as students. Building on their experiences and using community-engaged teaching approaches invites students to consider disciplinary knowledge in real-world contexts where they can be agents of change toward a better society. Herein lies the possibility: When the learner’s existing view of the world and disciplinary knowledge are brought together in synergy, meaningful learning is allowed to emerge.<sup>4</sup>

Building on students’ experiences represents one approach for walking with learners in the learning process, one which enacts the Spiritan mission in the academy. Making sense of classroom texts together represents another strategy in Spiritan pedagogical practices related to the theme of walking with learners. In our second faculty narrative, Inci Ocok-Sayrak, Assistant Professor of Communication and Rhetorical Studies in the School of Liberal Arts, recounts her approach of using the process of contemplative inquiry, or “knowledge by presence”<sup>5</sup> as a form of Spiritan pedagogy in practice.

One of the texts we recently used in the Business and Professional Communication Class is titled, *Professional Civility: Communicative Virtue at Work*. At the beginning of the semester, my undergraduate students found this book to be “very difficult to understand.” Some even questioned the reason for writing and reading (and, in this context having to read) such difficult texts that do not reveal themselves easily. For me, this was a wonderful opportunity to engage in contemplative inquiry, and we did. My initial response was to invite my students to inquire within, and to notice the reactions coming up in response to reading this difficult text in class. So, we first focused on acknowledging and observing one’s reactions without judging. Inviting attentiveness to the interior not only allows students to gain more familiarity with their own responses, but also calls for assuming responsibility for them.

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Next, I reminded my students of the instruction not to read the text line-by-line trying to understand everything in a chapter, but to read so that they can find out the purpose and main points of each chapter. We talked about “struggling with a text” and being patient, allowing the text to reveal itself to us. For the next class, I brought a handout to class on “knowledge by presence.” After reading the page, my students took a few minutes of quiet time, focusing on the parts that stood out for them from the handout. When we opened up discussion on the text, we had a lively conversation where each student highlighted a different section, discussing what it meant to him or her. This is a great example of encountering and “moving into” the “text” in front of us; a kind of contemplative reading.

Based on this contemplative reading and discussion practice, we engaged the *Professional Civility* book in the same way throughout the semester. For each discussion, we sat in a circle

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and students shared what stood out for them from each chapter and pointed to a sentence or a paragraph, reading it for the class and discussing their understanding of it. Listening to each other and receiving how each person connects to the text, students learned from and inspired each other, following up on comments and adding their own. Rather than trying to understand a text that is outside of them and “inaccessible,” students inquired about the contact between interiority and information, where knowing emerges. This made a big difference in their relation to the text and their understanding of it.

The example I shared above illustrates the importance of inquiring, acknowledging, and sharing one's value position as the interpretive ground from which one engages in dialogue. Rather than an objectivist way of knowing that separates the knower and the known, these examples highlight a relational way of knowing where the knower and the known become part of each other through the process of attending with one's whole self (mind/body/heart/spirit), listening, receiving and engaging in a “conversation about ideas.” As a result, students make sense of the text collectively, through dialogue, learning from and being transformed by each other.

*Inci Ucok-Sayrak, Department of  
Communication & Rhetorical Studies*

Since contemplative inquiry is based on “a relational way of knowing that involves the meeting of the knower and the known, the self and the other, and the inner and the outer,”<sup>37</sup> Inci invokes the Spiritan theme of walking with learners in how she engaged with her students to support the learning process. Through a reciprocal exploration of awareness and presence, the dialogical nature of the faculty-student dynamics and the collective process of making sense of a difficult classroom text exemplifies one path to walking with learners. It denotes an educational space where faculty share their own struggles and emotions with students as they engage in the process of teaching and learning content knowledge and professional competencies.

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Building from students' experiences and making sense of texts together using contemplative inquiry processes are two ways to walk with learners. These approaches illustrate Spiritan pedagogy in practice that facilitates a sense of community in the university classroom, one which "translates into closeness to the students, a family spirit, and accessibility."<sup>8</sup> Both faculty narratives represent the possibilities of Spiritan pedagogy in practice and remind us that "teachers' knowledge of their students is something of a knowledge from within rather than from without."<sup>9</sup>

## **II. Spiritan Pedagogy in Practice: Tensions**

Through reading, reflecting, discussing, and experimenting at venues and forums across the Duquesne campus, increasing numbers of faculty are engaging in pedagogical practices with Spiritan influences. This is opening up new possibilities for engaging students in various disciplines and the learning process more generally, by providing a broader purpose and framework for pedagogical interactions. The two narratives above are examples of this. Yet at the same time, these more open and connected approaches to teaching – putting the "learning task" and the "learner" on more equal footing as well as cueing students in to your intentions – come with risks and tensions, and these have been increasingly explored in Spiritan pedagogy dialogues. The faculty narratives below capture some of these tensions, and are analyzed in relation to larger emergent characteristics amidst the rise of the Spiritan pedagogical conscience and *walking with students*.

