



Research Articles

Acting Out the Shared Heritage: Towards a Pedagogical Model for Liberatory Education

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INTRODUCTION

Though they have separate origins, there are many connections between the traditions of Liberation Theology and critical pedagogy (Stenberg, 2006; Oldenski, 2002). Latin American Liberation Theology (henceforth Liberation Theology or Christian Liberation Theology) is a social movement and theological practice that began in impoverished communities in Lima, Peru during the second half of the 20th century (Stenberg, 2006). From these origins, theologian Gustavo Gutiérrez led Liberation Theology to be reified as a prophetic tradition, “proclaiming a message of personal and political liberation” for the poor and oppressed (Macpherson, 2004, p. 234). Critical Pedagogy emerged in the work of early 20th century social reconstructionists “to redefine the meaning and purpose of schooling around an emancipatory view of citizenship” (Giroux, 1988b, p. 8). Both Liberation Theology and critical pedagogy are grounded in critique of economic and social structures and ideologies that justify inequality (Neumann, 2011). For Liberation Theology, this critique centers on the Church’s failure to give due consideration to the lived experiences of the poor and oppressed. For critical pedagogy, this critique is levied at educators and institutions that recreate systems of oppression rather than offering freedom. Each of these discourses are grounded in the tradition of liberatory education, which seeks to eliminate oppressive relationships and conditions by helping learners develop an awareness of these conditions and engage in social action to improve them. Although spiritual transformation is central to achieving these outcomes, critical scholars and pedagogues agree that to fully grasp the transformative possibilities of liberatory education, it is important to reconnect the pedagogical theory to its spiritual roots (Jarvis, 1987; Perkins, 2001, Neumann, 2011). Furthermore, as spirituality has become an increasingly salient consideration in postsecondary teaching and learning (Chang & Boyd, 2011; Oldenski, 2002 Tisdell, 2016), it would benefit

instructors to have further guidance on how to facilitate the outcomes of liberatory education for adult learners.

Aligned with the purpose of a “theory adaptation paper”—an essay that seeks to enhance an existing theory by using other theories to attempt an immediate shift in perspective (Jakkola, 2020,

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p. 23)—I propose applying the Ignatian Pedagogical Paradigm to evolve Thomas Oldenski’s (2002) Integrative Model of Liberation Theology and Critical Pedagogy (Oldenski Model) into The Model of

Spiritual Strategies for Postsecondary Pedagogies (SSM). The purpose of the SSM is to provide an actionable tool for postsecondary instructors to infuse their courses with the values of liberatory education, derived from three distinct, yet related disciplines: Liberation Theology, critical pedagogy, and the Ignatian Pedagogical Paradigm (henceforth the IPP or Ignatian Pedagogy, interchangeably). To provide sufficient context for this new model, I begin by defining spirituality and its relevance to postsecondary pedagogy. Next, I provide an overview of the theologians and theorists who influenced the development of the Oldenski Model (2002). Then I introduce the IPP, expounding upon its pedagogical strategies and highlighting its Jesuit roots. Lastly, I identify areas of convergence between Ignatian Pedagogy and the Oldenski Model (2002) and will introduce The Model of Spiritual Strategies for Postsecondary Pedagogies.

My Spiritual Self-Concept

My aim in this paper is to produce “a fuller understanding of the ties between critical pedagogy and Christian liberation theology” by connecting curricular and teaching techniques to tenets of spiritual practice (Stenberg, 2006, p. 272). As a Black, Catholic, woman working in higher education, my personal identities and positionality inevitably influence my perspectives on this discourse. My life experiences as a Black woman, born and raised in the southern United States,

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interpretations and claims for prophetic freedom which inform Liberation Theology. With the explicit purpose of advancing a fuller understanding of Liberation Theology and critical pedagogy in education, not the promotion of Christianity or Catholic beliefs, I offer the reader the following explanation of how I define and operationalize spirituality: spirituality is an individual’s source and practice of purpose and peace through connectedness with oneself, engagement with others,

and stewardship of a community. Helping students discover purpose and meaning are central to promoting spirituality in education (Chang & Boyd, 2011). Henceforth, I use the term spirituality to describe pedagogies, methodologies, faiths, and ways of being within and beyond the postsecondary learning environment.

