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LOYOLA UNIVERSITY CHICAGO

INNOVATION AND CHANGE IN JESUIT EDUCATION:
HORIZON 2020, A CASE STUDY IN THE JESUIT SCHOOL
NETWORK IN CATALONIA, SPAIN

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

HUGO GOMEZ-SEVILLA SJ

CHICAGO, ILLINOIS

AUGUST 2018

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DEDICATION

For all the amazing people I have met, and those I have not yet, who work hard to find
God's love in all things. To the true love that never dies.

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ABSTRACT

Innovation has taken place in education as a necessity to respond to a rapidly changing world. In their commitment to contribute to the creative and healing mission of the Society of Jesus, the Jesuit School Network of Catalonia created HORIZON 2020 to envision a new school to effectively educate in the 21st Century and adapt the Ignatian tradition to the present day.

Understanding the case and extracting the main lessons from it were best accomplished by using a qualitative research approach. Particularly, this study used descriptive single-case design with embedded units. The project Horizon 2020 of the Jesuit Education Foundation was the bounded case chosen by its exemplarity in Jesuit education. Data was extracted from four different sources -interviews (individual and focus groups), archival records, direct observations and documents- and was analyzed in a narrative, interpretive and meaning making level.

Four themes emerged from the analysis as important pieces of the transformation: communication, culture of care (*cura personalis*), decision-making, and participation. Each theme is described from different perspectives and forces that drove the change and mobilized people to promote or oppose it. The power dynamics that coexisted within the organization were an important finding that explained the tensions within the emerging themes.

This empirical research analyzes how adaptive leadership takes place in school settings through multifaceted lenses enriched by theories of innovation, design thinking in education and the characteristics of Jesuit Education. Its results can be used by those interested in leadership and educational transformation. This study offers insights for practitioners in school administration and advances the systematic knowledge in leadership.

CHAPTER I

DESCRIPTION OF THE STUDY

The world is rapidly changing. The Internet has shifted people's access to information and knowledge and what used to be a privilege for some is now a right for many. Moreover, recent technologies have expanded opportunities for communication, socialization, sharing media, and developing creativity. This has resulted in opening new spaces to learn, discuss perspectives, and create new knowledge. Societies are experiencing deep transformations and within them institutions need to adapt to the new times (Istance & Shadoian, 2008; OECD, 2015; UNESCO, 2015). In this context, it is unthinkable that education as an institution that shapes societies so deeply can remain immobile.

The Society of Jesus, in recognition of the extraordinary diversity of the world and following the call of its Constitutions to adapt to "people, places and times," has responded in different ways over time to educational challenges. During the Renaissance, the Society of Jesus responded by defining the purpose of Jesuit education and drawing attention to the instrumental nature of a Jesuit school in the *Ratio Studiorum* (Grendler, 1989). In the 18th century, the society dealt with the tension of serving both the Church and civil societies along with the hostilities towards nonpublic education (Donohue, 1963) by refusing to adopt a common system for all Jesuit schools acknowledging the ample range of conditions in which they exist. More recently, at the end of the 20th century, it responded to emerging issues of the time by defining a group of characteristics

that help schools find the right methods to preserve the common view of the ideal human being.

On a global level, experts gather today to rethink education in a changing world and to provide future orientations for education. As a result, an important question has been posed to educators to reflect on the education we need for the 21st century (UNESCO, 2015). The Society of Jesus (1975), which values the educational apostolate as of great importance to fulfill its mission defined as "the service of the faith and the promotion of justice" (sec. 4 No. 2), also needs to explore new forms of education to foster the competencies that societies need today.

The Jesuit Education Foundation, the Jesuit school network in Catalonia, found it imperative for Jesuit schools to design a plan for innovation to transform the old paradigm of education. This aging paradigm prioritizes individual work, positions opinions of school administrators take precedence over those of faculty member, and responds as if democracy does not have room in the life of the schools (Aragay et al., 2015c). Horizon 2020, as a project of the Jesuit Education Foundation, took ownership of the analysis of the conditions to provide a new education for a new century. Its implementation is a contribution to update the educational tradition of the Society of Jesus by building a model that encourages and facilitates innovation. Horizon 2020 is a unique project among Jesuit schools, therefore it can be a source of inspiration and learning for many other schools and networks that want to transform education in different regions of the world. It is a scenario that is worthy of being studied as a successful case study of innovation in Jesuit education.