### **Negotiating Transparency: "Am I Doing Okay by my Students?"**

We begin with Dr. Audrey Kane, Assistant Professor of Occupational Therapy in the Rangos School of Health Sciences, who speaks to tensions around negotiating transparency. More specifically, she experiences disappointment grounded in how her students engaged with a service learning component of a course. This led to a vulnerable positioning and Spiritan-informed self-interrogation of her teaching practices in relation to her "authentic self."

Recently I visited a group of students conducting their service learning program. I came away from the session disappointed. The energy of my students was moderate to low, the configuration of the room had a definite division between the students as the facilitators and the participants, and the activity seemed very cumbersome to the participants. I felt as though my students

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did not think through the activity thoroughly and take into account characteristics, skills, and learning styles of their audience, which is adolescents with developmental disabilities. The situation gave me pause and the opportunity to reflect upon my own performance in the classroom. My first thought was, “I hope that is not how I present myself and material to them!”

As Spiritan educators we are responsible for communicating knowledge as well as nurturing the spirit of our students.<sup>10</sup> A colleague recently articulated this to be nurturing the “authentic self.” Upon further conversation and reflection, it became apparent to me that as educators we should strive to be our own authentic self in front of our students. Our students should be allowed to see that some content is difficult to deliver and that at times we may struggle with the knowledge and the application of that knowledge. This makes us vulnerable, but exposure of our authentic self should strengthen the educator-learner relationship and allow our students to know that we are beside them on their journey.

*Audrey E Kane, Department of Occupational  
Therapy*

A predominant tension in the narrative above, as well as prevalent within the Spiritan pedagogy dialogues over this past year, has been the extent to which Spiritan intentions should be made public and explicit. One Duquesne faculty member mentioned at a recent Spiritan forum that he had a “growing awareness of what he is doing and what he can do” related to specific Spiritan-inspired teaching moves. What was unclear, however, was the extent to which he should clue the students in to his growing identity as a Spiritan educator.

Within the teaching and learning literature, this type of explicitness in the classroom has been described as an openness about “the complexities and challenges of creating a quality learning experience.”<sup>11</sup> The word “transparent” has also been used to designate this type of pedagogically honest approach, in that it is “intentionally designed and executed to increase the openness between the instructor and student.”<sup>12</sup> When it comes to Spiritan pedagogies, however, such intentionality may come

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with additional tensions beyond the usual “why” behind the “what” of a classroom activity – such as: How much transparency related to Spiritan intentions is beneficial to students, and what is the threshold of “too much”? Who might be inspired by this transparency, and who might be alienated?

Audrey’s narrative clues us in to some possible paths through this dilemma. When the students in her service learning course were not practicing what she believed she had preached, she turned the analytic gaze on herself. What she realizes is that “communicating knowledge” includes knowledge of the teacher, including their pedagogical intentions within a larger “authentic self.” The notion that we all struggle with integrating and applying knowledge had been the blind spot in her teaching, and the gap between course ideals as stated in the syllabus and her students being better able to put them into practice. In the end, Audrey realizes that such *transparency* can be the wind in the back when *walking with learners*.

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However, we must not diminish the difficulties in teaching transparently – especially because the approach is still largely uncommon in classrooms, and is often not encouraged through faculty development or reward programs. In fact, an increased focus on ‘academic learning’ and ‘student learning outcomes’ can sometimes overshadow these more relational aspects of teaching. Finally, Audrey’s narrative reminds us that we also must acknowledge the incredible courage it takes any teacher to ask herself – *What exactly am I modeling?*

Next, we turn to a second tension related to walking with learners who are reluctant to engage with course content. In the next narrative, Father Gregory Olikenyi, C.S.Sp., Assistant Professor of Theology in the School of Liberal Arts, recounts his perspectives about walking with learners as a Spiritan at Duquesne University.

