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A Case Study: The Impact of An Immersion Experience on the Vocation of Lay Teacher-Leaders in American Jesuit High Schools

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LOYOLA UNIVERSITY CHICAGO

A CASE STUDY: THE IMPACT OF AN IMMERSION EXPERIENCE
ON THE VOCATION OF LAY TEACHER-LEADERS IN
AMERICAN JESUIT HIGH SCHOOLS

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL OF EDUCATION
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF EDUCATION

PROGRAM IN ADMINISTRATION AND SUPERVISION

BY

REV. MARTIN J. SCHREIBER, SJ

CHICAGO, ILLINOIS

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This dissertation is dedicated to the worldwide Society of Jesus and the children of Nyumbani, a home for HIV orphans in Nairobi Kenya.

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ABSTRACT

The purpose of this case study explores the impact of an immersion experience to a least developed country on the vocation of lay teacher leaders in American Jesuit High Schools. Nine lay teacher leaders engaged in a four stage process of immersion from November 2009 to August 2010. The study employed the conceptual framework of Edward Hahnenberg's, "Awakening Vocation" to develop a self-understanding of a lay teacher leader's call. The writings of Paulo Freire, Fredrick Buechner and Parker Palmer informed the study's exploration of vocation. Poetry from Mary Oliver and William Stafford functioned as a method for articulating a lay teacher leader's vocation both before and after the immersion to Dodoma Tanzania. The following themes were found to influence a lay teacher leader's vocation through an immersion experience: Reverence for solitude, a unique process of self-discovery, motivation to work in an institution with a mission of Men and Women for others, solidarity with the poor and development of adaptability skills. A checklist for institutions seeking to impact a lay teacher leader's vocation through professional development was generated as a summary of the immersion experience in this case study.

CHAPTER I

INTRODUCTION

The Way It Is

There's a thread you follow. It goes among
Things that change. But it doesn't change.
People wonder about what you are pursuing.
You have to explain about the thread.
But it is hard for others to see.
While you hold it you can't get lost.
Tragedies happen; people get hurt
Or die; and you suffer and get old.
Nothing you do can stop time's unfolding.
You don't ever let go of the thread.

--William Stafford

William Stafford's poem opens a window into the calling of a teacher. The constant image throughout the poem is that of a thread, which is appropriated to represent the deeper meanings of an educator's life. The poem "The Way It Is" describes vocation and how a sense of meaning is consistent through one's life just as a thread runs consistently through fabric. The poem only partially explains the lay teacher-leaders calling. Through this study, I look to explore the effect of an immersion experience on a lay teacher-leader's calling in a Jesuit High School.

A calling takes time to study because of its complexity and the evolution of a teacher's call in affording a sense of meaning and purpose in life. This research utilizes case study as its method to explore the impact of an immersion experience in a least developed country on lay teacher-leaders senses of vocation as educators.

“The Way It Is” poetically describes the purpose of this study which is to ascertain the impact of a least developed country immersion experience on lay teacher-leaders vocations in Jesuit High Schools. An immersion trip to East Africa with nine Jesuit High School lay teacher-leaders in July 2011 will provide the data for this study. Mission and identity officers, who have administrative authority and responsibility in the schools, chose nine lay teacher-leaders currently working in eight Jesuit High Schools in the midwestern United States. All nine are veteran educators with experience ranging from three to 15 years in Jesuit education, and are considered leaders in their schools who will carry the Ignatian mission into their institutions’ future. The implications of lay leadership are significant for Jesuit High Schools in the United States because the lay leaders will carry the Ignatian mission of education into the coming decades as principals, presidents, and department chairs. The quality of their formation in Ignatian identity is key to their ability to lead effectively in the future. Significant resources are spent on immersion trips because of the belief that such experiences significantly impact a participant’s sense of vocation. What exactly is the impact that a least developed country immersion experience has on a lay teacher-leader’s vocation?

The Problem

Jesuit High Schools contend with the ever-present question of Ignatian identity as the numbers of Jesuits diminish in the institutions. For traditional Jesuit High Schools in the United States, the days of only Jesuits directing the institutions as educators and providing pastoral care has become a thing of the past due to decreased numbers of Jesuits. Both management and pastoral care are now provided for the most part by lay

people. Immersion trips are presumed to afford lay teacher-leaders important formative experience in constructing meaning and further exploring one's vocation.

This has become critical because of the number of Jesuit High Schools currently unable to fill open administrative positions with members of the Society of Jesus. Consequently, the situation presents a lay teacher-leader with an opportunity to live out his or her calling by serving in leadership roles. However, boards of trustees, which are predominately made up of lay people, will not hire lay teacher-leaders for leadership positions unless they are confident candidates can articulate and personify the mission of the school. If a school is to maintain its Jesuit identity under the leadership of a lay president, it is essential that the lay administrator animate others with the mission of the school that was previously done by members of the Society of Jesus.

In this changing environment, Jesuit schools attempt to support, nurture, and grow the calling of lay teacher-leaders to own the mission and values of Jesuit education so it is available to future generations. One of the ways Jesuit High Schools support a lay teacher-leader formation is through immersion experiences to a least developed country.

The Purpose

The purpose of this study is to explore the impact of immersion experiences on the vocation of lay teacher-leaders in American Jesuit High Schools. The purpose is about exploring the immersion experience and its relation to the vocation of a lay-teacher leader. Discovering and exploring the impact of immersion focuses the purpose of the study.

The following are the research questions for this case study:

1. What impact does an immersion trip to East Africa have on a lay teacher-leader's vocation?
2. How does a lay teacher-leader in a Jesuit High School articulate his or her vocation before and after an immersion experience?
3. How does a four stage immersion process impact a lay teacher-leader's self - understanding of vocation?

Formation in the Society of Jesus involves a range of experiments designed to reveal if a man has a calling to be a Jesuit. Can Jesuit High Schools develop programs for lay people that serve a similar formation function? Experiments reveal to a novice Jesuit whether he has a vocation to be a member of the Society of Jesus and contribute to its stated mission. A teacher, whether male or female, in the first five to ten years of teaching at a Jesuit High School undergoes a number of experiences similar to what a novice derives from experiments.

Just as a Jesuit novice comes to a sense of his calling by being exposed to ideas and ministering in Jesuit works, so a lay teacher-leader comes to a greater sense of vocation through learning theory and actually instructing students. In contemporary American Jesuit High Schools successful education of students involves a lay teacher-leader's participation in co-curriculars, excellent instruction, and being with students during immersion trips to impoverished neighborhoods or countries (Loyola Academy, *Additional Compensation Plan*, 2010).

Immersion trips are particularly significant for the formation of a lay teacher-leader because of the role social justice plays in Jesuit secondary education. Since Vatican II the Society of Jesus has confirmed its desire to live out God's preferential love for the poor as described in the Bible. Consequently, Jesuit High Schools have sought to expose students to issues of structural social injustice in the hope that when these students become adults they will work to change the unjust structures.

By bringing students and faculty to an unfamiliar culture, the intention is a consequent cognitive dissonance that leads participants to ask deep questions about life's meaning and their callings. Significant human and financial resources have been spent over the last forty years to provide opportunities for lay people to see the kind of poverty endemic to a least developed country. This research is particularly focused on exploring the impact of an immersion to a least developed country on lay teacher-leader's vocation.

Fredrick Buechner in his book, *Wishful Thinking* wrote, "The place God calls you is the place where your deep gladness and the world's deep hunger meet" (Buechner, 1973). Such calling language does not understand a life's work as solely for the individual's benefit but as a benefit for a worldwide community in need. For this reason there is a need to know the impact that exposure to a least developed country has on lay teacher-leader's sense of his or her vocation. Some researchers call this component of vocational clarification as "socially-engaged listening" (Neafsey, 2006). Because of the importance of social justice in Jesuit education it is essential to consider immersion in an exploration of vocation for lay teacher-leaders.

Critical to understanding calling in a Jesuit context is the conviction that God is the One calling. To have a vocation to lead in a Jesuit institution is to be aware of the call being from God. An important tenet of Jesuit spirituality is that God places deep desires for meaning within each individual (Ignatius, 1558, *Spiritual Exercises*, Annotation #1, #5). It is through living out these desires that one becomes who God created him or her to be and ultimately will be fundamentally fulfilled in life.

Literature Review

The conceptual framework for this study employs Edward Hahnenberg's (2011) recent work on vocation, *Awakening Vocation*, in which he reviews the historical use of the term vocation and the consequent limits these ideas cause for the future of a Church of the laity. He proposes the Church's understanding of vocation from Vatican II found in the document *Lumen Gentium* (1965) as – “the universal call to holiness.” Hahnenberg's (2010) conceptual framework on vocation presumes that an authentic calling requires a sense of solidarity with those that are suffering. This understanding of vocation causes the person to recognize the call from God that comes from within, which leads to action for others. This sense of solidarity inevitably leads to action on behalf of others. Hahnenberg writes, “Solidarity means letting oneself be affected by the suffering of other human beings, sharing their pain and tragedy” (p. 214).

The work of Hahnenberg (2011) in *Awakening Vocation* reflects contemporary scholarship on vocation. Typically vocation in a Catholic context referred to an all male priestly class. Hahnenberg expands the notion of vocation from an exclusively male clergy to an understanding that vocation is an inclusive universal call to holiness.

The Society of Jesus was founded in 1540 by a Basque nobleman and veteran, Ignatius of Loyola. He surrounded himself with an international group of men who recently graduated with masters from the prestigious University of Paris. Their experience of being educated in Paris would come to influence how they structured the schools under the auspices of the Society.

The historian John O'Malley (1993) describes in *The First Jesuits* the initial motivation for opening schools. The central motivation was based on Ignatius' desire to help souls. The request for schools came from lay civic leaders asking the Jesuits to educate their children. Ignatius saw the schools as helping to form Jesuits while developing the students of these schools as civil leaders.

The first Jesuit school was founded at the request of the civil leadership of Messina Sicily in 1548. Initially Ignatius Loyola was not interested in operating schools because of his conviction that Jesuits should be mobile and operating schools would require surrendering mobility. However, the city leaders of Messina were able to persuade Ignatius Loyola to open a school because of the multiplier effect that training future leaders would have on society. Within a short time having seen the success of the school in Messina, other cities began requesting Jesuit schools. In order to assure a uniform quality, a curriculum was developed to be used in all Jesuit schools regardless of location. This curriculum was known as the Ratio Studiorum (1584). The Ratio served to make Jesuit schools recognizable from Europe to colonies in the Americas, Asia and Africa.

Various authors articulate what defines a Jesuit high school. Robert Schwickerath (1904) wrote *Jesuit Education: Its History and Principles Viewed in the Light of Modern Educational Problems*, which explores the training of a Jesuit teacher. The various methods of forming a Jesuit teacher are highlighted in this classic work. George Traub (2008) and William McGucken (1932) wrote important ideas on the influence of the Spiritual Exercises of St. Ignatius Loyola on contemporary Jesuit education. One example as Traub (2008) writes, “is a way of educating that is a justice-based mission mindful of the needs of the poor and marginal that seeks to understand different cultures on their own terms; it is open to the religious experience of people from other traditions; it works with the laity; it learns from women; it serves and enables others” (p. 3).

The first American Jesuit school was founded in 1787 in Georgetown. Currently there are over 60 Jesuit secondary schools in the United States, with the most recent having opened in 2009 (JSEA, 2011). Although the Ratio Studiorum was abandoned, there are still elements common to all Jesuit schools. A document published by the Jesuit Secondary Education Association (JSEA) known as the *Graduate at Graduation* (2005) describes the characteristics that every Jesuit school hopes its graduates exhibit by the time they graduate. Colloquially known as the “grad at grad” the five characteristics are: loving, open to growth, intellectually competent, religious, committed to justice. The final characteristic of being committed to justice is rooted in Catholic social teaching and a conviction that a true person of faith must work for a just social order.

Methodology

This study employs a qualitative case study methodology. The case study is an immersion trip to East Africa in the summer of 2011 with nine lay teacher-leaders from various Jesuit High Schools in the United States. I will accompany these nine lay teacher-leaders to East Africa, while Marty Connell, SJ, the headmaster of St. Peter Claver, will serve as the onsite coordinator and supervisor for the immersion. These nine lay teacher-leaders are the respondents for the study.

The researcher will measure the impact of the immersion experience on the development of vocation over four phases. This study conceptualizes the process of immersion on leadership and vocation through phases. The first phase is pre-immersion. This occurs in the months prior to the immersion and will serve as pre-test data for the study. Plante's (2008) standardized form on compassion and Dreher's (2007) standardized form on vocational identity will be administered at this phase. The second phase is the immersion experience itself. Interviews with each respondent will be conducted during the immersion. The third phase re-visits the immersion in the weeks immediately following the return from East Africa. In this phase the post-test of Plante and Dreher will be administered. The fourth and final phase is integrating the immersion. In this phase a final interview will be conducted to ascertain the participants' understanding of their callings. At each stage of the immersion process respondents will journal on their experience.

Limitations

In this dissertation, one major limitation exists in the study: the researcher is a member of the Society of Jesus and is known as such by all of the participants. In order to control for this limitation the researcher will use throughout the study a reflexive journal to articulate biases.

The researcher recognizes a bias due to being a member of the Society of Jesus. In order to acknowledge the researchers bias and provide control during the research, the researcher will keep a reflexive journal of new information, questions, assumptions, contradictions and other personal reflections. The researcher will also keep a reflexive journal throughout the study in order to “bracket, or suspend any preconceptions or learned feelings that could limit the findings” (Johnson, 2004, p. 364).

Terms

- **Anamnesis** – a principle of learning that acknowledges that the student already possesses the knowledge but does not know the proper way to articulate what he or she knows (Jowett, 1952).
- **Grad at Grad** – A 1987 document from the Jesuit Secondary Education Association that describes five characteristics every student is to embody by the time he or she graduates (JSEA, 1987).
- **Ignatian** – “Ignatian” is a term describing a worldview impacted by one’s exposure to the *Spiritual Exercises*, Jesuit institutional culture, and members of the Society of Jesus (Prehn, 2000).

- **Immersion** – Immersion refers to the experience of a person outside their normal culture or daily activity. Immersion in this case study involves American teachers encountering African teachers in another educational situation and the situation of people in poverty in the region of Dodoma Tanzania. The immersion happens in a specific period of time that entails two weeks in July of 2011. The immersion begins from the time of departure from the teacher's home city to their return.
- **Instrumental Case Study** – A type of qualitative case study in which the researcher studies a particular issue and finds one or more cases that illuminate the issue (Creswell, 2008, p. 641).
- **Jesuit** – Jesuit refers to a member of the Society of Jesus. The largest religious order in the Roman Catholic Church founded by Ignatius Loyola in 1540 and well known for its schools.
- **Lay teacher-leader** – Lay teacher-leader is understood to be any teacher not a member of the Society of Jesus. A non-ordained educator employed in a Jesuit High School (Prehn, 2000).
- **Praxis** – defined by Paulo Freire (2000, p. 50), “action with reflection.”
- **Solidarity** – Letting oneself be affected by the suffering of other human beings, sharing their pain and tragedy (Hahnenberg, 2010, p. 214).
- **Spiritual Exercises** – The *Spiritual Exercises* are a series of guided meditations developed by St. Ignatius Loyola in the 16th century to intimately familiarize oneself with the life, death, and resurrection of Jesus Christ.

Loyola included a number of instructions that reveal a specific worldview that is world affirming and sees God as dealing directly with every person.

Connected to this, every person is believed to have divinely inspired desires whose fulfillment will lead to true happiness and satisfaction. Jesuit institutional culture is comprised of unique mottos, practices, and experiences exclusive to institutions sponsored by the Society of Jesus (Ivens, 1998).

- **Third World** – This term is defined in the *Oxford Desk Dictionary* as, “developing countries of Asia, Africa, and Latin America” (p. 833). This is a somewhat contentious term because it implies a plate of hierarchy. Sociologist and philosophers in the third world find this a hegemonic nomenclature that divides, rather than unites. Using the term *developing world* creates these similar sentiments of being pejorative. These terms will not be used in the study. Instead the term *Least Developed Country* will describe the place of immersion.
- **Least Developed Country** – According to the United Nations Third United Nations Conference on the Least Developed Countries in Brussels, 14-20 May 2001. “In 1971, the international community recognized the existence of a category of countries whose distinctness lies not only in the profound poverty of their people but also in the weakness of their economic, institutional and human resources, often compounded by geophysical handicaps.” The term was first used in the United Nations resolution 2768 (XXVI) on November 18, 1971. Vulnerability, human resources and low income are the criteria for a

least developed country. Tanzania is a least developed country according to the United Nations report of January 1, 2011 along with 48 other countries. The fourth United Nations conference on the least developed countries will take place in Istanbul Turkey on May 9-13, 2011.

- **Vocation** – The definition of vocation for the purpose of this dissertation is from Fredrick Buechner (1978) in his book, *Wishful Thinking*. “The place God calls you is the place where your deep gladness and the world’s deep hunger meet.” Vatican II documents specifically *Lumen Gentium* (1964) in the fifth chapter offers the following definition of vocation as, “A Universal Call to Holiness.”

CHAPTER II

REVIEW OF LITERATURE

Introduction

This literature review focuses on following the movements through the topics of vocation, immersion, and leadership in order to understand their context in Jesuit Secondary education for lay teacher-leaders. Fredrick Buechner (1973) wrote, “Once and in a while this is the suggestion of purpose, meaning, direction, the suggestion of a plot, the suggestion that, however clumsily, your life is trying to tell you something, take you somewhere” (p. 82).

Hahnenberg (2010) describes a sense of meaning for one’s life as coming from deep within one’s sense of who they are. One’s purpose is based on self-understanding.

Authors like Plato, Dewey and Freire establish a theory of education that accepts the immersion experience by focusing on constructing meaning through human experience. Second, the various voices such as Hahnenberg, Buechner, Palmer and Gulla discuss and draw out the meaning of vocation that impacts this study. Third, this literature review describes the levels of motivation that impact workers that illicit ideas about how a building leader develops strategies for lay leadership. Fourth, the various authors who contribute to the study of immersion offer their perspective on the importance of this experience. Fifth, the arena of lay leadership looks to an adaptive leadership model developed by K.I. Thoughtbridge and Elmore F. Leonard that discusses

the inner work of a leader. Finally, the work done on the Ignatian Paradigm Principle supplies a possible four-phase process for integrating immersion into the personality of the teacher.

Philosophy of Education

Socrates and Plato

Plato describes a story in the Dialogue of Meno in which a student wrestles with a geometry lesson that presents significant challenge to his understanding. The student answers the teacher incorrectly at the beginning of the lesson, but as the lesson progresses, questions and answers from the teacher evoke the correct answer (Plato, *The Dialogues*, Meno). The student becomes aware of the answer that was instinctively within the student, at first simply knowing that he does not know.

[84] Socrates: But from what line? – tell me exactly; and if you would rather not reckon, try and show me the line.

Boy: Indeed, Socrates, I do not know.

Socrates: Do you see, Meno, what advances he has made in his power of recollection? He did not know at first, and he does not know now, what is the side of a figure of eight feet: but then he thought that he knew, and answered confidently as if he knew, and had no difficulty; now he has a difficulty, and neither knows nor fancies that he knows.

Meno: True.

Socrates: Is he not better off in knowing his ignorance?

Meno: I think that he is.

Socrates: If we have made him doubt, and given him the “torpedo shock,” have we done him any harm?

Meno: I think not.

Socrates: We have certainly, as would seem, assisted him in some degree the discovery of truth; and now he will wish to remedy his ignorance, but then he would have been ready to tell all the world again and again that the double space should have a double side. (Plato, Meno, p.181)

Anamnesis, found in Plato's "Meno," is a principle of learning that acknowledges that the student already possesses the knowledge but does not know the proper way to articulate what he or she knows (Jowett, 1952). The teacher's role was to make the student aware of what he already knew.

Socrates: And at present these notions have just been stirred up in him, as in a dream: but if he were frequently asked the same questions, in different forms, he would know as anyone at last?

Meno: I dare say.

Socrates: Without any one teaching him he will recover his knowledge for himself, if he is only asked questions?

Meno: Yes.

Socrates: And this spontaneous recovery of knowledge in him is recollection?

Meno: True.

Socrates: And this knowledge which he now has must he not either have acquired or always possessed?

Meno: Yes (Plato, Meno, p. 182)

Learning becomes a recovery of what is already in the possession of the learner. The indispensable tool for this recovery is reflection.

In anamnesis the learner needs time to collect the knowledge that lies deep within. The collection periods of reflection have become a major tool of the Society of Jesus for unlocking the mystery within the student and the teacher (McGuken, 2008). The ways of

rhetoric and learning were crucial to the educational model of the Society of Jesus, in which curriculum becomes a method for discovering and exploring not something outside the self but digging deep to the depths of wonder of which students own inside them.

Before and after Plato, many philosophies of education existed. The value of immersion as is highlighted by Dewey, Freire, and a number of Jesuit authors that offer a developmental tool towards the experience of immersion and its impact on the vocation of a lay teacher-leader. “The Jesuits would hold that education must prepare the student and the teacher, not merely for life in this world, but for life hereafter. Jesuit High Schools prepare not merely for citizenship, but for Christian citizenship” (McGuken, 2008, p. 151). Intellectualism is not enough. Jesuit schools need to aid the neighbor with reflection and dialogue.

John Dewey

John Dewey was an influential American philosopher and educator in the early 20th century who was convinced of the necessity of experience in the education of children. Through his work of *Democracy and Education* as well as *Experience and Education*, Dewey explained the interplay between thinking and sensory experience. Dewey writes that all people know about content only as they experience it and reflect upon that experience with their minds (Dewey, 1933). Reality is not an abstract thing that exists outside of a person’s experience but rather experience defines reality. Because of the radical change in a teacher’s experience during an immersion the impact on learning is significant according to Dewey.

Dewey explained the need for a certain freedom to enter into the dialogue of education as a necessary pre-requisite for education. The value of experience is that it provides an authenticity to knowledge, as opposed to a rote acceptance of what someone tells the learner to be true. In the environment of change within the United States, educators took seriously the forces that limited the student's freedom to see the way things were. These forces were often subtle and denied the voice of certain groups such as immigrant populations and a biased curriculum. Dewey worried in the industrial and individualistic age that the freedom to experience and therefore to know was waning. He notes however that education will not give into this fear.

Dewey argues knowledge comes from experience and Plato posits that knowledge is innate. It would be a mistake to simplify the difference between the two as a simple nature versus nurture distinction. Dewey's argument that experience is necessary presumes that there is an innate desire to experience.

Dewey (1897) states these beliefs in his *Pedagogic Creed*. This work encapsulates the various views of Dewey in four articles: 1) What is Education; 2) What the School is; 3) The Subject-matter of Education; 4) The Nature of Method; 5) The School of Social Progress. In article one of the "Pedagogical Creed," Dewey writes the following on what education is:

I believe that all education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth, and is continually shaping the individual's powers, saturating his/*her* consciousness, forming his/*her* habits, training his/*her* ideas, and arousing his/*her* feeling and emotions. Through this unconscious education, the individual gradually comes to share in the intellectual and moral resources which humanity has succeeded in getting together. He/*she* becomes an inheritor of the funded capital of

civilization. The most formal and technical education in the world cannot safely depart from this general process. (p. 77)

The relationship between reform and social progress was a major method in Dewey's Pedagogical Creed. He wrote, "Reforms that rest on enactment of law, or the threatening of certain penalties, or upon changes in mechanical or outward arrangements, are transitory and futile" (p. 80). Reform movements for Dewey started from within. Dewey described this work of a teacher as a calling.

The teacher is engaged, not simply in the training of individuals, but in the formation of the proper social life. Every teacher should realize the dignity of his/*her* calling; that he/*she* is a social servant set apart for the maintenance of proper social order and the securing of the right social growth. In this way the teacher always is the prophet of the true God and the usherer in of the true kingdom of God. (p. 80)

Critical Theory

One of the central voices for teacher education to developing within the social sector came from Paulo Freire. Freire is similar to Dewey in reverence for both freedom in reflection and dialogue surrounding education. According to Freire (2000), "liberation education consists in acts of cognition, not transfers of information" (p. 79). Education in this model develops teaching methods bringing students to knowing through their own experience as opposed to memorizing.

The first step in the thematic movement of educational development involves dialogue. Freire (2000) defines dialogue as the encounter of women and men in the world in order to transform the world (p. 129). Dialogue functions as a non-negotiable act toward cognition, which unveils reality. Entering more fully into the reality of the student's experience enables the teacher to educate in the reality. This process for both

the teacher and the student develops meaning for critical thinkers within the movement of becoming. The dialogue between a teacher and a student matters because it works against a “banking concept” of education (p. 73).

This theory of education works against a traditional view that teachers teach according to the banking concept, i.e. making deposits in the students’ brain. Freire (2000) argues, “students are not ‘containers’ or ‘receptacles to be filled’” (p. 72). Teachers begin by re-focusing their lesson, not on transmitting wisdom, but dialoguing with students about what the students’ have experienced. This movement allows teachers to place the knowledge firmly within the grasp of the students rather than emphasizing their total dependence on the teacher.

For Freire (2000) as a critical theorist, teachers must critically consider the reality of their students’ experience. Immersion is a plunge into another’s reality. The reality of the voice not heard, such as that of the poor, cannot be overlooked when planning a lesson once the teacher returns from the immersion. Moreover, Freire’s sense of context is critical as teachers compose the lesson for the day. Education is thus constantly remade in the *praxis*. “In order to be, it must become” (p. 84). This axiom applies to both teachers and students. As teachers acknowledge their own incompleteness and failures during an immersion, so they became attentive to the poverty and incompleteness of the student.

The word *praxis* forms the essence of dialogue for the educator. “There is no true word that is not at the same time a praxis” (Freire, 2000, p.7). In Freire’s mindset, to

speak a work is to transform the word. Teachers and students build relationship not in silence, but in word, in work, and in action – reflection.

The naming of the world or experience, as Dewey and Freire both argue, is an act of creation and re-creation; it is not possible if it is not infused with love. “Love is at the same time the foundation of dialogue and dialogue itself. Because love is an act of courage, not of fear, love is commitment to others” (Freire, 2000, p. 90). The praxis of dialogue exists only in a climate of mutual trust and hope. Hope does not consist in the teachers crossing their arms and waiting for the students to behave.

Dialoguers must exist in critical thinking, thinking which discerns an indivisible solidarity between the world and the people and admits of no dichotomy between them – thinking which perceives reality as process, as transformation, rather than as a static entity – thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of risk involved. (p. 92)

Society of Jesus

St. Ignatius Loyola founded the Society of Jesus to “help souls.” Ignatius writes, “The end of the Society is to devote itself with God’s grace to the salvation and perfection of the members’ own souls, but also with great diligence to labor strenuously in giving aid toward the salvation and perfection of the souls of their fellow men (and women)” (Ignatius, *Constitutions of the Society of Jesus*, p. 3). The Order was not started to educate young men and women. Rather, its model of education developed from the way Ignatius set down the principle tools for forming Jesuits.

The Constitutions of the Society of Jesus took many years to write. The composition of the constitutions engaged Ignatius from 1547 to his death in 1556 (Gray, *Soul Education: An Ignatian Priority*, 2008, p. 196). By the end of Ignatius’ life, this had

also provided crucial pieces of creating a model for education in which thirty-five Jesuit high schools were in existence. Now over 800 exist. Ignatius' own experiences in education had taught him the value of sound learning; this included linguistics, literary, philosophical, and theological studies.

The Constitutions of the Society of Jesus originate from Ignatius' own life, a life centered on God. He asked the question, "How do we relate to traditions?" In an educational immersion curriculum, a tension exists between tradition and progression. For Ignatius, "education was an event that came 'from above', from within, from outside himself; for Ignatius education was an apostolic enterprise that would have an impact on both the church and civil society" (Gray, 2008, p. 4). For Jesuits, the overall formal aim of education was to help them to learn how to help other people.

Ignatius proposes three constitutive elements in the formation of an effective Jesuit: he must have solid learning, be able to communicate what he has learned, and live and work in such a way that he gives, "a good example" (Gray, 2008, p. 196). The way of education for the Society of Jesus equates to a "*nuestro modo de proceder*," the way of doing things became "*a way of seeing things*" (Ganss, 1984, p. 307). The teacher did not use a checklist with the student but the notion of a compass. The pedagogy was not about steps or molding a personality; it was rather drawing out the student within him or herself. A continual molding of self-understanding took place with the help of the Jesuit teacher constantly influenced by a context. The external environment evolves and personal circumstances change. Yet, the remembering (anamnesis) exists.

Ignatius integrated anamnesis through an exercise he called the examen. The examen brought students and teachers into the classroom of experiential learning (Ignatius, *Spiritual Exercises*, Annotation #24, #26). The central question of the examen is as follows: Where did the person experience light, truth, and beauty in his or her day? A remembering (anamnesis) helps the student to answer this question. Throughout the early writings, Ignatius refers to his relationship to God like that of a student to his teacher. The teacher (God) continues to draw out the beauty within that the student recalls in the examen. The beauty of relationships, truth, and understanding represent the movements of learning for the student.

John LaFarge

A practical example on this point of freedom within occurred in Jesuit High Schools in the 50's. In 1956, Fr. John LaFarge published a theory of Jesuit education. He believed that the true measure of success for a Jesuit school was not statistical or empirical, nor could we even gauge it at the time of graduation. It was only long years later, perhaps at the school's 25th reunion, that the graduate could say his teacher, "made me think; made me reason," and most importantly the graduate would have learned to ask, "What doth it profit a man if he gain the whole world and suffer loss to his own soul" (LaFarge, *A Report on the American Jesuits*, p. 104)?

The old name for freshman year in a Jesuit school was the Poetry year, as the sophomore year was called Rhetoric. The Poetry year was more than the study of metric writing or verse. The word poetry comes from the Greek noun *poësis*, meaning *creation*. The Poetry year prepared a student by recognizing and encouraging a student's creative

imagination. In order to graduate life-long learners, the Jesuit educator believed that “in every man [woman] there is some spark of that divine creative ability, and that it is the duty and privilege of the educator to elicit it” (LaFarge, 1956, p. 105). In the words “divine spark,” LaFarge offers a fine illustration of what makes Jesuit education so distinct. The spark of that divine creative ability tells us that divine inspiration is not separable from the living God; it always requires a living person to whom it is communicated.

Adolfo Nicholas, SJ

Adolfo Nicholas, SJ, the current superior general of the Society of Jesus, addressed the Platonic notion of anamnesis and its renewal in Jesuit Education during his recent talk in Mexico City on challenges to Jesuit education today. In his talk, *Depth, Universality and Learned Mission*, Fr. General spoke of anamnesis not as something that is going back to something else, such as the forms. Rather, anamnesis is to bring a person into the future rather than living in the past.

One of the limitations of drawing upon the anamensis of Plato is a circular notion that draws the person back to a static form. This idea can become problematic, as Freire’s (2000) critical theory emphasizes. For Freire, remembering means breaking a part and constituting a progress, growth and development. There is not an initial move forward or growth when the student for Plato continues to go back to the form. Adolfo Nicholas asks the learner to dis-member his or her own assumptions and to truly re-member them by the virtue of new experience. This arrival of knowledge is novel, a new place not going back to the old. This supports Dewey’s notion that experience brings the learner

novelty in his or her understanding of the spirit of democracy. This novelty collides with a notion of the learner only returning to a stasis or “perfect form.” Rather the opposite of stasis is change and imagination. The event of learning is dynamic.

One might call this “pedagogy” of Ignatian contemplation the exercise of the creative imagination. The imagination works in cooperation with Memory, as we know from the Exercises. The English term used for the acts of the faculty of memory – to remember – is very apropos.

