

## "NEW EDEN" IN LITERATURE: IGNATIAN PEDAGOGY

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## Abstract

Literature and pedagogy seem to be a coin of two faces. Since literature has the ultimate goal in preserving human civilization and pedagogy in humanizing civilization, the two play a very significant role in the creation of qualitatively excellent characteristics to young participants of education. So far the discussion on a piece of literary work is not interesting as the students commonly think that the study of literature is merely about an out dated text uplifting activities and people who are not real but imaginative. Moreover, sometimes the story is also dealing with the foreign culture. It is absolute that there is no practical benefit taken from such a study, and as a result students are not interested any more to achieve the ideal target in preserving human civilization, at least dealing with his/her own local wisdom.

There is a strategy, called the Ignatian pedagogy, that may suggest the solution to the above problem. It provides a significant role to students, and the position of teacher transforms into the agent to consult due to the unsolved problems among the students. Therefore, there could be "New Eden" for the students to enjoy their study because the subject becomes enjoyable. The pedagogy covers some steps or elements to undergo and the main element is dealing about self-student's reflection and evaluation. To the concrete model, there is a given model on how Ignatian pedagogy can be applied into the lecture of Literature, especially in History of English Literature.

**Key words:** Ignatian, pedagogy, literature, reflection and evaluation, New Eden

## Introduction

Some terminologies brought by this discussion, "New Eden," "literature," and "pedagogy," surely seem well known, but the other one, "Ignatian," likely comes to be a stranger. The strangeness of the last term as a matter of fact is the realm of Sanata Dharma University, as the institution of education, which identifies itself in educating the students by the system called Ignatian pedagogy. All faculties, including Fakultas Sastra, apply this system. Not only does the system focus on the great role of the participants, i.e. the students, it is also conducting the idea of creating autonomous learner as the very common term used at present by many teachers and lecturers. It means that the era of "the (old) Eden" would be replaced by "the New Eden" because at present student is not the object of his/her lecturer in accepting all materials given instructively but s/he comes to stand as the subject of digesting those materials.

Dealing with literature, which is one of the significant materials conducted by Fakultas Sastra, the common problem is likely about the ultimate target, or ideology, behind it. Moreover, if it should be connected with that belonging to pedagogy. As a matter of fact literature and pedagogy are the two faces of a coin. Indeed, literature, should provide its readers with pleasure, since people read literature for the sake of enjoyment, but it has actually the target of preserving human civilization as it talks about human beings and their aspects of living. Despite the contents of some past facts or historical events, literature is absolutely different from news writing in delivering them, because it applies facts or events as the just media to propose meanings, which are mainly concerned with humanity. It is not what is said/written, but what is behind the text. Therefore, there are many ways, say theories, that a reader or critic should understand in order to gain those meanings. This deed eventually goes to the peak to human civilization itself. Eagleton (1983: 1) directly stated that it is a kind of writing which is not literally true. In other words, the significance or importance of a piece of literary work lies in its ideology, i.e. providing humanistic values in the context of human civilization, rather than exposing activities, landscapes, names, and also beautiful words. On the other hand, pedagogy is the way of fostering pupils to the state of humanizing civilization. The main ideology of pedagogic deeds is to create young generation to become more fully human, and the institution of education, such as Sanata Dharma University, may identify the option of educating the pupils not just about collecting knowledges and preparing them for profession but improving wholly human individuals.<sup>5</sup> However, pedagogy is also an art in action, which according to Anna Herbert (2010: 70), "It develops in the classroom as we interact (communicate) with students, simultaneously emerging from a theoretical framework which

<sup>5</sup> Explicitly it is stated in "Pedoman Model Pembelajaran Berbasis Pedagogi Ignasian" (P3MP-LPM USD, 2012: 6) that, "*Tujuan utama pendidikan Jesuit bukanlah sekedar pengumpulan segituking pengetahuan atau persiapan untuk melaksanakan sebuah profesi melainkan lebih dari itu, yaitu mengembangkan pribadi manusia sepenuhnya yang akan menjadi 'manusia untuk dan bersama orang lain'....."*

the teacher bears in mind, like a map, a rough sketch for the work at hand." It is not "the teacher" but "the process" which significantly plays in the classroom.