### **The Risk in ‘Showing Up’ For Class: My Story of Practicing Spiritan Pedagogy**

As a Spiritan, I am very familiar with the purpose of the Spiritan mission which is to “bring the good news of the gospel to the poor.” Precisely speaking, as articulated in the *Spiritane Rule of Life* (SRL) No. 4, “... we go especially to people, groups and individuals who have not yet heard the message of the gospel or who have scarcely heard it, to those whose needs are greatest and to the oppressed. We also willingly accept tasks

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for which the Church has difficulty in finding workers.” In light of this, “Spiritans pedagogy” for me means drawing students I encounter, especially underprivileged students, close to God, sharing life with them, and assisting them to grow as persons and students who succeed in life through education. I spent many years in Nigeria, England and Germany as a Spiritans working among the youth and training young Spiritans to the priesthood before I came to Duquesne University and began teaching in Fall 2013 in close collaboration the University’s Center for Teaching Excellence (CTE). Two of my recent experiences which I would like to share were in Duquesne University.

A freshman of one of my classes came to me after the first class of the course which I mainly devoted to the introductory part of the course and told me that he never had anything to do with religion or theology since he was two years old. He expressed how scared he was being in Duquesne University - afraid that he would not make it. To encourage him I asked: “If people can learn a language they have not spoken before, and after one or two months they can speak it very well, why can’t you do the same in this course?” He said he would give it a trial. He was a regular in class and felt free to come to me after class for clarifications if he needed them. He became one of the best students in the class. After the finals, he came to my office to thank me and said: “Fr. Greg, I made it! I want to thank you so much for the strength and confidence you have given me which will carry me through in Duquesne University...”

Another experience was with a student whose “letter of accommodation” was sent to me by the University’s Office of Special Services. It was an official letter indicating that the student had some medical conditions and requested my assistance if the student needed any. I then invited the student to have a chat on the letter to know exactly what the student would want. At the center of our course was “relationship

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building.” Without making it obvious in class, I paid particular attention to this student, and to boost his confidence, I made him a leader of one of the discussion groups. Just before the finals, this student came to my office with tears of joy and said to me: “Fr. Greg, I want to thank you so much for what your course has done for me. Just before I came to your class, I broke up with my girl-friend. Listening to you in class, I tried to make some adjustments in my life, and we are now back again together. I am so happy and I am helping another friend now to cope with his own issues.” With deep excitement and joy I said: “I am so happy for you and let us thank God for using us to enable people to experience his love, peace, reconciliation and joy.” This student made an “A” in the course.

One thing I found very useful in my encounter with these students is that I place them at the “center” of the communication process that goes on in the classroom. And to communicate effectively, I do not take anything for granted, taking them at the level they were, appreciating them, and carrying them along.

*Gregory Ikechukwu Olikenyi,  
Department of Theology*

*For the teacher, there is the risk of blurring the line between focusing on “content” and focusing on the learner themselves.*

The type of non-colonizing, relationship-based approach to teaching that this Spiritan instructor speaks of in the narrative involves *risk* – for both teacher and learner. For the teacher, there is the risk of blurring the line between focusing on “content” and focusing on the learner themselves. What will happen if I actually engage my students? How can I possibly ‘walk with them’ all? What if I get pulled too deeply into their lives?

For the student, there is risk in trusting their teacher and venturing into unknown territory: the teacher’s area of expertise. Fr. Olikenyi makes a strategic instructional move by entering into relation with the student who feels out of place at Duquesne. His training has taught him that the learner and the learning are inseparable. Moreover, his analogy about learning a language focuses on development, not perfection. In this environment, and through this reciprocal conversation, the reluctant learner is willing to give things a try. Throughout this

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learning event, both teacher and student were open to the spirit, and ultimately were able to walk together successfully for both personal and academic success.

Similarly, making a potentially at-risk student a “leader” is the embodiment of an approach to teaching that honors the whole person. While the student was struggling in other parts of his life, Fr. Olikenyi made his classroom a potential place of success. This, in turn, helped the student heal personally and then develop the capacity to help others and “cope with their issues.” This narrative illustrates that while Spiritan-inspired practices may come with significant risks, there is growing evidence that these risks may be outweighed by significant rewards.

Still, the call to build rapport with students can place great weight on a teacher who must ‘show up to class’ willing to “reveal something of their humanity.”<sup>13</sup> While the practice of relationship-based teaching holds much promise, especially for the most disaffected learners, it also comes with many dilemmas for the instructor willing to walk alongside students and their struggles.

### **III. Spiritan Pedagogy in Practice: Characteristics**

Five educational characteristics are evident in the faculty narratives that describe Spiritan pedagogy as walking with learners. The faculty narratives show a constructivist view of learning, personal care for students, contemplative practice, student empowerment, and a concern for authentic forms of learning. In what follows, we describe each of these characteristics in relation to the faculty narratives and consider the value of the trend as a Spiritan pedagogical approach.