Imagine a big jigsaw puzzle with your face in the middle. Now Ignatius asks us to break it into small pieces, that is, to DIS-member before we can remember. And this is why Ignatius separates seeing from hearing, from touching, from tasting, from smelling, and so on. We begin to RE-member – through the active, creative imagination – to rebuild ourselves as we rebuild the scenes of Bethlehem, the scenes of Galilee, the scenes of Jerusalem. We begin the process of RE-creating. And in this process, we are Remembering. It is an exercise. At the end of the process – when the jigsaw puzzle is formed again – the face is no longer ours but the face of Christ, because we are rebuilding something different, something new. This process results in our personal transformation as the deepest reality of God’s love in Christ is encountered.

The Ignatian imagination is a creative process that goes to the depth of reality and begins recreating it. Ignatian contemplation is a very powerful tool, and it is a shifting from the left side of the brain to the right. But it is essential to understand that imagination is not the same as fantasy. Fantasy is a flight from reality, to a world where we create images for the sake of a diversity of images. Imagination grasps reality. (Nicholas, 2010, p. 4)

Vocation

Edward Hahnenberg

The study of “calling” took on more significant meaning in the institutions of higher education in the last 10 to 15 years. This was due to the current culture in the church changing, – the problem that drives this study – in the decreasing number of religious to fill the teaching and leadership spots in institutions. Eli Lilly has been one of

the leaders in the field of studying callings (PIEV, 2001). Conferences, workshops, and special classes continue in many universities across the country on the topic of vocation.

The main theoretical framework for the study of vocation comes from Edward P. Hahnenberg, *Awakening Vocation* (2011). In this historical study of vocation, a move from merely external approval to the interior movements of a personal presence is explored. He explores the model of grace by Karl Rahner, SJ that sees “God is the horizon that opens up the landscape and encircles our lives, calling us forward even as it continually recedes before us” (p. 131).

Hahnenberg (2011) argues that within a particular person an awakening take place in terms of vocation. It is not something never previously present in a person, but more an awakening likened to the anamensis discussed before. This voice is not secret within us. In his historical survey, the frustration for people exploring vocation was to frantically search for “signs.” Rather, according the Hahnenberg, “God’s voice is not a trumpet, or a textbook but a kind of presence pulsing through us, silently invisibly, but no less real” (p. 142).

An awakening of vocation takes place with inner signs. These are signs of peace, clarity, and tranquility rather than feelings of dissonance, agitation, or emptiness. “Coming to feel God’s love for me changes the way that I look at the world, and the way that I live within it. This experience is the necessary condition for authentic vocation discernment” (Hahnenberg, 2011, p.148). The process of discernment is not a deductive approach, but rather inductive – from within. The call comes from the inmost center of a person and produces wonder.

There is no quick and easy recipe or formula for finding one's vocation. In addition to signs about vocation the experience of harmony is important to vocational discernment. "I hear my vocation in the harmony between the path that is before me and the mystery that is me" (Hahnenberg, 2011, p. 156). This creates an element of stories, and vocation is the harmonious thread through the stories. This is not some sort of blueprint from above. "It is not a hidden plan silently stored away, shared with some through a secret voice. Rather, my vocation is right there in front of me. It is me. My life lived out in harmony with the gift of grace, which is nothing other than God's loving presence within" (p. 226). This means discovering the harmony that exists between who a person is and how they live in the world with and for others.

The end of Hahnenberg's work establishes an ethic of solidarity. In the experience of awakening vocation a person looks to live in solidarity with those who suffer.

Society of Jesus

For most of the last 100 years of Jesuit High Schools in this country, yearbook pictures overflow with Jesuits. Gradually, laymen and women joined the Jesuits in this ministry of teaching. Manuals and faculty handbooks set down the course of action for these "green" lay teachers. The rules and recommendations were practical and utilitarian. No outline of the affective dimension or "calling" to teach existed. The *Ratio Studiorum*, a 1599 Jesuit document that outlines a plan of studies and a method of proceeding, related to a Jesuit-only faculty. As the Jesuits diminished after the 1970's, a growing concern

about the future of Jesuit High School education became a major focus for the American Assistances of the Society of Jesus.

In response to this growing concern about fewer Jesuits and more lay teachers, an organization called the Jesuit Secondary Education Association (JSEA) was formed by leaders of Jesuit High Schools in 1970. This organization led the way for more integrated schools with both Jesuit and lay teachers. In 2000, Jesuits and lay teachers published the document “What Makes a Jesuit High School Jesuit” (JSEA, 2007). The purpose of the document was to articulate the essential characteristics of a Jesuit High School in order to create a working framework for schools desiring to keep alive the Jesuit “character” of a Jesuit High School. In 2006 the JSEA updated the document with an even more specific description of the ideal Jesuit High School, one that emphasized the specific role of justice in the educational framework (JSEA, *What Makes a Jesuit High School Jesuit?*, 2007). These characteristics are the following: The First Apostolic Principles; The Spiritual Dimension of Jesuit Education; Serving the Mission of the Church; Religious Education and Formation; Teaching and Acting Justly; The Global Dimension of the Educational Dimension; Educational Excellence; Cooperation in Mission; Spiritual Formation and Outreach; The Spiritual Exercises and Jesuit Pedagogy.

Jesuit high schools since the *Ratio Studiorum* have come a long way toward including lay teachers in their institutions (Duminuco, 2000). Yet the schools still search for the ability to read the signs of the times in regards to teacher formation. “In order for Jesuit high schools in the future to reflect the essential elements of a teacher in the

Ignatian tradition, this study needs to evoke the pining for institutions with teachers living out vocations” (Hosch, 1982).

The shift from a clerical church to the Church of the Laity began with Vatican II. One of the landmark documents to emphasize the importance of the laity was “Lumen Gentium.” According to Lumen Gentium (n.1) the mission of the Church is both spiritual and social: the church is to be both a sign and an instrument of our union with God and of the unity of all humankind. “The explicit recognition of the universal call to holiness by Vatican II (LG #39-41) has helped break down a two-tiered view of Christian life that put professional religious persons on a higher plane than the laity” (Gulla, 2007, p. 3). The vocation of the teacher stands at the forefront of implementing the mission of the Church for education (Jacobs, 1996). Since Vatican II, along with the current movement of increased participation by the laity, an unprecedented response from the laity to the call of their baptism and confirmation to serve the mission of the church is afoot. “This understanding of vocation combines the internal, subjective aspects of what lies in one’s heart (feelings, desire, and gifts) with the external, objective aspect of human need” (Gulla, p. 30). The need for knowledge is served by the vocation to teach. The ability to foster a school culture nurturing this knowledge matters.

A greater attention and reverence for a teacher’s vocation employs an imaginative exercise that aides institutions dealing with fewer Jesuits and the horizon of lay leadership in these Jesuit High Schools. All schools at this critical juncture in Jesuit secondary education fight against imagining a building absent of Jesuits. This exercise in imagination conjures fear and panic for some members of the school community and

might be driven by an internal paternalism. The reality however, exists and the imagination must find a way to embrace the ever-changing face of Jesuit High Schools. Creating a school culture with intentionality towards a teacher's universal call to holiness acknowledges the changing climate of a school with fewer or no Jesuits and the opportunity for lay leadership.

Encouraging a teacher to realize his or her giftedness turns on the lamp of vocation and awakens the process of anamnesis. What do you have to work with? This question enables us to express the call to teach in a particular way. God manifests vocation through giftedness. To hear a call from God is to discover our gifts and through them to discern a deeper orientation of our lives. Naming one's gifts is a fundamental requirement for discerning whether one has a vocation to teach. Himes (1995) developed some common questions for discerning one's gifts:

- What comes naturally to you?
- What are you good at?
- What enthuses and energizes you?
- What are your passions?
- What enables you to keep moving ahead?
- What gives you a sense of joy/fulfillment so that you want to say "This is a good way to live, and it really fits me!"?
- What have others recognized in you and asked you to contribute to them?
- What am I attracted to about teaching?
- What drew me to the teaching vocation direction over time? (pp. 55-58)

These questions elicit a deep sense of the self that a teacher already possesses. A school's ability to lend a hand in answering these questions deepens the universal call to holiness for the teacher and lay leadership in Jesuit High Schools. Various levels of

development in maturity will change the substance of the answers to these questions, which provides the continual rationale for the formation of teachers. These essentially become questions of identity which vocation weaves throughout a person's life. Encouraging teachers to discuss the sphere of freedom that captures their identity creates meaning for a Jesuit High School and its faculty. In our human need to satisfy questions of identity the discussion of vocation takes paramount importance.

These questions call for silence and reflection. Teachers' desire time set aside to reflect on their lives and its search for meaning. Author Greg Levoy (1976) suggests that, "Certain patterns of a life can only be understood in retrospect" (p. 54). Silence is a part of developing the inner work of a leader that often does not find value in lesson planning and proctoring the lunch room world.

Parker Palmer

Palmer (2000), the author of *Let Your Life Speak*, and Hahnensberg (2010) are respected authors on the subject of vocation. They are both critical of any understanding of vocation that is rooted in some voice external to ourselves. According to Palmer, a true vocation would not ask us to become someone we are not capable of becoming. We discover our vocation through ordinary means that affirm or deny our gifts (Palmer, 2000).

In addition, Palmer supplies the Jesuit High School with a lens for eliciting vocation from teachers (Traub, 2008). Palmer believes that teaching, like any truly human activity, emerges from one's inwardness, for better or worse. The inner landscape of a teacher's life (motivation and calling) opens up a new frontier in a school's

exploration of good teaching. Good teaching and leadership cannot be reduced to technique; good teaching arises out of the identity and the integrity of a teacher. In all the research of Palmer, one thread continues to appear: a strong sense of personal identity infuses a teacher's work.

Palmer (2000) reverences the voice within at the heart of identity for a human being.

Vocation does not come from willfulness. It comes from listening. I must listen to my life and try to understand what it is truly about – quite apart from what I would like it to be about – or my life will never represent anything real in the world, no matter how earnest my intentions. That insight is hidden in the word vocation itself, which is rooted in the Latin for “voice.” Vocation does not mean a goal that I pursue. It means a calling that I hear. Before I can tell my life what I want to do with it, I must listen to my life telling me who I am. I must listen for the truths and values at the heart of my own identity, not the standards by which I *must* live – but the standards by which I cannot help but live if I am living my own life. (p. 4)

In this way Parker Palmer wants the human person to listen to their life and not everything and everyone but ourselves.

Those working in the field of vocation point to three possible paths to understanding a calling: friends, experience, and psychological tests (Durka, 2005; Gulla, 2007; Himes, 1995; Palmer, 2007). Faithful friends can show us our true selves. They show us the blind spots but also point out the greatness. Experiences of failure, an ever-present reality for a teacher, can educate us about our limits and make us ask ourselves whether we have the skills and personality for teaching. Palmer writes, “My life is not only about my strengths and virtues; it is also about my liabilities and my limits, my trespasses and my shadow. An inevitable though often ignored dimension of the quest

for “wholeness” is that we must embrace what we dislike or find shameful about ourselves as well as what we are confident and proud of. This is why the poet says, ‘ask me mistakes I have made’ (Palmer, 2000). Psychological tests help us ascertain our preferences, our basic potentials or whether we have any character disorders that might impede our ability to teach (Czikszentmihalyi, 1997; Dreher, 2009; Plante, 2000).

The Bible

A strong element of vocation resides in the teacher hearing his or her call. Hearing a call paints the pages of the bible with moments of response and turning away. The opening prayer for the Jewish people is the Shema, “Hear, O Israel, I am your God and you are my people” (Deut 5: 4-9). Hearing might prove to be the greatest obstacle in a person’s ability to discern a vocation. What do I hear from my friends? What do my colleagues let me know I am good at? How do my students honestly critique my sense of teaching? How does my school help me to listen to the will of God?

Conversion counts in discerning the call to holiness. Do teachers tell stories that include conversions? Most stories in the bible depict men and women converting their lives to something larger than themselves. Moses, David, Paul, Peter, Mary, and Matthew the tax collector drop their nets, coins, and kitchen tools to follow something outside themselves. Do certain teachers who understand their calling wax eloquently in the lunchroom about these experiences? The topic of hearing and conversation will supply valuable talking points to the subject of vocation.

A program developed at CTU called “Catholics on Call” employs the Bible to elicit in the person a sense of calling. “The Catholics on Call program is making a vital

and proven contribution to the Church in the mission of creating and nurturing a culture of vocation. For individual students on campus and other outstanding young men and women who may be in the process of thinking seriously about choosing a life of service, the Catholics on Call serves as a powerful enhancement of local programs and provides direction and training for the process of vocational discernment” (Catholics on Call, p .1).

From this Catholics on Call initiative comes a book edited by Robin Ryan *Catholics on Call*. The beginning piece of this book looks closely at the role of scripture in a person’s journey. “Since the time of Jesus and his first disciples, Christians have used the metaphor of ‘call’ or ‘vocation’ to determine the search for God’s will in their lives. What will I do with my life? Where and how will I find a life of meaning and purpose” (Senior, p. 13). The questions are not just found in the disciples of Jesus but also in the Old Testament. Scripture gives a person images and metaphors and collective wisdom that aides him or her in searching about a vocation.

Donald Senior notes the difference between a call and a choice. The stories in the Bible begin not with a choice but a call. American culture is brewing with opportunities for choice. Working with lay leaders in this culture demands separating the choice and the call God places in our lives. “This is particularly true of the stories from the prophetic and historical literature of Israel’s scriptures, where God calls human beings to follow the divine path and to participate in the drama of human redemption” (Senior, p. 17). Sarah laughing, Moses talking to a bush, and Jeremiah tongue-tied all respond with hesitant and awkward actions to God’s call. Despite the impulsive nature to drop everything, a slow to learn and confused movement takes place after the initial yes.

The Bible articulates the missionary movement of vocation. “A vocation, whatever form it takes, is inherently missionary in character with the transformation of the world as its purpose. The very human characters in these stories encourage us to never count ourselves out” (Senior, p. 21).

Motivation

Educational Reform

The word motivation is a current buzzword in educational reform. The cover of the April 19, 2010 *Time Magazine* poses the question: Should we bribe our kids? The picture on the cover shows a grade-school, pigtailed girl with dangling feet writing on a piece of paper with money stacked on her desk. In the article Ronald Fryer, a professor at Harvard University, wants to know if cash is the answer for children’s educational motivation. If cash motivates teachers, does it not follow that it may also be a motivation for children? Is the solution to decreasing the achievement gap in student learning as simple as *paying* students for performing well?

Greater demand by the public for teacher accountability has motivated educators, but not necessarily in the most ethical of manners. The challenge of being both accountable and ethical stands at the heart of Kenneth A. Strike in *Ethical Leadership in Schools*. Strike (2007) examines the question, What is education for? He frames his investigation using frameworks based on the ethical thought of thinkers such as Plato, Locke, and Mill. Strike’s goal is to set forth a vision of schools where students and teachers not only live well, but also learn well, together.

Ethics concerns the question, How shall we live well together? When we emphasize this as the central question, we are led to interpret the

questions, What is good? And What is right? As questions about the nature of good communities. Good communities have worthy aims and a fair basis of cooperation. The role of the educational leader is to create good educational Communities. (p. 19)

Furthermore, he believes, there are metrics that can be used to measure these gains in a way that would not force teachers to resort to falsifying information on standardized tests.

While the present study does not specifically address external reforms such as No Child Left Behind (NCLB), it cannot be denied that the creation of a community that cultivates an interest in the motivating the lay teacher-leader in education is tremendously important. One of the driving forces in establishing a thriving school community is a reform of institutions that encourages responsibility. Professor Strike (2007) acknowledges that accountability to a test should not be the only motivation for teachers. Across the board, teachers in both the public and private sector face increasing scrutiny of what they produce. Over-emphasizing measured data, however, risks neglecting other, less measurable, aspects of the school community. In light of Strike's research, it may be suggested that the articulating a goal of creating a flourishing, mission-centered communities wherein excellence in character and education are both emphasized, may prove to be sufficiently motivational for educators in a way that standardized testing alone has not been successful.

From the time of McGregor's book, *The Human Side of the Enterprise*, and long before 1960, the pursuit of faulty assumptions about human behavior has found its way into pages of research. Many theorists have assumed that people in organizations fundamentally dislike work and would avoid it if it were possible. Writing against this

sentiment, McGregor offered an alternative view. He found, among groups, “That creativity and ingenuity were widely distributed in the population, and that under the proper conditions, people will accept, and even seek, responsibility” (McGregor, 1986). McGregor found that people, if given the opportunity, will seek out and “grow into” positions of leadership. This observation was developed into the popular *Theory X* and *Theory Y*. Daniel Pink develops McGregor’s motivation theory into Type X Behavior of extrinsic motivation and Type Y behavior of intrinsic motivation (Pink, 2009). Educational reform, even today, tends to give undue emphasis to Type X Behavior – standardized testing as the metric of education, salary bonuses based on passing rates for students – while neglecting, if not forgetting the importance of internally motivating factors. In examining the motivation of a teacher, it is crucial that *both* the external motivating factors and the internal motivators be kept in mind.

Alfie Kohn (2003) writes energetically about the possible folly of merit pay for adults in regards to motivating teachers. He shudders at the thought of dollars for performance in education. “So how should we reward teachers? We shouldn’t. They’re not pets. Rather teachers should be paid well, freed from misguided mandates, treated with respect, and provided with the support they need to help their students become increasingly proficient and enthusiastic learners.” Kohn’s response here points to the overemphasis on Type X Behavior and surfaces the need to pay attention to Type Y Behavior – the behavior motivated not by money but, rather, by the hope of an internal reward.

The likes of Kohn and Fryer stand on the shoulders of the giants of motivation like Hersey, Blanchard, and Maslow. Hersey and Blanchard, in a landmark study, provide a framework for understanding motivational behavior. This understanding of motivational behavior was later developed by Hersey and Blanchard into “contingency theory” (Hersey & Blanchard, 2008). According to contingency theory, there is no one-size-fits-all mold for leaders. Rather, the best leader is the one who is able to size up the needs of a situation and address those needs accordingly. The ideal leader is *both* highly competent in her field and highly committed to excellence. This theory accounts for both Type X and Type Y behavior: the external metrics of Type X are present as well as an attentiveness to the internal motivators of Type Y. Contingency theory’s emphasis on constantly-shifting situations stresses the importance of the leader’s response and adaptation to change and is, consequently, a helpful theory to help explore the environments teachers face daily.

Maslow’s hierarchy of need, too, offers a way to look at the needs of teachers (Harlow, 1963; Maslow, 1960). The highest phase of self-actualization may be categorized as developing one’s sense of calling. The self-actualization phase, or embrace of one’s call, means achieving a level in a career and a state of life that integrates one’s external and internal senses of meaning. Based on Maslow’s clinical observations and interviews with individuals he considered to be self-actualizing, including artists and scientists, he concluded that the process of growth resulted in fulfilling peak experiences. This involved a positive relationship between self and environment. In reflecting on the aim of this study, one might question: “Do peak experiences in a teacher’s life become

wells to draw from throughout one's teaching career? How might sharing and reflecting upon such peak experiences contribute to binding together the internal and external motivators for an educator? Attentiveness to the importance of the teacher-in-context and individual's drive toward self-actualization in a given context renders a picture of an educator that is a far cry from a grossly stereotype of humans engaging in rat-like behavior that seeks of positive stimuli and avoids of negative stimuli (Pink, 2009).

Mihaly Csikszentmihalyi (2007) introduction of "flow" provides still another tool that can be used to frame the question of motivation and calling. The metaphor of *flow* is one that many people in the course of his research used to describe the sense of effortless action they felt in moments that stood out as the best of their lives. *Flow* tends to occur when a person faces a clear set of goals that require appropriate response. People in the study described *flow* as a moment wherein the demand of the situation drew upon and integrated in a novel way their skills they possessed. The experience of *flow* provides a source of psychic energy and that it focuses one's attention and provides powerful motivation to act. According to the author, "like other forms of energy, it is neutral – it can be used for constructive or destructive purposes." Isolating and articulating experiences of *flow* in a teacher's experience of immersion would serve to further refine experiences of motivation and calling, for in the experience of *flow* one has a sense of the whole-self as called into response. Within an immersion situation, where the teacher's context has been destabilized and usual resources are unavailable, the experience of *flow* would prove to be a powerful key for understanding one's own calling as an educator, a call transcending the boundaries of a classroom and reaching into one's

own sense of personhood. The immediacy of *flow* and its ability to integrate the whole educator may corroborate studies (Amabile, 2010) done on what it is that really motivates workers.

With regard to teacher motivation, intrinsic motivation (wanting to do it) and extrinsic motivation (having to do it) are key factors in deciding a formation program for work (Csikszentmihayi, 1997). The short-term and long-term use of intrinsic motivation and extrinsic motivation highlight the current research in the levels of motivation (Pink, 2009). Isolating the motivational forces for a teacher rests on understanding both the high level of challenge and the high level of skill demanded at any given time that can be described as an experience of *flow*. Csikszentmihayi states, “Flow tends to occur when a person’s skills are fully involved in overcoming a challenge that is just about manageable” (p. 34). A person in *flow* is completely focused. It is the full involvement of *flow*, rather than fleeting happiness, that makes for excellence in life. Even authors writing on the cycle of excellence agree on this point (Hallowell, 2010). When teachers are in flow they are not merely happy, because the experience of happiness focuses on inner states, and that would take away attention from the task in front of the teacher: education. The flow experience acts as a “magnet” for the learning and *anamnesis* necessary for developing new levels of skills and challenges for both teachers and students. The more teaching becomes a flow experience, the more a teacher becomes involved and invested in the process. Any effort to craft a program for vocation and leadership must account for these experiences of *flow*, for such experiences provide the touchstone moments wherein the whole person is called upon and engaged.

Understanding the partitioning of a teacher's time is crucial to this case study. Csikszentmihayi (1997) breaks up the context of a person's work into public space, family, and solitude. Addressing and reflecting on these three areas illuminates the life of a teacher. This focus on time provides a solid framework for studying both immersion and vocation. Each temporal area carries with it a different demand. For instance, a teacher needs time to reflect upon the rhythms of his or her life and how to balance the demands of the classroom with the need for personal refreshment and time with the family. The very way a teacher conceives of time will influence how he or she sees her role as educator. One may ask, "Is there a time for education – 8:00-3:00 – or is the day an educator's time?" One step in improving an educators teaching may be taken in helping to understand one's concept of time. Csikszentmihayi understands that, in *flow*, "It is not the external conditions that determine how much work will contribute to the excellence of one's life. It is how one works, and what experiences one is able to derive from confronting its challenges" (p. 105). A disintegrated understanding of time leads to a fractured picture of the teacher's calling, whereas an integrated appreciation of time promotes a sense of total commitment and wholeness.

A study by Andre Bishay (1996) employed the ideas of Mihaly to explore teacher motivation and job satisfaction. High levels of teacher motivation stemmed from teachers doing what they loved: teaching. Studies show that improvement in teacher motivation has benefits for students as well as teachers (Stevens & White, 1987). Teachers are much more likely to report having "optimal experiences" on the job than during leisure. This observation gives further support to McGregor's thesis that

professionals will work for reasons other than remuneration. Personal achievement and the maximization of one's talents are equally, if not more, important.

Daniel Pink continues to speak out against the common ideas of extrinsic and intrinsic rewards. His recent *Whole New Mind* and *Drive* challenge organizations to look for deeper levels of motivation. In the past, the metaphor of the carrot-and-stick worked to describe what drove the engine of commerce. The short-term incentives are simply short term; Pink gives many reasons that carrots and sticks (often) do not work (Pink, 2009). Indeed, he finds, tangible rewards tend to have a substantially negative effect on intrinsic motivation. "When institutions – families, schools, businesses, and athletic teams, for example – focus on the short terms and opt for controlling people's behavior, they do considerable long-term damage" (Pink, 2009). Going deeper into the meaning of a person's work creates a far more appropriate means to motivate (Deci, 1999).

Pink (2009) suggests Vocation Vacations. This is the business in professionals actually pay to work at another job. "The emergence of this and similar ventures suggests that work, which economists have always considered a "disutility" (something we would avoid unless we received possible return) is becoming a "utility" (something we would pursue even in the absence of a tangible return." In light of this observation, it is vital to have an understanding of a teacher's motivation as an educator: the role of a principal should not be, as Pink suggests, to drive the teachers but, rather, to help encourage them and keep burning the fire of their motivation.

What all these authors have in common is an interest in motivation of a teacher and education. Studying motivation helps an organization develop strategies and tools

for the betterment of the teacher. These theories of motivation emphasize what has always been present – even if not always thematically – in the self-understanding of American Jesuit High Schools. Neither teachers nor students are devoid of a context and it is of paramount importance to understand those contexts and how successful teachers negotiate them. To be sure, the concept of *flow* provides an integrating thread that ties together the external and internal motivation and integrates the whole teacher in his or her vocation as an educator. This integrated image, we hope, will provide a helpful lens in the case study of these American Jesuit High School teachers.

Immersion

Researchers on Immersion

The literature on an immersion experience is limited. The correlation between immersion and vocation has yet to be studied from the standpoint of the adult. Several studies have examined the connection between immersion and vocation for students. One of the more recent studies on immersion impact was done by John Savard, SJ (2010), *The impact of immersion programs upon the undergraduate student of Jesuit Colleges and Universities*. Savard, like Hahnenberg, found that immersion programs allow students to experience the lives of the poor and provide a context wherein students may begin to become men and women of “well educated solidarity.” The result of a true immersion experience is not photographs of poor people and a vague sense of being a do-gooder but, rather, a growing awareness of human solidarity and our need to respond to the needs of the poor.

One pertinent study is that done by Taylor (1994) who studied 4 females and 8 males who had spent a minimum of two years living within a foreign culture. In this study, the term “cultural disequilibrium” was manifested by the respondents. This disequilibrium was observed to have wrought real change within the students. Taylor asks, “Does cultural disequilibrium force students to look within themselves to find the inner resources necessary to adapt to the new situation?” This question, given the current case study, is important in that it draws attention to context and to internal resources and the motivation to adapt to the changed environment.

Two further studies – one focusing on the time of the immersion, the other addressing the experience of reciprocity in a new cultural context – are worth mentioning. Dirkx, Anger, Brender, Gwekwere, and Smith (2001) looked at students who spent one week living within another culture and found that experience led to transformation even in a brief amount of time. This study shows the possibility of two weeks being a significant time period for study. The work done by Porter and Monard (2001) investigated 16 undergraduate students who studied in Bolivia. Their qualitative study described an experience of give and take. The give and take was a process and not a single event. The give and take process resulted in a greater awareness of global solidarity for the students.

An important contribution has been made by the study done by Haworth, McCrudden and Roy (2001) who developed a three-year longitudinal study on vocation. This group created a program at Loyola University Chicago: “On Call.” “On Call” was an institutional initiative to explore students’ knowledge of a response to vocation. They

drew from various authors on the subject of vocation. One important finding was how much one's parents' understanding of work and vocation affects a one's own understanding of work as a job or calling (Leider & Shapiro, 2001). In addition, the study found that the greater one's awareness of one's skills and talents is does, in fact, contribute to one's desire to integrate both in the individual's pursuit of a lifelong vocation (Bolles, 2001).

Dreher, Halloway, and Schoenfelder (2007) developed the nine-item vocational identity questionnaire (VIQ) to measure the sense of calling reported by the students. They compiled questions from another measure by Csikszentmihayi (1997) that employed a work-life scale. Mills, Bersamina, and Plante (2007) administered the questionnaire and found that better coping took place for males than females after immersion. The authors believed the study represented a first step in examining the possible psychological and vocational advantages of service learning immersion trips. It should be noted, however, that it appeared to them that the immediate gain in vocational identity waned over time.

Mills et al. (2007) noticed a high correlation between the sense of vocation in students and the reported level of stress in their lives. In addition, the variable of compassion was measured: "the relationship suggests that the ongoing development of compassion may be connected to the development of vocation" (Savard, 2010, p. 38). This led to Plante, Lackey and Hwang (2006) creating a pre- and post program survey to look at immersion and the enhancement of compassion.

Chickering, Dalton and Stamm (2006) surveyed students about their desires and objectives in college. They found that students enter college with the hope of clarifying their deepest commitments and callings. Studies like this one exist that explore college students finding meaning, purpose, and a sense of vocation during their university years (Chartland & Camo, 1991; Csikszentmihayi & Schneider, 2000; Johnson, Beebe, Mortimev & Snyder, 1998).

Finally the terms volun-tourism and slum-tourism present a new phenomenon for immersion trips. Volun-tourism is a fairly new term in the literature. The concept developed from the activity of college students seeking an experience of the poor that was fun. Volun-tourism looks like a volunteer vacation. Is this a form of sustainable tourism? According to Volun-Tourism International (www.voluntourism.org) this new way or travel adds to sustainability when well organized and thoughtfully planned.

Slum-tourism works as a zoo like experience where the people are paraded like animals. Kibera, perhaps the largest slum in Africa, is a particularly complex environment with various tour groups bringing in money filled tourists to snap photos of emaciated children, garbage filled streets with open sewers for the purpose of shock and possible donations. “For about \$40, tourists are promised a glimpse into the lives of the hundreds of thousands of people crammed into tiny rooms along dirt paths littered with excrement-filled plastic bags known as ‘flying toilets’, as one tour agency explains on its website” (Guardian, Xian Rice, 25 September, 2009).

Leadership

Introduction

Leadership needs a firm grasp of reality. In the current situation of education countless authors set out to diagnose the problems and systematic flaws in educational practice and leadership. Elmore F. Leonard is one of the critical voices in this current context whose work adds to the study of leadership, motivation and learning.

Richard F. Elmore

Elmore (2007) believes education is a practice without a profession. He calls on education to develop internal systems to teach good practice. Strong accountability systems generate an improvement culture. “The most direct incentives are those embedded in the work itself; the further away from the work, the less powerful and predictable is an incentive’s effort” (p. 114). A culture within Jesuit High Schools around vocation might be a future incentive. In addition, the students are not forgotten in this leadership model. According to Elmore, visible evidence of student learning will be the most immediate motivator for continued improvement.

Instructional Rounds in Education by Richard F. Elmore offers another view of networking an approach to improving teaching and learning. This uses the model of medicine and “rounds” in a hospital. The professional training of medicine is a strong model for education. The issue of isolation in a classroom by a teacher halts both good practice and the development and exploration of vocation. The sharing and collaborating of “rounds” in schools would offer the teacher opportunities to improve practice and discuss his or her vocation to teach.

Ki Thoughtbridge

Ki Thoughtbridge is a leadership training institute concerned with developing the ideas of Elmore and others to incorporate the inner working of the leader. The focus is not on *how* to be a leader, rather *why* to be a leader. The *why* is vocation. The following is a quote from a superintendent of schools looking for ways to explore the inner work of a leader:

As we delved into the inner work it became clear that our focus was not going to be on **how** to be a leader, but rather **why** do we choose to lead? Why do you do what you do, is a fundamental question for leaders to consider. The process of inner work gave me a vocabulary, a framework, and more importantly, the permission to explore an important aspect of my leadership. It's crucially important that leaders allow themselves the permission and space for an honest inner conversation. I find that individuals and organizations too often hold themselves back from this deeper exploration of leadership. There is almost a cultural prohibition against going into the deeper realm of understanding oneself in the context of our organizational work. The program and process gave me permission to do the work I truly longed to explore. Randy Bruns, CEO, Cheyenne LEADS. (Murray, 1994, p. 1)

Ki Thoughtbridge introduces to educational leadership the adaptive model of leadership development that reflects the needs of the 21st century education: “The integrated model of leadership.” This work in ongoing research and practice has been shaped by such authors and researchers as, Parker Palmer, Ron Heifetz, Edgar Schein, and Daniel Goleman. For example, “Goleman identifies five critical components of emotional intelligence, which include: self-awareness, self-regulation, motivation, empathy and social skill. Each of these are cultivated through the process of inner work” (Murray, 1994, p. 2).

This model understands the importance of integrating vocation into a model for lay leadership. The process of “telling our own truth” elicits meaning on the journey of vocation. The creators of the model believe leaders need opportunities for silence and reflection in order to tell the truth of their lives. Developing leaders needs to feel safe, and function in an environment of trust that takes place with creating hospitable space. Ki Thoughtbridge developed a question surrounding trust, “Who held you in trust?”