The changing paradigm from the teacher-centered learning process to the student-centered learning process is metaphorically about the development from the "(old) Eden"<sup>10</sup> into the "New Eden" for the sake of pedagogic ideology. This phenomenon at least shows how human civilization is always dynamic and not static. Even, this suggests that human beings always need newness in the case of conducting better livings. The student-centered learning process replaces the position of teacher to be the main and only player, though it doesn't mean to set aside or away the role of the teacher. The changing paradigm emphasizes that the greater role of the participants must be the method because it is the participants who will be the subject of the pedagogy. Nevertheless, the new paradigm surely doesn't state that the previous one was totally wrong (since we must acknowledge that at present we are the product of the paradigm), but the dynamic world seems to suggest that the old way is not appropriate any more. The term "autonomous learner" may likely be applied to the new paradigm rather than the term "authoritarian teacher" because here students are exposed to many opportunities to develop themselves rather than a teacher claims him/herself to be the only master in the learning materials to uplift the advantageous meanings for his/her students. This is in accordance with the shifted idea regarding the New Eden in comparison with the old one. New Eden is the idea proposed to differently rebuild the old Eden. The ideology of "Eden" itself is about the condition providing happiness or success for human beings, who especially believe in it. Unfortunately, this Eden has been corrupted by the appearance of snake, or "sin," and as a result Eden is not a good place anymore to gain happiness. In this paradigm, man was the mere object and just accepted the destiny, i.e. the destruction, occurring there. Man was helpless and had no choice but suffered from the bad situation. However, the existence of New Eden represents the new way of conducting new strategies, especially in coping the bad destiny to (re)gain the happiness or success, which has been the ultimate objective of the (old) Eden.

The terminology of "New Eden" is in fact the realm of postcolonial study. It was firstly provided by Derek Walcott, a Caribbean postcolonialist, when he talked about the New World in the context of Caribbean postcoloniality.<sup>11</sup> The reality of Caribbean lands came to the discussion of its unique characteristics due to the various colonizers, ethnics, and also cultural identities. The historical events related to this phenomenon were about the coming of European colonizers to the lands and this was also competed by their killing almost all the indigenous or local people. The black African slaves then were transported to the lands for the sake of the European colonizers' industries in Caribbean, a New World for the colonizers. However, in the next decade of decolonizing the paradigm of New World was re-uplifted by Caribbean postcolonialists to bring the Caribbean postcolonialism. In his *Collected Poems 1948-1984* (1992: 300-301),<sup>12</sup> Walcott depicted "New World" in which all inhabitants should mingle together to the bright future of the Caribbean. This New World is the New Eden, which reminds people of the new way of living in the Eden.

### Ignatian Pedagogy

In the classroom's learning process there would be many activities, and by the Ignatian pedagogy<sup>13</sup> it suggests 5 important steps during the process. They are context, experience, reflection, action, and evaluation. Explicitly the book "Ignatian Pedagogy: A Practical Approach" (1993, International Commission on the Apostolate of Jesuit Education, pp. 14-20) describes all of them characteristically. The element of "context" is to talk about the real context of a student's life, the socio-economic, political and cultural context, the institutional environment of the school or learning center, and also what previously acquired concepts students bring with them to the start of the learning process. Then, the term EXPERIENCE refers to any activities in which in addition to a cognitive grasp of the matter being considered, some sensation of an

<sup>10</sup> "old" is in the brackets or parentheses, and it means to show that in fact there was no Eden which was old. However, this is only for providing an idea of the changing paradigm between the past and the present/future.

<sup>11</sup> Derek Walcott is the Nobel Prize winner of Literature in 1999. His ancestor was African, but he was born as the Caribbean.

<sup>12</sup>

*So when Adam was exiled  
to our New Eden, in the ark's gut  
the coiled snake coiled there for good  
fellowship also; that was willed.*

*Adam had an idea  
He and the snake would share  
the loss of Eden for a profit,  
So both made the NewWorld. And it looked good.*

<sup>13</sup> The name of Ignatian is to honor the figure creating the model of educating the learners. In fact Ignatius was a spiritual teacher for his followers, and he taught them how to find personally God through an exercise called Spiritual Exercise. The book of "Pedoman Model Pembelajaran Berbasis Pedagogi Ignasian" published by USD (2012: 7-9) noted the relation of the Ignatius's spiritual exercise and its idea drawn as the best pedagogy applied by USD's teaching methods.

