

## FROM *RATIO STUDIORUM* TO IGNATIAN PEDAGOGY IN THE ERA OF ARTIFICIAL INTELLIGENCE

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### Abstract

This theoretical paper examines the enduring relevance of Jesuit educational philosophy by tracing its development from the *Ratio Studiorum* of 1599 to the Ignatian Pedagogical Paradigm (IPP) of 1993 within the horizon of the Artificial Intelligence (AI) era. Using a historical-textual analysis of foundational Jesuit educational documents alongside a systematic conceptual synthesis of contemporary literature on Ignatian Pedagogy and educational technology, the study explores two guiding questions: (1) How does a four-century-old Jesuit educational tradition remain significant in the age of AI? and (2) What distinctive contributions can Jesuit pedagogy offer within technologically mediated learning environments? The findings indicate that the core elements of the IPP – context, experience, reflection, action, and evaluation – provide a humanistic and ethically grounded framework that counters the tendencies toward superficiality, depersonalization, and algorithmic reductionism associated with AI-driven educational models. The paper argues that Ignatian Pedagogy offers educators a vital model for digital discernment, maintaining the primacy of conscience, relational depth, reflection, and the formation of persons for others. These insights highlight the continuing importance of Jesuit education in shaping moral, reflective, and critically aware learners in a rapidly evolving technological world.

**Keywords:** artificial intelligence, educational philosophy, Ignatian pedagogical paradigm, Jesuit education, *Ratio Studiorum*

### Introduction

The Jesuit educational tradition is one of the most enduring pedagogical lineages in the world, rooted in the Spiritual Exercises of St. Ignatius of Loyola (1522–1524) and formalized in the “*Ratio atque Institutio Studiorum Societatis Iesu*” (1599). Across centuries, Jesuit education has sought to integrate intellectual excellence, moral integrity, and spiritual depth in forming individuals capable of contributing to society with wisdom and discernment.

The rapid rise of Artificial Intelligence (AI) is reshaping educational landscapes, introducing new possibilities for personalization, efficiency, and accessibility. Yet it also raises pressing concerns: erosion of human reflection, algorithmic shaping of behavior, depersonalization of learning, and biases embedded within computational systems. These realities underscore a foundational question: what does human formation mean in the age of intelligent machines?

This paper contributes to an emerging global conversation by positioning the Ignatian Pedagogical Paradigm (IPP) – with its emphasis on context, experience,



reflection, action, and evaluation – as a critical resource for forming reflective, ethical, and relational learners within AI-mediated learning environments. Ignatian pedagogy, grounded in discernment, relationality, reflective depth, and *cura personalis*, offers a countercultural response to an era characterized by speed, automation, and algorithmic influence (Nicolás, 2011).

To trace this relevance, the paper first examines the humanistic foundations of the Ratio Studiorum, explores the renewal of Jesuit pedagogy in the 1993 IPP document, and synthesizes contemporary scholarship. It then analyzes the challenges and possibilities presented by AI and evaluates how Ignatian pedagogy provides a transformative framework for navigating digital transformation without sacrificing the essence of human formation.

### **Method**

This study employs a theoretical and conceptual research design, drawing on historical-textual analysis and integrative literature synthesis. Rather than presenting empirical data, it synthesizes classical Jesuit educational texts (including the Ratio Studiorum and the Ignatian Pedagogical Paradigm), scholarly interpretations across diverse cultural contexts, and contemporary literature on artificial intelligence in education. Through critical analysis and thematic integration, the paper examines how Ignatian Pedagogical principles intersect with the ethical and epistemological challenges of AI-mediated learning. This methodological approach allows for a nuanced exploration of continuity, adaptation, and innovation within the Jesuit education tradition.

### **Data Sources**

The analysis is based on two categories of literature:

1. Primary historical documents of Jesuit education
  - Ratio Studiorum (1599).
  - Characteristics of Jesuit Education (ICJE, 1986).
  - Ignatian Pedagogy: A Practical Approach (ICAJE, 1993).

These documents articulate the philosophical, spiritual and pedagogical principles underpinning Jesuit education.