The process of this model allows for increased confidence, a clarity of purpose unfolds, and a renewed commitment takes place in the leader. The elements of competence, compassion, and concern are needed within leadership development. Measuring the role of compassion during the immersion is a specific intention of this study. The Ki Thoughtbridge model works in negotiations as well as in leadership development in educational settings.

The overall process is adaptive to the lay leader. Katherine Scott says, “discerning mission is a search for significance of our lives and for congruence between our words and our deeds” (Murray, *The Inner Work of the Leader: A Basis for Strength, Courage and Confidence*, p. 2). The process teaches lay leaders key adaptive skills including the habit of engaging silence and solitude. “It is our belief that perhaps one of the most courageous acts of self-development any leader can take is to engage in the process of self-assessment in order to define, as our colleague, Parker Palmer, suggests, ‘the ground upon which you stand.’ We have found for many of our clients the process of inner work is transformative” (Murray, p. 2).

This model of leadership understands a holistic approach. When people are not performing well, or burn out is on the horizon, a model of integration helps the lay leader. The integrated leader according to Ki Thoughtbridge is not solely developing technical or outer work style rather the inner work and adaptive skills are crucial for the 21st century leader in education. Discussing with the lay leader his or her own personal mission helps elicit the habits of the mind and practices of the heart.

The Ignatian Pedagogical Paradigm

What way or practice of education will create praxis that reverences pedagogy of interiority before, during, and after an immersion experience? The aim of education implied in a model or process of immersion looks at more than acquiring knowledge; it also includes developing the mental powers and discipline for action. As one author states, “Education is, consequently, the systematic development and cultivation of the mind and faculties. In this definition we see that education signifies development, and rightly so, as its original meaning is to draw out” (Schwickerth, 1904, pp. 297-298). Anamnesis “draws out” in the context of immersion.

Currently in the United States 48 Jesuit High Schools open doors everyday to a spectrum of students and teachers. They come from various socio-economic classes, races, ethnic background and religious beliefs and contexts. With a diverse student and teacher population comes a desire on the part of the Society of Jesus to impart the mission of Jesuit education. Several authors offer ways of experience through reflection with roots from John Dewey (Marsick & Sauquest, 2000). One specific way to “stamp” these 48 high schools as Jesuit which reverences experience through reflection following

Dewey and Freire depends on the way teachers, teach and lead in Jesuit schools; this leadership teacher training is called the Ignatian Pedagogical Paradigm (IPP) (Duminuco, 2010).

In evaluating teacher's principals find the IPP a positive entry point into dialogue about the standards that drive the mission of a Jesuit High School. The IPP developed out of the Jesuit mission and can be likened to the "purposing" of Sergiovanni (2001). The evaluation process contains the five various steps (Context, Experience, Reflection, Action, Evaluation) of the IPP in order to concretely improve overall instruction in the school. The tool has been tested and researched by various authors (Duminico, 2010; Gray, 2000) (Ignatian Pedagogy Project) that include the emphasis below by the former superior general of the Jesuits, Peter Hans Kolvenbach (Georgetown Address, *High Education*, 1989):

The pursuit of each student's intellectual development to the full measure of God-given talents rightly remains a prominent goal of Jesuit education. Its aim, however, has never been simply to amass a store of information or preparation for a profession, though these are important in themselves and useful to emerging Christian leaders. The ultimate aim of Jesuit education is, rather, that full growth of the person which leads to action - action, especially, that is suffused with the spirit and presence of Jesus Christ, the Son of God, the Man-for-Others. This goal of action, based on sound understanding and enlivened by contemplation, urges students to self-discipline and initiative, to integrity and accuracy. At the same time, it judges slipshod or superficial ways of thinking unworthy of the individual and, more important, dangerous to the world he or she is called to serve.

The first step in the IPP engages context. A teacher first encounters a context in education that involves the following three questions: Who are my students? What do I do as a teacher to know them? What is pop culture? These questions place the student at

the center, rather than on the periphery of the learning. The first part of the evaluation tool acknowledges the teacher/learner paradigm. It emphasizes the point of St. Ignatius Loyola, the founder of the Jesuits, to meet the student where he or she is (Ivens, 1998, p. 18). This step of “context” acknowledges the teacher as functioning in an open system in the classroom. Open system theory sees a set of interrelated parts that interact with the environment (Palestini, 2004, p. 128). The student and the teacher are part of a larger whole.

The second step is experience. Experience involves diversified methods. What does the teacher use as a hook? This may include readings, discussions, groups, projects, etc. Methods convey a way of seeing the student in the classroom as more than an object, but as a human person. A human person, as Kolvenbach (1989) says, in the above quote, is more than a store of information. The experience of the student in the classroom engages both the intellect and the imagination. Students experience the teacher accompanying them as they open doors together.

The third step in the IPP involves reflection. Reflection is more than a teacher’s space out time. Teachers model reflection to students by not leaving reflection up to the theology or religion department. Educating the reflective thinker centers this step in the IPP. Many authors write about the pedagogical practice of reflection in teaching that serves the student throughout his or her life. Donald Shon (1987) believes this type of reflective thinking in teaching becomes an artistry engaging the knowing and reflection-in-action surrounded by a reflective practicum. “Its main features are learning by doing, coaching rather than teaching, and a dialogue of reciprocal reflection-in-action between

coach and student” (Shon, 1987, p. 303). Math, Science, and the arts integrate reflection as a critical piece to forming students in education that serve as men and women for others. The teacher creates an environment that asks meaningful life questions. Reflection becomes a way of being for the student, rather than a three-minute quiet isolated activity of silence.

The fourth step motivates the student to action. How is the student doing in the classroom? The student is moved to act based on the three above steps in teaching. Jesuit high school students are moved to act through service or simply a change of attitude after being in the classroom. In this step the famous phrase of Ignatius is constantly placed in the teacher’s purview and lesson plan, “Love ought to find expression in deeds rather than in words” (Ivens, 1998, p. 172).

In this literature review an exploration of the available research on immersion and vocation took place. Educational theory and the literature on motivation helped develop a horizon about the correlation between immersion and vocation. An extensive review of the literature on vocation further drew out the common questions and discoveries surrounding vocation. The literature review discussed the various studies on the impact which immersion has on an adults and students. The influence of the Ki Thoughtbridge helps to mold a leadership model that integrates the inner work of the leader in line with vocation. Finally, the exploration of the Ignatian Pedagogical Paradigm offers another vision into vocation and leadership.

CHAPTER III
RESEARCH METHODOLOGY

Introduction

The purpose of this study is to explore the impact of immersion experiences on the vocation of lay teacher-leaders in American Jesuit High Schools. Through a composite of the various authors discussed in the literature review, particularly Edward Hahnenberg's theology of Christian call as presented in *Awakening Vocation* (2010), the researcher will inform the discussion of the development of vocation through the four phase research design. This chapter focuses on the procedures utilized in the exploration of vocation, data collection protocols, analysis of the data within qualitative case study, and the ethical and trustworthiness of the study.

Robert Yin (2008) claims that the case study method is most likely to be appropriate for "how" or "why" questions. The following are the research questions for this case study:

1. What impact does an immersion trip to East Africa have on a lay teacher-leader's vocation?
2. How does a lay teacher-leader in a Jesuit High School articulate his or her vocation before and after an immersion experience?
3. How does a four stage immersion process impact a lay teacher-leaders self-understanding of vocation?

Methodology

The method for this dissertation is that of case study as developed by Robert Stake (1995) so as to thoroughly investigate immersion and vocation. The case study involves nine lay teacher leaders who will serve as respondents for the study. Case study is qualitative and as such does not derive from a specific singular scientific tradition. Stake wrote that case studies can be across disciplines and either quantitative or qualitative. For the purpose of this study, the case is the impact of immersion on the self-understanding of vocation by nine lay teacher leaders. The immersion occurs through a four-phase process: 1) pre-immersion; 2) immersion; 3) post-immersion; and 4) integration phase. The case has a bounded system, which establishes a time frame and number of respondents. The bounded system is from June 2011 – September 2011 and confined to the eight selected respondents.

Stake (1995) describes three ways of conducting a case study: intrinsic, instrumental, and collective. Intrinsic method looks to understand a particular case because of its interest to the researcher. An instrumental case is one in which the researcher studies a particular issue and finds one or more cases to illuminate the issue. Collective are case studies in which multiple cases are described and compared to provide insight into an issue. (Creswell, 2008) For the purpose of looking at the impact of immersion on vocation, this research employs an instrumental case study. In this case, the impact of immersion on vocation among lay teacher-leaders.

Research Design

In this case study the researcher will utilize surveys, interviews, and a collection of texts such as journal entries. In addition, a nine item vocation identity questionnaire (Dreher, 2007), and a five item compassion inventory (Plante, 2008) will be administered in phases one and three. From the period of June 2011 – September 2011 the participants will be observed through all four phases.

First Phase – Pre-Immersion

The pre-immersion period of training will occur from June 4 – July 4 during which the lay teacher-leader will be invited into the study with a consent form (see Appendix A). Each respondent will be interviewed in his or her school (see Appendix E). After the interview the respondent will take part in a pre-immersion survey from Plante (2008) (see Appendix C) and Dreher (2007) (see Appendix D).

The Second Phase – Immersion

Each morning the nine respondents will meet with the faculty of St. Peter Claver High School in Dodoma, Tanzania, to discuss the Ignatian Pedagogical Paradigm. In the afternoon the lay teacher-leaders will work in a service site centering on the poor and suffering people of Dodoma to understand the context in which their East African counterparts teach. After the service experience a series of cultural experiences will take place to expose the Americans to Tanzanian food, dance and entertainment.

Upon completion of the first week of the immersion the respondents will be given a survey on vocation and immersion. This survey was used during an immersion trip to

El Salvador with 17 lay administrative leaders from 10 Jesuit Universities and Colleges in February 2011 (see Appendix D).

Third Phase – Post-Immersion

In the post immersion phase respondents will complete a post immersion survey of Dreher's (2007), "The Vocation Identity Questionnaire: Measuring the sense of calling" (see Appendix D) and Plante (2008), "The impact of immersion trips on the development of compassion on college students" (see Appendix B). This phase will occur from the period of July 22 to August 22.

Fourth Phase – Integration Phase

Finally, the integration phase from August 22 to September 22 will include an observation of and an interview with the eight respondents. Respondents will present their four journal entries of their choosing at this phase of research.

Data Collection

Instrumentation

The Vocational Identity Scale (Dreher, Holloway, & Schoenfelder, 2007) is a nine item statement survey that employs a five point Likert scale to determine subjects' sense of vocational identity. Vocational identity, which "is defined as a strong sense of calling and measures one's sense of personal vocation in his/her professional life" (Dreher et al., 2007). It is used here to ascertain the impact of an immersion trip to East Africa on the vocation of a lay teacher-leader. Plante's Brief Compassion Scale (2008) serves to uncover internal feelings of responsibility for helping others.

Interviews

Interviews are the major tool in the case study method and will be utilized in phases one, two and four. The set of questions (see Appendix E) involve the following themes: vocation, immersion, motivation and leadership and are derived from pertinent literature. As Patton suggests (2002), "...begin an interview with questions about noncontroversial present behaviors, activities, and experiences...then opinions and feelings can be solicited, building on and probing for interpretations of experience" (p. 352)

In the data gathering a record of the interview is "part of the artistry" (Stake, 1995, p. 66). The interviews will be digitally reordered and a verbatim written transcript of the interview will be provided. Patton states (2002), "...the purpose of each interview is to record as fully and fairly as possible the particular interviewee's perspective" (p. 380).

There will be an intervening period of one month between the first interview and each respondent receiving the transcript of the interview. The purpose of waiting a month is to give the respondents time to reflect on the questions in greater depth. Establishing some distance between the interviews in terms of time draws more involved questions from the case. Yin (2004) discusses the importance of time in the data collection process.

Participants' Journal

Journaling provides another text informing the case study and respondents will be asked to journal at each phase of the immersion process. Respondents can choose which

portions of their journals they will give to the researcher. The informed consent document (see Appendix A) contains all elements that would impact the respondents.

Procedures

An administrator responsible for maintaining a focus on mission and identity in the seven Jesuit High Schools was asked to invite a lay teacher-leader to participate in this immersion based on perceived commitment to the institution. This perception came from lay teacher-leaders' participation in formal and informal events connected with Jesuit Identity and Ignatian spirituality. The researcher contacted each of the respondents after they were invited to participate by the administrator in his or her school.

The Chicago Detroit Province of the Society of Jesus is paying for all travel associated with the immersion. Each of the respondents is responsible for financing all other aspects.

Data Analysis

The impact of the immersion experience on the lay teacher-leaders articulation on vocation will be recorded over each of the four phases of the study. The study employs triangulation by using multiple data sources (Merriam, 2002). Triangulation is the process of corroborating evidence from different individuals, types of data (field log and interview transcripts) or methods of data collection (survey and observations) in descriptions and themes.(Creswell, 2008). Initial interviews and observations with the eight respondents, informal conversations with the participants and journals from the nine lay teacher-leaders provide triangulation. Multiple sources of data or multiple methods to confirm emerging findings are supported by various authors (Denzin, 1970; Merriman,

2002). The use of triangulation helps to ask the question of internal validity – which is how congruent are one’s findings with reality?

The primary data collection will be through interviews. Patton (2002) outlines a framework for conducting ethical qualitative research. His checklist of ten ethical issues includes: 1) explaining the purpose, 2) promises and reciprocity, 3) risk assessment, 4) confidentiality, 5) informed consent, 6) data access and ownership, 7) interviewer mental health, 8) advice, 9) data collection boundaries, and 10) ethical versus legal “disciplinary or professional code of ethical conduct” (p. 408, exhibit 7.6).

A person qualified to transcribe the interviews will be hired. The transcriber will be outside of the context of the study and prepare them for coding. The qualified transcriber will sign a confidentiality agreement to protect the confidentiality of the respondents, the data files and the transcripts (see Appendix G).

In addition to triangulation, a second strategy to ensure validity is to provide each respondent with a copy of his or her interviews. This serves to provide an opportunity for respondents to confirm or correct what they intended by their answers. This is conventionally known as a member check. Before making any conclusions on the data, the researcher will acquire the lay teacher-leader’s confirmation about the validity of the transcripts. In order to organize data from the interviews repeated themes will be coded (Patton, 2002).

In the final analysis, the researcher will use Edward Hahnenberg’s (2011) work on awakening vocation to inform the discussion of the development of vocation through

the four phase research design. The data from this study will be examined after triangulation through the lens of Edward Hahnenberg's, *Awakening Vocation*.

Ethical Considerations and Trustworthiness

Reliability in a qualitative study is best determined by examining the study for transparency, consistency and communicability. (Rubin & Rubin, 1995) Transparency is a quality of the research such that the reader should be able to clearly identify the processes of data collection so as to assess its intellectual strengths and weaknesses. The quality of transparency ought to also reveal any biases of the researcher and the degree of contentiousness the researcher brings to the study (Prehn, 2000).

Steps to ensure confidentiality of the eight lay teacher leaders will be taken. Real names are not used when describing the participants. Pseudonyms are created for each lay teacher-leader. According to Rossman and Rallis (2003), "The trustworthiness of a qualitative research project is judged by two interrelated set of standards. First does the study conform to standards for acceptable and competent practice? Second, does it meet standards for ethical conduct with sensitivity to the politics for the topic and the setting?" (p. 63).

The researcher recognizes a bias due to being a member of the Society of Jesus. In order to acknowledge the researchers bias and provide control during the research, the researcher will keep a reflexive journal of new information, questions, assumptions, contradictions and other personal reflections. The researcher will also keep a reflexive journal throughout the study in order to "bracket, or suspend any preconceptions or learned feelings that could limit the findings" (Johnson, 2004, p. 364).

It is necessary to recognize that the researcher is a part of the instrument in a qualitative study such as this one. The researcher is a 34 year old member of the Society of Jesus. He taught for three years in a Jesuit High School and has served on the boards of two high schools in the Chicago/Detroit province of the Jesuits. Some of the respondents knew the researcher because of presiding at school wide masses. It is understood that because they know the researcher to be a Jesuit priest it may cause the respondents to modify their reactions.

CHAPTER IV

PRESENTATION OF DATA AND FINDINGS

The purpose of this study explores the impact of immersion experiences on the vocation of lay teacher-leaders in American Jesuit High Schools. The purpose is about exploring the immersion experience and its relation to the vocation of a lay-teacher leader. Discovering and exploring the impact of immersion focuses the purpose of the study.

The method employed is qualitative case study methodology. The specific case study method is instrumental case study. Instrumental case study is a type of qualitative study in which the researcher studies a particular issue and finds one or more cases that illuminate the issue. In this study the issue focused on the lay teacher leaders vocation with the case of an immersion experience over a four-phase process to a least developed country.

The method for this dissertation is that of case study as developed by Robert Stake (1995) so as to thoroughly investigate immersion and vocation. The case study involves nine lay teacher leaders who served as respondents for the study. Case study is qualitative and as such does not derive from a specific singular scientific tradition. Stake (1995) wrote that case studies can be across disciplines and either quantitative or qualitative. For the purpose of this study, the case is the impact of immersion on the self-understanding of vocation by nine lay teacher leaders. The immersion occurred through a

four-phase process: 1) pre-immersion; 2) immersion; 3) post-immersion; and 4) integration phase. The case has a bounded system, which establishes a time frame and number of respondents (Stake, 1983). The bounded system is from June 2011 – September 2011 and confined to the nine selected respondents.

Stake (1995) describes three ways of conducting a case study: intrinsic, instrumental, and collective. Intrinsic method looks to understand a particular case because of its interest to the researcher. An instrumental case is one in which the researcher studies a particular issue and finds one or more cases to illuminate the issue. Collective are case studies in which multiple cases are described and compared to provide insight into an issue (Creswell, 2008). For the purpose of looking at the impact of immersion on vocation, this research employs an instrumental case study. In this case, the impact of immersion on vocation among lay teacher-leaders.

The case study was an immersion trip to East Africa in the summer of 2011 with nine lay teacher-leaders from various Jesuit High Schools in the United States. In addition one Jesuit administrator from a Chicago Jesuit High School participated in the experience but was not a research participant. I accompanied these nine lay teacher-leaders to East Africa, while Marty Connell, SJ, the headmaster of St. Peter Claver, served as the onsite coordinator and supervisor for the immersion. These nine lay teacher-leaders were the respondents for the study.

The researcher measured the impact of the immersion experience on the development of vocation over four phases. The study conceptualizes the process of immersion on leadership and vocation through phases.

The Immersion

The immersion to Dodoma Tanzania began on July 4, 2011. The nine lay teacher leaders traveled by plane for two days on British Airways. They arrived on July 6th in the crowded airport of Dar Salaam Tanzania. Immediately the participants experienced the culture of Tanzania by traveling on a bus through the traffic of a least developed country. The sights of slums, overcrowded streets and a different climate were immediate differences from the lay teacher leaders' normal surroundings. The group arrived at an Episcopal Center in Dar Salaam and rested for one day. The cultural food and climate proved an initial adjustment for the majority of the lay teacher leaders.

The group traveled by bus for eight hours to Dodoma Tanzania on July 8th. They arrived late in the evening to St. Peter Claver in a rural location outside of the city. The first activity for the lay teacher leaders involved a cultural Tanzanian meal. The participants had a room for themselves with varying degrees of electricity and running water. All meals were typical Tanzanian dishes. And we ate them together. The next day began the experience in Dodoma with a tour of the city.

On July 9th various Jesuit educators from around East Africa settled into the Jesuit community with the lay teacher leaders from the United States. For the next two weeks this group would spend their days together listening to talks on education, sharing in small groups and interacting in nightly activities. The day's schedule consisted of the following: 8am Mass or personal prayer, 8:30-9am Breakfast, 9am daily schedule and reading assignments, 9-10:30am quiet reading and reflection, 10:30am presentation on education in a global Jesuit network, 12 lunch, 12:30-1pm quiet reflection, 1-3pm group

sharing mixed between East African educators and United States educators, 3-5pm sports and recreation, 5pm dinner. The evenings were filled with sharing or time for rest and relaxation. At the end of the experience three days were dedicated to a service component. The lay teacher leaders returned by bus on July 19th and flew back to the United States from Dar Salaam Tanzania on July 20th.

The researcher worked not only as a researcher but also as an organizer for the entire experience with both the lay teacher leaders and the teachers from East Africa. Both the researcher and the on-site coordinator and headmaster of St. Peter Claver Fr. Marty Connell, S.J, handled the various needs and requests from the lay teacher leaders.

Data Collection

The nine lay teacher leaders were selected through a careful process that began in November of 2010. The researcher contacted the mission director at each of the eight Jesuit High Schools in the Midwest. The immersion was described through a letter and the mission directors made the initial contact with the lay teacher leader. This allowed for a distance with the participants and increased the validity.

The nine lay teacher leaders contacted the researcher about their willingness to participate in the immersion and a first interview took place at their school. This formally began the process of the study. The first phase called the pre-immersion period of training took place from June 4 – July 4. The lay teacher leaders were given an informed consent document to sign (see Appendix A). An interview that used the protocol questions (see Appendix E) took place after the signing of the informed consent.

These interviews last for about one hour. After the interview the lay teacher leader was sent an email to a zoomerang web site that allowed them to take two surveys.

The surveys used in this study were Plante's (2008) standardized form on compassion and Dreher's (2007) standardized form on vocational identity. All nine lay teacher leaders completed the survey in the allotted time and the results are given in Table 1.

In the period of pre-immersion the researcher was responsible for coordinating all travel and accommodations to Tanzania for the nine-lay teacher leaders. In this phase the detail and preparation was significant. The nine lay teacher leaders at this stage met with Fr. Marty Connell at St. Ignatius High School in Chicago for an orientation about their two-week experience in Dodoma Tanzania. At this point the lay teacher leaders were given an itinerary for their two and a half weeks in Dodoma.

The second phase of the immersion began when the lay teacher leaders left their home on July 4th to travel for two days by plane to Dar a Salaam Tanzania. From Dar a Salaam the lay teacher leader took a eight hour bus with the local people. After the first week in Dodoma Tanzania the researcher began the interviews with the nine lay teacher leaders. These interviews followed the protocol questions (see Appendix E) for the immersion. The interviews were recorded through an Iphone application called Dictimus and uploaded to an Idisk server for transcription. All of the interviews for the nine-lay teacher leaders were completed during the prescribed period of the immersion phase.

The third phase re-visited the immersion in the weeks immediately following the return from East Africa. In the post immersion phase respondents completed a post

immersion survey of Dreher's (2007), "The Vocation Identity Questionnaire: Measuring the sense of calling" (see Appendix D) and Plante (2008), "The impact of immersion trips on the development of compassion on college students. (see Appendix B). This phase occurred from the period of July 22 to August 22.

The fourth and final phase was integrating the immersion. In this phase the researcher conducted interviews in each of the lay teacher leader's respective schools. The researcher gave the participants the typed transcripts from the two previous interviews for the purpose of validity. Once the participants acknowledged the validity of the data or made additions to the pre-existing transcript the final interview took place with the protocol questions (see Appendix E). The interview was recorded and transcribed. Finally in this stage the lay teacher leaders presented several significant entries from their journals through the four-phase immersion.

Data Analysis

In this case study the researcher employed Yin's "three principles of data collection which are the following: 1) create a case study database; 2) use multiple sources of evidence; 3) maintain a chain of evidence (Yin, 2003, pp. 97-105). The data base used a variety of tables to compile the first interviews. In line with the first recommendation from Yin the researcher created ten tables to place the nine-lay teacher leaders' significant quotes.

In each of these tables a specific category of purpose was exhibited. The total amount of transcribed interviews was over 500 pages. The amount of data in each of these tables was reduced to 150 pages. The following are the table categories: Table 1a

significant quotes from the pre-immersion interview; Table 2 significant quotes from immersion interview; Table 3a Survey results from the survey; Table 3b analysis from pre and post survey results; Table 4 significant results from the integration phase; Table 4a Journal entries; Table 5 Themes; Table 6 connection to previous research.

In order to answer the research questions the following three tables were created to place quotes and data for the purpose of the research: Table 7: What impact does an immersion trip to East Africa have on a lay teacher-leader's vocation? Table 8: How does a lay teacher-leader in a Jesuit High School articulate his or her vocation before and after an immersion experience? Table 9: How does a four-stage immersion process impact a lay teacher-leader's self-understanding of vocation? These questions will be addressed in the following chapter that reports the significant findings.

From these tables the researcher developed a coding and analysis system that allowed him to interact with the data. "Moving back and forth between concrete bits of data and abstract concepts, between inductive and deductive reasoning, between inductive and deductive reasoning, between description and data" (Merriam, 1998, p. 179). The categories were color coded and highlighted throughout the tables.

Interviews

The central and informative piece of data for this study came from interviews at three different points in the immersion process. The interviews produced over 500 pages of verbatim translation in written form. In order to deal with confidentiality lay teachers' leader was given a pseudonym to protect their identity.

First Interview (Pre-Immersion)

In the first interviews several questions highlighted the teachers' response and early ideas surrounding vocation. The participants were asked about their early interests in starting teaching. A majority of these lay teacher leaders talked about familial ties that paved the way to teaching. Thomas stated:

Um I got into teaching sort of accidentally. Well, okay. So, uh, I come from a family of teachers. Like my mom always expected me to lawyer but my heart and my soul has always been into teaching, so I think as I've kind of settled into my Loyola experience.

Questions from researchers were used to draw out the participants' ideas and thoughts surrounding vocation. Each lay teacher leader was asked to respond to a question by Parker Palmer who writes, "We will become better teachers not by trying to fill the potholes in our souls but by knowing them so well they we can avoid falling into them. My gift as a teacher is the ability to dance with my students, to teach and learn with them through dialogue and interaction." Oscar states:

Um, but you get some teachers who don't want to do that. They wouldn't back down from their screw up, I guess, and I think that's, um, you know being able to acknowledge that you are human, that you do screw up. I think that's good for the kids to see in a lot of ways, um, because it's not like you're making a habit of just being careless or whatever, it's just you know you messed up just like they do. You know, because then the teachers who don't, can't admit that they messed up then can't accept when their kids make a mistake or something like that, and then you get away from acknowledging that they're people too and then that goes into everything else that we were talking about.

Aspects of the role of relationships and community were explored by asking participants to consider what their community needed them most to do. The questions at

times brought about pauses and silence along with humor that resulted in this type of interaction from Theresa:

M: What is, what does your community need you to do?

T: My community?

M: Mmhmm.

T: Here?

M: Here, in general.

T: Probably need me clean up the staff room. What does my community need me to do... oh my God. I'm thinking calm down. I don't know. I don't know. That's a great question.

The teacher's aspect of their giftedness and exploring the good that these lay teacher leaders were seeking in their vocation was given through the question: what is the good you are seeking to do? Teachers focused their response on students. John responded:

Um this is going to sound kind of selfish, but I just want to be everything God wanted me to be. You know, I firmly feel as though he has put me through certain things in my life for a reason, and if that's just to help one other person make it through, then that is what it is. Um, by no means am I the end. My position is not the end. I'm just a means for somebody else. So that's, whether that's me helping a kid make it through high school who wouldn't have made it, maybe me telling a kid he's worth something nobody else would have said it to him, um, I'm just one more piece. You know, I'm not any more important than anybody else, but it's just you know God puts us through things intentionally. Just a matter of trying to use all those experiences for some better, betterment.

Second Interview (Immersion)

The second round of interviews produced more results about the participants' ideas of teaching and calling. These interviews were conducted on site during the immersion period at St. Peter Claver in Dodoma Tanzania. One question dealt with hearing your calling from the perspective of Parker Palmer's statement, "That insight is hidden in the word vocation itself, which is rooted in the Latin for 'Voice.' Vocation does not mean a

goal that I pursue. It means a calling that I hear” (Palmer, *Let Your Life Speak*, p. 4).

Rachel reacted in this way:

I always thought being with people was my calling. Um, and to be honest I’m really really good at education. And I think that that’s kind of what happens. You know, you don’t always hear the voice of or someone whispering to you, you know, whispering in your ear. Sometimes it’s just a feeling of what feels good and I always enjoy being with little kids, you know, and working with children. I loved literature so I figured let’s put both of those things together, and it started off as that but then it really grew into a passion where it’s on my mind constantly and I think to hear my vocation, to hear my voice, not hear my voice but to hear the voice of my vocation, um, I think it resonates when I’m working with my students and when more so when I’m not working with them and I hear stories of me from other people which is what’s been happening recently.

One lay teacher leader offered an experience of how he came to listen in his life.

An encounter with another person enabled him to recognize the true meaning of a calling.

His way of hearing a calling is to keep quiet and recognize God speaking through other

people. John states:

I mean this is going to sound real simple, but I think you have to be listening. Um... you have to be listening. You got to be open. I mean if you put that voice, you’ve got to stop a lot of outside distractions for at least a minute, and, uh, and give yourself a chance. I mean I guess for me I always thought that vocation for a long period of time was just someone’s profession or calling in life. I didn’t really fully understand it until, uh, there was a monk in the Abbey of the Genesee in New York, and the monk was just talking about vocation and talking about the married life of some people and how you can execute what God calls for. To me, it was just kind of mind blowing. It kind of tells you this is where I come from. Sometimes our lives aren’t just for us. Um, sometimes there’s skills that are best to help the next in line and you’re just intended to help kind of clear the path. So how do you hear the voice? I think at some point you got to shut up. I mean I think at some point you’ve got to stop talking and sit back and listen, and even for me on this trip there were a number of instances where I had to tell myself, you know, I don’t always need to be the one talking. Um, because I don’t think there’s just one magical voice that comes down and gives you this ray of light, an epiphany. I mean I think you can get certain different pieces from the

people that surround you. And so when you say the voice, I might hear something that you say that really grabs my attention in the conversation we're having at night. It might also, excuse me, be during the reflections. I think God uses other people to communicate certain thoughts to us, so yeah.

Maggie reflects on how the voice of vocation during the immersion seems to be heard in different way. This way was to spend time with herself and the voice that was deep within her during the immersion period, instead of overthinking the voice she allowed it to speak:

There was some point where the idea of being fully human came up and so I've been thinking a lot about that lately. Um... and I think in a way... I like the idea of the word coming from voice because I think it's something from like a voice deep inside. It's not those external voices that you hear. It's not, um, society telling you what you should be doing with your life. Um... and so I think kind of what I've been since I graduated from college has been a vocation and I think if I step back and think about it in a way I'm like how did I end up here? And I think it's because of that voice deep inside and I've listened to it and I think I've just kind of let go in a sense and ended up where I've ended up. Um, without trying to over think it. If I over think it, then I get crazy about it.

Third Interview (Integration)

In the third round of interviews the lay teacher leaders reflected on the process of immersion and what impacted them over time which was the third research question - How does a four stage immersion process impact a lay teacher-leader's development of vocation? The integration period was for some lay teacher leaders the most challenging. Entering into the normal grind of life was a difficult re-entry from a place of quiet, peace and not checking emails like these lay teacher leaders found in Tanzania. Maggie mentioned here experience of returning as an act of trusting God and being patient:

There has to be some trust there, and I know that that is like a huge part of what our trip was, it was trusting people that we were with, trusting you,

trusting our leaders and trusting God. Um, I know that's something coming back I've really been trying to remind myself of just, just trying to be patient.

I think being in Tanzania brought me back to that a little bit because it was so great not checking e-mails even though there were times when I really wanted to check my e-mail, but not doing it, it was so nice and like my phone and not being so tied to it and then even coming back I went right back into that checking my e-mail so many times a day and like now I'm trying to just do it once a day because or at least my personal e-mail.

In this final interview lay teacher leaders expressed their reflection on the experience of immersion and vocation in different ways. Peter mentioned:

Um when we talked about, in Dodoma when we talked about vocation like a sense of welling up from within and receiving a light, that continues to make sense. It's like a thirst that keeps getting worse but it feels good being thirsty. I would definitely stand by that. And also an idea that while I am receiving this (vocation), I can screw it up.