Spirituality in Postsecondary Education

Higher education is often referred to as a microcosm of society (Kramer & Hall, 2018). Thus, it is understandable that stakeholders in postsecondary education in the United States are markedly concerned with the confluence of education and religion, and the implications of this merger on the separation of church and state (Stenberg, 2006). However, those who study postsecondary student development have asserted the importance of spiritual identity formation as separate from religious identity development (Chickering, Dalton, & Stamm, 2006; Patton, Renn, Guido, & Quaye, 2016). In addition, recent literature has illuminated college students' desire for spiritual meaning in their education (Waggoner, 2016). Unlike religion, spirituality does not exist within any particular practice or dogma; thus, in the words of Parker J. Palmer: "The spirituality of education is not about dictating ends" (1993, p. xi). Rather than promoting allegiance to a singular belief system, centering spirituality in education aims to personalize students' learning and support the transformation of all who engage in the learning environment.

OLDENSKI'S REVIEW OF LIBERATION THEOLOGY AND CRITICAL PEDAGOGY

Oldenski's (2002) Integrative Model of Liberation Theology and Critical Pedagogy (henceforth the Oldenski Model; Figure 1) provides a generalizable synthesis of the common themes between the two discourses. As foundation for the model, Oldenski explored Liberation Theology and critical pedagogy as distinct, yet connected traditions with implications for practices in public and private schools.¹ Oldenski argued that education could be strengthened and transformed through the analysis of power, voice, and hope offered by these discourses (2002). From a spiritual perspective, Oldenski posited that Liberation Theology and critical pedagogy could come together to inform "a possible method to assist students and teachers with the search and yearnings of their heart," as they grasp for meaning in their lives and in the learning process (Oldenski, 2002, p. 133). Below, I briefly review the theoretical underpinnings of the Oldenski Model (2002) and will unpack each of the model's main points. Afterward, I will introduce the IPP as an apt framework for liberatory education.

¹ No qualifiers were given for the type(s) of institutions defined as "schools". I therefore took the liberty of generalizing this term to include colleges and universities in the United States.

Oldenski's Review of Liberation Theology

Oldenski (2002), like many scholars (Chopp, 1989; McLaren & Leonard, 1993), unequivocally situated the languages, practices, and possibilities of Liberation Theology in the life and work of Brazilian educator Paulo Freire. Quoting Henry Giroux (1988a), Oldenski described Freire's relationship to and influence on Liberation Theology:

Freire's opposition to all forms of oppression, his call to link ideology critique with collective action, and the prophetic vision central to his politics are heavily indebted to the spirit and the theological dynamics that have both informed and characterized the Liberation Theology Movement that has emerged primarily out of Latin America. (110-113)

Along with Gustavo Gutiérrez, Freire advocated for greater inclusion and consideration of the poor by the Catholic Church at the Medellín Conference in 1968 (Freire, 2017). This action in alliance with the poor is an example of solidarity, which, along with dialogue, is paramount in the practice of Liberation Theology (Freire, 2017).

Key Aspects of Liberation Theology

Oldenski described solidarity as a radical posture, an act of love, and praxis— “a reflection and action upon the world to transform it” (Oldenski, 2002, p. 135). Solidarity is the conscious decision to ally with those who are oppressed and working to transform their reality (Stenberg, 2006; Oldenski, 2002). Solidarity is also aligned with what bell hooks' (2000) called a “love ethic,” or an expression of “concern for the collective good of our nation, city, or neighbor” (p. 94). In Liberation Theology, this form of active, altruistic love is the foundation of solidarity and dialogue (Freire, 2017).