2. Contemporary Peer-Reviewed
  - Studies on Ignatian Pedagogical Paradigm (Hayes, 2006; McAvoy, 2013; Connor, 2014; Mummadi, 2021).
  - Historical and philosophical analysis of Jesuit education (O'Malley, 2000; Mesa, 2017; Lorenz, 2017).
  - Artificial Intelligence and digital ethics (Sadiku et al., 2021; Pedro et al., 2019, Roll & Wylie, 2016; UNESCO, 2019).

Literature was selected for its relevance to the paper's guiding questions and its contribution to contemporary debates on pedagogy, formation, and educational technology.

### ***Analytic Procedures***

The conceptual methodology proceeded through three stages:

#### *Stage 1: Historical – Textual Analysis*

Historical sources were examined to identify the foundational pedagogical principles of the Ratio Studiorum and their reinterpretation in the 1993 Ignatian Pedagogical Paradigm. This step mapped the historical continuity of Jesuit educational principles.

#### *Stage 2: Thematic Literature Synthesis*

Key themes across IPP scholarship – cura personalis, reflection, relationality, adaptability – were synthesized to articulate patterns, tensions, and insights within contemporary Jesuit pedagogy. This synthesis established the conceptual strengths and limitations of the IPP.

#### *Stage 3: Conceptual Integration with AI Literature*

Insights from AI scholarship were compared with Ignatian Pedagogical Principles to evaluate opportunities, risks, and the potential for “Ignatian digital discernment” within AI-mediated education. This integrative approach allowed a nuanced assessment of how Ignatian Pedagogy can inform responsible engagement with AI technologies. This conceptual methodology provides a robust framework for evaluating how centuries-old pedagogical tradition remains relevant amid technological transformation.

### **Findings and Discussion**

#### ***The Ratio Studiorum (1599): Humanistic Roots of Jesuit Education***

The “Ratio atque Institutio Studiorum Societatis Iesu, promulgated on January 8, 1599, stands as the first comprehensive and systematized code of Jesuit education. Developed over fifty years of experimentation, reflection, and iterative refinement, the Ratio represents a synthesis of Jesuit educational practice grounded in the Spiritual Exercises and the Society’s apostolic mission (Farrell, 1938).

The drafting process unfolded in two major phases: an initial 36-year period of gathering and testing materials across Jesuit schools, followed by fourteen years of revision, clarification, and codification under the leadership of Superior General Claudio Aquaviva (Padberg, 2007; O’Donnell, 2007). The resulting document provided an unprecedented degree of uniformity and coherence across Jesuit institutions worldwide.

Farrell (1938) identifies four key elements structuring the Ratio Studiorum:

1. Administration – defining responsibilities of key officials such as the Provincial, Rector, and Prefect of Studies.
2. Curriculum – establishing a sequenced course structure in theology, philosophy, rhetoric, grammar, and the humanities.
3. Method – outlining precise expectations for lessons, classroom engagements, disputations, and examinations.
4. Discipline – detailing norms for student behavior, order, and moral development.

The Ratio sought not merely to transmit knowledge, but to form eloquent, morally grounded, intellectually capable leaders, summarized in the classical ideal: *ad perfectam enim eloquentiam informat* – “an education toward perfect eloquence.” Ahmadian (2014) interprets the Ratio through the lens of modern pedagogy, emphasizing its linguistic rigor – particularly the mastery of Latin, Greek, and Hebrew – and its commitment to rhetorical formation. Upon completing Jesuit studies, students emerged as magister, doctor, teacher, or professor in the fullest sense (Ahmadian, 2014).

Contemporary scholarship, however, highlights its deeper spiritual and anthropological foundations. Lorenz (2017) argues that the Ratio is not simply an academic manual but a spiritual framework aiming at integral human formation. It embodies a “way of proceeding” that integrates intellectual depth, ethical formation, and spiritual discernment.

Beginning in the 1960s, Jesuit educators questioned whether the Ratio Studiorum remained adequate in a rapidly changing world (Duminuco, 2000). The rise of new educational theories, global cultural shifts, and emerging technologies – including the first articulation of “Artificial Intelligence” by John McCarthy in 1956 (Walsh, 2025) – intensified calls for renewal. These developments set the stage for a new articulation of Jesuit pedagogy in the late 20th century.