Some teachers described the four stage process in different ways. John uses the word humbling to articulate the experience and its impact on his self-knowledge through the four phases of the immersion. Moreover, his sense of being chosen by the mission and identity officer impacted his sense of importance within the institution. He said:

I guess if I had to find one word to describe the entirety of the process, it would be humbling. And when I say humbling, I think number one you find out that people recommend you to take part in an experience like this. Like I think you're truly honored, at least I'm truly honored, and I think I didn't really know that part until you brought it up there, and just like to hear that people either value you enough or think enough of you or even think that you have enough potential to benefit from a tremendous experience like this, I think I was very honored, and I think when I went and met the other people that were there, I think it became even more humbling because it's not like I'm just surrounded by a group of schmucks. You know, it isn't like people look with the deer looks in the group and said all right, whose on the group of getting put out? But I felt like I was amongst some very well educated, well versed, um, well cultured people. So like it was nice to go with people where we speak a

common language and have had similar experiences and just get along very well.

Through this final interview certain lay teachers leaders looked at how they returned to the community of learning in their respective institutions with a renewed openness and global perspective with an impact on their compassion. Elizabeth stated:

Yeah, um. It definitely opened my eyes. Helped me see education, especially Jesuit education as a global enterprise. I just didn't, I knew that, that the Jesuits were all over the world but that doesn't mean much until you experience it. Um, I'm sure it's made me more compassionate I think. I think I'm probably more understanding of people's contexts. We've spent a lot of time talking about that and, um, I'm sure it's made me a better educator and a more compassionate person as relationship building does especially that kind of profound relationship building in a situation, a setting like that.

During the immersion the lay teachers' leaders read central documents to Jesuit education while working with other East African Jesuit teachers through talks and small group sharing. One of the documents came from Fr. Pedro Arrupe's, *Men for Others*.

The final question asked the lay teacher leaders to reflect on this seminal document after returning to their institutions. Peter had this to say:

Um, and honestly that document helped me refocus that, that like you can always, you can always, like a sense of prophetic witness in that, that document is just, it's so strong. Um... yeah. There's a reason why half the people left, you know? It was awesome. So yeah. And if, and as I read it, you know, I feel certain people and me trying to get up and march out too, but I know that's right or like I know it's good that I still have a way to go I guess.

Emmett explored a greater sense of the global perspective about the Arrupe document once he returned in the integration phase to his institution. His commitment to the mission was strengthened through further reflection on the document and the

immersions impact on his sense of service and his maturity in administration was strengthened:

I feel that we've got it right. I feel that... I've never felt the global implication of that. (Pedro Arrupe "Men for Others.") Um, so something we do in a high school even though many high schools throughout the country, I didn't realize the global implication. Taking all that together, I'm more committed to, like I said, to what I'm doing now than ever before. Um... I truly think that there is an obligation not only to present the mission to our students but have them truly understand, to have them experience directly what that's all about, and while I participated in, in service activities through the school before, I don't think that I was as compelled to make sure that they had the direct opportunity to partake in that as I am ever since having returned. And that doesn't have to be a trip, an immersion trip to Africa. But it's more than I agree with the mission and I'm teaching at this school and it's great. It's more of a you know what if I really embody this mission, this is what I want people to know. This is what I want people to do with their lives. This is what we all need to do with our lives, and that's, maybe it's a maturing thing. Maybe just Africa happened at the right time, but I think there's been a little bit of maturity in an administrative capacity with this past summer.

One teacher discussed how a role of being a teacher and always "doing" changed to being a student while on the immersion in East Africa and learning. Once teachers are within the context of being students instead of teachers a new sense of perspective emerges about the lives and ways of learning for the student. This involves living in the moment as Elizabeth says,

And so I think sometimes, I mean to me that's what this trip was all about was appreciating the moment, the smaller moments, the relationships, and it's just, you know, kind of being a student again. You know the reason I loved it was just because I did not have any responsibility. I did not have to go home every single night and go over the lesson plan. Because then, you know, then you're not living in the moment. Instead, you're worried about tomorrow. You're worried about the class. So for me it's like okay. They're giving me time to read this in the morning so I can really appreciate the people that I'm with. I can sit out and look out the window and just fully be in Tanzania.

At times the closing interviews presented sadness or confusion about the immersion process ending like Maggie:

Um... I think I was so touched being there by so many things and so many people and so many stories and so many just senses things that we saw and sounds that we heard. Um... and I think that when it was over I was kind of sad that it was over. Um, because it almost like it had been going on since November.

While Theresa was critical of the planning phase of the immersion her emotion during the final interview was the most intense. She was unable to continue speaking about the experience because of its intensity in her life and not feeling she was able to articulate the emotions. She asked to stop the final interview at one point while she started to cry.

M: So well what does the immersion mean to you?

T: Well that means you have to experience it. You know, you have to just go with the flow like, uh, I don't know. What's that one scripture? Shake the dust from your shoes and just go? Oh my God. What was the other one. Speaking of experiences, the church one was a huge one. Um... and meeting. I think I'm going to cry. Turn that off.

M: Okay.

T: Oh my God. It's too much.....All I can think of is teaching and going to you know. I cannot do this interview.

The lay teacher leaders commented in the integration stage about feeling a greater sense of a worldwide networking in addition to the immersion itself. The lay teacher leaders created a document called *Companions in Mission* (see Appendix H), which articulated a new way of viewing Ignatian educators in a global network. Rachel explained the impact of the document:

So what we were able to create with this whole notion of a global network and looking at Jesuit schools and the fact that Jesuit schools are the same throughout the world, or at least from our little case study from the Chicago-Detroit province and this African province, because there were a

lot of similarities, and it allowed us to realize like wait, you actually are part of something bigger and you are connected to these people and if we're connected, think about all the other people that you're connected with as well, and what it means not only being in my case a recipient of this education but also fostering this education in others. So that to me was just mind blowing when I had an opportunity to think about it. It was why I got teary eyed when we were going through the document we had in our hands, and I was like, "This is awesome. But it's going to suck if we get so busy that we don't have an opportunity to come back to it. This is a great idea. I love that this is something that we were able to do together, but man."

In summary the interviews produced data contributing to the purpose of the research. The ability to allow the lay teacher leaders time to view these transcribed interviews offered a helpful member check in the data. The lay teacher leaders were generous in their time and spirit during the four-stage process of immersion.

Surveys

The purpose of using two standardized surveys was to employ a triangulation of data. Triangulation uses multiple data sources towards the purpose of the research. In this case the level of impact an immersion has on a lay teacher leaders' responses about compassion was analyzed. The first survey was administered in the pre-immersion phase. The second survey was administered in the post-immersion phase. Below are the results of the survey. The third survey, Vocation and Immersion was not used in the study due to IRB not approving the study.

Survey 1							
	Stage	Name	1	2	3	4	5
			When I hear about someone (a stranger) going through a difficult time, I feel a deal of compassion for him or her	I tend to feel compassion for people, even though I do not know them.	One of the activities that provide me with the most meaning to my life is helping others in the world when they need help	I would rather engage in actions that help others, even though they are strangers, than engage in actions that would help me.	I often have tender feelings toward people (strangers) when they seem to be in need.
#	Pre / Post						
1	Pre	Oscar	5	5	6	6	5
	Post	Oscar	6	5	5	5	5
2	Pre	Emmett	6	6	6	6	7
	Post	Emmett	7	6	6	6	6
3	Pre	Peter	5	5	5	5	5
	Post	Peter	5	4	5	4	5
4	Pre	Thomas	6	6	7	5	6
	Post	Thomas	6	6	6	6	6
5	Pre	John	6	7	7	7	7
	Post	John	6	7	7	6	6
6	Pre	Maggie	6	6	6	6	6
	Post	Maggie	6	6	7	6	6
7	Pre	Theresa	7	7	5	7	7
	Post	Theresa	7	7	7	7	7
8	Pre	Rachel	7	7	5	5	5
	Post	Rachel	6	6	6	5	6
9	Pre	Elizabeth	5	5	6	4	6
	Post	Elizabeth	6	6	7	6	6

Key

1	1 not at all true about me
2	2
3	3
4	4
5	5
6	6
7	7 very true about me

Figure 1. Survey 1 (Compassion Survey)

This survey was developed by Thomas Plante (2008) in order to measure the impact of immersion trips on college age students in Jesuit Universities in regards to compassion. The surveys were conducted through a program called zoomerang. Once the surveys were completed for the pre and post immersion phases the data was converted to an excel file seen below. The researcher located in each lay teacher leader a change by marking the table with a yellow color.

In this example of data the lay teachers' leaders show a varying degree of impact. One participant Elizabeth increased in through four categories. While two participants Theresa and Maggie only increased in one category. The question that caused the greatest amount of change was – one of the activities that provide the most meaning to my life is helping others in the world when they need help. The question with the least amount of change was – I tend to feel compassion for others when I don't know them.

The second survey taken by the lay teacher leaders was developed by Dreher's (2007), "The Vocation Identity Questionnaire: Measuring the sense of calling." The following are the results of the survey.

#	Pre / Post	If I were independently wealthy, I would quit my current work or course of study	Most of the time I genuinely enjoy the work I do.	My daily routine is often so tedious that I feel I'm just putting in time until the end of the day	I get a sense of personal satisfaction completing projects and solving problems that come up.	I sometimes get involved in my work that I lose track of time.	My major motivation in my work is making money.	I have a calling that enables me to develop my skills and talents and use them in a meaningful way.	In my daily life I often feel connected to larger patterns of joy and meaning.	I see my work as a way to make a positive difference in the world.
1	Pre Oscar	1	5	1	4	4	1	4	4	5
	Post Oscar	1	5	1	5	4	1	5	4	5
2	Pre Emmett	1	5	1	5	4	1	5	4	5
	Post Emmett	1	5	1	5	4	1	5	4	5
3	Pre Peter	2	5	2	4	4	2	4	5	5
	Post Peter	2	5	2	4	4	2	4	4	4
4	Pre Thomas	2	4	3	4	5	2	5	4	4
	Post Thomas	3	5	2	4	4	2	5	5	5
5	Pre John	1	4	5	5	5	1	5	5	4
	Post John	1	5	4	5	5	1	5	5	5
6	Pre Maggie	1	5	1	4	5	2	4	4	4
	Post Maggie	3	5	1	5	5	2	5	5	5
7	Pre Theresa	3	5	1	4	4	1	5	4	5
	Post Theresa	2	5	1	4	4	2	5	4	5
8	Pre Rachel	2	4	2	4	4	1	5	4	5
	Post Rachel	2	4	2	5	3	2	5	5	5
9	Pre Elizabeth	1	5	1	5	4	2	5	4	4
	Post Elizabeth	1	5	2	5	4	2	5	4	5

Figure 2. Survey 2 (Vocational Identity Survey: Measuring the sense of calling)

In Survey 2, the numerical numbers represent 5 strongly agree to 1 strongly disagree. Survey 2 shows a difference from Survey 1 by a decline in the responses from lay teacher leaders after the immersion experience. The decrease responses are marked with a red color. Peter had a decline in two questions: In my daily life I often feel connected to larger patterns of joy and meaning; I see my work as a way to make a positive difference in the world.

Maggie showed the most significant change in the pre and post immersion survey on vocation with a change in five questions. Emmett did not change in any of the responses to the survey questions. Finally, the question with the most positive change was I see my work as a way to make a positive difference in the world.

Journals

Journals additionally provided triangulation for exploring the impact of immersion trips on a lay teacher leaders' vocation. All of the journals were coded for themes and patterns, which will be reported in the following chapter. The journal participants expressed different emotions and feelings throughout the immersion process. Rachel mentioned her way of working with the journal as an activity to remember the experience as a global network and unfinished process.

Hmm... I think the idea of a global network, um, because to be honest I still haven't had the opportunity to really fully digest it. Even the journal, and I didn't include that journal because I'm consistently writing on it whenever I feel like I need something to write on, I write on it.

Peter expressed his moving back and forth with ideas on July 7, 2001:

...I was thinking today about Father's message about how our vision often resembles that of a car on a mountain road – unable to see around the next curve and that we only have enough light for the next few steps. He said that, sometimes, as we look back on our path, it can seem that our vision can be obscured for a reason. So I wonder – why has my vision been obscured from Latin America, a decision about further studies... Is it for a widening of perspective that I talked about with Alice before graduating? Is it for the deepening of the 'Principle and Foundation' within me? Or is it that I really have not listened well to my heart?

The journal entries from the lay teacher leaders give an indication of the progress of their experience. This entry was made after the safari experience on July 17th.

Morning after the safari. I woke up around 7 I think and went to the sweet gardens that the sister's keep in the back of the hostel overlooking those mountains. A group of us just sat there and looked at the mountains until breakfast. This is a picture I would like to remember.

Something occurred to me this morning re: picturing and living into the future, again, coming from Mountains Beyond Mountains. The way Kidder paints the picture, Farmer really lives by the "Do not worry about what you will eat/ wear etc. Just look at the birds of the field etc." I find

myself, when thinking about the questions that I really want to go after / dreaming about the work that I could do, worrying about what that would mean financially. I need to keep in mind that too much worry inhibits the freedom to really follow vocation – though I can still be smart and not totally paint myself into a corner re money...

...I realized this morning how strange I feel in our group... I know how to roll in / learn from time abroad and know that I love it. I have been given this as a gift and need to stay in touch with it. It is a skill/ perspective/ love that I am not really able to engage in Chicago – but it would really be a crime if I let it go... did not tend that hope...

These journal entries offered another way to explore the role of immersion on a lay teacher leader's vocation. Each way of journaling was different and the various factors of patterns and movements will be explored in the following chapter.

Research Questions

1. *What impact does an immersion trip to East Africa have on a lay teacher-leader's vocation?*

In order to develop a woven narrative of the nine lay teacher leaders during the immersion to East Africa the first research question deals with impact. How does a researcher measure impact in a structured and systematic way? The strongest measure of impact in this case study deals with looking at the final interviews. These interviews from over 500 pages of transcript data provide a rich measure of the ways lay teacher leaders were impacted by their immersion experience in a least developed country of Tanzania. Impact can be heard from the nine lay teacher leaders' responses to interview questions through the categories of schedule, other educators from East Africa, Faith, what the teachers talked about upon return and gratitude for relationships at home.

The Schedule

In the course of developing a model for immersion the lay teacher leaders were not given a daily control over the schedule. This was a significant challenge that impacted how a person finds a space to reflect on the important things of their life. One lay teacher leader found this way of being each day allowed for a greater insight to the aspects of his life. Emmett says:

But I talked to my wife last night about it, not having a watch has been the greatest thing in the world because not knowing, and I think it was discussed by John. We can just, that routine is in the background and you are really being led blindly. You don't know where you're going, and I haven't given too much attention to the daily schedule and just not knowing all the items as much as checking all the items off a list is affirming for me, gives me a sense of accomplishment, the freedom to not have to do that at least in the interim time has been wonderful, absolutely wonderful.

Other Educators from East Africa

The ability to interact with other East African teachers impacted the lay teacher to the greater reality about a global network of education. The impact on these teachers that the Jesuit education model can be carried to other parts of the world gave them a wider worldview. Their ability to think globally came from interactions with these various teachers whose daily life of unclean drinking water, few supplies in the classroom and students' limited access to healthcare presented new and exciting challenges to their teaching methods at home. Elizabeth says

Conversations that we had. But just the opportunity to talk with these educators, people who had the same passions and talents and they've devoted their lives to the same things in a different part of the world. That was just awesome.

Faith

The majority of teachers responded about the ways in which the people's devotion to faith offered another form of seeing how to worship. Various opportunities to witness the Tanzanian faith came from daily mass, songs by the children with a theme of faith and a Sunday parish mass at the Jesuit Parish in Dodoma. The lay teacher leaders were impacted by the faith of the worshipers arriving at 7am and standing in the doorways to glimpse the Sunday mass.

Theresa discussed the airport parish Church as one of the most impacting experiences during the immersion. Trying to have the lay teacher leaders articulate one experience was a significant challenge as Theresa begins with.

Oh wow. There were so many. The church. That was the first one. I mean we were all, I was next to Elizabeth and it was like ah. And when that choir stood up, you know, um, or when you turned around and you saw seventeen hundred people in that church standing in the doorways and knowing that there were masses right after that, boom, boom, boom, I mean that was just like ah.

Before and after the immersion experience the lay teacher leaders were asked to discuss their image of God. The responses were varied at the integration period but one lay teacher leader incorporated her experience of the airport parish with her image of God. Articulating an image of God was difficult for this lay teacher in the first interview but after the immersion experience something impacted her way of speaking about God.

Maggie says:

But then I have this other image that, um, is, um, sounds really weird but it's like these big French doors, like a reddish wood and like a little gold kind of trim or something around the sides, and they're like just these big doors that are open and there's like light coming in and a breeze kind of coming back and forth. Um, and I feel like when those doors are open,

that's when I feel connected to God and then when those doors are closed, that's when I feel like I'm kind of just not really feeling God's presence around.

M: Right.

Yeah I don't know. That's been something for like the past two years that I've kind of come back to and um like when I felt kind of disconnected I prayed like to open the doors and then I felt that connection to God.

M: Right. Yeah.

So that's been pretty cool, and when we were at the airport parish, those front doors that were like at the very back where we were sitting and the altar, one day we were there and they were like all open. And they were kind of not the same that I pictured but very similar like kind of that beautiful open door and so I took a picture of them and I'm like those are my doors! They're here!

Memory was a significant tool for the lay teacher leaders to reflect on impact of the immersion. In memory the use of sounds and voices kept the experience alive. In the airport parish the level of singing impacted Thomas:

The other thing that I keep on coming back to that Sunday mass. Um, I just loved being able to walk around the grounds in that in between time like after mass and before lunch and hearing music constantly and just a really beautiful, prayerful setting like a joyful noise that was kind of going on.

Elizabeth mentions the level of distractions in her life at times does not allow the deeper meaning of the experience to impact her. It was at the airport parish experience she found a presence of God. This is the interaction about impact of the airport parish and the nightly conversations with the other lay teacher leaders in the final interview:

It's... everything from I mean really truly when we were in that airport church on Sunday morning listening to those people sing, I mean that, I can look at the choir and see him there. You know, uh, look at Sosi and all that he does with the kids or the hike to the top of the rock, it's hard for me to say that there's one particular image. It's a feeling more so when I feel like there's that presence.

M: You felt that there?

E: Oh my gosh yes.

M: Felt the presence of God?

E: Yeah. Being together and just sitting around and having, um, you'll see one of my journal entries, I don't know what night it was but we were all just sitting around after dinner and chit-chatting. That's when Theresa shared that she's been married 45 years. Um, I wouldn't be surprised if other people thought the same. Um, and that was a very holy conversation, you know, just talking about real life stuff but in a supportive and listening way of where is God in all of this.

M: How do we have more of those? You know, how do we have more of that in our life?

E: Take away the distractions.

What the Teachers Talk About When They Return – Not the Safari

One of the significant ways to understand impact is listening to what teachers do not talk about. An immersion experience to East Africa would commonly be thought to produce significant stories about animals and the smells of tall grass with a lion lurking for his next prey. However, this was not an impact in any of the interviews. Elizabeth had this to say:

You catch people when you tell a story about a safari or the baboons came running across your head, but that doesn't really do it, so. That, clearly that was not what the trip was about.

Gratitude for Familial Relationships

In the Ignatian tradition of the Examen a prayer developed by Ignatius Loyola his first movement in the prayer is to be thankful. Gratitude is the first step in prayer for Ignatius. Levels of gratitude took place in these nine lay teacher leaders that shows an impact on their lives. Emmett says:

But in another sense, I can't even qualify or quantify or verbalize what the image of God is to me. It's the, it's the person, the being that I want to spend the rest of my life with. I believe in doing everything to know, love, and serve, but at the same time completely unknowable. Uh, I will say one thing's for sure is that I'm, I see him more on a daily basis now, whether that's directly through Africa or not. It's amazing and maybe it's just the gift of my daughter as well, but He's more present through people now in my life than before.

The newer lay teacher leaders with children on the way were more reflective on their life situation than the more "wise" lay teacher leaders. The immersion gave these new faculty a way to discuss what was ahead for them in their life and be grateful for what they already achieved. Thomas had this to say:

Thomas (3) - I'm, I'm... really content with the choices that I've made and I'm, um, I'm experiencing those choices that I've made in a much more fuller way, like that relationship, like as I've been saying my relationship with my wife has become so much stronger and so much more full. Not, I mean, I think Tanzania had a lot to do with it and a lot of it has to do with pregnancy, but I think a lot of it has to do with that distance that we had really made me appreciate her in a much bigger way than I ever imagined. Um... and, you know, moving out to Chicago like when my sister was in town over the weekend, like, we had some of the best conversations that I've ever had with her. Like I think a lot has to do with that desire to kind of really soak in and be comfortable with the choices that I've made because again I think, um, I forgot who said this but you know every choice leads you, you know, has made you the person who you are today or something to that effect, and if I can look myself in the mirror and be happy with the person that I am, I'll be happy with the choices that I've made. So I'm, I'm just now like let's go a little bit deeper with those choices.

Impact Varied by Amount of Previous Travel to Africa

A clear difference between the two lay teacher leaders' experience of Africa to the experience of this immersion was articulated. Something was not the same. These two quotes express how this experience was different than the last experience in Africa.

Peter had work for over a year in Africa before the immersion and in the final interview articulates the importance of the difference with this experience.

By and large I loved our group. I had like a ton of fun. I also experienced myself as strange and what I mean by that is changed by my experiences abroad in a way that I was encountering the place in a different way than other people were, I thought, and it was difficult for me to share what I was, um, how I saw the place because it was, I felt like it was very different than where people were coming from. And quickly I felt at peace with that, but acknowledging how much being abroad has done work on me, um, really reminded me I need to pay attention how it's done work on me.

Elizabeth also was a traveler to East Africa before experiencing the immersion and speaks about the difference in a “totally opposite” experience in her final interview.

No. It was totally opposite. And I'm glad to have had this experience so many years ago, the juxtaposition of those two experiences, it's like night and day. You know and I did feel like when I left the first time, gosh, I wish I could have done a service project or gone and visited a school or gotten to know some people and just had conversation with them, but I wasn't coordinating that trip. It was my sister's trip and I tagged along. So this was, it was really neat.

Community

A community developed with these nine lay teacher leaders during the immersion. The community welcomed the various teachers from Jesuit High Schools into this close group. Many of the educators reflected that the community brought them to a sense of who they were as educators. One of the chief activities that formed this community occurred during nightly conversations when all of the common distractions for a teacher were unavailable for the diversion to the community present. Diversions such as cell phones, email, lesson planning and taking care of daily chores offered an invitation to invest in each other. Maggie says:

I think, um, just kind of the sense of community that has been formed in the group of 12 of us that have been here. Um I don't know. I just sometimes being in that room and being able to walk over and sit down and have no reason for doing that and just feeling very comfortable, um... and it's not like we're doing anything. We're just sitting with one another and that's very energizing, and then I think to getting a chance to talk with some of the people from East Africa that we've met with here and hear their stories. Um... has been very energizing because I think, um, just being able to step back and see how much larger the world is and how, um... and yet how there's so many similarities played out in different ways. Um... and I think I really do, I really do get energized by being around people that are different from me. I think I prefer to be in a group of people that are different than me than a group of people who are more similar to me. Um... again it goes back to listening. I just really enjoy listening to other people's stories.

Home and Language

Among the nine lay teacher leaders, two were African American. The level of impact for the African Americans was significantly different due to a returning "home." This language of home impacted one of the lay teacher leaders as this was her first experience ever traveling outside of the United States. These lay teacher leaders found a sense of weakness or limit in not being able to communicate through the language of Tanzania. Although language was a barrier the encounter was impacting on one teacher specifically. Rachel talks about an encounter with a Tanzanian sister who welcomed her to St. Ignatius primary school in Dodoma Tanzania with the phrase, "welcome home."

Language has been important, and that has been the most difficult part for me because I look Tanzanian, and everyone keeps telling me. "You look Tanzanian!" I was like I appreciate that. Thank you. It makes me feel as if I have a connection to something, but it, the language barrier has been difficult for me. It started when we were, I don't know if I told you this story, when we were on the bus coming up here from Dar. The town that we stopped in to take our ease break, um, we were standing in line, and remember the little girl that was on the bus? Her mother was going to the bathroom, and she turned to me and in Swahili told me to watch her daughter while she went into the bathroom. Okay? And then she turned

to the little girl and told her don't move. Okay, now again, didn't understand a lick of this, but I understood, inflection and everything, what she wanted me to do. So I kind of nodded and I said okay, and the woman walked into the washroom, and then the little girl took off running and I started laughing. That's why she told me to watch her daughter. So I went and brought the little girl back, and the little girl is just giggling. She couldn't have been any more than four. And she was just giggling and having a good time, and I was, I had my finger out and I was telling her no because her mother did that to her, I said, "No. Your mother told you to stay put." And of course, she's four years old. She doesn't know English, and the only thing that could go through my mind was if I knew Swahili I could tell this little girl you are going to get in so much trouble because your mother told you to stay put.

We've been, people have been pulling me to the side, and I feel kind of bad, too, because I've been having private conversations with folks. Um, when I tell them it's my first time in Africa, so they've really been engaging with me more, but a lot of what we discussed was just the fact of this being welcoming and this being home, and she said, "This is your home. See this as your home." And she said, "Welcome home." And, um, told me to come back and to tell people. Actually, she wanted my e-mail so I have to make sure that...

Yeah I don't really know. She said the same thing. She said, "Welcome home." And I was just like oh my gosh. Those two, it was just so powerful. Just to hear that. Like wow. And of course after explaining to them why it was so powerful the fact that blacks in America have no connection to Africa whatsoever because we just don't know. None of those documents were saved. There's no way we can trace it back. I mean Maggie and I were having that conversation, too, because she asked me, and it was cute the way she asked me because she couldn't figure out how to ask it, and I started laughing and said it's okay I understand what you're saying. I said no. We don't know. There's no way to trace it back. They kept no records. I mean they literally wiped out full tribes and were just grabbing people left and right. We just don't know. Everybody, every black person in America in some sense wants to come to Africa at least so they, so they feel like there's something, something they can hold on to, and I remember that was one of the things I resented.

Actions Upon Return

One of the ways to measure impact stems from paying attention to the actions of the nine lay teacher leaders to articulate and integrate their experience. Impact can be

seen by the ways of relationships these nine lay teacher leaders have kept with the educators from East Africa. Two schools are using all of their mission money from the year to sponsor St. Peter Claver High school in Dodoma. In addition the faces of the people now appear in teacher's classrooms in order to tell the story of how the Lay teacher leaders were impacted by the immersion. Thomas says,

Um... I... I have this PowerPoint that I show my freshmen like here are the different faces of Jesus and here are the different faces of God, and this year more than ever I'm like I would just rather show people like actual images, like the pictures of Lazarus smiling, like that to me is a real indication of the living God on earth. Um, the, I did show them that little African crucifix that you gave us. Like this, this is pretty real to me, and I have a few pictures that I've printed from Africa that are hanging up on my wall, like these for me are the real images right now. Like how an artist portrays who Jesus is or who God the Father or the Holy Spirit, that's their perspective, and that's fine. That's good. But what I think we're all being asked to do as followers of Christ is to find the living God amongst us and create our own image so all of these, if you like the hip-hop Jesus, if you like the laughing Jesus, that's fine. That's dandy, but how are you finding that in your daily life?

Upendo

In K-Swahili the word for love is Upendo. This word impacted the lay teacher leaders from going to a service sight called Upendo where Christian brothers took in the blind and lame from the streets of Dodoma. In Dodoma blindness is a major issue due to the flies that surround the eyes of the children in abject poverty. As we walked off an air-conditioned bus a small boy walked blindly to a lay teacher leader and extended his hand. This was a hand the teacher could not ignore. Maggie speaks about this experience in the final interview.

Um... but actually being here and seeing it, um, in Tanzania I think... um... I think it's definitely something you can't understand until you're here. I think that's been pretty powerful for me the past couple of weeks.

I think, too, yesterday being at the Upendo home, um, that was a really really powerful experience and I think, um, we talked a little bit about the difference between thinking and feeling and learning through thinking and feeling, and I think a lot of that was like seeing something but really the feeling that I got when I was there, and I was really overwhelmed, overcome by it. I've never seen a place like that before.

Oscar was affected by the inability to understand the deep emotions of uneasiness that he encountered in seeing those serving the poor at Upendo and had this to say:

Upendo, it was when we were there and I just remember feeling very, um, very uneasy and very uncomfortable in that setting. Um, and I felt like we were only there for like 45 minutes or something like that, but I felt like I could have, as I saw other members of the group really putting themselves out there and interacting with the people that were there, um, and seeing how that had such a positive, it had a positive impact on the people they were interacting with, too. I mean people were smiling and talking and sharing. Um, I wasn't necessarily a part of that and I was just, I don't know, ticked off at myself for being uneasy or uncomfortable. I don't know. I mean looking back at it, it was kind of a, it would be a maybe an intimidating situation for lots of people to just walk into that. I felt like for reason I shouldn't have, I shouldn't have felt that way. I don't know. Kind of sounds kind of dumb now to talk about it.

Beyond the suffering of the people developed a sense of solidarity with the poor.

Thomas discussed after returning to the United States how an encounter with one of the members was unforgettable.

Probably most prevalent for me is the Upendo brothers, like the, that guy Joseph that we sat next to, the, uh, guy with not elephantitis or whatever it was that just comes up to me and was like "Come sit down. Sing with me." Like that was really powerful. Um, and I think a lot of that has to do with my passion with music and having that, all of that like a lot of my worlds like colliding in that moment, like I'm there with like a community of friends that I've developed, experiencing something new, there's music going on, there's just a lot. It was like a sensory overload, and, I mean that initial uncomfortability of being at that place and um of great poverty just... to see like the great spirit of the, uh, um, the Jesuit brothers that were there in like their experiments.

Theresa discussed the impact of service in connecting it to student learning:

Uh and I also understand, I'm beginning to understand now the huge value of service, you know, that we put the kids through, you know, and they may not understand it at the time but we've had kids here in reflections say that, example, um, you know how the meaning of their life changed when they would do like peanut butter and jelly with Deacon Tim down in the cast corridor in the winter time and just see those people. I mean they never realized, um, so I mean you know it takes a little time to get into this Jesuit, that's why I'm saying to myself now I understand why it takes them so long to ordain you guys. Yeah it is a long process. It is. So oh yeah it's been a huge, um, almost depressing at times.

Through the following marks of impact, the first research question was answered:

Upendo, Actions upon return, Home and language, community, gratitude for familial relationships, what the teachers talk about upon returning, faith, other educators from East Africa and the schedule. These markers began to articulate a narrative about the story of impact on them during the immersion.

2. *How does a lay teacher-leader in a Jesuit High School articulate his or her vocation before and after an immersion experience?*

In order to answer the second research question the researcher used quotes from various authors to draw out the words and feelings about vocation before and after the immersion. This method used an art form such as poetry to study the experience of calling before and after an immersion. The way of poetry soliciting reactions as an art form was a method used to deal with the vastness and complexity of vocation while reverencing the imagination of each lay teacher leader's way of speaking about his or her calling. The three quotes and poems came from an array of various authors and poets on the subject of meaning. Hahnenberg uses the poem by Mary Oliver to open up his study on Awakening vocation from her poem *Summer Days*. The words of William Stafford

elicited responses from his poem the *Way It Is* during the time of immersion. Finally in the integration phase the writings of Fredrick Buechner stirred the lay teacher leaders to formulate their ideas and feelings on vocation after the immersion experience with a well worn quote – the place God calls you is the place where your deep gladness and the world’s deep hunger meet.

