Ignatian guiding values and approaches for teaching and learning in light of generative software

Preface

Reflecting Marquette University's Catholic, Jesuit identity and our correlative mission to provide excellent educational experiences for all students, this document outlines guiding values and practical ideas for teaching and learning in light of generative software. We hope this humanistic approach helps educators ground themselves in the university's identity and mission in this transformative moment, providing opportunities to reflect on and perhaps revise their pedagogies in light of generative software.

Guiding values

Ignatian Pedagogical Paradigm

- Ignatian pedagogy promotes the formation of young people for others. It aims to produce well-rounded, intellectually competent, and loving students committed to justice and service in their communities.
- Accomplishing these goals requires a fuller and deeper formation of the human person. It requires an educational process of formation that calls for excellence—striving to excel, to achieve one's own unique potential—that encompasses the whole person: body, mind, heart, and spirit.
- If Jesuit education is to exercise a moral force in society, we must insist that the process of education take place in a moral as well as an intellectual framework. The Ignatian Pedagogical Paradigm (IPP) represents a framework of moral intellectual inquiry for the process of wrestling with significant issues and complex values of life. It can guide us to ask critical questions of Who (Context), What (Experience), Why/Who (Reflection), What's Next (Action), and How Well (Evaluation).
- When considering the use of generative software in teaching and learning, the IPP can help us to slow down and ask ourselves as Jesuit educators, among other questions: Will this tool help me know my students more fully and deeply? Will this tool help my students know themselves more fully and deeply? Will this tool help my students internalize and both know and feel key concepts and lessons? Will this tool help my students reflect on not just what they have learned, but what that content means to them, how it changes their view of themselves and the world, and how it calls them to action on what they have learned? That is, will this tool help enhance or detract from students' agency and sense of purpose?

Teaching Quality Framework

- The Teaching Quality Framework (TQF) is designed to orient the university community around a shared vision of teaching and learning on campus. The TQF can inform educational practices, policies, and decisions at the university, including the use of generative software for pedagogical purposes.
- Four key threads provide themes that weave through all three dimensions of the TQF: Curiosity, Experience, Growth, and Future Orientation. All four key thematic threads can help educators and administrators consider teaching and learning in light of generative software. For example, here are some questions to help us reflect on teaching and learning in light of generative software.
    - **Curiosity**: How might (or might not) generative software be used in teaching and used to inspire and grow fundamental inquisitiveness among individuals and collectives? What forms of shared inquiry may generative software support? What forms of shared inquiry might it replace or crowd out in ways that harm connection and community?
    - **Experience**: How might (or might not) generative software be used in teaching to emphasize our students' and our own unique backgrounds and identities? In what ways might generative software help call our attention to these unique backgrounds and identities? In what ways might generative software occlude or obscure these unique backgrounds and identities?
    - **Growth**: How might educators support student growth and learning through creating authentic assessments that are designed to measure student learning, not machine output? Authentic assessments may be inquiry-based, problem-based, or project-based, to support student-centered growth. Students should design and author their own creations—and be evaluated on them accordingly.
    - **Future Orientation**: How does generative software facilitate or hinder students' formation as people beyond Marquette? Generative software may help students remember or understand information, or it may help students apply a logical operation, evaluate an argument, or re-assemble texts or images. But students should learn how to organize their own memories and describe their own personal experiences for the sake of their continued personal and professional development. They should learn how to practice good judgement throughout all aspects of their education.

Cura personalis

- *Cura personalis*, a tenet of the Ignatian approach to collective life, demands in educational contexts that instructors and administrators attend to the whole person of the students they serve.
- While in an educational environment *cura personalis* may lead us to think of "personalized learning," *cura personalis* calls us to much more than this. *Cura personalis* in the university environment means educators and administrators are expected and encouraged to recognize the

presence of others as whole persons and to build personal relationships on this basis for mutual flourishing.