In response to such critical situations about the Ratio’s contemporary application, the former Jesuit General, Pedro Arrupe, established the International Commission on the Apostolate of Jesuit Education (ICAJE) that developed a new articulation of Jesuit educational principles in 1986, entitled *The Characteristics of Jesuit Education*, which coincided with the 400th anniversary of the original Ratio Studiorum.

Despite the positive reception of the *Characteristics* document (Duminuco, 2000), Jesuit educators, lay teachers, professors and administrators expressed a need for practical guidance on how to implement its ideals in everyday teacher-student interactions in bridging the gap between theory and practice (Unpublished *Archivum Historicum Societatis Iesu*, cited in Duminuco, 2000).

### ***Ignatian Pedagogical Paradigm (1993): Renewal of the Tradition***

In response to the need for a more contemporary and actionable educational framework, the International Commission on the Apostolate of Jesuit Education (ICAJE) published *The Ignatian Pedagogical Paradigm: A Practical Approach* in 1993. This document translated the principles of the *Characteristics of Jesuit Education* (1986) into a practical, student-centered methodology.

A distinctive feature of the IPP is its grounding in the Spiritual Exercises, emphasizing that education seeks to form persons who are “men and women for others” through intellectual, moral, and spiritual growth. As Kolvenbach (ICAJE, 1986) notes, Jesuit education aims at holistic formation, integrating academic excellence with conscience, compassion, and service.

#### *Core Elements of the IPP*

##### 1. Context

Understanding the learner’s background, environment, disposition, and needs. Education begins with attention to the whole person (IPP, nn. 33–42).

2. Experience

Learning engages the full person – mind, heart, imagination, and will. Students are invited to “taste things internally” through meaningful encounters (IPP, nn. 42–46).

3. Reflection

The distinguishing mark of Ignatian pedagogy. Learners examine meaning, motivations, and implications of experience through memory, understanding, feeling, and imagination (IPP, nn. 47–58).

4. Action

Reflection leads to choices, decisions, and transformative action – moving learning from theory to lived commitment (IPP, nn. 59–62).

5. Evaluation

Goes beyond academic metrics to assess holistic growth, ethics, and personal development (IPP, nn. 63–67).

The Ignatian Pedagogy (1993) outlines a learning process that begins with students’ personal experiences, guided by the teachers to connect to prior knowledge, feelings, and values. The teachers initiate the students in reflection, to engage memory, imagination, and feelings, to uncover deeper meanings and connections. This reflective process shapes students’ consciousness, attitudes, and values, ultimately leading to action. This process is described as a spiral movement (Hayes, 2006), with teachers facilitating the ongoing cycle of experience, reflection, and action. Teachers accompany learners in this cycle, fostering deeper awareness and promoting discernment.

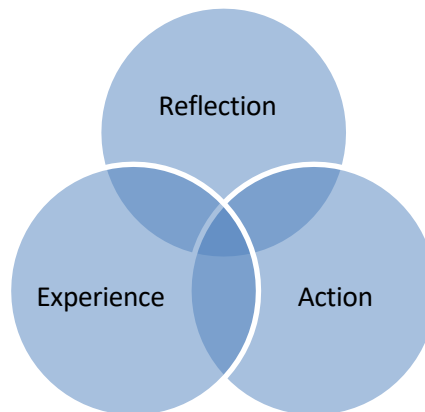


Figure 1 Ignatian Paradigm

The IPP thus renews Jesuit education for modern contexts, offering principles adaptable across cultures, disciplines, and historical moments – including today’s digital age.

***Synthesis of Contemporary Ignatian Pedagogical Paradigm (IPP) Scholarship and Its Relevance in the Era of Artificial Intelligence***

In an AI-driven educational environment defined by speed and overstimulation, IPP stands as a radically countercultural framework. IPP promotes depth over speed: where AI encourages rapid information processing, Ignatian Pedagogy insists on slow, attentive engagement shaped by reflection (Hayes, 2006; McAvoy, 2013). Moreover, IPP cultivates interiority in a distracted age dominated by algorithmic nudges and constant digital stimuli. Ignatian pedagogy draws learners inward toward conscience, discernment, and spiritual depth – forming resilient individuals capable of navigating digital environments without losing their humanity (Ignatian Pedagogy, 1993; Baskara, 2023). Thus, the following review of contemporary empirical and conceptual studies reveals four major insights into the strengths, tensions, and evolving applications of the IPP.