In the first set of interviews the final question was from Mary Oliver. Her poem *Summer Days* ends with a question – What would you do with your one wild and precious life? The responses from each of the nine lay teacher leaders helped to articulate where these lay teacher leaders were before the immersion about their sense of vocation. The research question is answered by hearing the words of these teacher leaders answer the calling question. The following are their responses to Mary Oliver’s question:

Oscar - “Avoid regret as much as possible, and I think that that doesn’t have to so much mean avoid potentially risky decisions or anything like that. Um, or you know avoid decisions where you could get hurt or you could get burned somehow. But it’s being cognizant, being aware of consequences, being aware of possible ripple effects, and being okay with them, um, because that’s how you’re going to get to those best opportunities, those most rewarding opportunities, in my opinion. Um, I mean there would probably be a lot of people who were hesitant to say oh yeah I’ll go to Africa for two and a half months. Um, but the opportunity for growth and lack of better words really cool stuff to happen, um, far outweighs any possible drawback. Um, but you know that can be said about, you know, relationships and anything else in life as well. You got to, I mean, taking risk is okay. It’s not a bad thing. People talk about risk as a terrible thing. I’ve got friends who are in, you know, they’re involved in like they work in the stock market or something like that and they’re all, some of them are really, really conservative and they’ll talk back and forth with other friends who are really really risky with their money and like the conservative ones are like oh my gosh I can’t believe you did that, given that it has to do with money and stocks and I have no idea what they’re talking about, but I can somehow relate that to what we’re talking about here, even still. Um, uh, being overly conservative I think, you know, sure you may live a long life but you won’t have any cool stories to tell and

won't have any, you know, scars or cool pictures or whatever it may be. So take risks. Don't be dumb but live it to the fullest if you can.

Maggie - I don't know. I kind of think of my life as having two parts. It's kind of the part going through college, high school, and then when I started teaching and went to I think that was a very important time of my life um I think just continue, continuing to build upon the education and injustices and to enjoy doing it. I don't know. I think just to live my life so that on a day-to-day basis. This is really good. Um, I was at church yesterday and, um, memories and how people the best thing they can do is create a positive memory. Um, being able to do that and just to leave the world a little better than when I found it.

Theresa - What would I do? I better hurry up. Always tell the kids. I always tell the kids when I get older I want to be a psychologist. One of my kids said the other day, "Mrs. T, are you going to retire soon?" I said, "Nope. I'll be here much longer than you will."

Thomas - I think, I think that's what I'm doing. I feel like what I want to do with my life is I want to open, open doors for opportunities, see the world and not feel like fantastic ways. So that's really what I feel like I'm doing. That's what I try, and I think towards the future that's what I want to continue and I try.

Elizabeth - And that's a question directed at me? Um try to make things a little better for other people, whatever that means. Is that enough? I'm already starting to sweat a little.

Rachel - Hmmmm.... I love that one too. The selfish adventurer in me would say I would just travel the world, eat good food, hear great music, meet great people and just enjoy sights and everything that the world has to offer. That would be the selfish adventurer in me. I would love to be one and to be a very wild time. I would love it. But... the more sensible side of me would say, "Yes B, do all of that, but don't forget to help somebody on the way." You can do that, you know, but maybe you ought to do this, too. Now what that help would look like, I don't know because I am by no means Mother Theresa or Caesar Romaro or anybody else that I learned about in high school in my liberation theology classes or black spirituality classes. I... people were truly saints who selflessly gave up their lives for the benefit of someone else. I don't think I'm that good. So... I would say outside of the traveling and seeing the world and meeting a bunch of people, eating good food and good music and all that good stuff, if I can learn from the people that I would meet and able to take those lessons and incorporate them into my life and share it with

somebody else, then I would be doing something good. Because I can do that.

John - Honestly I wouldn't do anything differently than what I've done now. Even at my worst, I've learned something from, um, it's been wild, all right, but I think it's those wild moments that have made my life that much more precious. Um, I love what I do. I love who I am even with my issues. My family and my job. I mean, the stories that I have, positive and negative, the experiences on a daily basis, like to me it doesn't get any better than this. I mean, if you, I mean a precious life. It really is all about service. Like I'm the guy to where I still love this whole Habitat for Humanity. They put a smile on somebody else's faces is a bigger deal than making a whole bunch of money, and I think, you know, the money comes and goes, I think the titles come and go, but changing somebody's life is a big deal. You know, when people talk about the legend, I'm not saying I want to, my job is to become a legend, but those kids that have those people in their lives who just have a profound impact when you grow up and some of the things you pass on to your kids based off something somebody else taught you, like those are the things that last a long time. There's no such thing as kind of permanent on this Earth. We all come and go, but at the same time impact someone's life to where someone made a sacrifice for me one hundred years ago that I might not even be aware of but the reason why I am who I am is because someone did something for me that I may not ever even know about. It's a big deal, you know.

Peter - Um... You on a retreat gave us the all poets are not poets thing. And I have it on my bulletin board in my little cubicle. Um, the part, I guess I'll paraphrase for this. Um, that all poets aren't poets because they haven't really listened to who they are, uh, haven't learned from their creator, you know. Haven't learned from the potter what kind of pot they're supposed to be, and how they're being shaped on the wheel everyday, and they try to be someone else, you know, a different time, a different place. Not who they are now. So what would I do? Try to figure out who I am, um, who I am before God. I've found pieces of it, I think, and a piece of it is being a teacher. I don't know how that will manifest itself in ten years. Um, so what will I do with my one wild and precious life? Figure out what kind of teacher I'm supposed to be. There we go.

During the immersion the researcher used William Stafford to draw out the meaning of vocation during the experience. The researcher gave each lay teacher leader

the poem the *Way It Is* and asked them to comment on the poem. This allowed the researcher to look for how these lay teacher leaders articulate their sense of vocation during an immersion.

Theresa was deeply moved by the poem whose quote begins the exploration of how lay teacher leaders express their vocation during the immersion experience.

M: Do you see a thread in your life?

T: Humph. A thread. Yeah I suppose its God. Is that too simple. I think I am going to cry. That's the thread. Ok. I don't like to cry. You rat.
 Humph. Now what. Is that it? You dog. You dog. That is the thread. That is. That is the thread. It is a great poem. Where did you find it?
 Humph. Wow. **It is really simple.** So how do you take all this and put it into a thesis? Oh you are crying too. Oh good. We will cry together. I don't feel so bad.

M: I didn't. Um. I have no idea. I think that probably the thread is the only thing that makes sense. Everything else is just all questions. I am not going looking to explain it. The privilege of what just happened. I am not going to explain it. That is a gift. An absolute grace.... to watch someone experience God.

T: Humph

T: It is funny I tell my freshman. By the time they are juniors sometime they don't get it. You can't figure out. If you don't get this you wont get anything. Made in the image and likeness of God. It is so simple. Everything guys flows from there. If you can't see that or remember that, you wont get it. So when I arrived here and we are taking this bus and I am looking at these people are living in these horrible dwellings. People walking on the side of the road. Living on the side of the road. It is almost like I am thinking the people in these homes. It is like two centuries. These people in one century or last. And these people with a highway with buses flying by. And these people on their bikes. And I thought Made in the image and likeness of God. And the first day I wrote that in my journal. You have to see that in people around the world. Part of me says what is going to happen to their culture. It is coming no matter if you want it or not. Hopefully you can improve your life. But some will just be moved further away. Then when you stop and all those kids come crowding in. You just want to reach into your pockets and say here. I

don't want any of your crap. Here. That is what I was thinking. Just to see them hustle for a buck. And I am still feeling guilty this person tapping on the bus. I didn't feed him. That reminds me. On Detroit. Come on Come on I will take you into a restaurant. Some guys says, "I am hungry." And I say, "Not today." Then I keep walking and saying not today. Theresa how many times do you eat a day? What do you mean? Not today. You asshole. Not today. Now you don't have to eat today. We are fasting it is Ramadan. Not today. I still think of that. How much it bothered me. Not today. These guys have such a huge day. I don't know how you do what you do. I love the Jesuits. Love the Jesuits. Even more than the Redemptorist. I am home. This is where I need to be. I have come full circle. I was educated at UD Mercy. When I was at redeemer I had a social justice class and I said, "How are we going to do this service?" Oh no. I said come on. We will send them out a couple of days. So I had them out of service. Everything in life prepares you for what you are doing. I can see that now looking back. Not today. You don't need to eat today. This is a great poem Martin.

Rachel - Mmm. Thread. The first image that comes to my mind are the Greek Fates. And that's what I think of. The Fates are, it depends on which piece of literature or history that you read. I've seen it described as either being three women or a combination of men and women but the idea is that there are these golden strings and each person is attached to a string, and what the Greeks believed is that your strings because the Fates control everything, so the Fates are crossing your strings with different people and that's how you meet different people and you go on your journey and, um, and if you, when they cut your string then that's when you die. But the other thing, the flipside of that, the Greeks also believed that you have free will so though the Fates are controlling these golden strings and have basically laid out your destiny for you, you have the free will to decide whether or not you will go along with the Fates, what the Fates have laid out for you or whether or not you are going to choose your own path, and because you have that free will then you have to accept the joys, the pains, and the sorrows, and the consequences for your actions be they good, bad or indifferent. So when I see this thread, the first line "There's a thread you follow," that was the first thing that came into my mind, the idea of these golden harpstrings that somehow interconnects everyone and the phrase you know people come into your life for a reason or there's things that you do for a reason, and there's this higher reason and rationale. It's up to you to decide whether or not you are going to go along with that or if you're not. Yup. That's what it is. And it's hard for others to see, right, because it's something that's inherent within you. You can't, you can't really explain to someone what your journey is. You know, you don't necessarily know why you're on it. You just know you

are. You know, there's a reason and you know that you can't stray from it because even when you stray from it that string is banging you right back to where you are supposed to be.

M: Yeah. You can't stray from it.

R: Yup. That's what it is.

M: Do you see a thread in your life?

R: Um... yeah. I do believe things happen for a reason. It's difficult to explain the unexplainable, especially things that you want to be able to explain. Um, and generally the unexplainable unfortunately is when we think about when bad things happen. Nobody can explain why bad things happen. Of course, bad things are a part of life so, and you know it's a part of life but still when it happens to you it's like okay. So... why? And you're looking for answers and it's funny because no one really questions why something good happens. It's kind of like yeah I deserve that.

Thomas - Hmmm. I guess that the image that I have of this is that there is something like tied around my stomach and I'm kind of like following, something is like almost pulling me, and in varying ways and paths and I have, like, and I firmly believe it's not like a faith sort of thing but like there's God like kind of pulling me along through these different experiences and that thread, um, the thread for me has always been people. Um, people that's kind of mark the passage of chapters in my life. Um, the people that are around me and the people that have informed me and helped me shape who I am, and I think that that's, you know, what is it that I'm pursuing? I think it's... I really think it's the kingdom. I want to be able to share with people something profound, holy, and beautiful, and my whole entire life has been searching for those communities that provide me an outlet for that. Um, I think about so many of my different groups of friends from like the kids in my neighborhood who are like five years older than me that took me under their wings, you know, when I was a little boy and shaped me, molded me until I started getting into the punk community and they were the ones that shaped and molded me until I went to Xavier. You know, it's that kind of like progression and in each case they've really done a phenomenal job of helping me to understand that, that I'm on this quest. I'm on this journey to like figure out to really help be a builder of the kingdom, and that's... and I'm glad that I don't get to let go of that thread. It's the thing that's pulling me rather than me pulling it.

John -The other one even bigger than this is just my faith. Uh, you know the fact that there's a thread. A thread is very very fragile, but as far as your faith is, I mean this is everybody does not understand your faith and

people ridicule you sometimes when you're going through difficult times or losing people you love. They say oh is this your God? Your God would allow your person to come down with this disease or you lose this person because of this and that? How can you love a God like that? At the same time, you're going through your own personal things but it's your faith and if you really believe in God, you hold Him regardless or you hold onto it even tighter during those difficult times but you should never let go. Like I said I'm envisioning being on a ship going through a storm and the worst thing a person can do during that storm is let go of a piece of rope because you end up in the water and you'll drown. Um, and I think that's something I've always been taught especially when things get difficult because you got to go down in your room and pray that much harder. I mean people don't always understand and people don't know what everyone's been through, so when your faith is tested and you come across only that much more excited that you have that much more conviction, they probably think you're just an idiot, but they don't know what everybody's going through and what God has done.

Do you see a thread in your life?

For sure. For sure. Um... it's funny because it kind of became clear to me, I hope this doesn't throw off your question either, but we were in the dining hall and Theresa asked Peter a question about, uh, for you is God the Father, the Son, or the Holy Spirit? And I actually left the table and really thought about that, and I was like so for me, what is God? I'm talking about my faith. What is God? And I think it's the same piece of thread but let's say the color of the thread maybe is changed because at different moments in my life God can be the Father, God can be the Son, or God can be the Holy Spirit. When I need the guidance, he's my Father. When I think I can do and understand and I'm confident, he's the Son standing right next to me. You know, and when things are just going well, the Holy Spirit, and I feel like that's my thread. I mean I feel like fortunately for me during the difficult times it's easy for me to hold onto the thread but during the good times when everything seems to be clear, it's sometimes easier to let go of the thread and think everything is okay and walk away, and I think that's when you get knocked off, but I think that's when you have faith you really get thrown through a loop. Um... but I think I've seen that a little bit this year. I mean I've had a fair amount of success. I've grown through promotion. You can easily allow that stuff to take over and a lot of requirements of what you're supposed to be doing taking over your faith life. Try to remember to hold on. Hold on.

Maggie - Do you see a thread in your life?

Oh do I see a thread in my life. Yes, and I think it's something that I don't, maybe something that I can feel but I don't necessarily see it. Um... I think it's like this path that I'm on that I can see where it's come from but I don't necessarily know where it's going. Um... yeah I think it's, um, the thread in my life too is something that pulls me, tugs at me and pulls me in a direction. Um... that maybe if I wasn't open to it I wouldn't have chosen it myself.

Elizabeth - Is there a thread that you see in life, in your own life?

E: Well I think I know, I know what the answer should be.

M: What?

E: Probably God or faith, and I think I believe that, but the thread you follow, the thing that's unchanging that you don't let go of it, it's supposed to give you direction for everything that you do, it's hard sometimes for others to see. When you hold it you can't get lost. You know, pointing your life in the direction of God, and yeah I think that's the answer, but the reason I hesitated is because sometimes I'm better about seeing that than other times.

M: Yeah.

E: You know, so I mean it would feel a little unauthentic for me to say I've never let go of the thread.

M: Right.

E: Um... people wonder about it. Yeah. I think that's it.

Emmett - I don't, the way I interpret that is sort of forward thinking approach. I see things in looking back. I see the whole (indecipherable), straight with crooked lines thing where you can look back and see the path that God has called you on, not while you're on the present moment but in looking back and seeing all the different ways. Um, all the highs and lows, the struggles and joys that have led you to where you are. I agree with that aspect that there is that link. Looking back on that. I don't necessarily know if I agree with people wonder about what you are pursuing but it is hard for others to see in that I, I don't think you know what you are always pursuing, and so I don't think I need to clarify it to people because I don't understand it myself. And in that sense, it's not like I have a hard fast knowledge about this thread and what God wants me on, um, that I can never let go of it because I don't know it myself. But I do agree with the general sense that it expressed in that, um, I don't know if you're looking for more insight in that.

During the third interview Peter and Theresa reviewed their transcripts to further explain their ideas about calling in regards to a thread in William Stafford's Poem.

Peter - Um... so we were talking about the thread.

M: Right.

P: It's often hard for me to see it even when I am trying to see it, more in retrospect/at times looking back. While you hold onto it, you can't get lost. It makes sense when I am holding on to the texture of it. Feels like I can't get lost but even in the same moment, I know I can. I know I can slip right off the next day. You... um, but I, um... and I... this is not making sense right here. I think I'm referring to the poem. I mean of course I can let go of the thread. I do it all the time.

M: That's what it was. Yes. That's the piece. That's what I want you to talk about. "Of course I can let go."

P: Right.

M: Like you add emphasis on that, it would be unbelievable if you said it.

P: Of course I've let go of the thread. I do it all the time.

In the third interview with Theresa, the most senior member of the group, commented on how the younger faculty might not have the experience to stand back and see the thread in their lives.

Theresa: But do you think it's because they're so young and inexperienced?

M: I don't know.

T: Huh. See, when I read that it was almost like reading the first principle and foundation of Ignatius. Do you see that in that poem?

M: Right. Yeah.

T: Um I mean that immediately came to mind and, uh, maybe I would, if I were going to chalk it up for the younger crowd, they were young, which is good because they had a lot of energy, I would probably say that. But I don't know. I don't know. I just got to meet them there. They're a great group of teachers.

In the final interview during the integration phase the well-worn quote by Fredrick Buechner allowed the lay teacher leaders to express their sense of vocation after returning from the immersion. “The place God calls you is the place where your deep gladness and the world’s deep hunger meet.”

Oscar - I would say that my deep gladness comes in talking about the world and sharing knowledge, and I feel like the world’s, the world’s hunger is knowledge about itself, knowledge about how to make itself better. Um, and I, I always, I’m a firm believer in the idea of making whatever place you’re in better than what it was when you got there, so I think there’s a definite convergence there. Um, whether I do that on a, whether I, you know, whether I do something to make my surroundings better on a daily basis, I’m not sure, but I hope and like to think that the end of all things or the end of everything for me that wherever I am and wherever I’ve been has improved in some way. Um, and I think that that, that overall sense that want to be more, that want to be better, um, is what the world wants. You know, just because everybody is not on the same, not on that same page and you know, um, doesn’t always express that attitude, I think overall in general, I think that’s what the world is seeking is something more, something better.

Maggie – Yeah. I feel like that’s kind of the... can’t think of the word but like the contrast between um kind of that sadness that I felt when I came back and like the absolute kind of um like joy of being there and seeing all the joyful things that we saw there too. Um... like I’m just thinking about how we went to Mass that one day at the airport parish and just how joyful the music was and just that whole experience and being in this big old almost outdoors space because it was so open like structurally and then just being so open to God at that moment. I felt like, and, um, and then when we were at St. Ignatius and all the kids were just like bouncing up and down. So happy at recess. And like that and just thinking about kind of like the connection that is paired with that and like where some of those kids or the families that were at that Mass, you know, where they go back to live and some of those homes that are built of sticks and plastic and, um... yeah. I think that’s a really interesting... contrast of the life there that I felt like I experienced.

Emmett – **How does it speak to you?**

That there is an order to this, that there is a logic, a reason behind all this, that it’s not just happenstance that I’m at school, I’m not just filling my personal career, that there’s something bigger involved in this. Um...

there's a reason way I met the woman I married. God wanted me to. There's a reason why, uh, things went wrong in my personal and professional life that led me back at last, that led me to look at a religious vocation. Um... this is what in a small way, this is what the world needed out of my gifts and maybe I'm just tapping into that a little now. And it might change. Tomorrow. Tonight. It might change, and I hope I have the wisdom and I hope I have the openness to not get comfortable and say no no no. I'm pretty sure that I should be here for the rest of my life. Right now I think I should be, but I hope I have that wisdom.

Peter - Well um... it's right. I mean I, I've experienced, uh, messages like that as very true. At the end of my first, um, interview I said I have to figure out how, what kind of teacher I am and, um, being abroad helped me see the little flashes of the deep gladness, but I'm not, I've not completely found it yet. I think, I think part of the deep gladness will have some contact with communities abroad whether it's Latin America or Africa. Um... my role... gosh, it will have, maybe be a mix of like peace studies, conflict resolution, spiritual direction, and something I'll find, you know. That's abstractly, that's where I kind of see my gladness. Um, and I don't know. Hunger, hunger depends so much on a place. Um, and I don't know if I've found my place yet.

M: Okay.

P: So, so I don't know.

M: That's interesting. Hunger depends on the place.

P: Because, 'cause fundamentally we all hunger or our hearts are restless until they rest in Him, right, but I don't know. Our hungers are shaped different depending on where we grow up, I think.

M: Yeah. Okay. Yeah.

P: It just we all have a God-sized hole in our hearts but the holes look different and God can fill them all I think. It's like your, I don't know. That's kind of how I picture the Augustinian like our hearts won't rest until they rest in you, like the topography of my heart like on the computer, look on the bottom of it, it looks kind of different, but like it can easily like rest on the floor of God, you know, but like if I were to look at the bottom of your heart and the bottom of mine, like they would look different. The topography of both of them is different but we both rest in God. So where we are and how we grow up depends on what the, our topography looks like I guess.

John – I mean I guess to me personally it speaks to service. I mean, but it's at the point to where you don't do service because it's the right thing

to do but you do service because you enjoy doing it. Um, and the whole notion of my happiness or my gladness is coming from an area where the world lacks me trying to fill that void. I'm not thinking of myself as a superhero or anything, but it's like, um... yeah. I mean, I'm going to back track on what I just said because I think part of what I just said is a little problematic too. You know, sometimes I think it's easy to feel like what the world needs is you or what the world needs is what you have. But sometimes, you know what I learned from this trip more than anything else and always tell the kids when they go to Honduras or Guatemala or wherever it may be, you can learn something, too, from wherever you're going. Um, you're gaining something from the people. And I always said that but to be honest with you I think it wasn't until this trip that I actually really understood what that meant. Because I think I was under the impression for a long time that we were going to give them something and not even necessarily a material possession but we're going to give them understanding, we're going to give them knowledge, we're going to give them, you know, IPP, Jesuit experiences, formation. But then like the longer we were there, I started realizing that you know they're giving me something. And so I think the whole gladness piece in the area where the world hunger or starving, you know there's something you can gain from going and seeing other people and what they experience. Um, and I mean to a certain degree that sounds a little selfish but I know I don't have all the solutions to all the world's problems or everybody's situations, but I don't know. Just seeing how people live and how they figure things out, I mean you talk about humbling. I think that's the part that's humbling too. So I don't know if that makes sense. Maybe I'm just talking in circles.

Elizabeth - I think I do believe in Buechner. Yeah, I do. Mmhmm. I think God wants us to do with our lives what we're good at and what serves and brings the kingdom and, um, and what we have fun with.

M: **Right.**

E: I do believe that. I think that's why I like my job.

M: **Yeah.**

E: Because I've found, I've been able to find that in education. It does, it does, I feel like I am serving a hunger in the world so yeah I believe that.

M: **Yeah.**

E: I think it's important to distinguish between joy and temporary satisfaction.

M: **Okay.**

E: Because God doesn't always want us to do what's going to give us temporary satisfaction. Or immediate gratification. But joy is, has a longer term connotation on it.

Following the Buechner discussion the lay teacher leaders were given an opportunity to respond to Hahnenberg's (2010) sense of vocation through solidarity with those who are suffering. Hahnenberg believes, "God calls us through the suffering of others. Our vocation is found in and through the world's pain. We take reality seriously" (p. 201). The following are the responses:

Oscar – I certainly can agree with the quote because it's hard to see pain and suffering and not be compelled to do something about it. Um, I think that, um, I think that anybody that was on the experience would certainly agree with that. I think that hopefully any product of Jesuit education would agree with that idea that to see someone, you know, in dire straits or even experiencing any amount of hardship and not, and you know also feel the need to help them is just they go together. It's logical. Um, but then also the idea that, um, that Marty put out there, that Africa is not a place of despair but a place of hope and from what I saw a great deal of happiness and joy as well. Um, so I guess that quote also is a little bit too negative for me almost. Um... to understand that even people that do not have stuff or money or whatever can still be happy, um, I guess to understand the quote you have to kind of define your idea of despair or whatever other words he used, and then that might change your perception of it I suppose. Um... you know lack of material stuff is not my idea of despair. Um being in a country that is perhaps run in a less than just way, that's getting more towards my sense of despair. Not having access to medicine or clean water or anything like that, that's getting closer to what I would define as despair, but, um, I don't know. I guess I can see it from both sides, agree or disagree.

Maggie – I think that's how I ended up in college and kind of saw like other peoples pain that I had never seen up close before and then that's how I ended up on this path. Yeah, and I think it happened again when we were there because I've never seen, um, like seen what we saw there and I know we weren't, we weren't in a refugee camp or an orphanage where there were kids suffering with AIDS, but even so some of the things affected me. Or just in thinking of okay so then a students or a kid or a child that comes from a community with this but with so fewer resources and then doesn't have parents or is in an orphanage. Like just kind of

extrapolating on what we've been talking about. Thinking about the realities of what I've read about or heard about. Um... yeah. I don't know.

Emmett -I hate to sit on the fence on that one, but I, I think there's an element of things I agree with but also an element of I agree and I'd say it doesn't have to be the suffering of others. It could be your own individual suffering.

M: Huh. What do you mean by that?

E: That leads to vocation. Just personal history.

M: Okay.

E: With that. You need to get to that point, uh, maybe even in your own life. If you don't open yourself up to realizing the suffering of others and how that can influence your vocation, for me it had to be my own suffering before I think I opened myself up completely to it. Um but the part I wouldn't agree with is, is there is also and this goes even back to the pervious quote in looking at vocation and calling, there's got to be an experience of joy in what you're doing in order for you to pursue that vocation. Yeah, you could be committed. You could hear of suffering and be compelled to want to do something for it, but not always to dedicate your entire life unless you experience the joy that comes from living and working in that vocation.

M: Huh. Okay. That's excellent.

E: Mmhmm.

M: The joy, the felt joy. A critical piece here of this discussion.

E: And it was probably the most profound aspect of Africa, the joy of the people themselves.

M: Mmhmm.

E: Joy that frankly we don't have here.

Peter – Um... yeah. I mean we better take it seriously, I think. I'm rereading, or I just cracked open last night *The Road Less Traveled*. It's awesome. The very first part it's like... life is hard and once you realize that, you're able to get over it a little bit and start learning from pain. Um, because pain is a teacher and chances are if you're not hurting, you might not be learning all that much. Um, and at least at this point in my life that resonates. Um... hmmm.... Oh come back thought... um... where did it go. Oh. And I, honestly I think an honest encounter with actual suffering is one of the like the hinges of utility for immersion trips because I don't

know, guys like me like how I grew up, I didn't suffer. What did I suffer about? Nothing hurt in my, in my, um, in how I grew up like through high school. What did I, what did I go through pain? And if pain is where we learn about hard stuff, where we learn about the mystery of Christ, really, it's in encounters with other people's pain that we can really see reality.

M: Reality is in there?

P: Yeah. And take it seriously and say oh my, oh my gosh. Yeah. And it's in, for me, it's in sort of making a home in hurt and in those places of hurt that really, like everything is meaningful and without that, what are you doing here? Or what am I doing at least? Um... there's a part in the, the Constitutions of the Holy Cross, the last one is called "The Cross, Our Hope" and there's a quote in there that's like if you, if you learn to actually bear suffering and bear the cross, you will walk without awkwardness among others who suffer, and most recent, I mean different parts of that constitution have meant or meant things to me at different times, but that one is coming out right now and guys here have really, like some of them have been really hurt but if I can learn to bear like my wounds and my shit, I feel myself being able to you now walk without awkwardness among others who suffer and that's really a big hunk of the love of a disciple I think, I mean, and that's why the Lord can teach us about our suffering I think. There it is.

Thomas – Um... I think it's... it's understanding the context. I think that's something, I think I wanted to come back to, I think I wanted to become a teacher to, um, as I said kind of walk with my students because I really think that, um, adolescence in high school is a war and like you got to get through it, so there's real suffering there, and spending time with so many different people and not really knowing anyone else, um, and Ben and I, we really try to make a conscious effort to really not be like a whole duo but really try to meet and talk to other people. I just found myself really listening a lot more and hearing a lot of people's stories. Um, like Erin and I had a really phenomenal conversation after lunch one day. Angela and I had a bunch of wonderful conversations. Paul and I had really great conversations about fatherhood. Um, and it was really, and those moments of really hearing each other's contexts and hearing their stories and hearing what, um, our fears, our worries, our loves, our passions, uh, that was some good stuff, and that really kind of reaffirmed a lot of my convictions about being an educator, to be so much more in tuned and repeating in class saying out loud like the more I understand you as a person, the better teacher I'm going to be. That's been the thing that's unlocked all these, I've had five or six conversations already with kids coming up to me to talk about their real hurts that are going on in their lives and developing a lot more reflection time and creating in my

reflection a component of dialogue, so I read what they read, uh, they wrote. I ask them a few questions. They'll have to respond back to that and it kind of continues along that cycle. So it's again like I think that for me it's, in order for me to, education is really helping people recognize their best selves and, you know, this is a time in their life when they're suffering, this is where I can kind of come in and really help them through it.

Elizabeth – I think it's spot on. I mean it's not, everything is not sunshine and rainbows. You know, it's the cross. There's pain, there's suffering, but there's also joy and you can't just ignore the suffering. I think it's through that suffering that we can experience God and our joy. So we take reality seriously. I think that's important. The reality means that it's not all fine and comfortable. Reality is also sometimes uncomfortable, difficult, and hard. And we have to take that seriously.

In the final question by Hahnenberg (2010), the nine lay teachers articulated a sense of vocation in relation to the suffering they witnessed in a least developed Country. Some like Peter recognized that once you suffer the suffering of others becomes more real. The ability to move outside of themselves and focus on another's pain fully articulated a deeper sense of vocation for these nine lay teacher leaders.

3. How does a four stage immersion process impact a lay teacher-leader's self-understanding of vocation?

The case study developed over a four stage process. Each process offered a way to understand the lay teacher leader's vocation. Impact on this development takes place with seeing the overall progression of understanding about the lay teacher leaders' vocation for themselves. Within the statistical analysis from the surveys a small amount of impact was shown through the data. In each of the four phases significant findings emerged from the interviews. Again the development can be seen most through the responses during the immersion and after the immersion.

Thomas (3) – My life would be a whole lot easier, you know, if I was making a whole lot more money and you know, but again that desire to, that can really easily lead me into my own oppression and being in a place where I'm not able to spend the quality time that I got to spend over the summer with Stella. And so that was a really cool moment because it really made me stop and think like are we really falling victim to these false desires? That's made me stop and question every, like, each one of my little decisions that I've been making lately. It's like is this really something that is going to be life giving or is this something that is going to like send me down to a place of bondage and despair?

Elizabeth (3) – Well I think that the fact that it was so unknown what we were going for, what we were doing, what the daily agenda would be, and allowing for the Grace to come into that was really profound for me.

M: Really?

E: Just being sort of, I can be very structured especially when I'm working, but when I'm not working I'm good at just going with whatever. Um, but to go on a big two and a half week trip like that and not knowing really what we'd be doing, it's been, that's been a neat experience to see the Grace that can come from just being and not necessarily having a rich agenda or end up sitting at the residence watching the news and while whatever was supposed to happen next didn't happen, we just hung out together and had good conversation.

In the integration phase the lay teacher leaders show the final significant development in their vocation. The vocation becomes something more than just their own, but something to share with their institution. In a way the vocation is not for the person as much as for the service to the place. These lay teacher leaders were developing ways concretely connect the institution with the experience of immersion.

Emmett – Um, and then also expressing a hope that this wasn't the last experience of this, um, will hopefully become something that our students are involved in in some way and more than just taking up a collection in school but actually hopefully getting to go and see and experience.

John (3) – I didn't know who you were going to call on to speak on things so I took like meticulous notes of everything and the other day I was flipping through my notebook and I was reading through some of those things, and they're, and I said this kind of before, they're still like seeds

that are blossoming now. There are still seeds that are germinating now that I didn't even think about. I mean when I go home I'm going to complain about something, it's just kind of a reality check for me again. Uh, you know just a few short months ago, weeks ago, I was in another country and things were very different. People there would kill to be in a situation that I'm in here. And I think sometimes you want to take it for granted but at the same time it's like I really don't take it for granted. Um, and I'd never been to East Africa before and seeing so many different populations of people within a short, short, well it's a long drive but within a very short distance, different climates, um, people openly talking about corruption. I mean, it just kind of changed the outlook on everything, the school, the politics here in the state, opportunities in the state, when I pull up to McDonald's and easily order whatever I want to or even hopping in my car and playing the music I want to play and you know those things you take for granted. It just really reminds you that not everyone in the world has these types of things.