affective nature is registered by the student. In this case, experience can be either direct or vicarious. The idea of REFLECTION means a thoughtful reconsideration of some subject matter, experience, idea, purpose or spontaneous reaction, in order to grasp its significance more fully. Thus, reflection can be undergone by understanding the truth being studied more clearly, by understanding the sources of the sensations or reactions I experience, by deepening the student's understanding of the implications of what s/he has grasped for her/his own and for others, by achieving personal insights into events, ideas, truth or the distortion of truth. The term ACTION refers to internal human growth based upon experience that has been reflected, and it involves two steps: interiorized choices and choices externally manifested. Finally, EVALUATION, an important part of the classroom's learning process, is the way of the student assessment. However, it is more concerned about students' well-rounded growth as persons for others. Thus periodic evaluation of the student's growth in attitudes, priorities and actions consistent with being a person for others is essential. Eventually, those all elements are as a matter of fact in the system of circling in which the process starts from first element going orderly to the next elements and the last element goes back again to the first and the process repeatedly happens.

Nevertheless, Sanata Dharma University, as one of the Jesuit Institutions, also pays greatly on its vision by the slogan of "competence, compassion, and conscience," and therefore it completes the pedagogy. It means in applying the Ignatian pedagogy USD also provides the achievement targets, though surely those are about qualitiveness. In the element of "evaluation" the items dealing with competence, compassion, and conscience are the important aspects to consider for the lecturer in the student assessment.

#### Ignatian Pedagogy to Literature

The subject of "History of English Literature" is in the sixth semester, and this semester as a matter of fact is critical for the students to prepare the final thesis of research. Surely it is not the only subject providing them in the preparation, but it is significant since the knowledge of English history plays an important part in the research paper. Nevertheless, it is common for the students to question themselves whether it is an easy or difficult subject. Even, for some the question is dealing with whether it is about many tasks, meaning hard burdens, that they would undergo or just about the opportunities of having much speeches, meaning the bulk of theories, given by the lecturer during the classes. Those starting problems are predictable in the beginning of semester, even to almost all subjects. However, the lecturer may also suggest that many students must have talked to their seniors concerning with the subject, and it means there would be many ideas about it due to the surely various ideas given to them by various "heads" as well. Therefore, it happens that two realities would meet. In this case, the students obviously have their own worriedness about what would happen to their "semester life," and the lecturer should probably prepare any revisions to the mistaken presumptions owned by the students as the new participants of the subject.

The starting problems will be the important part of the first element in the Ignatian pedagogy, i.e. CONTEXT. As previously mentioned this element starts by collecting the problems dealing with the participants. This step is the foundation to start the cycle in the learning process. The awareness and understanding about the new environment are needed for the students to accept the position of being the learners of a new subject. Even it is to open the paradigm that to finish their study writing a research paper is compulsory. It can be said that this is the process occurring in the first meeting. Since the meeting functions to "provoke" the importance of the subject, it is the role of the lecturer in inviting the students' will to the enjoyment of the subject. Usually the first meeting is also the opportunity to expose the syllabus, but sometimes it depends upon the condition achieved during the first meeting. It means the syllabus is not the main thing that the lecturer should explain or tell the students. The high spirit of the students' will in the readiness of having a new subject is much more important to start in comparison with the understanding of what the subject is about or what the syllabus of History of English Literature. There are many ways of "telling the syllabus" to the students, including by the website or blogspot.

In the canonical Ignatian pedagogy the element of context refers to the class activities of surveying the realities owned by every student of the class This is needed, especially for the student to understand what s/he would undergo in the next process in the relation with her/his background. Fortunately, for most of the USD students this Ignatian pedagogy paradigm is well known since almost all the subjects characteristically apply this pedagogy. It means in this History of English Literature the student's realities may be related to her/his preparation to face to the biggest task, i.e. writing thesis as the final project to finish the study. The step of context seems important to provide the students with the idea that undergoing the task is the ultimate mission in her/his study, and this activity is in fact about working together not only with a certain lecturer, as the advisor, but also with the other students to talk and to find the similar resources. Therefore, in the first meeting the students are also conditioned into the activities of composing group. There will be some groups, of which the members may have the similar topic or problem to discuss. Each group would start working by undergoing a simple research.