Hayes (2006) offered one of the earliest empirical examinations of IPP in Jesuit schools in Australia, demonstrating how *cura personalis* deepened interpersonal relationships and enhanced student engagement. Yet he also identified a persistent tension between spirituality and institutional structure: while some teachers embraced IPP as an authentic expression of Ignatian Spirituality, others perceived it as a top-down administrative mandate rather than a living pedagogy. Hayes' nuanced analysis of IPP's paradoxical, relational, spiritual, and political dimensions was insightful, but it devoted limited attention to the formative processes shaping teachers' understanding of IPP. McAvoy (2013) addressed this gap by foregrounding faculty formation. Her two-phase intervention in Jesuit higher education revealed notable improvements in teachers' intentionality, student engagement, and reflective assessment practices. However, the study relied on a small, short-term sample and self-reported data without longitudinal follow-up, leaving the sustainability of transformation uncertain. Connor (2014) expanded IPP's application through the Interdisciplinary Studies Assessment (ISA) model, integrating professional experience with academic reflection among adult learners. By linking reflection and discernment, Connor demonstrated IPP's potential to foster lifelong learning and professional ethics. Nevertheless, the study lacked a comparative framework to evaluate IPP alongside non-Ignatian pedagogies. Mauri et al. (2015) brought IPP into business and management education, contrasting traditional case methods with an Ignatian experiential approach. Their analysis found that both sharpen analytical reasoning, but only the Ignatian model systematically cultivated ethical discernment and reflective judgment. Despite its theoretical contribution, the work remained largely conceptual and lacked empirical grounding.

In the field of language and literature education, González-Aller Mackinlay and Hernández (2017) emphasized IPP's adaptability, integrating literary interpretation with moral and spiritual reflection. Yet the study did not include empirical validation, and some students expressed discomfort with explicitly value-laden reflection. Mummadi's (2021) doctoral research in India confirmed that the five elements of IPP – Context, experience, reflection, action, and evaluation – collectively promote teachers' pedagogical and spiritual growth. However, inconsistent institutional support and insufficient teacher training hindered effective implementation. In the Philippines, Atienza and Go's (2019) model of Learning by Refraction reinterpreted IPP through three relational axes: learner-teacher, teacher-

world, and learner-world – anchored in the “6 Es”: Empathy and Empowerment, Expertise and Enthusiasm, Engagement and Excellence. Though conceptually innovative, its classroom effectiveness remains to be systematically tested. Similarly, Katindoy’s (2019) interpretive review reinforced the teacher’s role as a designer, facilitator, and coach of meaningful learning experiences but lacked empirical evidence. At Universitas Sanata Dharma, Anggadewi et al. (2019) observed that IPP fosters lecturers’ interpersonal development, empathy, and contextual awareness. In Timor-Leste, Pereira (2018) reported positive student perceptions of IPP integration but highlighted the need for sustained teacher formation and institutional coherence. Taken together, these studies illustrate a recurring challenge: while IPP remains conceptually robust and widely valued, its effectiveness varies significantly across contexts and depends largely on consistent teacher formation, contextual sensitivity, and structural support.

### *Synthesis of Contributions*

Despite methodological and contextual differences, scholars converge on several core insights regarding IPP’s educational significance. First, IPP emerges as a holistic pedagogical framework integrating cognitive, affective, ethical, and spiritual dimensions of learning. Hayes (2006) and McAvoy (2013) demonstrate how *cura personalis*, reflective practice, and intentional pedagogy deepen both engagement and relational quality. Connor (2014) and Figueiredo et al. (2015) extend this integrative approach to professional and managerial learning environments. Second, reflection and discernment stand at the paradigm’s core. Across Connor’s ISA model, Mauri et al.’s experiential design, and Atienza and Go’s (2019) Learning by Refraction, reflection bridges experience and action, transforming learning into ethical and moral commitment. Third, IPP proves to be context-responsive and adaptive. From Jesuit schools in Australia and India (Hayes, 2006; Mummadi, 2021) to San Francisco, Manila, Yogyakarta, and Timor-Leste (Connor, 2014; Atienza & Go, 2019; Anggadewi et al., 2019; Pereira, 2018), IPP evolves through inculturation, responding creatively to local realities rather than imposing uniform methods. Finally, faculty and staff formation remain indispensable. McAvoy (2013), Mummadi (2021), Anggadewi et al. (2019), and Pereira (2018) underscore that IPP’s vitality depends on educators’ personal and communal appropriation of its spiritual and pedagogical principles.