Thomas (3) – I think that there is... um... have to use cooking for a second. You know when you like deep glaze a pan and like there's all this like good bits that like kind of stuck on the bottom? I feel like this Africa like got all the good bits that were kind of like simmering at the bottom that, that I otherwise wasn't paying attention to or wasn't comfortable enough paying attention to. I was just blind to and it kind of stirred them all up and I don't know. I feel like, um, things are a lot richer now. The way I'm appreciating Stella on a whole new level. I'm looking at my students in a different way. I'm looking at my colleagues in a different way. I'm approaching my day in a different way, and it just seems so much more, yeah. Just intentional. I'm really trying to bear witness to the living Christ in the world and sometimes it's a lot easier than others and at times really f.. with me. So, um, yeah. I think that's the stirring-ness present.

Thomas (3) – It was just so good. Yeah. It's just... I'm a lot happier and a lot more content, and I never expected that to be the case. Um... I don't know. I just didn't think that that was going to be the thing to happen as a result. As I said, I think my go to phrase like "How was Africa?" it's like "it was life enhancing on all personally, spiritually, professionally." Cannot ask for anything better, so this, you know, this was my main recent moment, my 30 years old moment. You know. That's awesome.

Elizabeth – Thanks for including me. It's just a wonderful group and definitely one of the best experiences I've had in my life. So, and that's I've traveled a fair amount but this is just different. And well to the tourism thing. I love being a tourist, too, but the different, it's very

prayerful. It's almost like a retreat or something. But not the kind of retreat where I had to go one like a forced pair walk and talk to someone I didn't want to talk to. Yeah so um... It was like a more natural type of spiritual retreat. I didn't, I think I thought it might be, I might want to just go to Mass and it might be a spiritual experience but it definitely was, and that was special.

Teachers were asked to be specific about their reflections on the immersion.

Emmett had this to say about more than just the immersion itself but served as a possibility to clarify the points of meaning in his life:

I think overall I was talking to a friend when I came back and he said, "All right. Don't tell me Africa was life changing." I said, "All right. I won't say it's life changing." It really, it probably just clarified a lot of things I believed previously whether it was about my relationship with God, whether it was about my relationship with my wife and daughter, um, whether it was about, um, community aspects, whether it was about Jesuit education, whether it was about my vocation. Totally made me more solid in all those things. Um, and so it wasn't a lot of new things, uh, it was more, uh, tearing away some layers or some cobwebs that got in the way and clarifying that I'm, I know that I'm doing what I'm supposed to be doing to the best of my knowledge.

The four stage immersion process lasted for some from November 2010 to September 2011. The length of time in establishing relationships and preparing for the immersion was significant. This also caused some of the lay teacher leaders to experience a sadness at the final phase of integration. Maggie has this to say:

Coming back and being really sad, like sad that it was over but just being really really sad. Um... for like so many of the things that I saw, I think, and I know we talked about like, because Ito talked about this too when that first night when we were sharing guests and everything and he's like "Now you're seeing", like, people are scared of Africa because of the diseases that they hear about and the poverty and everything. Um, but there's the other side of hope and joy which we definitely saw too, but still I was so struck by seeing some of the sadness I think, even though there was so much hope and beauty there too, which for some reason and I think that's really what struck me when I was there. I just felt really happy and

joyful most of the time, but then coming back and thinking about the other side of it, I think it was, I don't know. I was just really sad.

Right.

I found myself crying all the time when I came back. I'm like I haven't cried in years. No not really. Um... yeah just over little things like I think in an e-mail I mentioned like I ordered an iced coffee and I saw the ice and I started crying.

Right.

And like getting stuck in traffic. Again, just the traffic there and um... I think just thinking of like how, how different it is from our life here and not that that's a bad thing at all but for some reason that really struck me too. Um... and I don't think it's a, I don't think it's like placing a judgment on it and saying um... like they don't have what we have here because I don't think that's better either. I found myself being disgusted also coming back here was just like walking down the street and just seeing things or seeing the way people act, too. I've just been like repulsed by it. So I think that's part of it too. I feel just like a weird space to be in of like being disgusted by like everything around me but just kind of wishing I was back there but not at the same time. Being just like sad. I don't know.

Helping the lay teacher leaders to develop a program for integration will be a major recommendation in Chapter V about implications from the dissertation study.

Themes

In order to develop a narrative for the case study a number of themes help to paint the picture of how the lay teach leaders were impacted by the immersion to a least developed country in Tanzania. These lay teacher leaders developed a reverence for the prayer and self-reflection component of the immersion that enabled them to reflect on their interiority at a greater extent compared to being home slogging through lesson plans and faculty meetings.

One of the major themes was focused on the lay teacher leaders' identity from the beginning pre-immersion stage. The specific name for the lay teacher leaders was

pilgrim. Throughout the immersion experience these men and women thought of themselves and acted not as tourists going to Africa, but as pilgrims. A pilgrimage to Africa: the world is our home, was the place for entry into the experience. This allowed a theme of in-depth exploration of the calling of the teacher to emerge rather than just the power point presentation of African children in poverty slums. These lay teacher leaders were about being pilgrims on a journey rather than tourist on a guided tour. Elizabeth says:

But when I first arrived it was like oh my God here I am this ugly American on this bus. You know, look at all these people. But yeah. You are pilgrims, and you are in a foreign language just like you're a missionary coming in. I felt like a missionary. And then, then I reflected back on missionaries. You know, the day of St. Ignatius, can you imagine going into any country just with you know not knowing the people, not knowing the language, I mean, I mean if you reflect on that, that is like overwhelming, I mean I just can't even imagine it.

Prayer and Self-Reflection

Many of the lay teacher leaders found a theme of prayer during the immersion. Morning mass was followed by an hour of quiet. This allowed the participants to practice self-reflection in an immersion that asked for quiet from the lay teacher leaders. Emmett has this to say:

I don't know why but I just see the approach of being able to spend time with people, being able to spend time worshipping, courses that necessarily you're not going to work on a daily basis but I don't have time in my life to sit down or I don't make time in my life to sit down and truly spend with people. Any idle time, all of a sudden you turn on the T.V. because you don't want that quiet, you don't want that solitude or just you in a room with somebody else. You don't allow for that conversation to take place. Something's got to fill that time. Um, I hope I can take that back, that aspect of it.

The context of the case developed a sacred space for the teachers to look at themselves and their lives rather than focus on others. After the nine lay teacher leaders returned home the component of prayer and self-reflection continued and it was translated into their practice as a lay teacher leader through self-knowledge. Elizabeth says this while doing a validity review of her recorded transcripts during the interviews

I think this will be good to pray with... I think it helps to read what I responded to, how I responded to the questions in writing and then when I read that I think it probably helps with self-knowledge. It was nice to actually want to go to church. And I do. I mean I am in a place right now, I actually want to go on Sundays but sometimes I'm not, it's work, you know more often than not. It was nice to want that and read the readings before I went to bed or in the morning. It was kind of refreshing. I wish I could make that habit more often.

The prayer and self-reflection theme throughout the four-stage process of immersion developed into another theme of “letting go.”

Letting Go

The case creates an environment. This environment asked of the teachers a certain theme or action throughout the four stage process – letting go. One of the favorite questions of the group was – What’s next? A lay teacher leader was always looking ahead to the schedule, the next place, the next meal or the next activity. Letting go of controlling the schedule was a constant back and forth for these lay teacher leaders. Schedules bring order to a room, especially with students. Schedules also can mask what a person desires for themselves because another person in “the front office” simply decides for them where to be, what to teach and how to arrange the learning environment. By the end of this experience the teachers spoke about letting go of this control in order to move deeper into the questions of themselves rather than the schedule of what is next.

There was a struggle with this invitation to let go. The Internet and limited cell phone access did not allow a comfort component where control could be held. Instead the lay teacher leaders engaged an open global network, especially an international experience that allows for openness to other ideas. The control of “what is next” and needing this stability allowed the lay teacher leader to not have a next in place to “do” but rather “being” just themselves. They were the next. Spending the time with a quiet morning for an hour. Listening to nightly conversations by other teachers rather than panicking about the next activity. These became common places to explore their deeper meaningful questions about vocation, teaching and life in general.

In reality the lay teacher leaders had more control in the immersion than at home once they let go of the desire for schedule. It was a way of exploring the questions of meaning for themselves. They spend time allowing themselves to speak. Here is an example from an interview during the immersion.

M: What’s that letting go like that you just talked about?

Maggie: Um... I mean it’s kind of, kind of like how I felt coming here. I didn’t know what to expect and I didn’t want to place any expectations on it so I just kind of, um, let myself open to whatever was going to, going to happen, and then I think, um, if I’m in a prayerful place about it then I think it’s being, being lead by God. Um... and maybe just letting the Holy Spirit work instead of just my own ego. Um, what was the question? How do you see your vocation?

Hear.

Hear. Hear right. Voice. Um... yeah I don’t know. I think this has definitely changed things. Um...

In what way?

I think in a way, um... I’ve been thinking or feeling that it doesn’t matter what I do it’s maybe more how I do it. Um... so it doesn’t matter what my actual job is. It’s like the practice and style. It’s something that, like the way that I work instead of, um... yeah it just kind of makes, um... like

what I do seem a little bit let important than how it's done, and mostly how I'm interacting with people and how I'm loving people and how I'm, um, maybe listening to people.

This letting go transfers leaders to adaptability a recurring theme throughout the immersion experience for the nine lay teacher leaders.

Adaptability

The lay teacher leaders adapted to the context of the immersion. Whether this was a late bus or cold water in the morning shower, a methodical technical expectation of the future replaced itself with adaptive skills towards the bus and water. The comforts were not present at all time. Teachers did not rely on skills to technically advance themselves as they were used to. Rather the immersion brought a theme of adaptability. The adaptive skills brought them a sense of not holding on to the technical skills but embracing a new skill of adaptability.

During the last day of visiting St. Peter Claver the teachers were asked to simply begin teaching the students. The teachers from St. Peter Claver watched as the nine lay teacher leaders began a lesson. The classrooms messed with trash, the blackboards did not function, yet the students waited to see these teachers adapt to the context. Adapting to the case of the immersion was a constant theme through the experience.

Language

These lay teachers wanted to find ways to express their teaching with other educators who did not use English as their first language. Was there a common language besides English, French or K-Swahili? These educators found a theme of Jesuit education as a common language. When speaking about mission or a sense of what

matters in their respective institutions a range of understanding of Jesuit education took place. The theme of Jesuit education weaved through the language of the participants in the immersion. What the participants found is they knew the syntax of the language of Jesuit education and that is the relationship between God and the student.

Solidarity

Solidarity became a central theme during the time in Dodoma. Two experiences generated this theme: the visit to *Upendo* and the service day with special needs children. Something physical was enacted in terms of service. However it was in the dialogue with those on the margins, blind and depending on the service of others that made the experience meaningful.

The solidarity with the other east African teachers became a major take away from the immersion. These nine lay teacher leaders made an effort once returning to the United States to reach out to the other teachers in East Africa. One school has committed its entire mission collection for the year to support the students at St. Peter Claver.

Moreover, beyond financial support the teachers developed a global network that expanded their worldview to not just look for ways to aid the East African schools but develop relationships with the teachers. One teacher sat next to and held the hand of a blind man at Upendo. Thomas said:

Probably most prevalent for me is the Upendo brothers, like the, that guy Joseph that we sat next to, the, uh, guy with not elephantitis or whatever it was that just comes up to me and was like “Come sit down. Sing with me.” Like that was really powerful. Um, and I think a lot of that has to do with my passion with music and having that, all of that like a lot of my worlds like colliding in that moment, like I’m there with like a community of friends that I’ve developed, experiencing something new, there’s music going on, there’s just a lot. It was like a sensory overload, and, I mean

that initial uncomfortability of being at that place and um of great poverty just... to see like the great spirit of the, uh, um, the Jesuit brothers that were there in like their experiments.

Seeing the brothers work with the poor on the margins created the value within of solidarity. Some of the lay teacher leaders were honest and said, “I just can’t do this day in and day out.” Solidarity is life consuming and generated a theme that impacted the nine lay teacher leaders. This period of standing with the poor of East Africa encourage the lay teacher leaders to be more than tourists but teachers of solidarity.

Dialogue (Nightly Conversations)

Throughout the immersion the nine lay teachers leaders practiced dialogue. This was a theme not just during the immersion but once the participants returned. The dialogue during the nightly conversations was one of the main events for the lay teacher leaders. Each night while teaching a new game of cards or simply sitting around a round table in the residence, teachers spoke to each other about their lives; from 45 years of marriage to the trouble of discipline.

Dialogue as Right Relationships

Each day the teachers gathered together in small groups. Their task was to develop a document that articulated their experience together as Jesuit educators from around the world. The idea of justice undergirded the development of the document. In this encounter justice was right relationships. This document was called companions in mission (see Appendix G). The dialogue produced the document. The American teachers watched the East African teachers teach in their context. Clearly after time spent in the immersion the American’s knew they did not come to East Africa as the bearers of

the truth from the American educational system. The observation in the context created a greater dialogue toward right relationships.

The Bus

If the nine lay teacher leaders were not in dialogue, they were looking out the window of a bus. The travel for the trip was done on a local bus, not an air-conditioned rented plush American Trailways. The bus became the classroom. The immersion only took travel accessible to the local people. This meant experiencing the context in a personal way unlike a common tourist.

The bus was a theme throughout the immersion. It was late, it broke down, it smelled and it helped the lay teacher leaders understand Africa with all their senses. One of the lay teacher leaders described the experience of going from Dar Salaam to Dodoma on the bus as an epic journey. Worried about being allowed to use the bathroom was horrific for one person and he did not eat for a full day before traveling. The bus, with sour smells wafting from the close sticky bodies of East African travelers influenced the case. The lay teacher leaders saw the African world from the window with rolling landscape of mud huts and green pastures harvested with hands and sweat not oiled machines. Humans were living for and with the land. Dignity reigns when a person owns an acre as one of the East African teachers said to another American teacher. An ownership of a small piece of earth to feed their sons and daughters – the participants saw these sacred values from the bus. Racing like at the speed of a Nascar champion at the first turn of Daytona 500 to a snail's pace through a village as cattle cross the street lead

by an eight year old with only a stick to control his family investment kept class in session from the window of a bus.

Men and Women for Others

The theme of men and women for others developed from the group reading Pedro Arrupe's talk in Spain entitled 'Men for Others.' The document was a common theme not only during the immersion, but when the participants returned.

Thomas (3) – The document, holy God does that take on a whole new context and Arrupe really really is messing with me, like I've, I've gone back and read that document several times since I've been back and I've thought about how to incorporate it, like, into, I used it with my juniors second semester and I'm not sure if I feel comfortable enough to teach it. I'm not sure if they're ready enough to hear it, but my God they have to. Like, and I think that, this is going to be one of those moments where I'm just going to be on to it like this, this is impacting me today as an educator and we, I have failed you. This school has failed you. The Jesuit network has failed you if you're not, like, if we're not having that burning desire to go and really be men and women for others not like this bullshit that we talk about like you know like opening the door for someone. Come on. Even today at the Mass of the Holy Spirit, like, our student, um, who was kind of talking about like what does it mean to set the world on fire? What does it mean to be men and women for others? It's more than inviting the kid who's sitting by themselves eating lunch. If that's all that it is, then again I think that we're failing them. It's not just inviting them but it's going to be inviting them into a relationship, into a real relationship. Um, going into the world and with a truth and an honesty about strengths, weaknesses, failures, seeing that the world is broken and fragile in many different ways and there's not going to be a one fix answer. I mean I'm definitely a lot more frustrated with politics this day as a result and that's good because I can divorce myself from it. And just recognize that like you're clearly lying. You're also bullshitting us so why can't we have an honest, real dialogue with one another and we can make the world a little better? I think that's really what Arrupe at the end of the day is saying, at least that's where I'm at right now in my understanding. We got to push each other to be better, to be our best selves. Um, and when we're our best selves, you know, we see the good and the bad within us and we can reach out and where I'm weak maybe you're strong and you can lift me up and vice versa. We can start to recognize that you know just because you're born in a certain, uh,

situation in life doesn't, doesn't, isn't going to be, there's not a straight path to success or failure. And I think, um, now I'm just starting to go off on a winding tangent. But, uh, I think when we are our best selves, that centering that we talked a lot about, um, that's really when that begins to happen.

The Arrupe article also helped shape those who found the document hard to read

like Elizabeth:

E: Yeah. That was hard to read.

M: Why was it?

E: Because it was a part of it that said you are actively oppressing if you, I don't know the quote but you know the part I'm talking about?

M: Uh huh. Sure.

E: And it made me feel if I were, well okay so I'm white. Well-educated. I'm a woman so I guess that's if I were a man. Um, being in all those social contexts that have generally been the superior contexts that if you're not everyday actively working towards social justice, you are actively oppressing or something. The language was, it was harsh so we had some good conversations about that.

M: Hmm.

E: Makes you think gosh what am I doing? Am I doing things to actively oppress when I don't even realize I'm doing it?

M: Right. Yeah. That article was very important, it seemed, in terms of the week we were there. I mean it sticks out for people.

E: Yeah. And I had never read it before but when you read it, the language, the verb choice, it's not soft. It's, you know. I should go back to that. It's very provocative. Very provocative. Makes you examine what you're doing. Yeah. And we throw that around, men and women for others, all the time. Even the adults. Of course the kids are going to have a different, they're at a different stage so they're going to have a more simplistic understanding of it but even the adults until I read that you know I'd probably toss it around too. So you've got to be careful with that. Not be careful with it but it's good for me to have read that.

Motivation to Work in Current Institution

A theme of motivation was apparent during the four-stage immersion process. The lay teacher leaders reflected on what motivates them to teach in their institutions along with what helps them to stay. The ability to connect the experience of the immersion with their lives continued to rise up as a theme.

Thomas in the immersion – and so when we were in the chapel right there, like, um, what has this experience meant to you? Like for me a lot of it's been a validation for whoever decided that they're going to keep me around and that recognized that, that I have a place at St. G, that I understand the mission, and I mean I know a lot of us like when we were walking around in London we were asking like why are we here? For me that's been the most poignant and powerful question. Why am I here and not a lot of other people?

This was Thomas' answer to his question once returning to his institution:

Thomas after the immersion – Because there are so many wonderful people at this school. Um, and I think, so we never like, George and I never addressed the community or anything like about our experiences or anything like that, like I think the people first started hearing on a large scale that we went to Africa because, um, this year the mission money is going to be kind of homerooms are going to be sponsoring kids at St. Peter's which is great. Um, so Nancy sent out my video and so now people are kind of coming up to me like, "So how was Africa?" So that's kind of how this whole thing may come out, and I can still see in people's eyes they're like, "Why, why was it you and George?" And like I don't have an answer, nor do I really need one. It's like I got to go and I'm so much richer for it. Thank you. And I think that's, that's the place that that's something that I kind of moved from. Instead of wallowing like why me, why not someone else, just shining up and being grateful. That's kind of a nice thing that I kind of like in my prayer life I have to kind of stop and be like all right I've had this experience. Now I have to, um, I need to share that and be witness and to prove may not be the right word but show there was a reason why I went and a real, uh, I don't know. There was a real reason why I went.

Emmett - I love, I love what I do and not a lot of people can say that on a daily basis, that I, it's life affirming. It gives me energy. Um, I saw my wife coming home from a job she hated and I don't, and sometimes I feel

bad coming home just grinning ear to ear and not really caring other than missing out on time with my wife and daughter that I have to stay late sometimes because it's fun for me. I like the people I work with. I believe in the mission. And I really like being involved in all the aspects of the school, and so it sort of built upon itself and so I, um, there have been schools that I haven't enjoyed as much that I've been at, but this one seems to strike the balance of supporting me as I also grow in my life.

In the third interview the dedication to the institution was more apparent than in the beginning interviews as a motivation. The level of impact was significant for these two lay teacher leaders by their final interview responses.

John – It's not... I think the school I'm at is what gives me the drive, gives me, I don't think they specifically know that they do that, but I think it is because it's a passion. I get that from the students. I get that from the other faculty members. I get that from my colleagues. I get that from the experiences. Yes. I mean community is the whole reason that I'm at the place that I'm at.

Emmett (3) – It is not just a job that I agree with and derive goodness from the community in my own personal faith life. It is something that, all right, I really want to commit and go all in with. Uh, and probably didn't realize it until just now.

How a teacher looked at why they were asked, moved to what are their action steps to integrate the experience for the rest of the institution. This was a clear pattern that developed into an impacting theme over the four-stage immersion process. The nine lay teacher leaders went through a development in their motivation to give back to the institution that supported their immersion experience.

Validity

One of the important pieces of an analysis of the data involves validity. The validity stems from four areas: limitation, internal validity and external validity. The researcher has limitations. The researcher recognizes a bias due to being a member of the

Society of Jesus. In order to acknowledge the researchers bias and provide control during the research, the researcher kept a reflexive journal of new information, questions, assumptions, contradictions and other personal reflections. The researcher kept a reflexive journal throughout the study in order to “bracket, or suspend, any preconceptions or learned feelings that could limit the findings” (Johnson, 2004, p. 364).

Internal validity occurs through “triangulation” in this instrumental case study. “Triangulation” or employing multiple data sources in this case interviews, surveys and journals. Merriam writes, “Triangulation or using multiple sources of data allows for a cross-checking to “confirm emerging findings” (Merriam, 1998, p. 204).

External validity is “concerned with the extent to which the findings of one study can be applied to other situations.” (Merriam, 1998, p.207) A large amount of Jesuit High Schools participates in immersion programs throughout the world and this study has implications for future immersion trips.

Summary

In Chapter IV, the data and findings were presented by building a narrative towards the case study of exploring the impact of an immersion trip to a least developed country on the vocation of a lay teacher leader. The interviews elicited the informative patterns of how lay teacher leaders developed in their understanding of vocation through their experience of an immersion. The research questions were answered through detailed interviews of the lay teacher leaders in the four-stage process. The use of quotes from notable researchers in vocation gave a further expression to the words, emotions and

view of their calling. Finally, themes were expressed from the lay teacher leaders that added to the narrative, which helped to answer the research questions of the study.

CHAPTER V

EDUCATIONAL LEADERSHIP THROUGH IMMERSION

The purpose of this study explores a case study on the impact of immersion to a least developed country on a lay teacher leaders' vocation. Through a four-stage process nine lay teacher leaders participated in the case study. Each stage influenced these men and women teachers at Jesuit High Schools in the Midwest. In this chapter the following topics will be discussed: various implications for educational leadership, integration of previous research, suggestions for future immersions as professional development and suggestions for further research.

The case study was the immersion. The immersion created an environment with a context developing from an experience in Dodoma Tanzania for the nine lay teacher leaders. Emphasis on the environment is critical to understanding the case study. The participants spent the majority of their time at St. Peter Claver high school community on the outskirts of the town Dodoma. This place looked and felt like a desert in the Wild West with winds, sand and very little trees. The coldness of the night sky brought a sense of environment to the case along with the habitation feeling like a landscape resting on the horizon of meaning into the calling of the lay teacher leader.

Paul Shepard's, *Man in the Landscape: A Historic View of the Esthetic of Nature*, wrote about the desert experience that properly paints the picture of this case study.

The desert is the environment of revelation, genetically and physiologically alien, sensorily austere, esthetically abstract, historically inimical...Its forms are bold and suggestive. The mind is beset by light and space, the kinesthetic novelty of aridity, high temperature, and wind. The desert sky is encircling, majestic, terrible....To the desert go prophets and hermits; through deserts go pilgrims and exiles. Here the leaders of the great religions have sought the therapeutic and spiritual value of retreat, not to escape but to find reality.

Pilgrimage

The case developed from a method of pilgrimage. This metaphor and description of an identity for the nine lay teacher leaders on immersion has implications for future educational leadership. The literature on educational leadership lacks proper methods or ways for teachers to not escape but find their reality. In this immersion the nine lay teacher leaders found their reality through a pilgrimage.

A pilgrim identity is different than a tourist. Tourism is a common phrase in various literatures about outsiders taking pictures of other's reality (Rice, 2009). Two terms associated with a type of immersion to a least developed country are "slum tourism" and "volun-tourism." Various writers have described these activities as problematic. (Odede 2010; Weiner 2008) Slum-tourism works as zoo like experience where the people are paraded like animals. Kibera, perhaps the largest slum in Africa, is a particularly complex environment with various tour groups bringing in money filled tourists to snap photos of emaciated children, garbage filled streets with open sewers for the purpose of shock and possible donations. "For about \$40, tourists are promised a glimpse into the lives of the hundreds of thousands of people crammed into tiny rooms along dirt paths littered with excrement-filled plastic bags known as 'flying toilets', as one tour agency explains on its website" (Guardian, Xian Rice, 25 September, 2009).

A clear understanding of tourism needs attention in developing appropriate immersion experiences for lay teacher leaders. In a recent report on tourism and sustainability the argument around relationships was mentioned as a guiding barometer of the encounter of people from other countries. Do immersions create relationships or based on design focus benefit on the eye behind the camera? “A clear understanding of the tourism process and its relationship to development can only be achieved by an interdisciplinary approach touching on environmentalism, socio-cultural studies, economics and development studies” (Mowforth & Munt, 1998).

Volun-tourism is a fairly new term in the literature. The concept developed from the activity of college students seeking an experience of the poor that was fun. Volun-tourism looks like a volunteer vacation. Is this a form of sustainable tourism? According to Volun-Tourism International (www.voluntourism.org), this new way or travel adds to sustainability when well organized and thoughtfully planned. However, these activities at times lack a direct encounter with the poor in terms of “other.” A possible objectification of the poor occurs when no effort is made to remove them from poverty, but placate the poor to be photo opportunities rather than relationships of another human being in need. Immersion programs constantly deal with the tension between volunteering and immersion with both the positive and negative outcomes.

In order to distance these nine lay teacher leaders from the distraction of tourism or the method of volun-tourism and slum tourism the idea of pilgrimage focused the case. The experience was not a photo op of withered babies suffering from starvation. Poverty was a lens, yet the people’s beauty, their culture and their hope was the worldview of

understanding that brought meaning to the lay teacher leaders. Poverty was the reality that encouraged relationships rather than pity.

Meaning making feeds a pilgrim. Journeying away from the comforts of a home with internet, hot water, safe transportation and familiar relationships did not come easily to the participants. The journey was epic. The meaning was profound. Journeying into the desert brought these nine lay teacher leaders an opportunity to not distract from the reality of the other. This circumstance fed the nine lay teacher leaders at various junctures along the way.

The immersion experience looks like a pilgrimage. The participants pray as a people on union toward God. Howard Gray, SJ says, “A pilgrim is someone who appropriates an experience where a tourist is someone who simply watches the experience. A tourist comes frequently speaking his or her own language, but not learning a new language. A pilgrim moves with the reality of the culture in which he or she is seeking God” (Gray, 2010).

The word appropriation articulates the pilgrim experience on immersion. Appropriation allows reality to become part of the person. This term allows a program to recognize if the experience is simply entertaining the participants or focuses the person on a spiritual experience. “A tourist is looking for something that will satisfy a curiosity, give them pictures to bring home. A very profound difference between traveling for the sake of entertainment and traveling for the sake of appropriation” (Gray, 2010). An immersion takes a spiritual experience and incorporates it into one’s life.

In Paul Elie's, *The Life You Save Maybe Your Own: An American Pilgrimage*, he chronicles the life journey of three prominent writers that shaped American Literature: Walker Percy, Flannery O'Connor, Thomas Merton and Dorothy Day. His final chapter concludes with a summary of an identity of the believer walking on the path of pilgrimage, much like the experience of these nine lay teacher leaders in this case study.

Every story worth knowing is a life story...Nothing can be taken for granted or asserted outright. The case must be made to each of us individually, with fierce attention on both sides; we must be persuaded one at a time.

Perhaps that doesn't tell us much; but it is enough, and perhaps a little modesty is a good thing, a useful check on our strivings. Like it or not, we come to life in the middle of stories that are not ours. The way to knowledge and self-knowledge is through pilgrimage. We imitate our way to the truth, finding our lives – saving them – in the process. Then we pass it on.

The story of their lives, then, is also its meaning and its implication for ours. They saw religious experience out before them. They read their way toward it. They believed it. They lived it. They made it their own. With us in mind, they put it in writing. (Elie, 2003, p. 472)

Prayer and Reflection

In previous research on immersion experiences (Dinnan 2009; Plante, 2006; Savard, 2010), the amount of prayer and reflection on immersion trips can wax and wane depending on the institution or the leader's motivation for the immersion. Prayer and reflection have significant implications for educational leadership engaged in immersion experiences. These nine lay teacher leaders continued to reflect back their experience of prayer as a mitigating tool to draw out the meaning of the experience. Time is essential in education. Does efficient time management overshadow tools of meaning making that invites prayer and reflection? Educational leadership focused on tools for meaning making is essential for developing a holistic leader.

Each morning the lay teacher leaders were offered an hour of quiet time. Solitude differs from an experience of loneliness. Lay teacher leaders dove into solitude rather than loneliness to extract the depth of the immersion experience. Jean Vanier in *Becoming Human* notes the difference between loneliness and solitude.

Loneliness seems to be an essentially human experience. It is not just about being alone. Loneliness is not the same thing as solitude. We can be alone yet happy, because we know that we are part of a family, a community, even the universe itself. Loneliness is a feeling of not being part of anything, of being cut off. It is a feeling of being unworthy, of not being able to cope in the face of a universe that seem to work against us. Loneliness is a feeling of being guilty. Of what? Or existing? Of being judged? By whom? We do not know. Loneliness is a taste of death. (Vanier, p. 33)

This context of morning solitude created a classroom for the leader to experience the activity of quiet. A quiet practice was palpable on the grounds of St. Peter Claver in the morning ordo. All on the desert site revered this time. A pace of an amble felt right for this solitude, rather than a sprint to the next “thing.” How can we create space in very noisy institutions to encourage educators to reverence solitude of space not as simply a time to catch up on red markings to hundreds of papers?

Solitude with the self, transitions a lay teacher leader into meaning making. A moment of meaning making in the stillness of a Dodoma sunrise was a symbol of calling that is a gradual process that develops and unfolds with self-discovery. Countless times throughout the interviews the period of morning and evening quiet gave a chance to go deeper into their reality. They became comfortable with the environment of the immersion after not seeing it as a stalling of efficiency in their professional development but an engagement of their deeper questions about their vocation, their relationships and

their sense of purpose. Once solitude was appreciated instead of avoided the lay teacher leaders sought voices of dialogue.

The tension between doing and being on an immersion is critical to impact for a lay teacher leader immersion. How often do we measure a student by his or her doing? The way these pilgrims articulated their vocation did not come from a doing (I teach at etc, my job title is). They articulated their vocation through a way of being. A common expression about being was, “I teach because I enjoy being with the students.” The good these lay teacher leaders were seeking draws from their identity, rather than their CV. Being in an environment of solitude allowed for an expression of deep meaningful questions about their life. The activity of an immersion is not focused on doing, which is a common mistake in developing immersions; it is in the being with themselves that illicit the important questions of their life.

Previous Research

Dialogue

How often does a person engage in dialogue in a normal school day? The implication of dialogue is an outgrowth of solitude in prayer and reflection. The lay teacher leaders during the immersion found solace in nightly conversation and small group sharing with fellow pilgrims who were from all corners of the Jesuit education global network. Listening was practiced in this way of dialogue. For some the practice of listening was not a part of their normal *modus operandi*. Teachers teach rather than teach to listen. Jane Vella in *Learning to Listen, Learning to Teach* supports this way of teaching as praxis. “Praxis – action with reflection – is more than practice. It means, as

we have seen, that the learner does what she is learning and immediately reflects upon that doing. It is a collage of efforts: psychomotor, cognitive and affective” (Vella, p. 232).

The first step in the thematic movement of educational development involves dialogue. Freire (2000) defines dialogue as the encounter of women and men in the world in order to transform the world (p.129). Dialogue functions as a non-negotiable act toward cognition, which unveils reality. Entering more fully into the reality of the student’s experience enables the teacher to educate in the reality. This process for both the teacher and the student develops meaning for critical thinkers within the movement of becoming. Again, Freire distinguishes between being and doing. The dialogue between a teacher and a student matters because it works against a “banking concept” of education (p. 73).