The second element, or step, is EXPERIENCE. This idea fits in the activities done usually through lecturings by the lecturer/s. However, the Ignatian pedagogy has this element as the activities done by the students as the main participants in the lecture. Due to History of English Literature, the students would conduct a survey on several historical texts, and it is an exercise to a simple research. The success of the first step in undergoing CONTEXT seems helpful to provide a good way (for the lecturer) in assigning the task of conducting research to the students. Here, the student individually will have the exposure of research, and it means that everyone would collect many experiences dealing with the main task of conducting research. Nevertheless, since research is the new realm in their life, it is important for them to work in group in order that everyone can cooperate with other individuals. The main target is an individual (simple) research, as each student needs an experience of doing it. However, it is wise to provoke the students that as far as possible their individual (simple) research would be the embryo, that would develop to be, of the final research project. In the classroom the experience step can be concrete in the group's report presenting in front of the other students. The class progression will be the seminars of those reports. It means there will be many classes due to the number of the groups that would present the topics. Here the function of the lecturer finally is just the mere moderator of the seminars, including in stimulating all the students to suggest any questions to deepen the topic presented by a certain group. Assigning one or two groups, for example, in the discussion is a possible way done by the lecturer to keep the class having the dynamics.

The next step, REFLECTION, is in fact also undergone in the seminars. As some students deliver questions and the members of the group presenter answers them, it is the arena when and where the element of reflection is in the progress. The questions given by the class, i.e. some group discussants and individuals, may greatly come from the experiences that each of the questioner has had in the process of research. Meanwhile, the answers delivered by the group presenter are the concrete products of the members' reflection against the research it has undergone. Here every student hopefully would learn something beneficial after conducting research through questions and answers in every seminar during the classes on its semester. This reflection is surely an important part in developing her/his experience, especially in the next experience of her/his real final project. The importance of the lecturer is also in the participation of the reflection by giving some suggestions dealing with the dynamics of each of the seminar.

The element of ACTION is closely related to the next step that, especially, each student should take in her/his preparation to the final project of research. Based upon any experiences and reflections s/he has got, the student would start to consider all important and significant activities dealing with the project. In this case, the element of action seems to belong personally to the realm of the student. After conducting a simple research in the group each student would recognize any activities dealing with research, and due to the reflection each would learn how to anticipate the mistakes that probably will occur during his process of conducting her/his own research. However, in the wider sense the step of action is also under the supervision of the lecturer till the end of the semester when the student has received the assessment given by the lecturer.

Therefore, EVALUATION is probably meant to the realm of the lecturer's authority, because this element is more about any achievements gained by the students. This may be the compilation of some points given to each student due to some activities, such as the seminar's report, the group's and individual's points on questioning during the seminar/s, the mid-test, and the final test. Surely, these opportunities to get points of evaluation must be exposed to all students prior to the process of class progression in the element of experience. Nevertheless, as it is also dealing with the vision of University: competence, compassion, and conscience, the lecturer's capability on providing any points which prove those qualities has the significant role. It means that as a matter of fact during the Ignatian pedagogy applied in the learning process the function of the lecturer is also important.

By having all those activities or steps, the students would find themselves in conducting many experiences which are in accordance with the ultimate target of the subject, i.e. the exposure of some historical events and literature. Everyone would be actively in the attempts of gaining some significant facts in order to understand the history of the English literature. The fact that there are many historical events would be an important phase for the student groups to experience, because they should select only the needed materials which are important for their report in the presentation. Finally, each would be given opportunity to understand the part that a certain group should master and tell to the class. It is not because of the lecturer's authority in comprehending the era but autonomously the student, together with his/her friends in the group, would gain it. The paradigm of New Eden applies in the condition that the students are the subject, and not the object, of the class History of the English Literature.

### Conclusion

The Ignatian pedagogy seems to refer to the activities which must be undergone by the students. The role of the lecturer, as the speech giver, in front of the class is absolutely minimized. The traditional method commonly conducted by the very old pedagogy, which provided the lecturer as the center of learning process,

is obviously replaced by the new paradigm that it is the students who need the position of being centered because it is the student who mainly should take role in the learning process while the function of the lecturer is to supervise and, mainly, to accompany the students in dealing with the activities to gain the knowledges.

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