### *Emerging Themes: IPP in a 21st-Century Horizon*

Three key themes emerge as particularly relevant in the age of artificial intelligence:

1. Relational and Ethical Formation – IPP foregrounds the triadic relationships of learner-teacher, teacher-world, and learner-world (Atienza & Go, 2019; Katindoy, 2019). It cultivates empathy, empowerment, and ethical awareness – qualities that counterbalance the impersonal and algorithmic logic of AI systems.
2. Reflective and Critical Engagement – IPP’s emphasis on reflection moves learners from experience toward interpretation and moral action. This cultivation of discernment and moral imagination is indispensable in an information-saturated digital culture often marked by superficiality and uncritical consumption.

3. Contextual and Adaptive Pedagogy – IPP’s inherent flexibility enables educators to respond meaningfully to technological and cultural transformation (Mummadi, 2021; Pereira, 2018). Its adaptability positions Jesuit pedagogy to engage productively with the ethical and epistemological challenges posed by AI.

A persistent cross-cutting issue remains the gap between the ideal and implementation. Yet this tension – between aspiration and practice – constitutes the dynamic core of Jesuit education. It continually renews IPP’s relevance, ensuring that Ignatian pedagogy remains both humanizing and transformative in an increasingly digital world.

### ***Discussion: Bridging Ignatian Pedagogy and AI-Mediated Education***

The synthesis of historical texts, Jesuit educational documents, and contemporary scholarship reveals several key insights into the enduring relevance of Jesuit pedagogy in an era increasingly shaped by Artificial Intelligence (AI). These insights represent the conceptual “findings” of this theoretical study.

1. Ignatian Pedagogy Offers a Holistic and Humanizing Framework Beyond Algorithmic Logic

While AI-driven educational platforms optimize efficiency and personalization, they often prioritize data-driven outcomes over integral human development. By contrast, the Ignatian Pedagogical Paradigm (IPP) integrates cognitive, affective, moral, spiritual, and relational dimensions of learning. Its core elements – context, experience, reflection, action, and evaluation – offer a humanistic counterbalance to algorithmic thinking by insisting that education is not merely about acquiring skills but forming the whole person. This holistic vision aligns with the Jesuit mission of forming “persons for others,” whose education leads to ethical discernment, deep understanding, and service-oriented action.

2. Reflection and Discernment Are Indispensable in Digital Learning Environments

Reflection stands at the heart of Ignatian Pedagogy. Across studies – from Hayes (2006) to Connor (2014) - reflection emerges as the transformative moment in the learning cycle. In contemporary contexts marked by rapid information flow, digital overload, and algorithmic nudges, reflection becomes even more critical. Rather than passive consumption, Ignatian Pedagogy promotes critical awareness, enabling students to recognize biases, question technological assumptions, and evaluate the ethical implications of AI. Reflection becomes the antidote to superficiality and digital distraction.

3. IPP Strengthens Relationality Amid Increasing Technological Mediation

AI systems can simulate personalized interactions, yet they cannot replicate *cura personalis* - the deep, relational, empathetic care central to Jesuit education. The relational dynamics of teacher-student accompaniment, authentic dialogue, and ethical mentoring remain irreplaceable for moral and spiritual formation. Even as AI becomes integrated in classrooms, teachers remain the primary agents of accompaniment, helping students navigate emotional, ethical, and spiritual dimensions of their learning.

#### 4. IPP's Adaptability Supports Creative Engagement with Emerging Technologies

IPP has demonstrated remarkable adaptability across diverse cultural contexts – Australia, India, Indonesia, the Philippines, and Timor-Leste. This adaptability extends naturally to technological contexts as well. Its focus on context encourages educators to understand digital environments as formative spaces that shape identity, attention, and moral imagination. Rather than rejecting technology, IPP equips educators to engage AI critically and creatively.