Freire believed in not just a dialogue with like minded people of similar class, but dialogue with the “other.” At various moments during the immersion dialogue with the other came through a tired teacher from Tanzania frustrated with the poverty of her students, the Upendo blind man willing to sing with a teacher in praise of God or a frustrated student unable to attend college due to an outbreak of Cholera on the Dodoma University campus due to poor sewage treatment facilities. The other voice was key to hearing the appropriate environment of the immersion and the practice of dialogue.

Memory

The concept of memory served the pilgrims during the immersion through the four stages. The process of drawing out memory offered the lay teacher leaders a way of

re-membering the experience. A tension between the Meno of Plato and a recent talk by Fr. General Adolfo Nicholas was seen as a difference in method during the immersion.

Instead of returning the lay teacher leaders to a form in the Platonic school, the lay teacher leader used memory of the immersion to advance themselves into a creative reality companioned by imagination. The lay teacher leaders remembered their relationships in East Africa in order to generate creative ways to develop new teaching and encourage other colleagues and students to create relationships with those in East Africa.

Memory also impacted the behavior of leadership. Lay teacher leaders remembered the faces that called them to a new horizon of meaning in their calling. They were not the same as they returned for the first semester of teaching in 2011. The memory brought tears at unplanned times both in the classroom and shopping at a grocery store with an abundance of ice, no ice was seen in Tanzania.

Depth is critical to this memory activity. The memory of the lay teacher leaders during the immersion brought them to deepen fundamental and impacting relationships at home. Relationships that might not be deep were mined for a sense of meaning not simply superficial but integrated with the experience. Adolfo Nicholas (2010) emphatically speaks of the activity of memory as an experience of depth.

Peter discussed the sense of re-membering. His practice of re-membering does not sound like a Platonic method but a new method discussed by Adolfo Nicholas. The context produces a new way of re-membering that engages Peter's changed person from the previous old self. This experience encourages forward thinking and imagining. In

this encounter Peter discusses the meaning of William Wadsworth Poem *The Way It Is* as an example of re-membering.

So I've been, experienced it there (East Africa) and have since in the two years since I've been back have been recalling what it was but I don't think I'm able to actually recall it without standing there and having just a sense, I don't know if that's the right adjective, but experience with senses feeling of the place and remember what it really was, and that was completely true when I went to (indecipherable). Um... I mean and experience it as a different person. I'm not the same guy, you know? And appreciate the, the... lessons but also experience myself as still unfinished. Like two years ago when I left, I knew I was unfinished in very many ways and I went back and I still experienced my unfinished-ness, but it felt very differently and there's just a sense of peace in recognizing that. Fine, I've grown a little bit more. Uh, but I still, I'm still journeying and that's kind of fun. Um... the other, I mean another moment, another moment would have been our interviews, honestly. They were in Lincoln Park and in the chapel just... times of real clarity. Um, I'm not often asked questions like that, and um, I was, and how I... answered them just felt right to me and very true in a way that maybe I'd only articulated maybe in a journal or something. Um, um... what else... sorry we're squatting in your place. Okay. Uh... Also being there in Dodoma with all the teachers allowed me the opportunity to kind of imagine if I was abroad again, what sort of thing would I really like to do, and I could, you know, picture being there or being back in the, you know, seminary school where I taught lessons or units or just syllabus-es, uh, would plan themselves in my mind and that's kind of a side for me that when something starts planning itself in my head, the fact that I can picture a path kind of involuntarily, that's kind of a cool thing. That means something that I shouldn't just let go of. But if I do let go of it, it would be letting go of the thread. That's an example.

Adolfo Nicholas asks the learner to dis-member his or her own assumptions and to truly re-member them by the virtue of new experience. This is exactly Peter's experience in returning to East Africa for the immersion. This arrival of knowledge is novel, a new place not going back to the old. This supports Dewey's notion that experience brings the learner novelty in his or her understanding of the spirit of democracy. This novelty collides with a notion of the learner only returning to a stasis

or “perfect form.” Rather the opposite of stasis is change and imagination. The event of learning is dynamic. Again, Adolfo Nicholas’ words shape the experience of the nine lay teacher leaders during the integration period of the immersion.

“One might call this “pedagogy” of Ignatian contemplation the exercise of the creative imagination. The imagination works in cooperation with Memory, as we know from the Exercises. The English term used for the acts of the faculty of memory – to remember – is very apropos.

Imagine a big jigsaw puzzle with your face in the middle. Now Ignatius asks us to break it into small pieces, that is, to DIS-member before we can remember. And this is why Ignatius separates seeing from hearing, from touching, from tasting, from smelling, and so on. We begin to RE-member – through the active, creative imagination – to rebuild ourselves as we rebuild the scenes of Bethlehem, the scenes of Galilee, the scenes of Jerusalem. We begin the process of RE-creating. And in this process, We are RE-membering. It is an exercise. At the end of the process – when the jigsaw puzzle is formed again – the face is no longer ours but the face of Christ, because we are rebuilding something different, something new. This process results in our personal transformation as the deepest reality of God’s love in Christ is encountered.

The Ignatian imagination is a creative process that goes to the depth of reality and begins recreating it. Ignatian contemplation is a very powerful tool, and it is a shifting from the left side of the brain to the right. But it is essential to understand that imagination is not the same as fantasy. Fantasy is a flight from reality, to a world where we create images for the sake of a diversity of images. Imagination grasps reality. (Nicholas, 2010, p. 4)

Art as Method for Articulating a Call

Fredrick Buechner, Mary Oliver and William Stafford provided a medium to illicit the lay teacher leaders’ sense of calling. The researcher found poetry a helpful and insightful tool to aid the participant in describing a calling. Art draws out an experience. Poetry as an art form helps educators go deeper in their understanding of themselves and the calling they pursue. Poetry is fluid and not fixed mirroring the development of a call. “Poetry is a kind of phenomenology of language – one in which the relationship between

word and meaning (or signifier and signified) is tighter than it is in everyday speech...Poetry is something that is done to us, not just said to us. The meaning of its words is closely bound up with the experience of them” (Eagleton, 2007, p. 21). A calling, like poetry, is an experience in a relationship between word and meaning.

However, some found the art form difficult to grasp. Not all poets are poets in the academic sense. The method was not academic, but appropriate reflection on each lay teacher leader’s life stage. The four-stage process allowed the lay teacher leader to develop their attraction or dis-attraction to the poetic forms. It gave teeth to the case, by encouraging the lay teacher leader to express his or her way of relating to the art form. Helping educators to find words and expression about their purpose is a major implication for educational leadership. The consequence of not finding helpful tools for educators results in teachers becoming talking heads of a mission rather than appropriators of their integration of the mission.

In the final interview Theresa reflected back on the importance of the poem the poem *The Way It Is* on her understanding of calling at the process of her self-discovery.

Extremely focused because the alternative for them is basically as I see it nothing, okay. They have to take the national tests to I, uh, compare that to our national test standard which would be the ACT and I said it is not an option for any of our kids here at this school to fall through the cracks. It is not an option for me anymore. If they were too, uh, difficult, too disruptive after a time you just get worn down and you just want to say get them out of here because they’re taking away, but I see it as not an option because then their future is the same as the kids in Tanzania. Yet we have so much more of an opportunity here. But again when I read that poem “The Thread”, oh I mean it just blew me away. It was like seeing the first principle. You know, having, how do I explain it, having gone there and the other brilliance of that was that it was not two weeks, it was three weeks. The trip was, for somebody said “Three weeks that’s a long time.” And I thought, “Three weeks. That is a long time.” Of course when you

found out it took you four days to get there. Um yeah. You're not, like, you're not just a visitor. You're... you know, you're more into it. You have more of the experience and the experience, what is the word you used?

Reverence an Environment

The environment was as important as the content of the immersion. Every day during the two-week period a series of informational talks generated discussion among the small groups. Teachers are comfortable with content. However bringing the lay teacher leader to establish a relationship with his or her environment took the reality of their situation in Dodoma seriously.

Environment is critical to a meaningful immersion. Often environment is sacrificed for doing. Ditch digging to the point of exhaustion does not allow for a participant to engage his or her environment with a thoughtful disposition. The person is too tired from the service and misses the meaning. T.S. Elliot in *Four Quartets* agrees, "The tragedy is to have the experience, but miss the meaning." Lay teacher leaders did not focus on the doing of service, as important at times as this was, the case developed from an attitude of reverence for the environment which focused on people rather than band-aid projects. How does a lay teacher leader engage an environment with a sense of reverence and dignity? Adaptability.

Lay teacher leaders adapted to the environment. Richard Elmore (2007) discusses the significance of adaptability versus technical skills. Often in his research educators are focused on achieving technical skills. Elmore believes education is a practice without a profession. He calls on education to develop internal systems to teach good practice. Strong accountability systems generate an improvement culture. "The most direct

incentives are those embedded in the work itself; the further away from the work, the less powerful and predictable is an incentive's effort" (p. 114). A culture within Jesuit High Schools around immersion experiences might be a future incentive for teachers to gain the practice of adaptability. In addition, the students are not forgotten in this leadership model. According to Elmore, visible evidence of student learning will be the most immediate motivator for continued improvement. Educational institutions develop leaders with adaptation through immersion experience.

Ki Thoughtbridge developed a tool for conflict resolution, which is an outgrowth of the adaptability trait. The environment has impact on conflict just as much as content. Conflict occurs in the confines of any school. Developing leaders whose experiential knowledge provides adaption toward conflictual situations took place during the immersion. Here is what John discussed in regards to the skill of adaption during the immersion:

I'll say adapting somewhat comes naturally to me. Um, gauging my surroundings, trying to reason with the people and then trying to determine what the best approach is after that. Um, I would say I'm pretty flexible in most situations, and I think that, uh, for me I think that this has been a pretty good example of it at least in my mind. Um... especially the fact that I need to be in control at all times. I mean if I find people who I trust, I'm going to go whatever direction I think we need to go in to accomplish whatever we are going to accomplish. At the same time, sometimes you got to realize that your expectations aren't always the right expectations. You got to be open to learn more about who they are and what they need. Um, let's say even here coming in with certain preconceived notions like all of the American teachers are the ones with all the answers and then finally getting in here and realizing you know these teachers here have just as much to offer as we do. I mean, maybe it's not just about Ignatian education but about education and values and the importance of what they do as well.

Theresa mentions the conflict her teachers describe on a daily basis with the environment of poverty in Detroit. After returning from the immersion Theresa no longer saw the conflict of poverty as suffocating, rather an opportunity for creative change. She views the situation of poverty with new eyes after seeing ways people in Tanzania dealt with their poverty. She encouraged her fellow colleagues to adapt to the poverty rather than trying to solve it through technical activities.

The overall four-stage immersion process is adaptive to the lay leader. Katherine Scott says, “discerning mission is a search for significance of our lives and for congruence between our words and our deeds” (Murray, p. 2). The immersion process taught lay leaders key adaptive skills including the habit of engaging silence and solitude. “It is our belief that perhaps one of the most courageous acts of self-development any leader can take is to engage in the process of self-assessment in order to define, as our colleague, Parker Palmer, suggests, ‘the ground upon which you stand.’ We have found for many of our clients the process of inner work is transformative” (Murray, p. 2).

Reverencing environment over content is an implication for educational leadership. What environment does a teacher teach in on a daily basis? Is it toxic? Is it nurturing and supportive? Does efficiency override reverence for solitude? The environment of a dirty classroom, a noisy and negative faculty room, and a bully-infested playground are not solved technically but adaptively. The environmental constraints in these situations are opportunities for lay teacher leaders to practice adaptive skills learned and developed from an immersion to a least developed country.

Calling

The ability to report on the calling of a lay teacher leader for the implications on educational leadership is a daunting task. Like art, callings come in various shapes, sizes, colors and displays. One of the main outcomes from using a case study method allowed these art forms to be on display. The purpose of the research was not to dissect the calling like a formaldehyde frog, rather to allow the calling to speak. A voice was given expression through the method of interviews. This voice as seen from the data in the previous chapter had different themes and patterns. No one story of a call was the same. Each story tells of a lay teacher leader exploring his or her call in a personally meaningful way.

The main theoretical framework for the study of vocation developed from Edward P. Hahnenberg, *Awakening Vocation* (2011). In this historical study of vocation, a move from merely external approval to the interior movements of a personal presence is explored. He explores the model of grace by Karl Rahner, SJ that sees “God is the horizon that opens up the landscape and encircles our lives, calling us forward even as it continually recedes before us” (Hahnenberg, p. 131). The landscape for this study looks like a desert in Dodoma. However, the four-phase stage of immersion paints the full landscape of this study beyond the Dodoma desert in order to see impact on the lay teacher leaders’ vocation from the immersion to a least developed country.

Hahnenberg’s, *Awakening Vocation* develops a conceptual framework that places emphasis on a call from within. This call from within is elicited by an experience of solidarity with the suffering. A pilgrimage to a least developed country developed into a

journey within that in the end was not witnessed to a selfish purpose but one focused on the “other.” Calling generates from an epic journey into the deep questions of a person with a response toward those in the midst suffering.

Hahnenberg (2011) argues that within a particular person an awakening take place in terms of vocation. It is not something never previously present in a person, but more an awakening likened to the anamnesis discussed before or the concept of re-membering from Nicholas. This voice is not secret within us. Countless transcripts from the lay teacher leader interviews express a voice within that is not silent or secret. At various time in a lay teacher leader’s life a frustration for exploring vocation was to frantically search for “signs.” This study through the interaction with lay teacher leaders in a four-stage process concurred with the finding of Hahnenberg, “God’s voice is not a trumpet, or a textbook but a kind of presence pulsing through us, silently invisibly, but no less real” (p. 142).

An awakening of vocation takes place with inner signs. These are signs of peace, clarity, and tranquility rather than feelings of dissonance, agitation, or emptiness. A period of dissonance occurred during the immersion especially during the stay in the Jesuit Community in Dodoma and upon returning. However this dissonance after some months was turned into clarity. Something within took over and offered peace and tranquility. Each lay teacher leader took a different path in the process of the immersion. “Coming to feel God’s love for me changes the way that I look at the world, and the way that I live within it. This experience is the necessary condition for authentic vocation discernment” (Hahnenberg, 2011, p. 148). The process of discernment is not a deductive

approach, but rather inductive – from within. The call comes from the inmost center of a person and produces wonder.

There is no quick and easy recipe or formula for finding one’s vocation as this case study shows. In addition to signs about vocation the experience of harmony is important to vocational discernment. “I hear my vocation in the harmony between the path that is before me and the mystery that is me” (Hahnenberg, 2011, p. 156). This creates an element of stories, and vocation is the harmonious thread through the stories. These nine lay teacher leaders used poems and stories to describe their understanding and development of vocation. This is not some sort of blueprint from above. “It is not a hidden plan silently stored away, shared with some through a secret voice. Rather, my vocation is right there in front of me. It is me. My life lived out in harmony with the gift of grace, which is nothing other than God’s loving presence within” (p. 226). This case study discovered the harmony that exists between who a person is and how they live in the world with and for others especially with those in need. These nine lay teacher leaders are motivated to stand in solidarity with those on the margins.

Flow as Motivation

In the literature review of this study a significant amount of research on motivation was exhumed. What motivates an educator? Ideas from Daniel Pink explore motivation through marking the difference between intrinsic and extrinsic motivators. The mentality of extrinsic motivators is a thing of the past. People are motivated more so by intrinsic things as the case study to a least developed country supports.

In the four-stage immersion process focusing on intrinsic motivators took shape.

In expanding the “within” mindset of Hahnenberg, a calling fits with intrinsic exploration rather than a cajoling by the front office with a carrot and a stick.

The science shows that those typical twentieth century carrot-and-stick motivators – things we consider somehow a “natural” part of human enterprise - can sometimes work. But they are effective only in a surprisingly narrow band of circumstances. The science shows that “if-then” rewards – the mainstays of Motivation 2.0 operating systems – not only are ineffective in many situations, but also can crush the high-level, creative, conceptual abilities that are central to current and future economic and social progress. The science shows that the secret to high performance isn’t our biological drive or our reward-and-punishment drive, but our third drive – our deep-seated desire to direct our own lives, to extend and expand our abilities, and to live a life of purpose...the science confirms what we already know in our hearts. (Pink, 2009, p. 145)

Motivators with meaning such as relationships and experiences with a least developed culture were seen as more significant than money. In the 500 pages of transcribed data money was mentioned twice. Have we thrown money rather than invited meaning making in education through intrinsic motivators?

Mihaly Csikszentmihalyi (2007) provided another voice in the quest to answer the question of motivation and calling. He introduced the idea of “flow.” The metaphor of flow is one that many people in the course of his research used to describe the sense of effortless action they feel in moments that stand out as the best of their lives. Flow tends to occur when a person faces a clear set of goals that require appropriate response. People in the study express flow by residing at a high level of skills and challenges. Flow is a source of psychic energy in that it focuses attention and motivates action. According to the author, “like other forms of energy, it is neutral – it can be used for constructive or destructive purposes.” Finding flow in a teacher’s immersion experience helps with the

study of motivation and calling. The immediate feedback component of flow matches studies done about what really motivates workers (Amabile, 2010).

Flow was a researched activity in this immersion case study that invited the experience to occur with a lively environment. Immersion became a flow activity for the nine lay teacher leaders. “Activities that induce flow could be called “flow activities” because they make it more likely for the experience to occur. In contrast to normal life, flow activities allow a person to focus on goals that are clear and compatible” (Pink, 2009, p. 30).

With regard to what motivates a teacher, intrinsic motivation (wanting to do it) and extrinsic motivation (having to do it) are key factors in deciding a formation program for work (Csikszentmihayi, 1997). The short term and long term use of intrinsic motivation and extrinsic motivation highlight the current research in the levels of motivation (Pink, 2009). Looking at the motivation of a teacher depends on the high level of challenge and the high level of skill being used at one time according to flow. Csikszentmihayi (1997) states, “Flow tends to occur when a person’s skills are fully involved in overcoming a challenge that is just about manageable” (p. 34). A person in flow is completely focused. It is the full involvement of flow, rather than happiness that makes for excellence in life. Teachers, like Peter, experience flow as learning during the immersion.

One thing that definitely is the learning. I really do love learning. This is why traveling and going abroad. It is a life that gives learning always. There is always something to learn. It is always new. My sensors are up more. It is a gift of the life of learning at every moment. I feel particularly enthused and energized for that learning. I felt the same in peace studies and great books at the University. *It is like a thirst that*

keeps getting worse but it feels good to be thirsty. I really love learning. I would say real human connections, when I can connect over something that I am learning. Conversations that you really get it with another person.

Csikszentmihalyi (1997) worked with painters he observed during his Ph.D. research that were so enthralled in what they were doing that they seemed to be in a trance. For them time passed speedily and self-consciousness thawed. From his research Csikszentmihalyi began to peel back the onion that layers these autotelic experiences. An “autotelic experiences” stems from flow research and comes from the Greek *auto* (self) and *telos* (goal or purpose).

Often the teachers responded to the immersion with the metaphor of an onion. Vocation as onion became a flow like activity for the lay teacher leaders. These men and women were constantly engaged in the immersion rather than distantly looking at a watch for the period to end. “Perhaps equally significant, Michael replaced the very cumbersome Greek-derived adjective with a word he found people using to describe the optimal moments: flow. The highest most satisfying experiences in people’s lives were when they were in flow. In flow people lived so deeply in the moment, and felt so utterly in control, that their sense of time, place and even self melted away. They were autonomous, of course. But more than that, they were engaged. They were as the poet W.H. Auden wrote, “forgetting themselves in a function” (Pink, 2009, p. 115).

One of the impacts on educational leadership from this case study sought to develop activities that allowed lay teacher leaders opportunities to forget themselves.

The development of immersion experience has a parallel to the autocratic experience of flow. In an autotelic experience the goal is self-fulfilling; that activity is its own reward according to the researchers of flow.

Daniel Pink – Drive

Throughout the interviews the lay teacher leaders were asked to reflect on what energizes them. Through stories about family, interactions with students and deeper questions rising to the surface in Dodoma these lay teacher leaders took the time to reflect on the energies of their life. “Think about yourself. Does what energizes you – what gets you up in the morning and propels you through the day – come from inside or from outside? What about your spouse, your partner, or your children? How about the men and women around you at work? If you like most people I’ve talked to, you instantly have a sense into which category someone belongs” (Pink, 2009, p. 78).

Immersion is not an efficient motivating tool in the common classroom sense. One of the tenants of immersion in a least developed country relied on more than just measuring success through efficient practices. “Words matter. And if you listen carefully, you might begin to hear a slightly different – slightly more purpose-oriented – dialect. Garel Hamel (2009) says the goals of management are usually described in words like ‘efficiency,’ advantage, value, superiority, focus, differentiation.’ Important as the objectives are, they lack the power to rouse the human heart. Business leaders, he says, “must find ways to infuse mundane business activities with deeper, soul-stirring ideals such as honor, truth, love, justice and beauty” (p. 93).

Communities of Practice

What happens when the bags come off the spinning turnstile at O'Hare and the group parts ways? Is the experience over and the lay teacher leader gets on with his or her life with some nice pictures to show friends and families? Developing a community of practice around exploring calling through immersion is critical to integrating the experience.

The fourth phase of integration in this process was the most difficult. Often schools spend more time on the pre-immersion phase than on the integration phase. Reversing the amount of time is critical to the experience developing and integrating into a person's personality. The self-discovery of the immersion participant continued during the integration phase.

Upon returning, a weekly email was sent to the participants asking them to respond about their integration experience. A follow up interview was conducted to gauge from the lay teacher leader how their process of integration was going. These steps were important in developing a way to integrate the experience. Yet, still the overload of a teacher's daily activity makes the process of integration the most difficult step. Countless lay teacher leaders describe their inability to find time about how to process the experience. Even more challenging was how to describe the experience to friends and family. How to help integrate an experience of cognitive dissonance was important to case study.

These nine lay teacher leaders pined for a community in which to be understood after a changing experience. The community was absent. Therefore a new community of

these nine lay teacher leaders developed in order to help integrate the experience of being changed. The community encouraged dialogue with similar experiences that integrated the cognitive dissonance of the Dodoma desert into the lay teacher leaders' life.

Educators need levels of communities to explore their development. A change in the first year of teaching is different than a change in the 30th year of teaching. Yet in this immersion some teachers were first years and others were 35 years. Their experience was the glue that shaped their new community. Are teachers from various years of experience having a similar experience in which one can develop a community that generates growth? Immersion traverses the years of teaching and offers a community of experience or a community of calling.

The nine lay teacher leaders will meet together to discuss their progress and share stories within 6 months. Various groups depending on the city organize events to participate in sharing. This takes resources and time. An integration period needs to establish the resources early on to aid the lay teacher leaders in the integration period.

The world of accountability is motivating teachers in new and oftentimes not good ways. The idea of being accountable and ethical at the same time is the central thesis of Kenneth A. Strike in *Ethical Leadership in Schools* (2007). Strike examines the question, What is education for? A common frustration for these nine lay teacher leaders stemmed from how to be accountable to the immersion.

Even though this study does not specifically address external reforms such as No Child Left Behind (NCLB), the creation of a community that establishes an interest in the motivation of a lay teacher-leader in education is important. The nine lay teacher leaders

felt motivated to integrate the immersion experience into the fabric of their respective institutions whereby a renewed sense of interest in the mission took place. An accountability produced action. A sense of responsibility toward continuing the immersion experience for others took place in these lay teacher leaders activities during the integration process. A reform of worldview entered into the pedagogy of some teachers after the immersion. Strike acknowledges that accountability should not be the only motivation for teachers and the current state that teachers find themselves in regards to school reform. The immersion pursued the question, how shall we live together?, in each of the four stages. Teachers in an American Jesuit High School are under the same scrutiny of accountability as teachers in a public school.

Ethics concerns the question, How shall we live well together? When we emphasize this as the central question, we are led to interpret the questions, What is good? And what is right? As questions about the nature of good communities. Good communities have worthy aims and a fair basis of cooperation. The role of the educational leader is to create good educational Communities.” (Strike, 2007, p. 19)

Palmer – Crafting Minds

Parker Palmer (2000) addressed one of the central purposes in teaching that centers on crafting minds and souls. One of the interview questions asked the nine lay teacher leaders to consider their purpose in teaching as this Palmer concept. Parker Palmer says, “We will become better teachers not by trying to fill the potholes in our souls but by knowing them so well that we can avoid falling into them. My gift as a teacher is the ability to “dance” with my students, to teach and learn with them through dialogue and interaction” (p. 52).

The various attitudes towards this sense of purpose and calling came from self-knowledge. The amount of insight from the lay teacher leaders about recognizing their own weaknesses in order to grow in self-knowledge was sought as a touchstone for defining good teaching. Theresa had the most years teaching among the immersion participants which gave her interview transcript a rich response to teaching.

M: Can you talk about the meaning of crafting minds and helping souls?

T: Crafting minds, crafting minds would mean to me teaching people how to be critical thinkers, how to, uh, be reflective, how to use their minds to discern well. Helping souls I guess would be teaching them about ideas of justice and about, kind of molding their hearts and their souls. You know, you kind of got the head and the heart. Teaching them to love. Teaching them to discern between good choices and bad choices and hopefully make better, better choices. Um, getting the heaven, spiritual, to have faith. That to me, soul is all wrapped up in that. Pot holes deals with a central piece. The first piece is self-knowledge. When he talks about potholes and know your strengths and your weaknesses, and instead of just trying to cover up your weakness, you work on them or fill the pothole. He talked about getting around them altogether. And to, it's just about self-knowledge. The other piece is, I think it's relational. Talking about as a teacher you dance with your students. You build relationships with them.

Crafting minds and helping souls became a motivation to explore the aspects of vocation. This phrase by Palmer opened the door for one lay teacher leader to discuss what a calling means. John says:

So as far as crafting minds, I think helping them understand that there is more to life than just your little bubble. Um, part of our job is to teach the kids how to think, what does it mean to think. And you realize until someone else comes up to me and they make me really think about what I believe to be the truth, I don't know what I believe in. You know, it's that deeper soul searching that I think we're all responsible for doing. I'm not saying you have to be a vigilante or a maverick. You always got to tell the kid there's more to it, dig a little bit deeper. Um, helping souls, I think that's part of it too. Helping the soul, um, digging deeper.

When you first bring the idea of vocation in the conversation it's like I had no idea in high school what they meant by vocations, and I feel like my job personally is I can speak to people, I can speak to certain people a certain way and they get it while you can speak to people a certain way and they get it, and I feel like it's our job to get these kids to understand what is your calling in life. You know, what calling does God have for you and, um, I think if each of us accepts our roles as educators and shaping them, helping them through this soul searching then people at an earlier age can realize look, I don't just have to follow status quo. I don't just have to do what mom and dad told me to do. But I mean there's a purpose in my life and I have to find out what my calling is.

A Deeper Understanding of Men and Women for Others

One of the major take aways from the immersion came from the encounter with Pedro Arrupe's (1973) address in Spain. This talk was given to alumni from all over Spain. He offered a social justice battle cry to these graduates of Jesuit High Schools. In the end the speech brought a strong negative reaction from many in the audience to the point some stood up and left during his speech. This talk developed into the often misunderstood expression of Jesuit Education – men and women for others.

The nine lay teacher leaders often commented on their desire to bring a greater depth to their institutions understanding of men and women for others. Often 'men and women for others' can become casual bumper stickers or catch phrases. To these educational leaders a reinvigorated sense of justice was given during the immersion and a desire to appropriate the text of Arrupe in their schools rather than simply quote the text at a graduation speech.

Rachel relates an integrated image of God that impacts the critical understanding of men and women for others:

Something to the effect of we are the image of God in our best selves but it stuck with all of us, and we kind of joked and we said, you know what,

we need to get a mirror and at some point we are going to get this mirror to put in the school where it says that, so as students walk by and they see themselves in the mirror and they read it they're kind of like huh. Hahaha. Like that's God in me working in me right now. And seeing that energy, seeing their reaction, I said, "That's what I want you to do." I said, "Everything that you're asking, everything that you're experiencing that you're feeling," I said, "That's what we want you to feel. This is what we mean by being men and women for others. To recognize that there is others things going on outside your door that you can help, and it doesn't have to be anything large.

A lay teacher leader teaching at a diverse school was moved to discuss men and women for others through his interaction with parents. Parent's participation in the mission of the school depends on appropriate education for the parents as wells as students. John discussed this notion of dialectic between parents and teachers:

We talk about forming men for others, and I think about that every time I talk to a parent. It's like I speak with confidence in the fact that you know the guys that come here either in the academy or freshmen year are not the same young man that walk out four years later, and I think it's something you can really hold your hat on or hang your hat on. You know, eventually will I always be in Jesuit education? Maybe, maybe not. But at the same time wherever I go, I can't help but feel that I will use the same Jesuit principals that I learned here. Maybe they wont be the exact same terminology but still have the same impact.

Theresa recognizes the depth of the expression in a new way after the immersion experience. She notes:

Oh it (Men For Others) has a much deeper meaning for me now. I mean that's, um, you know in reflecting I just am continually reminded I want to say I want to say the word brilliance of St. Ignatius. To me, just to put that whole like the spiritual exercise and the whole Ignatian, I'm going to use the word philosophy, it might not be the right word, basically down in print. It just continually astounds me especially after this trip. I think it takes it from the paper and puts it into real life. Um, and it has a depth, a much deeper meaning for me. Like I was saying at the faculty retreat, um, um, the options, the students in Tanzania I found to be very focused. You know I only saw them for a very short time. They're kids.

This notion of men and women for others carries the student living in poverty to a greater relationship with the teacher eliciting a helpful response and a student standard greater than average

Meno

During the literature review a discussion about the Meno took place. This was an attempt to explore the pedagogy needed for a greater exploration of the Socratic method illuminated in the Meno. At one point one of the lay teachers related her experience of working with the Socratic Method.

Love the Socratic method. Because especially with students that I've worked with, and I think I was like this too, um, they won't be answered immediately, and sometimes it doesn't matter the process that it takes to come to that answer, they just want the bottom line answer, but with certain things that they miss the process of coming to that answer sometimes is more important than the answer itself because you discover more in a process than you do in just receiving the answer. So to get them to that process, I always ask why. So they're answering. I'll ask an open-ended question. They'll give me an answer. I say, "Why?" And they say, "Well, because of so and so." Oh yeah? Well why is that? "Hmm... well I think because of so and so." Okay, but why? And at first they get really angry with me but then as it starts to begin to develop into a conversation and they're dialoguing back and forth, you know, I just kind of sit back and allow them to do it, and they sit back and they realize what's happening and they're like oh. I said, "Yeah, see? We've come a long way from Jane wore the red coat. Now we're talking about why Jane is wearing this red coat and what the color red means and why the author chose this color red and what does red reveal about Jane's spirituality and her personality? What is Jane hoping to seek from other people that she comes in contact with because she's wearing this red? Not she's wearing blue."

Paulo Friere Critical Theory

One of the tenets of developing critical theory within a student stems from the environment of the classroom. The classroom matters to one of the lay teacher leaders

discussing her classroom environment. Rachel reflected on her environment in the classroom.

I've been very spoiled in that regard, but I've always had my classroom in either a circle or a U or when I was at St. G., the way that it was oblong so I couldn't really put it in a circle but I kind of had it in a U shape, and I would pull up my desk or pull up a chair and sit down with my students, and we would engage in dialogue. And I would throw these questions at them about the literature, whatever we would be reading, and they wouldn't be simple questions, and they would sit there and they would have these looks on their face, and I could tell that they were thinking, and I love the fact that they're thinking because so much can come out of thinking and actually when that thought process is carried through.

The first element in Paulo Freire's method is learning. How does one perceive various contradictions – by encountering them. Encountering the various elements of a different context during an immersion raised questions for the lay teacher leaders. Secondly, reflection on encounter or experience is necessary for Freire. This reflection encourages an internalization, which operates as attention against the oppressive elements of reality. As Thomas mentions, “The conference and my time in Tanzania really drove home to me the power of the necessity of reflection.”