Statement of the Problem

Horizon 2020 has demonstrated that an educational system that proudly inherits the century-old tradition of the Society of Jesus is able to innovate and adapt to the challenges that education faces in the 21st century. Some authors argue that Jesuit education has an intrinsic principle of adaptation that invites adjustments and evolving responses to different times, people, and places (Codina, 2000; Donnelly, 1934; Donohue, 1963; Ganss, 1954; Margenat, 2010). That principle of adaptation is extracted from the foundational documents of the Society of Jesus and the core documents that inspire the Jesuit education.

An enormous amount of literature exists on the subject of Jesuit higher education while a much more modest level of research has been done on Jesuit secondary education. Important documents and studies have been printed on the general topic of Jesuit education such as theories and guidelines of Jesuit education (Donohue, 1963; Ganss, 1954; Schwickerath, 1903; Society of Jesus, 1986), challenges of Jesuit education (Mesa, 2013; Nicolás, 2010; Pinto, 2014), or inspirational recommendations from the government of the Society of Jesus (Arrupe, 1973, 1980, Kolvenbach, 2000, 2004, Nicolás, 2009, 2013). Most of the research on Jesuit education is focused on developing a better understanding of the mission of the Society of Jesus to promote the meaning of Jesuit identity. Few studies were found that make direct reference to administration and leadership in Jesuit schools. There are a few studies that examine the outcomes of Jesuit secondary education (Henderson, 2003; O'Connell, 2008; Randrianaivo, 2007), some others that explore topics of social justice in Jesuit schools (Beaumier, 2013; Conway,

2002; Kabadi, 2015; Maughan, 2004; Tripole, 1999), not many that directly refer to innovation of Jesuit education (Gavin, 1983; Tripole, 1999), and more efforts are needed to continue studying topics on governance and collaboration (Christensen, 2013; Katsouros, 2011; Martin, 1995; Perrotta, 1993; Quattrin, 2007; Rebore, 2012; Schreiber, 2012). I found a gap in research that explores the administration of Jesuit secondary schools and that would help leaders of Jesuit school networks make decisions based on similar cases that share their Jesuit identity and culture.

The existing gap underscores the need for research to understand how to lead processes of innovation and change in a Jesuit school networks. Although there are not studies, the project Horizon 2020 is one experience that proves that it is possible to lead Jesuit schools to make significant innovations. Their effort is important because it goes beyond using technology in the classroom, constructing new buildings, or implementing new theories. Horizon 2020 is transforming schooling and establishing a new culture in Jesuit education. Although the process the Jesuit Education Foundation went through with Horizon 2020 is documented in the collection *Transforming Education* (Aragay et al., 2015c), an important question remains regarding how to encourage other school networks to embark on innovation processes. This research asked for the underlining conditions and the lessons that can be distilled from this experience of transformation.

Background of the Problem

The context of the problem is organized according to the following topics: the education of the 21st century, the Jesuit Education Foundation in the context of education in Spain (where Horizon 2020 is unfolding), and the call for the renewal of the apostolate of Education in the Society of Jesus.

The Educational, Scientific and Cultural Organization of the United Nations (UNESCO) has firmly inspired a humanistic perspective of education. After two seminal works: *Learning to Be: The world of education today and tomorrow* (1972) and *Learning: The treasure within* (1996), UNESCO considers that education plays a crucial role in social transformation and that stimulating public policy debates is a path to promote that transformation (UNESCO, 2015). However, UNESCO does not talk about public education alone but a collaboration between public and private sectors that have the responsibility to prepare individuals and communities to respond and adapt to the changes of today's world. UNESCO's latest analysis of education in the world suggests that a humanistic approach is needed to build a new development model for the world that includes "multiple worldviews and alternative knowledge systems, as well as new frontiers in science and technology" (p. 10). The analysis of education towards a common good concludes that "rethinking the purpose of education and the organization of learning has never been more urgent" (p. 10) and this work is a collective venture that involves the society, the state, and the market.