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Dialogue is a tool to “give voice to the subversive memory of the poor” (Stenberg, 2006, p. 273) that questions repressive social structures and institutions. Oldenski (2002) described dialogue as the method through which the poor and oppressed in Liberation Theology name and interrogate their experiences with the Church. Oldenski (2002) also highlighted Sharon Welch's (1990) theory of the feminist ethic of risk, as a dialogical ethic that resists the patriarchal aim of final and complete victory through domination of the other (Gunzenhauser, 2002). This resistance to conclusiveness and domination is foundational to Oldenski's claim that Liberation Theology is not designed to provide finality or to directly grant the faithful their salvation. Rather, it teaches solidarity and dialogue as critical strategies for liberatory education and the ongoing struggle of those who are marginalized to improve their conditions.

Oldenski's Review of Critical Pedagogy

Feminist scholar and critical pedagogue, bell hooks (1994) likened education to “a practice of freedom” (p. 4). This declaration is the essence of critical pedagogy. Critical pedagogy is a multidisciplinary practice that requires lifelong engagement in solidarity with those who face persecution, and “sustained struggle against systems of domination including racism, sexism, class exploitation, ableism, cisgenderism, ageism, and imperialism” (hooks, 1994, p. 28). As a philosophy and practice, critical pedagogy facilitates “unique emancipatory and educational potentials” for postsecondary teachers and students through consistent reflection and action, a foundation of love, and intentional consideration for the needs of the disadvantaged by centering their experiences in education (McLaren & Jandric, 2017, p. 629). Oldenski is careful to note that the practice of critical pedagogy is not limited to education, however, and is prevalent wherever there is social and cultural critique (2002). Oldenski references the work of Peter McLaren to further exemplify a multidisciplinary conceptualization of critical pedagogy that “extends far beyond the area of literacy, and includes developments in social work, education, economics, sociology, liberation theology, [and] participatory research” (McLaren & Leonard, 1993, p. 1-2).

As with Liberation Theology, Oldenski (2002) also referenced the contributions of feminist theory in critical pedagogy to develop “a new language of critique” and its usefulness to disrupt and expand dominant discourse (p. 147). The critical pedagogy of today

presents schooling less in a language of reproduction and resistance and more in terms of different ways of articulating one's identity...and in terms of developing a language of meaning as teacher *and* students address together the issues and struggles of critique and possibility. (Oldenski, 2002, p. 150-151; emphasis added).

By using this new language to uncover forms of knowledge, critical pedagogy has important implications for practices in schools, including postsecondary education.

Key Aspects of Critical Pedagogy

According to Oldenski, the most essential method of critical pedagogy is dialogue (2002). In this context, dialogue includes conversation as a primary teaching method, and the discursive learning process that gives rise to conscientization, i.e. “valuing the voices and experiences of the poor, the marginalized, and the ‘other’” (Oldenski, 2002, p. 144). Conscientization is activated by

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discovering the causes of oppression, organizing in solidarity with those who are most affected, and taking coordinated action (Boff & Boff, 1989). It is a recursive, mutually-occurring awakening

for those who resist dominant forces. In schools, dominant norms include what Freire termed the “banking” concept of education whereby an instructor “bestows” knowledge upon students, acting

on the perception that students have a deficit in understanding, and it is the role of the instructor to share their abundance of knowledge to counteract it (Freire, 2017, p. 45). This kind of relationship negates the process of inquiry and results in the (re)production of conditions of oppression and domination, in this case of the teacher over the student. Dialogue in critical pedagogy resists this practice by placing utmost importance on the contributions of students' experiences, perspectives, and desires in education, fostering conscientization in students and teachers as cooperative learners.

Unpacking the Oldenski Model

Oldenski (2002) was clear that the purpose of the Integrative Model of Liberation Theology and Critical Pedagogy (Figure 1) was to “merely synopsis schematically the main points of the foregoing discussion” (p. 159). The main points captured by the Oldenski Model include: A) Critical discourse; B) Method or how each discourse “produces change”; and C) Benefits that critical pedagogy and Liberation Theology each offer.