- Relationships cultivated through *cura personalis* understand education as intrinsically broader and deeper than the transactional shape of market exchange and as intrinsically seeking more than a student's ability to memorize and reproduce facts. *Cura personalis*, in short, tends to the intellectual, emotional, and physical well-being of students and faculty alike.
- To the extent that generative software interferes with or displaces this attention to the other's whole person, it works against the Ignatian principle of *cura personalis*.

Unity of mind and heart

- Jesuit education seeks an integration of the mind and the heart leading to action for justice in the larger world.
- While the modern world is built upon a vision of the human mind that privileges *instrumental rationality* and so tends to privilege a utilitarian view of higher education, Jesuit education insists that students are all called to much more (*magis*) than passing exams and achieving gainful employment.
- While those are laudable goals in and of themselves, the heart must be formed by education as well, forming individuals able to understand, e.g., systems and contexts for what they actually are, to evaluate them based on the criteria of justice, and to act with clarity and purpose to build a more just world.
- Bringing together the intellect and the moral sense and affections, the mind and the heart, means that Jesuit education privileges *teachers* as those who can invite students into forming their minds and hearts for clarity and compassion and invites teachers to present every subject matter with care for others and all of creation at their core.

Finding God in all things

- In keeping with St. Ignatius's intention that his Companions and their successors would exercise their ministries actively "in the world," Jesuit education insists on seeking the presence of God in all environments and contexts, not only in explicitly or obviously "religious" contexts like Mass, private prayer, or Bible studies. God's will, what truth demands, can and should be found in all the vagaries of life.
- At a Jesuit university, while academic freedom is foundational to the research and instructional enterprises, faculty and staff must remain open to God's presence and what truth calls us to in all situations. This does not mean forcing every situation into a dogmatically constricted box but rather honestly and disinterestedly encountering and evaluating situations in order to act with care in accord with what is discerned as the most loving, the most just, ways to act.
- Relating to generative software of all sorts, faculty and staff must keep in mind what goods God has planted in human minds, hearts, and bodies for education to shape and support. What fosters the growth of *this* human being toward justice, faith, compassion, or a love of beauty?

- As a social phenomenon, technology prompts us to consider our values and preferences in our communities and in our common home. To this end, Pope St. John Paul II says that "a Catholic University must have the courage to speak uncomfortable truths which do not please public opinion, but which are necessary to safeguard the authentic good of society" (Ex corde ecclesiae §32).

Human intelligence

- In the Catholic intellectual tradition, our human intelligence is understood as uniquely rational, embodied, relational, and spiritual. We search for truth by performing inquiry and analysis to arrive at rational judgments of divine will and just action within and through our embodied existences that unite spirit and matter, or body and soul.
- Our searches for truth seek a true spiritual knowledge that surpasses and transcends material or bodily-sensory knowledge to move toward higher truths and enlightenment.
- In this Christian anthropological framework, our human intelligence is always more than rote "facts acquisition" or mere "skills performance"; rather, it is a uniquely rational, embodied, relational, and spiritual attraction toward ultimate truth, justice, and beauty that transforms us as we grow and develop throughout life and learning.

Approaches to teaching and learning

Communication

- Speaking with and teaching students about how to interact with technology—whether generative software or other forms of contemporary digital technology–is foundational to a teaching practice that will help students develop the literacies they will need in their future studies and careers.
- If educators do not provide any guidance for students regarding potential uses of these technologies, then the default of the university is that students using generative software without permission, without proper acknowledgement and citation, and without faculty approval are in violation of the Honor Code.
- Students deserve clear articulations of local expectations (what instructors encourage, prohibit, and find acceptable) and, perhaps most importantly, why these specific expectations exist in this specific local context (of this assignment or course or program). For instance, educators should:
    - Set expectations early and often in their classrooms in course documents like syllabi and assignments as well as verbally in and on online platforms supporting classes.
    - Talk with students transparently about the do's and don't's of generative software in their classes, their education as a whole, their discipline, and their lives beyond Marquette. Instructors should help students become citizens of the world with value systems that hold that the human processes of work have as much importance as the final products of that work.