The Organisation for Economic Cooperation and Development (OECD) reports that opposed to the quantitative expansion, some qualitative changes are required in

education around the globe. New pedagogical models, simulations that allow experiential learning, international collaboration between schools, and new models of evaluation are some of the changes the educational system requires today. However, beyond the increasing usage of technology in the schools, the changes should focus on both the integration of educational research in teaching-learning processes and the continuous training of teachers and staff to overcome technological barriers in schools (OECD, 2016). In particular, the OECD considers that education should grow with the industry developing new products and services and developing an innovation-friendly culture in educational systems. Innovation in education is imperative nowadays for two main reasons: first, because current learning outcomes and the quality of education need improvement. And second, because education is a social factor that enriches communities. A socially just world can be built through education (OECD, 2016).

While the aspects of innovation and change management frameworks have been strengthened over the past several decades (Manea, 2015; OECD, 2014; OECD & Eurostat, 2005; Paton & McCalman, 2008), the implementation and conditions of these transformations remain a challenge. Manea (2015) demonstrates that finding consensus between stakeholders and their motivation for implementing innovative strategies are a means to reach successful transformations in school environments. However, the process also requires conditions such as supporting institutional autonomy, implementing new structures and practices, and promoting better training for faculty and staff. Leadership is a critical aspect of innovation as leading innovation entails an “adaptive work” which

means addressing “a problem situation for which solutions lie outside current ways of operating” (Heifetz, 1994; Hopkins, 2008, p. 25; OECD, 2013b).

Catalonia is a place where different initiatives to renew education are taking place. This location has become an exemplary case of innovative leadership for the 21st century. Facing great uncertainty because of the high rates of school drop outs and the needed improvement of decision-making processes, the Catalan educational system had to “reinvent itself” generating proposals and innovations to respond to the multicultural society in the northeast of Spain (Jolonch, Martínez, & Badia, 2013). The Jesuits, among many other educators, embarked on this process of innovation in 1999 when the General of the Society of Jesus agreed to establish the Jesuit Education Foundation to contribute to the transformation of the schools that are adapting to the current social conditions. For him, the purpose of this organization is “to go beyond a mere organizational reform of existing schools and to open new perspectives” (Kolvenbach, 1999, para. 3).

The Jesuit Education Foundation is the organization that coordinates the eight Jesuit Schools in the Catalonian region (see Figure 1). The foundation is a school network that is, in turn, part the following networks: EDUCSI which comprises 68 schools in Spain, SEJSE that connects 158 schools across Europe and EDUCATE MAGIS that connects more than 800 schools around the globe (see Appendix A).

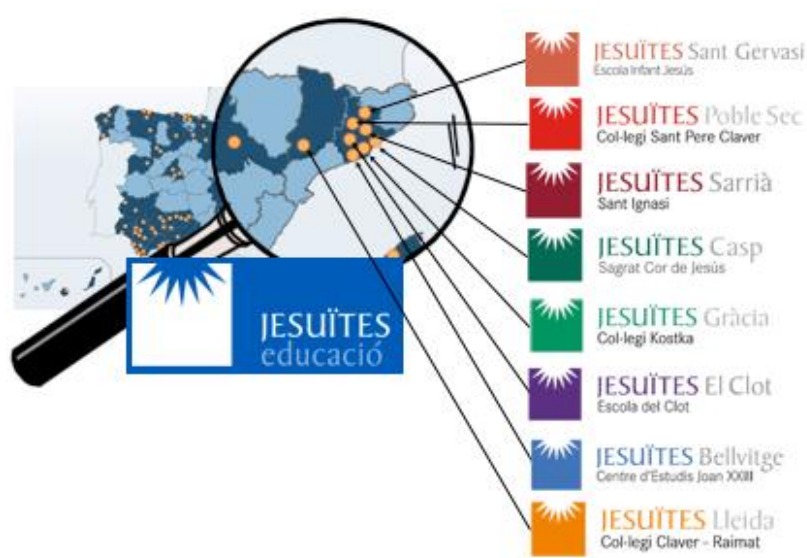


Figure 1. Location of the schools of the Jesuit Education Foundation in Catalonia

As it is stated in its founding charter, the main goal of the Jesuit Education Foundation is to open up new perspectives on education and take the school network beyond a mere reformed organizational network to a system in which creativity emerges to adapt schools to a new world. As a result of the mission entrusted to the foundation, the Horizon 2020 project was implemented. Horizon 2020 is the plan to renew the education of the school network that defines a new own educational style for the Society of Jesus in Catalonia (Aragay et al., 2015c).