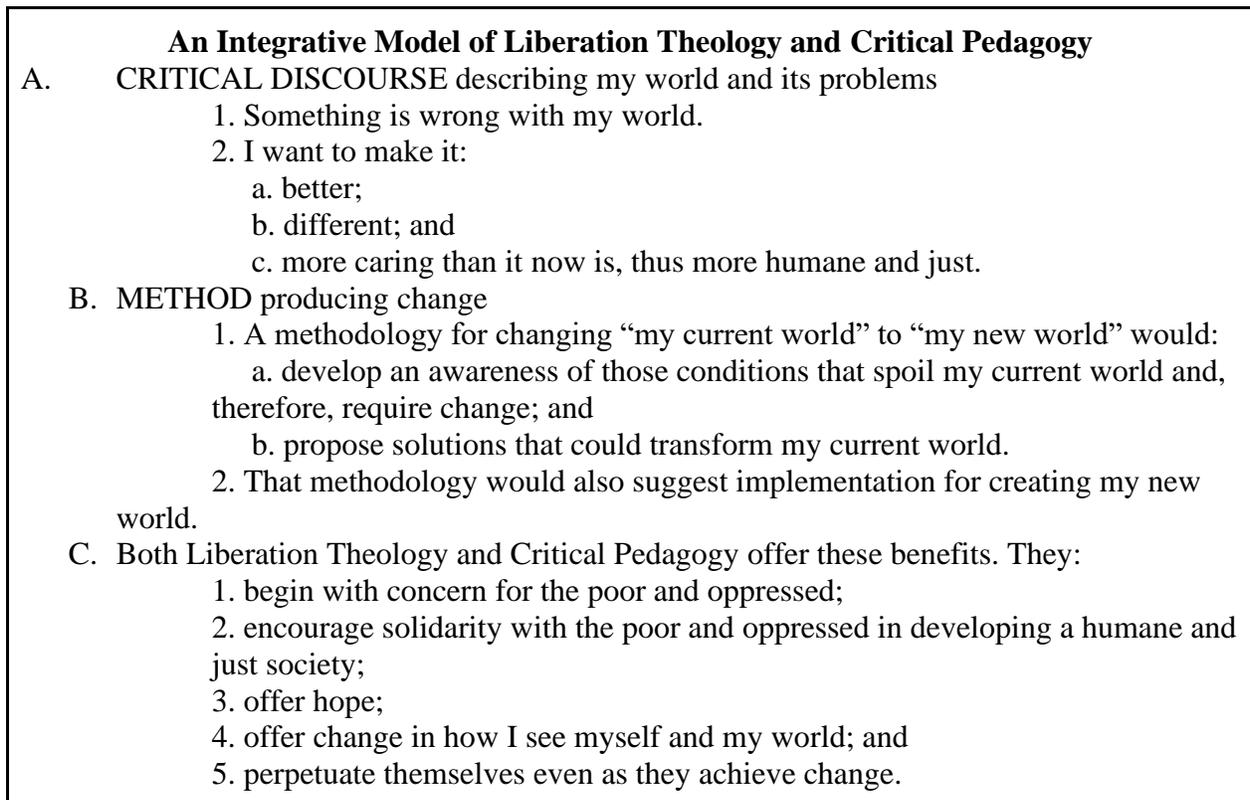


Figure 1. An Integrative Model of Liberation Theology and Critical Pedagogy (Oldenski, 2002).

Oldenski elaborates on each main point by presenting short quotations that reflect how parts A, B and C might be explained to someone who is unfamiliar with the discourses. In part A, Oldenski describes critical discourse as an individual's realization that “Something is wrong in my world” and “I want to make it more just and humane” (p. 156). In part B, Oldenski follows the same structure of an individual who is “proposing and implementing solutions for curing my current

world” or “methods for producing change” after developing an awareness in part A. Lastly, part C of the model synthesizes the collective benefits which arise from both disciplines: (1) Beginning with concern for the poor and oppressed; (2) Encouraging solidarity with the poor and oppressed; (3) Offering hope; (4) Offering change in how an individual sees themselves and the world; and (5) Perpetuating themselves even as they achieve change.

Oldenski (2002) hoped the Integrative Model of Liberation Theology and Critical Pedagogy would be used to “continue the dialogue about how these two discourses can contribute to the lives of students and teachers as they struggle with issues of meaning within an emancipatory curriculum” (p. 159). I now describe the IPP as an apt framework to advance the conversation on spiritual principles in teaching and learning. Afterward, I briefly describe the ways in which the IPP’s goals intersect with the elements of the Oldenski Model (2002). Lastly, I introduce the SSM as a new tool for instructors to translate the values of these discourses into spiritually-rooted teaching strategies.