#### **Constructivist View of Learning**

Dr. Simm’s narrative illustrates the value of recognizing where students are in their knowledge and connecting new learning to former knowledge and experience. A constructivist view of learning recognizes that “people construct new knowledge and understanding based on what they already know and believe.”<sup>14</sup> Just as Spiritan missionaries spend time with people to discover where they are in their lives and needs, educators practicing a Spiritan pedagogy recognize the value of knowing where students are in their knowledge and understanding in order to relate new information to what they already know.

#### **Personal Concern for Students**

While admitting that personal approaches can be a source of tension for educators, personal concern for students remains a major component of faculty-student rapport. When faculty

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members make themselves available to students through office hours, welcome students' questions, encourage interaction in the classroom, and engage students respectfully in dialogue, they are showing personal care for students as professional educators. Fritz and Sawicki describe a nuanced approach to caring for students as Spiritan educators that includes "time away from students" for faculty scholarship and an emphasis on developing students' capacity to "direct their attention to others in the spirit of Fr. Libermann."<sup>15</sup>

### **Contemplative Practices**

Gozawa says that "contemplative pedagogies are about relaxing the body so that the mind can come to the learning undistracted by the noise of everyday."<sup>16</sup> While contemplative practices in education are not necessarily religious in practice, their employment as a way of redirecting focus and mindfulness is reminiscent of the Spiritan practice of prayer and practical union, which offer "an occasion for each of us to check the basic choices we are making as we live."<sup>17</sup> Thus, contemplation in the Spiritan tradition and in educational practice is a way of reorienting the distracted mind to focus on what is significant.

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### **Empowering Students**

Spiritans in their commitment to the poor recognize that "education is the beginning of the Good News, leading to spiritual and social empowerment."<sup>18</sup> Zimmerman and Rappaport say, "Empowerment is a construct that links individual strengths and competencies, natural helping systems, and proactive behaviors to matters of social policy and social change."<sup>19</sup> An empowering education encourages students to take responsibility for learning for their own good and the benefit of others in society.

*...many faculty engage students in authentic learning experiences to help students see that their learning has real-world implications that can benefit society.*

### **Authentic Learning**

Faculty bring real-world issues and difficulties to the education of students at Duquesne University. According to Booth, "Authentic learning provides students with opportunities to work together to investigate, discuss, and meaningfully understand and apply concepts and relationships with real-world problems and projects that are relevant to the learner."<sup>20</sup> Just as Spiritans in their evangelical availability remain "wide open to what life shows to be the real needs of human beings in today's situation,"<sup>21</sup> many faculty engage students in authentic learning experiences to help students see that their learning has real-world implications that can benefit society.

To summarize, the five characteristics we describe show possibilities that other instructors might consider as ways of embracing a Spiritan pedagogy. While they do not define

Spiritun pedagogy, they illustrate some of the features that faculty associate with teaching that embraces Spiritun values. In other words, the narratives illustrate the varied ways that faculty embrace Spiritun values in their instruction of students.

#### **IV. Spiritun Education in Practice: Invoking the Continuity of the Spiritun Ethos in Educational Institutions**

This article contributes to existing scholarship invoking the continuity of the Spiritun ethos in educational institutions. Our purpose was to gain a deeper understanding of how the Spiritun missionary practice of meeting people where they are manifests in the context of higher education. Therefore, we invited faculty members to reflect on what it means to “walk with learners” at Duquesne University. In this article, we highlighted the possibilities, tensions, and characteristics of Spiritun pedagogy in practice, with an emphasis on faculty narratives about walking with learners.

The uncertainties and tensions of a learner-centered approach<sup>22</sup> are reminiscent of the missionary experience. Benedicto Sánchez Peña, who worked among soldiers in post-war Angola, recounts his own uncertainty and tension in his missionary experience:

All I remember is that I felt the desire to walk in your company. As in all journeys, there appeared walls, valleys and enormous mountains blocking this deeply felt desire. I didn't hide my limitations and inadequacies - don't think my first contacts with your officers were strong and sure. On the contrary, the beginnings were uncertain, I had to trust in God. It was a question of taking the first step on a road still to be opened up. Deep down I was doubtful: “My God, will I have the necessary strength to take this step and follow it through?”<sup>23</sup>

*...education is not just imparting knowledge, but building a relationship to walk with a person as they learn and grow.*

Similarly, post-secondary educators walking with learners will find the experience challenging and fraught with tensions, but the experience also holds possibilities and promise for both teacher and students for learning and discovery. As both science and spirituality have shown us, education is not just imparting knowledge, but building a relationship to walk with a person as they learn and grow. To this extent, we contribute to a more nuanced understanding of how our educational work at the university level can be a vehicle for “forming people as citizens to build a better society.”<sup>24</sup>

### Endnotes

<sup>1</sup>Jeronimo Cahinga et al., “The Spiritan in a Parish,” *Spiritan Life* 7 (1997), 63.