In *Pedagogy of the Oppressed*, Freire (2000) discusses vocation in the first chapter. Paulo believes, “vocation ought to be directed towards the humanization that leads at once to the recognition of dehumanization, not only as an ontological possibility but as an historical reality” (p. 43). The ability to recognize the place of integrating men and women for others is crucial to this understanding as many lay teacher leaders benefited from the privilege of nationality, race, education, and economic status. He writes, “The central problem is this: How can the oppressed, as divided, unauthentic beings, participate in developing the pedagogy of their liberation? Only as they discover

themselves to be “hosts” of the oppressor can they contribute to the midwifery of their liberating pedagogy. As long as they live the duality in which to be is be like, and to be like is to be like the oppressor this contribution is impossible” (p. 43).

Checklist for Immersion

Immersion Informs Best Practice as Professional Development

What does a highly qualified teacher look like? This study explores vocation, which is not essentially an outward expression. One lay teacher leader described the essential tools for an educator in regards to accepting shortcomings. John says:

So I can't go in front of my kids and just spout all this jargon that's not necessarily genuine but instead it's knowing who you are, embracing your own insufficiencies, talking about them sometimes and helping the kids get past them. Your earlier question about helping their souls, we are real people. I think for a long time, teachers, educators were held on pedestals and kids were like I don't, I can't relate to. I'm a person just like you are. I struggle just like you are.

A good educator, I think, kind of plants or they say fills a room with natural gas and as soon as a kid has a great idea, it's like an explosion going on. You've got miniature explosions going on inside their brains. Um, a good educator is somebody who makes sure the information goes outside the classroom, too, and I think when you talk about who you are and what you've been through and where you struggle, I think you're planting tons of seeds all over the place, and the kids realize even if I have problems, one day maybe I can be the guy in front of this class talking about my experiences.

In the spring of 2011, the School of Education at Harvard offered an aspiring leaders conference. The following costs were associated with the travel: Airfare \$550, Tuition \$1,500, Hotel \$500, Food \$400. These were the costs for a week participation in a top professional development program in the United States for a total of close to \$3,000. The total for the East Africa immersion per person – \$2,400. What are the

mechanisms to measure professional development programs in our institutions? Often while planning for the immersion, the first question from leaders centered on money. In this final analysis with the support of impact from this case study the cost is actually less than other top professional development programs in the United States.

One professional development program in the province of the Society of Jesus takes place with a trip to Ignatian sites for two weeks. One of the lay teacher leaders took part in this program the year prior to the immersion. He comments on the difference between the two programs impact after returning from the immersion experience:

Um, so and you and I kind of touched on this during our conversations a couple weeks ago. You know how some people feel as though they want to understand Ignatius's work they have to go on an Ignatian pilgrimage, I mean for me and maybe where I am right now, I think this is just as effective as going to all the sights and places that we went. Like when I say that I'm talking about just being immersed in different cultures and being with different people, um, truly understanding how Ignatius would have responded in these types of situations. I just, uh, hearing the story and seeing the line are two different things. Um, seeing the people and talking to the people, I think some of those faces I continue to even see even now driving into work and sleeping at night. And I think for me it's kind of a constant reminder as far as why I do what I do. Um, and I, and to be honest with you, I can't say I knew that was going to happen when I agreed to go on this trip. I mean I think the immersion ended up being so much more than I anticipated. Um, from the time being there even to the stuff that's lasted with me now. Some of the conversations I was able to have, not just with the Tanzanians but also with the other teachers from the states. Our late night reflections and the impromptu conversations, um, the goat market. Uh, and I don't know. I guess it was good for me as a guy who doesn't go to mass all the time starting off every single morning going to mass helping to kind of focus myself, just kind of having something that would stay with me throughout the day. It was just tremendous, and I think everybody's days are busy but I mean oftentimes I'm asking myself am I, am I living what I just experienced or am I putting it on that back burner and just thinking that some day, some point I can recall all the details of it. Um, and I think the e-mails help to remind me whether it's your e-mails.

Vocation Vacations are recommended by Pink (2009) in his book, *Drive*.

Professional development as Vocation Vacations is also recommended through these case study findings. This is the business in which people pay their own money to work at another job. “The emergence of this and similar ventures suggests that work, which economists have always considered a “disutility” (something we’d avoid unless we received possible return) is becoming a “utility” (something we’d pursue even in the absence of a tangible return” (Pink, 2009). Studying the thread of this utility helps to illuminate the call to teach rather than simply hiring teachers who depend on motivation. If you need a principal to motivate the teacher, than you probably want to pass on that teacher.

Provide Opportunities to Continue the Experience

One of the essential challenges to the immersion depends on appropriate integration of the experience. Each lay teacher leader expressed varying degrees of integrating the experience. One of the surprising impacts from the immersion came from lay teacher leaders moving beyond the question of why me to what now. Finding ways for educators to participate in the integration phase with the immersion participants is a helpful mechanism to develop meaning in the experience that integrates into the fabric of other teachers in the building. Thomas constantly dealt with this dilemma.

Because there are so many wonderful people at this school. Um, and I think, so we never like, George and I never addressed the community or anything like about our experiences or anything like that, like I think the people first started hearing on a large scale that we went to Africa because, um, this year the mission money is going to be kind of homerooms are going to be sponsoring kids at St. Peter’s which is great. Um, so Nancy sent out my video and so now people are kind of coming up to me like, “So how was Africa?” So that’s kind of how this whole thing may come

out, and I can still see in people's eyes they're like, "Why, why was it you and George?" And like I don't have an answer, nor do I really need one. It's like I got to go and I'm so much richer for it. Thank you. And I think that's, that's the place that that's something that I kind of moved from. Instead of wallowing like why me, why not someone else, just shutting up and being grateful. That's kind of a nice thing that I kind of like in my prayer life I have to kind of stop and be like all right I've had this experience. Now I have to, um, I need to share that and be witness and to prove may not be the right word but show there was a reason why I went and a real, uh, I don't know. There was a real reason why I went.

Integrating Previous Research Findings on Immersion

The literature on an immersion experience in congruence with calling was limited. The correlation between immersion and vocation was yet to be studied from the standpoint of the adult. Several studies looked at the connection of immersion and vocation for students. One of the most recent studies on immersion impact was done by John Savard, SJ, (2010) *The impact of immersion programs upon the undergraduate student of Jesuit Colleges and Universities*. Savard, like Hahnenberg found immersion programs allow students to experience the lives of the poor and offer to help students become men and women of "well educated solidarity." Solidarity is tied closely to the experience of this case study on exploring immersion and vocation. An immersion without direct contact with the poor will not carry the level of meaning for lay teacher leaders as this study shows. Programs should not cut contact and dialogue with the poor for tours of churches or museums during the immersion.

Taylor (1994) studied four females and eight males who had spent a minimum of two years living within a foreign culture. In this study the term "cultural disequilibrium" was manifested by the respondents. This disequilibrium was determined to cause the change in the students. Taylor asks, "Does cultural disequilibrium force students to look

within themselves to find the inner resources necessary to adapt to the new situation?”

During the immersion the nine lay teacher leaders were not able to hide with distractions but moved to look at themselves interiorly. The cultural disequilibrium took place with developing the identity of the lay teacher leader as a pilgrim.

Dirkx, Anger, Brender, Gwekwere, and Smith (2001) looked at students who spent one week living within another culture and found that experience led to transformation even in a brief amount of time. This study shows the possibility of two weeks being a significant time period for study. In terms of time an immersion should consider no less than two weeks of an experience. Measuring the time period for an immersion has stronger impact over a four-phase process than just the “trip.” The four phases allow for a wider horizon of meaning to occur. Some found impact during the immersion itself while other lay teacher leaders showed the highest impact during the integration period of this case study. This case study supports the findings of Porter and Monard (2001) who investigated 16 undergraduate students that studied in Bolivia. Their qualitative study described an experience of give and take. The give and take was a process and not a single event. This case study immersion was not a single event but a process for meaning making, which took place through give and take over a four stage process.

Chickering, Dalton and Stamm (2006) surveyed students about their desires and objectives in college. They found that students enter college with the hope of clarifying their deepest commitments and callings. Studies like this one exist that explore college students finding meaning, purpose, and a sense of vocation during their university years

(Chartland & Camo, 1991; Csikszentmihayi & Schneider, 2000; Johnson, Beebe, Mortimev & Snyder, 1998). This study further adds to the research on a teacher level rather than a student level. The depth of responses by teachers with a greater life experience offered insightful research to the field of vocational literature that explores meaning and purpose.

Leadership Recommendations for Immersion with Impact on a Lay Teacher

Leader's Calling

One of the important implications for educational leadership from this case study looks for ways to improve immersion programs both at the secondary and higher education levels. In order for this to take place the researcher has developed a checklist of items with a rationale for the suggestions. Institutions developing immersion programs for the development and understanding of a lay teacher leaders' vocation will take place with this checklist.

Below is a list of 11 items with a necessary rationale for implementation towards impacting lay teacher leaders in an immersion. These checklist items are important to account for in planning and implementing an immersion for the purpose of professional development in educational leadership. These items come from the data in this case study.

- 1) Naming participants pilgrims. This creates early on a difference between tourists and pilgrims on immersion.

- 2) Develop intentional quiet time during the immersion for participants to reflect and pray about the meaning of their lives. Prayer, solitude and reflection are major impacting activities seen from this case study.
- 3) Appropriate Pace. The pace should not be a sprint to save the souls of the “other.” The pace is an amble so that participants can hear an answer to the question – “What would you do with your one wild and precious life.”
- 4) Involve an East African (not an outsider) as the contact and guide throughout the immersion. The role of Kizito was significant. Kizito was a Tanzanian Jesuit who daily interacted with the nine lay teacher leaders in a positive and informative way. A member from the culture functioning as a guide is more beneficial than an outsider.
- 5) Remove outside distractions. Little access to internet and cell phones allowed the group to enter into the full experience of immersion.
- 6) Travel and eat with “the people.” Lay teacher leaders were impacted by not removing themselves from the local travel such as a Tanzanian bus. Meals were with East Africans and Americans. No special table was available for just foreigners.
- 7) Find a concrete outcome such as an artifact to accompany the pilgrims after the immersion. The document *Companions on Mission* offered the lay teacher leaders a tool to discuss their immersion experience with fellow colleagues upon their return.

- 8) Create a community after the immersion called Communities of Calling. In the first month of integration the lay teacher leaders sent each other photos, blogs and updates about their integration. I sent a weekly email for the first month and then a follow up email for the next four months. A healthy community developed from this contact.
- 9) Develop a service component that works alongside the “other.” Relate to the people rather than work to control them. Avoid band-aide activities like handing out medicines. Immersion participants engaged rather than just observing or serving the people like a soup line adds impact. Lay teacher leaders working in a capacity with the poor impacted the lay teacher leaders such as found in the Upendo experience. This emphasis on the relationship with the poor is critical.
- 10) Nightly Sharing. Teachers from the United States and teachers from East Africa enjoyed relaxing in an evening sharing.
- 11) Reverence a process of self-discovery. A four-stage process in this case study engaged the process of self-discovery in a vocation.

Lessons from this checklist in regards to the formation of teachers do not limit themselves to traveling to a least developed country. Professional development that focuses on these checklist items can be transmitted in a regular school building. The central points for a successful professional development program are the following as seen from this case study.

- 1) Cognitive dissonance is an invitation for learning

- 2) Self -reflection in solitude opens the door to a teacher's reality
- 3) Meet the teacher where they are in order to appropriately explore a self-discovery in his or her calling.
- 4) Develop "other" relationships with the poor. Do you know the name of the poor?

Suggestions for Further Research

Several possible future studies arose from this case study. A researcher might follow up with the nine lay teacher leaders in the next ten years. An educational researcher might develop a way to conduct a study measuring how these lay teacher leaders were impacted by their time in East Africa after ten years. Haworth, McCrudden and Roy (2001) developed a 3-year longitudinal study on vocation. This group created a program at Loyola University Chicago: "On Call." "On Call" was an institutional initiative to explore students' knowledge of a response to vocation. Can the "On Call" program become a template for these nine lay teacher leaders for a future study?

A researcher may study the pedagogical impact of an immersion. How does a lay teacher leader develop a different or more informed pedagogy after an immersion program? Finally, significant discussion around the question of mission is taking place at Jesuit Universities as the declining number of Jesuits continues to be a reality. A researcher in line with this need may study what impact does a lay teacher leader immersion trip have on an institution's mission.

Conclusion

The purpose of this study explored a case study on the impact of an immersion to a least developed country on a lay teacher leaders' vocation. The four-stage process produced an insight towards how a lay teacher leader expresses her or his vocation. The impact of the immersion on the vocation expressed itself through detailed interview responses to notable authors in the field of calling such as William Wadsworth, Edward Hahnenberger and Parker Palmer. These nine lay teacher leaders articulated a desire to continue relationships with people of Tanzania in which produced beneficial mechanisms for relationships to develop between schools and institutions. The researcher allowed the voice of the nine lay teacher leaders to speak a story that revered solitude, prayer and reflection during the immersion process. The value of these practices invited lay teacher leaders in Jesuit High School a window into their meaning making. A calling expresses itself from within and will continue to unfold for these nine lay teacher leaders in Jesuit High Schools.

APPENDIX A
CONSENT FORM

CONSENT TO PARTICIPATE IN RESEARCH

Project Title: A case study of lay leaders in Jesuit High Schools

Researcher: Martin Schreiber, SJ

Faculty Sponsor: Dr. Janis Fine

Introduction:

You are being asked to take part in a research study being conducted by Martin Schreiber for a dissertation in education under the supervision of Dr. Janis Fine in the Department of Education at Loyola University of Chicago.

You are being asked to participate because you are a current layperson in a Jesuit High School in the United States.

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose:

The purpose of this study is to ascertain the impact of an immersion **in a least developed country on lay** teacher-leaders vocations in Jesuit High Schools.

Procedures:

If you agree to be in the study, you will be asked to:

- To complete two surveys before the immersion and two surveys following the immersion.
- To participate in three interviews, about the experience of an immersion trip, your motivation to teach and the process of leadership training in Jesuit High Schools. The interviews will be digitally recorded and transcribed. Upon completion of the transcription, you will be given an opportunity to check the transcription for accuracy and suggest revisions to the transcript, if necessary. All identifiers will be removed when the transcription is in the final stage.
- Respondents will be invited to journal at each phase of the immersion process. Respondents can choose which portions of their journals they will give to the researcher.

Risks/Benefits:

There are slight risks to be considered in the participation of this study; such as the time the above procedures will take you. All necessary precautions will be undertaken to ensure your anonymity as a study participant. There are no direct benefits to you from participation, but the ongoing reflection for your own sense of meaning and purpose in education. Additionally, it is hoped that this research will add to the body of research in vocation, immersion, motivation and leadership.

Confidentiality:

- All responses will remain confidential. Measures will be taken to minimize the possibility of breach of confidentiality. Information collected that identifies individuals and/or institutions by name, including digital recordings, will be kept safely secured in a locked file cabinet. This information will be destroyed upon completion of the study. All identities will be preserved. Individual names or the names of the schools will not be mentioned in the final writing.
- The results of the surveys will be kept in a locked file. Respondents will receive a unique identification number. This identification number will be used when coding and analyzing the data.
- Digital recordings will be made during the course of the research, and these recordings will be transcribed and kept safely secured in a locked file cabinet. This information will be destroyed at the completion of the study.

Voluntary Participation:

Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate. Even if you decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty. Your participation or decision not to participate in this study will not prevent you from entering the immersion experience.

Contacts and Questions:

If you have questions about this research project or interview, feel free to contact Martin Schreiber, SJ at mschreibersj@mac.com or the faculty sponsor Dr. Janis Fine at jfine@luc.edu.

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Statement of Consent:

Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. You will be given a copy of this form to keep for your records.

Participant's Signature

Date

Researcher's Signature

Date

APPENDIX B
COMPASSION SURVEY

Santa Clara Brief Compassion Scale

An abbreviation of Sprecher and Fehr's Compassionate Love Scale (Jeong Yeon Hwang & Thomas Plante & Katy Lackey) Springer Science + Business Media, LLC 2008.

Please answer the following questions honestly and quickly using the scale below:

1 2 3 4 5 6 7

not at all true of me

very true of me

- _____ 1. When I hear about someone (a stranger) going through a difficult time, I feel a great deal of compassion for him or her.
- _____ 2. I tend to feel compassion for people, even though I do not know them.
- _____ 3. One of the activities that provide me with the most meaning to my life is helping others in the world when they need help.
- _____ 4. I would rather engage in actions that help others, even though they are strangers, than engage in actions that would help me.
- _____ 5. I often have tender feelings toward people (strangers) when they seem to be in need.

APPENDIX C
VOCATION IDENTITY QUESTIONNAIRE

Vocation Identity Questionnaire (VIQ)

Please answer the following questions with 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree.

1. If I were independently wealthy, I would quit my current work or course of study
.....5 4 3 2 1
2. Most of the time I genuinely enjoy the work I do.
.....5 4 3 2 1
3. My daily routine is often so tedious that I feel I'm just putting in time until the
end of the day
.....5 4 3 2 1
4. I get a sense of personal satisfaction completing projects and solving problems
that come up.
.....5 4 3 2 1
5. I sometimes get involved in my work that I lose track of time.
.....5 4 3 2 1
6. My major motivation in my work is making money.
.....5 4 3 2 1
7. I have a calling that enables me to develop my skills and talents and use them in a
meaningful way.
.....5 4 3 2 1
8. In my daily life I often feel connected to larger patterns of joy and meaning.
.....5 4 3 2 1
9. I see my work as a way to make a positive difference in the world.
.....5 4 3 2 1

APPENDIX D
SELF-STUDY VOCATION AND IMMERSION

Vocation and Immersion

A Self Study at Loyola University Chicago School of Education Questionnaire for Immersion Participants

I appreciate your willingness to spend a few minutes in exploring the role of vocation in education. Please answer the following brief questions in terms of your own experience.

I. Vocation

When you think of the word vocation what are the first two or three things that come to mind?

II. Image

If you had to choose or could choose one experience that has been the most important during your time of this visit in El Salvador what would it be for you? Why?

III. Reflection

Looking back on your current work, what one or two experiences or relationships has most influenced what you do now? Why?

IV. Action

What one or two things most motivate you as an educator? **PLEASE WRITE 1 FOR “STRONGLY DISAGREE,” 2 FOR “DISAGREE,” 3 FOR “AGREE,” and 4 for “STRONGLY AGREE.”**

Please indicate your agreement or disagreement.

___ 1. Vocation is a critical topic for education.

- 2. *Every* teacher has a vocation.
- 3. Immersion experiences promote vocation.
- 4. On-going reflection on vocation is critical.
- 5. Jesuit education welcomes all faiths.

PLEASE CHECK ALL THAT APPLY.

Have you done the following?

- 6. Traveled to another country before this trip.
- 7. Attended a Catholic Parish growing up?
- 8. Attended a Jesuit High School.
- 9. Attended a Jesuit College or University.
- 10. Taught a class at a Jesuit institution
- 11. Made the *Spiritual Exercises* of St. Ignatius.
- 12. Traveled to the Ignatius Sites in Spain.
- 13. Engaged in spiritual direction.
- 14. Participated in a faith community.
- 15. Read a meaningful book in the last month.

FOR QUESTIONS 16-49, PLEASE GIVE A NUMBER BETWEEN 1 AND 10 WHERE
1="NOT AT ALL" and 10="VERY MUCH."

Not At All 1 2 3 4 5 6 7 8 9 10 Very Much

How frequently do you use the following social media?

- 16. Facebook
- 17. Twitter
- 18. Linked in
- 19. Your own personal blog.

How well does your institution offer these programs?

- 20. Philosophy
- 21. Music
- 22. Communication styles
- 23. Technology
- 24. Faith
- 25. Athletics
- 26. Professional Development.
- 27. Art and environment.
- 28. Economics

For you personally how much does an immersion affect you as a person?

- 29. In the classroom.
- 30. At home.
- 31. With friends.

- ___ 32. In a faith community.
 ___ 33. In your personal life.

For you how much does your sense of vocation relate to the following?

- ___ 34. Social/Emotional
 ___ 35. Mental
 ___ 36. Spiritual
 ___ 37. Physical

How much are these connected to your sense of a vocation?

- ___ 38. Relationships
 ___ 39. Trust
 ___ 40. Nonverbal communications.
 ___ 41. Knowing how to manage money.
 ___ 42. Ways of expressing affection.
 ___ 43. Psychosexual maturity.
 ___ 44. Ways of relating to people.
 ___ 45. Ways of relating to authority.
 ___ 46. Responsible use of freedom.
 ___ 47. Boundaries in relationships.
 ___ 48. Academic ethics such as cheating or plagiarism.
 ___ 49. Working with students.

Please check all that apply. Have you done the following?

- ___ 50. International study. Where? _____
 ___ 51. Language fluency. Which one(s)? _____
 ___ 52. Foreign service. Where? _____
 ___ 53. Mission/international work. Where? _____
 ___ 54. International Volunteer. Where? _____
 ___ 55. Total number of years in university work. _____
 ___ 56. Total number of years in current position. _____
 57. Year of birth: _____
 58. # of siblings _____
 59. Would you describe the place you lived at age 12 as urban, rural or suburban:

 60. Ethnic/racial background: _____
 61. Most advanced degree/field: _____
 62. Total number of years studied or worked in Catholic education: _____
 63. Your name (optional): _____
 64. Position title(s): _____

APPENDIX E
INTERVIEW PROTOCOL QUESTIONS

Protocol

- A. Thank you for taking the time to participate in this study. Before we formally begin, I would like to remind you of your rights as a research participant. At this time I would like you to read the Informed Consent form. After you have read it, I am going to invite you to state your rights as a participant in this study. Then I am going to ask you to sign two copies of the informed Consent form, one which will be given to you and the other which will be kept in my research files
- B. Participation in this study is completely voluntary and you have the right to end your involvement at any time for any reason. You can decline to answer any question at any time. To protect your privacy and confidentiality your name will not be used as you will be assigned a pseudonym. Please sign the Informed Consent form and I will give you a copy of the countersigned form.
- C. I will now begin to digitally record the rest of the interview. Here is the copy of the consent and the other form is for me.
- D. Protocol Questions (First Interview) (Pre-Immersion)
 - a. Why did you get into teaching?
 - b. What brought you to the high school?
 - c. Why do you stay?
 - d. What is the good that you are seeking to do?
 - e. What is your image of God?
 - f. Are you bothered by the way the world is running? Explain.
 - g. Can you talk about the meaning of crafting minds and helping souls in teaching?
 - h. What are you good at?
 - i. What does your community need you to do?
 - j. Parker Palmer says, “We will become better teachers not by trying to fill the potholes in our souls but by knowing them so well that we can avoid falling into them. My gift as a teacher is the ability to “dance” with my students, to teach and learn with them through dialogue and interaction” (Palmer, *Let your life Speak*, p. 52).
 - k. Mary Oliver the poet asks, “What would you do with your one wild and precious life?” (Hahnenberg, *Awakening Vocation*, xi)
- E. Protocol Questions (Second Interview) (Immersion Phase)
 - a. Anything you would like to express or expand upon after reviewing the first interview transcript?
 - b. What comes naturally to you?
 - c. How do you hear your calling? “That insight is hidden in the word vocation itself, which is rooted in the Latin for ‘Voice.’ Vocation does not mean a goal that I pursue. It means a calling that I hear” (Palmer, *Let your Life Speak*, p.4).
 - d. What enthuses and energizes you? (Flow)
 - e. What are your passions?
 - f. What enables you to keep moving ahead?

- g. What gives you a sense of joy/fulfillment so that you want to say “This is a good way to live, and it really fits me!”
 - h. What have others recognized in you and asked you to contribute to them?
 - i. What attracts you to teaching?
 - j. What drew you to the teaching vocation direction over time?
 - k. Discuss the poem the “Way It Is”
 - i. Do you see a thread in your life?
 - l. Anything else you would like to discuss?
- F. Protocol Questions (Third Interview) (Final Integration Phase)
- a. What experience during this process most affected you?
 - b. How did the immersion impact you?
 - c. Discuss your parents’ impact on your vocation? Or someone in your family?
 - d. Who held you in trust during your life? (KI Thoughtbridge Copyright)
 - e. What community supports your vocation?
 - f. How does the quote from Fredrick Buechner speak to you?
 - i. “The place God calls you is the place where your deep gladness and the world’s deep hunger meet.” (Buechner, 1973)
 - g. Discuss an experience in East Africa that sticks with you.
 - h. Can we discuss the difference between a choice and a call in life?
 - i. “Vocational discernment cannot be reduced to the moment of choice. Commitment is a struggle in our contemporary consumer culture.” (Hahnenberg, *Awakening Vocation*, p.185)
 - ii. “For Miller, the problem is not that we choose; the problem is that we are constantly encouraged to choose. We are trained always to be looking for “the next thing.” (Hahnenberg, *Awakening Vocation*, p.191)
 - i. What is your image of God?
 - j. How do you feel about “men and women for others” after your immersion experience to East Africa
 - k. Hahnenberg believes, “God calls us through the suffering of others. Our vocation is found in and through the world’s pain. We take reality seriously.” (Hahnenberg, p.201) How do you support this or disagree with this from your experience in East Africa?
 - l. Anything else you would like to discuss?

APPENDIX F
TRANSCRIBER CONFIDENTIALITY AGREEMENT

TRANSCRIBER CONFIDENTIALITY AGREEMENT

I, _____, agree to transcribe the interviews for the doctoral research of Rev. Martin Schreiber, SJ entitled “The impact of immersion trip on the vocation of a lay person in Jesuit High Schools.” I will maintain strict confidentiality of the data files and the transcripts. This includes, but is not limited to the following:

- I will not discuss them with anyone but the researcher.
- I will not share copies with anyone except the researcher.
- I agree to turn over all copies of the transcripts to the researcher at the conclusion of the contract.

I have read and understood the information provided above.

Transcriber’s Signature

Date

Researcher’s Signature

Date

APPENDIX G
COMPANIONS ON MISSION DOCUMENTS

Companions in Mission
International Meeting of Ignatian Educators
St. Peter Claver High School, Dodoma, Tanzania
11-15 July 2011

What follows is the result of the reflection on the experiences of educators from schools representing Jesuit schools of the Chicago-Detroit Province and Eastern Africa Province.

One simple description for *justice* is *right relationships*. As we spent the morning at Upendo (“love” in Swahili) a home for the elderly and the blind run by the Missionary of Charity brothers (Mother Theresa’s congregation), the conversation and emotions among the 30 educators from Jesuit schools gathered in Dodoma, Tanzania, felt like *right companionship*. Early Jesuits referred to themselves as “companions in the Lord.” For those gathered in Dodoma, one principal question we have asked ourselves is “How are we educators working in very different situations both within countries and among different countries companions in the common work of Jesuit/Ignatian education?”

Our final formal event provided us with the opportunity to begin to craft a document to serve as a sort of textual artifact meant to represent the spirit-filled activities of the previous days. What you find below represents the fruits of communal reflection based on our experiences at our home schools, our experience of discussing foundational documents relative to Jesuit education, and other experiences. The points serve as a sort of constellation: We realize there are other schools that espouse many of the same values that we do, and yet we recognize a certain pattern, a certain arrangement of these characteristics that makes our schools what they are.

We realize the incomplete nature of what follows: Please help us by adding your thoughts no matter what part of the world or what desk you sit in this moment at your desk cluttered as it might be with to-do lists.

Here are some things that we think mark Jesuit schools:

Christo-Centric

Jesuit schools are Christ-centered schools that develop members to praise, reverence, and serve God. To love as Jesus did – unconditionally – is the challenge set before Ignatian educators. Such love demands a certain authenticity and depth. Jesus Christ is the model for everything we do in our schools. For those who do not profess Jesus Christ as Lord, we ask that they commit themselves to the Way of God, to the Truth, and to Life-giving values.

Classroom as Communities

Jesuit schools are committed to creating communities of learners where the duty of the teacher is not simply to talk and the duty of students to listen and repeat. As a community of learners/leaders, the classroom in a Jesuit school encourages a certain freedom and dialogue. Classrooms are meant to serve as learning environments for the sake of preparing competent leaders for tomorrow's world.

Cura Personalis

All employees at Jesuit schools dedicate themselves to caring for each student as an individual in his/her particular life situation. It is easy to love in the abstract, but St. Ignatius counsels us to love in the most concrete situations in which we find our students – as Jesus does; in this regard *cura personalis* is intimately related to the Christo-centric nature of our schools and to our commitment to creating community among our students. In this regard, Ignatian educators commit themselves to special care for those in our school communities who are at the margins, and they take measures to ensure the inclusion of all in the benefits of community.

Magis

Ignatius insisted on the pursuit of excellence, and for Jesuits and their colleagues the desire to achieve “great things” is their constant mission. The focus of this commitment is on different levels: We strive to do great things in the simplest, most local situations, but we also strive to do great things at the global level. Educating men and women for others means in part educating them to strive for justice at every level of life – from local to global. Jesuit schools seek to offer students of diverse abilities opportunities to achieve excellence in various facets of life – not just the intellectual facet. In this regard, Jesuit education is committed to an integral formation of our students.

Reflective Learning

As part of their formation, our students learn to be on the lookout for God's grace active in even the smallest events unfolding in the world. Analogously, even the chance offerings of the moment in classrooms serve as resources for learning if there are opportunities for reflection. Reflection here is not understood simply as a personal, self-centred exercise but also as a communal activity involving conversational narratives that serve as ways of making meaning.

Justice-based service

At Jesuit schools, service is intimately connected to a commitment to justice – to right relationships. That is to say that service is not an end in itself but has a formative function: Our students do service because they meet Christ in the poor and learn about Christ as they do what he does: offering oneself for the welfare of the other. They also do service to see where the will of God is thwarted so that they might begin to consider ways to “right” the relationships that make the poor poor. In this regard, Jesuit schools can be understood as institutions that promote personal and institutional conversion towards the living God and in so doing to meet the ever-changing challenges of their particular localities and the global community.

In Conclusion: A global network

We have come to an appreciation of the fact that we are part of an international Ignatian community united by the characteristics and values listed above. This gives us certain advantages. For instance, if taken seriously our international connections provide us with a resource to create awareness of the world and an appreciation for the virtue of solidarity (the disposition to see the other as sister and brother and to see the interdependence of people and communities locally and globally). Such an appreciation should issue forth in a desire among our students and graduates to act for change when they see injustice, see threats to human dignity, solidarity, etc.

What would you and your colleagues add?

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VITA

Martin Schreiber is the son of Dr. Martin J. Schreiber, J.R. and Margaret Monroe Schreiber. He was born in Rochester, NY on May 10, 1976. He currently resides in the city of Chicago.

Martin Schreiber attended Gesu Grade School in University Heights, OH. He graduated from St. Ignatius High School in Cleveland, OH and graduated from Miami University in Oxford, OH with a B.S. in finance and minor in management information systems in 1998. In 2003 he earned a Masters of Applied Philosophy in Health Care Ethics from Loyola University Chicago. In 2009 Martin Schreiber completed a Masters of Divinity from the Jesuit School of Theology, Berkeley. He completed a certificate at the Harvard School of Education for aspiring leaders in the Principal Center in 2011.

Martin Schreiber entered the Society of Jesus in 1998. He served in this capacity until 2011. His service focused on high school teaching, university student affairs, prison ministry and the children of Nyumbani, an HIV orphanage in Nairobi Kenya. He has lead and coordinated multiple international immersion trips to least developed countries for high school and university students.

He served on the board of trustees at Walsh Jesuit High School, Chicago Jesuit Academy, Loyola High School Detroit and John Carroll University.

DISSERTATION COMMITTEE

The Dissertation submitted by Rev. Martin J. Schreiber, SJ has been read and approved by the following committee:

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