THE IGNATIAN PEDAGOGICAL PARADIGM

The first Jesuits, or members of the Catholic Society of Jesus founded by St. Ignatius of Loyola in 1534, did not see themselves as teachers (Fleischer, 1993); however, they did realize that education is a very effective way to help people find God in their lives. Similar to those who practice Liberation Theology, the Jesuits are focused on empowering the poor and oppressed through critical, dialogical education. In 1993, they developed Ignatian Pedagogy to make the principles and orientation of Jesuit education more accessible to teachers in primary, secondary, and postsecondary education across disciplines (Korth, 1993). Today, with an extensive international network of colleges and universities, Jesuit education continues to pursue the ideals of *magis*, or the maximum development of the gifts of each person to the service of others, and *cura personalis* by centering the development and care for each individual person, intellectually, affectively, and spiritually in all things (Mission, Vision, & Values, 2015). It is important that this contextual information be shared with students by instructors who choose to apply Ignatian Pedagogy in their courses (McAvoy, 2013).

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Teaching with the IPP

While many popular learning taxonomies are aimed at students’ cognitive advancement over time, the IPP is a cyclical process that positions teaching and learning to occur in ways that are transformative for both the student and the instructor. The five concurrent constructs of Ignatian Pedagogy are shown in Figure 2. In practice, there are no distinct boundaries between when one of the constructs stops and another begins. Each aspect of the IPP informs the others with

examinations of context, evaluation, and critical reflection occurring at all times (Ignatian Pedagogy for Sustainability, n.d.).

Examination of Context

Teaching with Ignatian Pedagogy begins with an examination of context, and context continues to be re-examined throughout the learning experience. Context in the IPP is defined through the relationships between the student and the world, including the learning environment. Understanding and respecting context requires instructors to build trust with students by prompting them to share insight into the knowledge and experiences which inform their perspectives on course content. It also requires openness and reflection from the instructor, a willingness to name and share their personal contexts and how they impact their perspective on the material and their pedagogical choices. Through consistent examination of context, instructors utilizing IPP can resist dominating students by reproducing banking education. Rather, they “accompany the learner in their growth and development” and engage in solidarity with them as they navigate their experience in a course (Connor, 2014, p. 42).

Facilitating Experience

In Ignatian Pedagogy, experience refers to students’ backgrounds and lived experiences, as well as tangible opportunities for real-world interaction with course material (Korth, 1993). Teaching with the IPP requires instructors to create opportunities for concrete experience to stimulate cognitive and affective engagement for all participants in the learning environment, including members of the broader community where appropriate (i.e. in community-based or engaged learning courses). After introducing an experience of some kind for students, it is essential for instructors to give them time to reflect in a structured way (Korth, 1993).

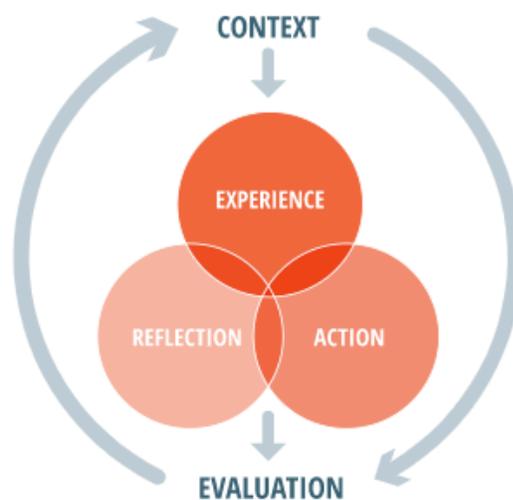


Figure 2. The five constructs of the Ignatian Pedagogical Paradigm. Included with permission from *Educate Magis*.