<sup>2</sup>Congregation of the Holy Spirit, *General Chapter 1998 Maynooth – Ireland* (Rome: Generalate, 1999), 99.

<sup>3</sup>Robert Slavin, *Educational Psychology: Theory and Practice* (9th ed.). (Upper Saddle River, NJ: Pearson, 2009), 33.

<sup>4</sup>Jason Margolis, Rebecca Durbin, and Jessica Martin, “Toward a Spiritan Pedagogy: Connecting the Spiritan Charism to Spiritually-Based Education and Educational Theory,” *Spiritan Horizons* 9 (2014), 114.

<sup>5</sup>Tobin Hart, “Reciprocal Revelation: Towards a Pedagogy of Interiority,” *Journal of Cognitive Affective Learning* 3, no. 2 (2007), 8.

<sup>6</sup>Inci Ucok-Sayrak, “Knowing with One’s ‘Whole Self’: Contemplation as Embodied Knowing in the Communication Classroom,” *Listening: Journal of Communication Ethics, Religion, and Culture* (Winter, 2014), 52-53.

<sup>7</sup>*Ibid.*, 45.

<sup>8</sup>Jeff Duaiame et al., “The Heartbeat of Spiritan Education in the United States,” *Spiritan Horizons* 8 (2013), 101-114, here 104.

<sup>9</sup>William Thompson-Uberuaga, “The Spirit and Teaching,” *Spiritan Horizons* 2 (2007), 79-93, here 82.

<sup>10</sup>Duaiame et al, “The Heartbeat of Spiritan Education,” 104.

<sup>11</sup>Dawn Garbett and Rena Heap. “Making Practice Visible: A Collaborative Self-Study of Tiered Teaching in Teacher Education.” *Studying Teacher Education* 7, no. 3 (2011), 235.

<sup>12</sup>Patrick Sven Arvidson and Therese A. Huston. “Transparent Teaching.” *Currents in Teaching and Learning* 1, no. 1 (2008), 4.

<sup>13</sup>Ron Byrnes, “Teaching as We Always Have, Even Though the ‘Always On’ Generation Isn’t Listening,” *Teachers College Record*, January 12, 2015. <http://www.tcrecord.org>. ID Number: 17818.

<sup>14</sup>John D. Bransford, Ann L. Brown, and Rodney R. Cocking, *How People Learn: Brain, Mind, Experience, and School* (Washington, D.C.: National Academy Press, 2000), 10.

<sup>15</sup>Janie M. Harden Fritz and John Sawicki, “A Framework for a Spiritan University,” *Spiritan Horizons* 1, (2006), 53-68, here 63.

<sup>16</sup>Joanne Gozawa, “Contemplative Pedagogy and Compassionate Presence,” in *Contemplative Learning and Inquiry across Disciplines*, ed. O. Gunnlaugson, E. Sarath, C. Scott, and H. Bai (Albany, NY: State University of New York, 2014), 352.

<sup>17</sup>Pierre Haas, *A Handbook for the Spiritan Rule of Life* (Rome: The Generalate, 1987), 46.

<sup>18</sup>Duaiame et al, “The Heartbeat of Spiritan Education,” 105.

<sup>19</sup>Marc A. Zimmerman and Julian Rappaport, “Citizen Participation, Perceived Control, and Psychological Empowerment,” *American Journal of Community Psychology* 16, no. 5 (1988), 726.

<sup>20</sup>Melanie Booth, “Boundaries and Student Self-Disclosure in Authentic, Integrated Learning Activities and Assignments.” *New Directions for*

*Teaching and Learning* 2012, no. 131 (2012), 7.

<sup>21</sup>Henry J. Koren, *Essays on the Spiritan Charism and on Spiritan History*. (Bethel Park, PA: Spiritus Press, 1990), 11.

<sup>22</sup>Learner-centered teaching emphasizes involving the student in the actual work of learning. Cf. Maryellen Weimer, *Learner-Centered Teaching: Five Key Changes to Practice*, 2nd ed. (San Francisco, CA: Jossey-Bass, 2013), 60.

<sup>23</sup>Benedicto Sánchez Peña, “Reconciliation – A Pastoral Challenge,” *Spiritun Life* 16 (2007), 58.

<sup>24</sup>George Boran and John Assey, “Reflections on Educational Commitments in the Congregation of the Holy Spirit,” *Spiritun Horizons* 9 (2014), 66-72, here 70.