- Additional resources:
  - Sample Syllabi Statements for Generative AI and ChatGPT Usage
  - Communicating with Your Students About AI (CTL)
  - Visuals for Communicating with Your Students About AI

Academic integrity

- Academic integrity at Marquette is the result of the collective contributions of students, staff, and faculty. Integrity is an authentic and honest alignment between our values and our actions. When people misrepresent their own efforts and ideas, that integrity is breached in ways that make it hard to flourish together as a university.
- The process of attributing our sources in academic coursework and publications is one prominent convention that the larger academic community practices to ensure that scholars can trust one another. Whenever a scholar's work incorporates sequences of words and/or ideas that exists elsewhere, they indicate that difference for their audiences in accord with academic integrity.
- With respect to generative software, however popular discourse may frame such systems and their use, academic integrity continues to rely on the clear attribution of sources when the presentation of words and ideas in coursework, as in scholarship, are not students' own.
- This means that, as stipulated explicitly in the Undergraduate and Graduate Bulletins, the unattributed use of creations or ideas without proper attribution, which constitutes plagiarism, applies also to content developed with generative software. If used in academic work, such work needs to be clear and transparent to ensure the ability of students, faculty, and staff to know what each other is doing in the academic community and build trust relative to that activity.

Information literacies

- Information scholars have developed multiple frameworks for teaching various contemporary "literacies" that, when practiced repetitively over the course of a student's academic career, enable students to critically engage with diverse information technologies: from information literacy and data literacy to media literacy and digital literacy.
- Literacies like these support students to ask related rhetorical questions: Who created this? What is the nature of their authority or expertise? Why was this created and for what audience? What uses or responses does it try to inspire in its audience? Who benefits or literally profits from this information or media? What or who does this information or media leave out or leave behind for the sake of what new knowledge or progress?
- The ACRL Framework for Information Literacy for Higher Education guides how librarians teach students how to find and use information. It articulates six "threshold concepts" or fundamental understandings and practices that may shape how students approach information and technology in, across, and beyond their disciplines.
- Applied to generative software, the ACRL Framework may be used to teach students how to understand and interact with generative software as a "constructed and contextual" information

authority, or as an information technology that creates and capitalizes on the "value of information." The ACRL Framework may also be used to teach students how to understand and interact (or not) with generative software as part of processes of "research inquiry" or "scholarly conversation" or "strategic exploration."

  - Connect with subject librarian to learn more about how contemporary information literacies may help students critically engage with generative software, and to collaborate on curricula or in the classroom.

Social relationships

- Currents in contemporary society suggest new technologies by themselves will solve society's and individuals' problems. In education, this trend is seen when administrators and/or educators expect online education to intrinsically solve problems of education access or online management systems (like LMSes or CMSes) to intrinsically solve problems of student engagement and success.
- Pope Francis criticized what he called the current "technological paradigm" (Laudato Si' §108) for how it marginalizes the critical roles of human dignity and communion for the sake of utilitarian efficiency and automation.
- Regarding adopting generative software for teaching and learning, educators should consider how doing so may or may not serve to promote and improve the unique dignity of each student individually and students' shared social relationships.
- These questions are especially critical for Catholic, Jesuit higher education, because the church teachers that humans cannot grow as whole people without being in relation to others.
- Educators—whether we're teachers, librarians, advisors, instructional designers, or administrators—collectively do so much more than transfer knowledge to students; together these parties serve as role models and sources of inspiration, motivation and belonging to ignite students to learn as scholars, grow as whole persons, and ultimately "set the world on fire."
- Regarding adopting generative software, educators should ask how doing so may or may not serve to deepen their relationships with students and students' relationships with each other. Too, educators should ask how doing so may or may not serve to deepen students' own relationships with themselves.
  - This reflective question is tied as well to current concerns about students' well-being in light of any number of technologies—social media, screen usage, and more.