Ongoing Reflection

Reflection is a tool that allows students to engage with and respond to their learning experiences. Some Jesuit educators assert that reflection is inseparable from experience as shown by the overlapping circles in Figure 2 (Korth, 1993; McAvoy, 2013; Connor, 2014). Like critical pedagogy, teaching with Ignatian Pedagogy both produces and is sustained by critical reflection. In practice, “reflection can and should be broadened wherever appropriate” to enable students and

This process in the IPP is similar to Liberation Theology and critical pedagogy; in each discipline, the interaction of reflection and action give rise to conscientization and vice versa.

teachers to engage in the process of conscientization together (McAvoy, 2013, p. 78). When students are spurred to action or changes in behavior based on their learning, the fruits of their

reflection become externally manifested by “meeting internal reflection with intellectual understanding to move a person to action” (Korth, 1993, p. 282). This process in the IPP is similar to Liberation Theology and critical pedagogy; in each discipline, the interaction of reflection and action give rise to conscientization and vice versa.

Action for Social Justice

In the IPP, students demonstrate learning through opportunities to act for social justice and are evaluated based on evidence of their spiritual change or transformation in the process. Opportunities for action can include any “diverse, self-examining ways that encourage various forms of enlightened activism, which can be internal, external, or both” (McAvoy, 2013, p. 93). Action in the IPP is driven by the context and purpose of a course. The types of action students demonstrate should be approved by the instructor after critically reflecting on their learning goals. This ensures alignment between the stated objectives of the course and the ways that student learning is evaluated (Fink, 2013).

Evaluating Transformation

In any learning process, the purpose of evaluation is to confirm learning, recognize commitment, and recognize transformation expressed by students. However, in Ignatian Pedagogy, “evaluation measures more than intellectual success” (Connor, 2014, p. 43). When Jesuit education is successful, students’ actions should drive them toward the collective pursuit of justice for themselves and their neighbor. To evaluate student learning via the IPP, instructors should rhetorically ask “who is the student becoming?” as a starting point for considering their achievement. This method of evaluation underscores the need for instructors to critically reflect on student growth throughout the learning process, even while completing the traditional processes of reading reflection essays, guiding student research, grading

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tests and quizzes, and assigning point values or other equivalents to administer course credit (Connor, 2014). For optimal benefits, instructors who teach with Ignatian Pedagogy should strive to facilitate as many iterations of this process as possible in a single course.

The purpose of the IPP is to provide a framework for instructors to shape their teaching around the principles of Jesuit education. This is an ongoing, continuous process of formation that transcends the classroom and accounts for learning as “a lifelong journey that can take place in a variety of settings” (Connor, 2014, p. 41). The IPP, like critical pedagogy, is akin to a way of life ritualized in the classroom and is an apt framework for enacting for liberatory education.

Facilitating the Goals of the IPP via the Oldenski Model

Rooted in the shared heritage of Catholic faith and liberatory education, the goals of Ignatian Pedagogy intersect with the values of Liberation Theology and critical pedagogy as synopsised by the Oldenski Model in three important ways. First, as discussed previously, the method of critical pedagogy is dialogue; likewise, the IPP is a dialogical framework that relies on critical discourse in the learning environment. Second, the IPP centers action for social justice as a primary method for producing change in society and within individual learners. Such actions are inextricably linked to the process of critical reflection which produces interior change through conscientization. Third, as an unending praxis, the IPP facilitates transformation through ongoing demonstrations of commitment to spiritual growth. This benefit is shown in acts of solidarity and resistance of dominant forces through dialogical engagement with persons and communities most effected by oppression. The Model of Spiritual Strategies for Postsecondary Pedagogies (SSM; Table 1) reinterprets the Oldenski Model with the infusion of the IPP, translating these disciplines’ shared emphases on dialogue, conscientization, centering of context, action for social justice and solidarity into a teaching tool (SSM; Table 1). I propose this new model as an accessible tool to integrate these values into postsecondary education.