Purpose of the Study

Innovation has taken place in education as a necessity to respond to the challenges of the current world. In their commitment to contribute to the creative and healing mission of the Society of Jesus, the Jesuit School Network of Catalonia created Horizon 2020 to envision a new school to effectively educate in the 21st Century and adapt the Ignatian tradition to the present day. This new model of schooling includes the

participation of the entire school network to develop and implement a new pedagogical and administrative model to support the transformation of the schools. Horizon 2020 is recognized as a successful example of educational transformation in their local context and the wider frame of Jesuit education.

The purpose of this study is to analyze the project Horizon 2020 as a case study to determine the underlying conditions that allowed the transformation of a Jesuit School model in Catalonia, Spain. This research intends to help other Jesuit school networks generate their own innovative processes and walk their own pathways by using Horizon 2020 experiences and distilled lessons to effectively educate in the 21st century.

Research Questions

The purpose of this study facilitates a deeper understanding of the process of innovation in Horizon 2020. The main research question that drove the study was:

- What lessons can be distilled from Horizon 2020 as a transformation process to help other Jesuit school networks succeed in their adaptations?

Additional sub-questions that support the main question included:

- What leadership principles were required in HORIZON 2020 to promote an educational transformation?
- How did leadership principles work in practice to face the challenges of a multipart conflict of an educational setting?
- What obstacles emerged and how was adaptive change faced?
- How was an environment of transformation created and maintained?

- How did HORIZON 2020 balance whether the purpose of the transformation was worth taking the risks of the changes?
- How does HORIZON 2020 inform (and implement) a new model of decision-making in a Jesuit School Network?
- How did decision-making processes influence the transformation of the schools?
- How was power-distance handled to encourage participation and obtain commitment to the process?
- How was creativity encouraged and individuals allowed to do things differently?
- How did Horizon 2020 use cutting-edge research to create a new pedagogical model for the schools?

Conceptual Framework

Creswell (2015) recommended that a general framework should be adopted to guide all facets of a study. A conceptual framework is an intermingling of key factors, concepts, and relationships among them from existing theories to explain a phenomenon by the researcher (Maxwell, 1996). Moreover, using an existing framework also allows researchers to root their proposals in ideas well-grounded in the literature and recognized by readers that support the proposal, as it is coherent in all phases (Creswell, 2009).

Jesuit education is all about fulfilling the mission of the Society of Jesus. Research that explores innovation in a Jesuit school system is framed within the ample context of Jesuit education with its tradition, characteristics, and challenges. The

background of Jesuit education is a reasonably obvious component of theory that informs the present study (see Figure 2). As an inspiration, the documents of the Society of Jesus will clarify the type of education the Jesuits provide. This is defined mainly in the *Characteristics of the education of the Society of Jesus* (Kolvenbach, 1986; Society of Jesus, 1986) and *Ignatian Pedagogy* (Kolvenbach, 1993; Society of Jesus, 1993).

Horizon 2020, as a project that intends to redefine schooling in a Jesuit context, implies a mandatory reference to the history of Jesuit education and the educational theory that has built a well-known tradition around the world (Donohue, 1963; Ganss, 1954; Grendler, 1989, 2016, O'Malley, 1993, 2000a, 2000b). In particular, the development of the “*Ratio Studiorum*”, known as the first global program that regulates the education provided by the Jesuits, offers a great understanding of the reach of the project and the goal that the Jesuit Education Foundation aims (Aragay et al., 2015c). The educational tradition of the Society of Jesus is rooted in concepts such as awareness of the context, continuous examination, and adaptation to challenges (Grendler, 1989). However, the numerous challenges Jesuit education faces today (Mesa, 2013) demand a response that goes beyond specific techniques or known solutions (Heifetz, 1994; Heifetz & Laurie, 1997). Thus, this research rather than following a change management approach demands for a leadership theory to analyze the response that Horizon 2020 provides to the emergent challenges and how the project addressed the innovation in Jesuit education.