#### 5. The Gap Between IPP Ideals and Practice Remains a Challenge

Research consistently highlights implementation challenges: insufficient teacher formation, institutional inconsistencies, and limited integration of Ignatian Spirituality into pedagogy. In the AI era, these challenges risk becoming more pronounced if institutions adopt technology without grounding it in discernment, ethics, and *cura personalis*. Consequently, educator formation in both Ignatian Pedagogy and AI ethics is essential for sustainable, humanizing integration.

### ***The Era of Artificial Intelligence: Challenges and Possibilities within Jesuit Education***

The concept of artificial intelligence (AI) was first introduced in 1956 at the Dartmouth College Conference, where it was defined as the ability of computer systems to replicate human intelligence by performing tasks that require reasoning and learning (Sadiku, 2022). The primary goal of AI is to develop systems that emulate human cognitive functions – such as perception, decision-making, and language processing – traditionally associated with human thought (Sadiku et al., 2021). By extending human cognitive capacities into computational forms, AI now performs tasks once reserved for human intellect. Consequently, its expanding presence has begun to reshape education, influencing teaching, communication, administration, and resource management (Sadiku et al., 2021).

#### *Applications of Artificial Intelligence in Education*

AI offers unprecedented efficiency and scalability, yet it raises profound ethical concerns. Algorithmic bias reproduces structural inequities (Pedro et al., 2019; Roll & Wylie, 2016). Modern AI platforms rely on large-scale data extraction, raising issues of privacy, autonomy, and surveillance (Sadiku et al., 2021; UNESCO, 2019). From an Ignatian viewpoint, such practices risk reducing learners to data points rather than persons in formation (Kolvenbach, 2001). Thus, educators must scrutinize AI systems to ensure they genuinely serve human dignity.

AI has emerged as a transformative force in education, supporting teachers, enhancing learning experiences, and streamlining administrative processes (Sadiku et al., 2021).

##### 1. In the Classroom:

While AI cannot replace human educators, it can significantly enhance teaching and learning. AI-powered tools assist with grading, assessment, and feedback, freeing educators to focus on mentorship and formative engagement.

Intelligent tutoring systems provide personalized academic support, particularly for learners who experience anxiety or difficulty in traditional classroom settings, thus extending access to individualized learning beyond classroom hours.

2. Personalized Learning:

Traditional education often lacks flexibility, but AI facilitates adaptive learning experiences tailored to individual learners. By analyzing performance data, AI systems design customized study plans, adjust learning pace, and provide real-time feedback. Such personalization accommodates diverse learning styles and abilities while improving accessibility, efficiency, and scalability across educational contexts.

3. Administrative Functions:

AI enhances institutional efficiency by automating repetitive administrative tasks – such as grading, scheduling, and data management – allowing educators to devote more attention to pedagogy, pastoral care, and student development.

4. Global and Universal Access:

AI promotes inclusive and borderless education by overcoming geographical and linguistic barriers. Intelligent translation tools and adaptive platforms create global classrooms accessible to learners anywhere, fostering intercultural understanding and lifelong learning.

5. Medical and Professional Education:

In health sciences, AI plays an increasingly vital role in preparing future professionals. As AI becomes integral to clinical practice, medical educators must train students to interpret, evaluate, and ethically engage with these technologies. Similarly, in business and marketing education, AI tools such as predictive analytics, content generation, and chatbots are redefining professional standards and competencies, emphasizing the need for ethical formation alongside technical mastery.

Sadiku et al. (2021) highlight the benefits of AI for students, teachers, and institutions – such as continuous access to learning, virtual mentorship, improved engagement, enhanced teacher support, cost reduction, and operational efficiency. However, they also identify significant challenges, including limited technological capacity, unresolved ethical questions, and issues of trust and accountability. AI thus presents both promise and peril while it enhances the teaching-learning process, the teacher remains irreplaceable, for authentic formation depends upon human connection and moral guidance.

*Critical Commentary on Sadiku et al. (2021): Artificial Intelligence in Education*

Sadiku presents AI as a transformative tool with vast potential to enhance efficiency, accessibility, and personalization in education. His analysis highlights the practical applications of AI – automated grading, adaptive learning, data-driven administration, and global digital access – all aimed at improving teaching and learning outcomes. He argues that AI can reduce educators' workload, allowing them to focus on mentoring, and that intelligent platforms can democratize learning opportunities across social and geographic boundaries.