ADVANCING THE OLDENSKI MODEL: AN INTRODUCTION TO THE MODEL OF SPIRITUAL STRATEGIES FOR POSTSECONDARY PEDAGOGIES

Up to this point, I have recounted the key foundations of Liberation Theology and critical pedagogy and introduced the IPP as an apt framework for enacting the values of these discourses in liberatory education. I now endeavor to expand the synopsis of Liberation Theology and critical pedagogy presented in the Oldenski Model (2002) by developing an actionable tool, The Model of Spiritual Strategies for Postsecondary Pedagogies (SSM), to help translate the values of these disciplines into the classroom (Figure 3). I will begin by describing the purpose of the SSM with consideration for the needs and context of postsecondary educators. Then, I will extrapolate the relationship between each main point of the Oldenski Model and how they correspond with the constructs of the IPP; I also provide actionable teaching and curricular techniques which instructors can incorporate into their courses to facilitate liberatory education in practice. While simply implementing these techniques is not enough to promise collective or individual transformation, nor guarantee appropriate practice of critical pedagogy or IPP, the SSM

presents a starting place for exploring how the principles of Liberation Theology and critical pedagogy can be applied to postsecondary teaching.

Purpose of the SSM

While the Oldenski Model is a synopsis of the core similarities between Liberation Theology and critical pedagogy, the SSM offers actionable strategies for postsecondary instructors who hope to promote the values of the values of critical, liberatory education in their teaching. By centering postsecondary learning environments, the SSM can help instructors respond to college students’ desire for spiritual growth and development and for a sense of purpose in their education (Waggoner, 2016). Additionally, the SSM’s dialogical strategies are markedly opposed to the banking education practices that are dominant in K-12 schools due to the “standards movement” (ex: The No Child Left Behind and Race to the Top policies) which can limit students’ and teacher’s agency (Neumann, 2011, p. 617). For this reason, postsecondary educators are better positioned to infuse their courses with spiritual relevance because they have more flexibility and control over their course design process. Finally, the SSM that may be helpful for college and university instructors who are tasked with research and service in addition to teaching. It can be referenced to expedite course design and syllabus development. The following sections will describe how instructors can operationalize the SSM into curricular techniques in their courses.

| The Model of Spiritual Strategies for Postsecondary Pedagogies | | |
|-----------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Core Elements of the Oldenski Model (2002) | Corresponding Constructs of IPP | SSM Teaching and Curricular Techniques |
| Critical discourse or ways of “describing my world and its problems” | <ul style="list-style-type: none"> • Reflection • Examination/centering of context • Experience | <ul style="list-style-type: none"> • Reflection • Socratic discussions, fishbowl activities, and participation in online discussion forums • Community engagement (i.e. in community-based or engaged learning courses) |
| Method(s) producing change | <ul style="list-style-type: none"> • Reflection • Action • Conscientization | <ul style="list-style-type: none"> • Dialogue • Activism • Social perspective- taking |
| Benefits that critical pedagogy and Liberation Theology offer | <ul style="list-style-type: none"> • Reflection • Individual transformation • Lifelong practice | <ul style="list-style-type: none"> • Reflective writing • Oral exams and presentations • Other assignments that provide evidence of students’ commitment to lifelong learning |

Figure 3. Teaching and Curricular Techniques for applying the SSM.

Critical Discourse Through Dialogue in the SSM

Oldenski described critical discourse as a way to observe and critique society (2002). When operationalized in education, this broad definition is specified into critical pedagogy, which functions to give students different ways of articulating their identities by naming social and personal constructs such as class, gender, race, and sexual identity. However, when reconsidered through the spiritual lens of Ignatian Pedagogy, dialogue is also essential to the process of honoring and examining student context. To be effective, engaging in critical discourse must be centered on students' and teacher's lived experiences and dialogue is essential to bring this information to the forefront of the learning process.

Critical Discourse Teaching Techniques

The SSM highlights the centrality of dialogue to facilitate critical discourse and provides examples of dialogical practices in pedagogy. These include Socratic discussions, fishbowl activities, and participation in online discussion forums. Dialogue in the learning environment can help students name "the divinity at work" in their histories by beginning "with an acknowledgement of the cultural and political matrix" of their lives (Welch, 1990, p. 155-156). Instructors can also develop entire courses in engaged-learning to center the lived experiences of people on the margins and create interactions with culture and politics in the learning environment. Each of these activities and frameworks bolster dialogical learning. Creating structured opportunities for reflection post-dialogue can also help instructors spark the process of conscientization in students.

Method(s) Producing Change Via the SSM

As mentioned previously, conscientization is an individual's "sense of the larger context, the larger forces that shape and mold not only who we are but our projection of where we want to go" (West, 1993, p. 227). Conscientization is simultaneously a process within and byproduct of liberatory education. The goal of conscientization in the SSM is to support learners' continuous development and growth as they name their humanity and act in solidarity with the oppressed. This ongoing process of action and reflection facilitates students' spiritual transformation and personalizes their learning.

Teaching Techniques to Produce Conscientization

Under the SSM, instructors can facilitate conscientization in the learning environment by creating opportunities for action and reflection. Action in the SSM can take many forms, as long as it is aligned with the learning goals of the course and the students' consciousness. For example, when physical proximity with others in the learning environment is not possible, instructors can use social perspective-taking exercises to give students the opportunity to practice acting in solidarity. Social perspective-taking is a role-playing exercise whereby students imagine themselves as one of the parties depicted in a video or written scenario. Instructors should develop hypothetical scenarios that expose tensions between ideology and practice within the course material,

Like Liberation Theology, the aims of IPP extend beyond the classroom learning environment. Its focus is to produce transformative change in both students and instructors that centers on developing their academic progress as well as in their enduring commitment to hope, solidarity, and to being socially just.

particularly around socially-constructed identities such as race, class, and gender (Rios, Trent, & Castaneda, 2004). Next, students act-out the scene and provide justifications for the decisions they make while role-playing their character. The activity is followed by critically-reflecting on their lives and how they compare or

contrast with the life and choices of their character, with the goal of identifying areas where students can engage in advocacy with those who have similar lived experiences. The SSM also supports forms of direct action such as social activism or organizing as effective strategies to engage students in critical self-reflection on the lived experiences of others.

Facilitating the Benefits of the SSM

Liberation Theology, critical pedagogy and IPP are each considered a lifelong practice. The SSM proposes that instructors can actively gauge students' commitment to their learning in IPP through reflective writing on their culminating experiences in the course; oral exams and presentations, whereby students can articulate their commitment and lessons learned in their own words; or any other self-directed assessment for expressing growth and change throughout the course. By deploying techniques that develop students' commitment to critical reflection, conscientization, and action for social justice, instructors can ensure the central benefits and outcomes of critical pedagogy and IPP. Like Liberation Theology, the aims of IPP extend beyond the classroom learning environment. Its focus is to produce transformative change in both students and instructors that centers on developing their academic progress as well as in their enduring commitment to hope, solidarity, and to being socially just.

CONCLUSION

Although the IPP, critical pedagogy, and Liberation Theology are distinct, they are related and can inform each other in many ways (Tichavakunda, 2019). Each is an ongoing practice with roots in Catholicism, and an emphasis on individual and collective transformation for social justice. The discourse, methods, and potential benefits offered by IPP correlate with those of Liberation Theology and critical pedagogy articulated by Oldenski (2002). Further, IPP is aligned with the main points of Oldenski's Integrative Model of Liberation Theology and Critical Pedagogy, and is thus a practical method for embodying these discourses in education. Through a more nuanced engagement of student context and critical self-reflection, the IPP spurs students to act for social justice as a result of transformative learning.

My reinterpretation of the Oldenski Model into the SSM, which incorporates the values of the IPP, can hopefully be the beginning of a new teaching framework to reignite critical pedagogy with practical and spiritual relevance for postsecondary teachers and students. The SSM is an accessible

tool because, although it is derived from traditions rooted in Catholicism, its spiritual applications are suitable for a variety of contexts. Furthermore, the teaching strategies of the SSM may help facilitate college students' spiritual growth and assist in their search for meaning. Potential areas for further research include reviewing the literature on other liberatory pedagogical frameworks and implementing and evaluating the SSM to assess its impact on postsecondary students' criticality, spiritual identity development, and commitment to social justice.

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