While comprehensive, Sadiku's framework reflects a predominantly technocentric perspective that privileges technological functionality over pedagogical and ethical reflection. His analysis explains what AI can do but not what it ought to do within education. Critical concerns such as data privacy, algorithmic bias, depersonalization, and the erosion of human reflection are acknowledged only tangentially. Consequently, his account overlooks the moral and anthropological dimensions of education – the formation of conscience, empathy, and wisdom – that lie at the heart of Jesuit pedagogy.

From an Ignatian pedagogical perspective, Sadiku's work provides an entry point for deeper dialogue between technology and human formation. The Ignatian Pedagogical Paradigm (IPP) – structured around context, experience, reflection, action, and evaluation – offers a framework for discerning the ethical and formative implications of AI. In Jesuit education, technology must serve "cura personalis", the care of the whole person, fostering reflection, discernment, and social responsibility rather than mere efficiency. Thus, while Sadiku outlines the technical possibilities of AI, Ignatian pedagogy reorients the discussion toward moral discernment and human flourishing.

AI, when engaged through the Ignatian lens, becomes not simply a tool for instructional convenience but a subject of reflection and ethical formation. The key question shifts from "What can AI do for education?" to "What should AI do for humanity?" This discernment-driven approach aligns with Jesuit educational aims – to form persons of conscience, competence, and compassion capable of critical engagement with the world's emerging technologies.

#### *AI and the Jesuit Educational Vision*

The preceding applications illustrate how artificial intelligence (AI) is reshaping the landscape of knowledge production, communication, and learning. From adaptive platforms to generative models, AI promises to personalize instruction, automate assessment, and expand accessibility. Yet, as Nicolás (2011) cautioned, the rapid acceleration of technology risks contributing to a "globalization of superficiality" – a culture where instant access to information undermines depth of thought, reflection, and discernment.

The integration of AI into education thus raises pressing ethical and pedagogical questions: How can educators preserve the human capacity for reflection, empathy, and moral judgment when algorithms increasingly mediate the learning process? What happens to the relational and contemplative dimensions of education when interactions occur primarily through intelligent systems? Jesuit pedagogy responds by insisting on:

- Discernment over impulsivity
- Reflection over distraction
- Wisdom over mere information
- Relationality over individualism
- Ethical integrity over efficiency

The above response offers a counter-narrative grounded in discernment, conscience, and the formation of the whole person. It resists the reduction of education to mere data optimization by emphasizing intellectual, moral, and spiritual integration. The principle of "cura personalis" – care for the whole person

– becomes vital in this context: educators are not simply called to adopt AI tools but to humanize their use, ensuring that technology serves human dignity rather than diminishes it.

*Pope Leo XIV (2025) on Education and Technology*

In his 2025 address on the occasion of the 60th Anniversary of the conciliar Declaration – *Gravissimum educationis*, Pope Leo XIV articulated a vision that resonates profoundly with the Ignatian tradition:

1. Faith, culture, and life must converge within Catholic education. Schools are not merely institutions but living communities where the Christian vision permeates every discipline and encounter.
2. Education as choreography: Echoing Pope Francis, he urged educators to “bring about a new choreography that respects the dance of life by placing the human person at the center.” Authentic formation resists compartmentalization.
3. Integral humanism: Catholic education acts as leaven within the human community – fostering reciprocity, countering reductionism, and cultivating social responsibility while maintaining an orientation toward the transcendent.
4. Technology as servant, not master: Technologies must enrich learning rather than impoverish relationships. Without vision, schools risk becoming efficient yet soulless, reducing knowledge to standardization and spiritual emptiness.
5. Discernment in progress: Technological advancement is part of God’s creative plan, yet discernment is required in design, evaluation, data protection, and equitable access.
6. Human uniqueness: No algorithm can substitute the essence of education – poetry, irony, love, art, imagination, joy, and the formative power of error and discovery.
7. Ethical governance: The decisive issue is not technology itself but how it is used. AI and digital environments must protect human dignity, promote justice, and serve the common good.
8. Judicious use of technology: Education must form persons capable of harmonizing technical, emotional, social, spiritual, and ecological intelligence – placing the person before the algorithm and fostering peace, reconciliation, and solidarity.

Pope Leo XIV’s vision for Catholic education offers a framework directly applicable to AI ethics and Ignatian Pedagogy. His insistence that technology remain a 'servant of human flourishing' speaks directly to concerns about AI-driven depersonalization. His call for a 'new choreography that places the human person at the center' highlights the need for discernment in evaluating algorithms that shape students’ identities, choices, and relationships. This aligns with Ignatian principles of *cura personalis*, ethical governance, and holistic formation – affirming that AI must be subject to ongoing discernment rather than uncritical adoption. Pope Leo’s vision complements the Ignatian commitment to integral formation. Both insist that the goal of education is not technological efficiency, but human flourishing grounded in wisdom, justice, and love.

### *Integrating Ignatian Pedagogy in the AI Age: Humanistic Formation in a Digital World*

Integrating the Ignatian Pedagogical Paradigm (IPP) into AI-driven education requires reaffirming Jesuit education's humanistic and transformative vision. The five elements of IPP – context, experience, reflection, action, and evaluation – offer an ethical and pedagogical framework for navigating digital transformation.

- Context now includes digital environments: the algorithms, interfaces, and systems that shape students' attention, cognition, and identity. Educators are invited to discern how these contexts influence formation, relationships, and the pursuit of truth.
- Experience takes on new forms as learners interact not only with teachers and peers but also with intelligent systems. Ignatian pedagogy urges critical awareness of these mediated experiences, recognizing both their potential for enrichment and their risks of alienation.
- Reflection becomes the antidote to superficiality. It enables learners to interpret technological experiences through ethical, spiritual, and social lenses - transforming passive consumption into active discernment about meaning, justice, and purpose.
- Action calls for responsible participation in shaping AI's role in society. Students formed in the Ignatian tradition become moral agents who use technology for the common good, integrating competence with conscience.
- Evaluation extends beyond academic performance to include ongoing self-assessment, moral accountability, and social responsibility within digital contexts.

Through these five elements, Jesuit education sustains its mission of forming persons of competence, conscience, compassion, commitment, and Christ-centeredness – the “Five Cs” (Characteristics of Jesuit Education, 1986) that define integral human formation. IPP thus becomes a living tradition for digital discernment, ensuring that technological progress contributes to humanization rather than depersonalization.

### **Conclusion**

The historical development from the Ratio Studiorum (1599) to the Ignatian Pedagogical Paradigm (1993) reveals a Jesuit educational tradition capable of continuous renewal while remaining grounded in discernment, integral human formation, and spiritual depth. The emergence of Artificial Intelligence presents both unprecedented opportunities and profound ethical challenges, reshaping how knowledge is accessed, mediated, and constructed. In this rapidly evolving context, Ignatian Pedagogy offers a uniquely humanizing horizon.

While AI can enhance efficiency, personalization, and access, it cannot replicate the reflective, relational, or ethical dimensions that lie at the heart of Jesuit education. The IPP's five elements – context, experience, reflection, action, and evaluation – provide a transformative framework for digital discernment, enabling learners to navigate technological landscapes with critical awareness, moral imagination, and interior freedom.

Ignatian pedagogy promotes depth over speed, interiority over distraction, and human dignity over algorithmic reductionism. It calls educators and institutions not merely to adopt new technologies but to discern their purposes, impacts, and

alignment with the mission of forming “persons for others.” The task is not technological integration alone, but the cultivation of a moral and contemplative posture capable of engaging technology with responsibility and wisdom.

### ***Future Directions***

Moving forward, Jesuit institutions can play a leading role in shaping ethical and human-centered educational uses of AI by:

- Embedding AI ethics and Ignatian reflection into faculty and staff formation.
- Developing governance structures to ensure technology upholds dignity and justice.
- Conducting empirical research on reflective and value-oriented AI-mediated learning.
- Designing curricula that foster digital citizenship grounded in conscience and compassion.
- Forming graduates capable of using technology for the common good

In an increasingly algorithmic world, the Ignatian commitment to reflection, discernment, relational care, and justice acquires renewed urgency. The challenge – and opportunity – is to integrate innovation without surrendering the humanity at the heart of education. Jesuit pedagogy thus continues its centuries-long mission: forming individuals who think critically, act justly, and discern wisely in the service of faith, justice, and the common good.

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