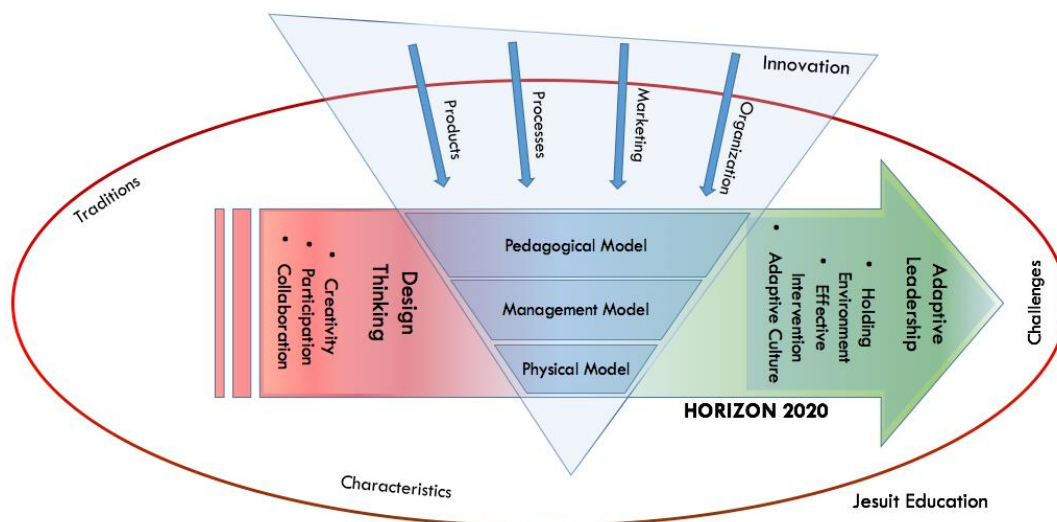


Figure 2. Conceptual framework that informs the research: Horizon 2020, a case study on innovation in Jesuit education

Leading a transformation that goes beyond formulas and technical solutions urges a conceptual approach that is compatible with the implied uncertainty that comes with an emerging project. *Adaptive leadership* is an approach that is concerned with building holding environments, a sort of communities that guarantee the needed safety to help people share responsibilities and feel empowered (Heifetz, 1994). Indeed, Heifetz's conceptualization of leadership is focused on letting people find their own responses to the challenges they themselves need to address. Exercising this type of leadership requires taking risks in which personal vulnerabilities, care for oneself, and finding support are required to succeed (Heifetz & Linsky, 2002).

Horizon 2020 is a project that is still growing but has been developed for some years now. That means that actual implementations have been made in the system throughout the last five years. Heifetz's conditions to mobilize a system to produce effective interventions are an important conceptual basis to inform some of the processes

of the case study. The review of literature will better explain the process that ranges from diagnosing the system to the building of an adaptive culture (Heifetz, Grashow, & Linsky, 2009). Aiming to transform the culture is a significant goal to make a change sustainable and to avoid regressions that generate more resistances. This study uses Heifetz's framework to understand the new processes that made the transformation successful.

A critical number of processes may require renewal in the schools to meet the challenges of a shifting world. Thus, an additional body of literature helped the researcher understand the process of developing creativity and leading teamwork to implement new strategies without harming people in the process of change. Design thinking informed the methodology to create new ways of doing things, fresh pedagogical models, and new organizational methods (Brown & Katz, 2009; Kelley & Kelley, 2013; Kelley & Littman, 2001; Koh, Chai, Wong, & Hong, 2015; Lockwood, 2010). Horizon 2020 is a process of transformation that trusted solutions were in peoples' hands (Kelley & Kelley, 2013).

Three major changes were made in the Jesuit School system in Catalonia. A new pedagogical model, a reformed model for management in the school buildings and the school network, and finally, a reformation of the spaces that Horizon 2020 calls a new "physical model" (Aragay et al., 2016a). These changes were analyzed by using the categories offered by the Organisation for Economic Co-operation and Development that encapsulates innovation in education as changes in products, services, marketing, and organization (OECD, 2013b; OECD & Eurostat, 2005). Building upon these categories to

analyze innovation not only helps the researcher organize information but also advances the integration of the results in wide categories that are being used in educational research environments about innovation.

Overview of the Methodology

A qualitative approach was chosen to conduct this research. Case study research is useful for the scrutiny of a phenomenon in its regular context (Stake, 2010; Yin, 2009). In particular, the project Horizon 2020 from the Jesuit Education Foundation was used as a descriptive single-case design with embedded units (Miles & Huberman, 1994; Yin, 2009). This single case is chosen because it is an exemplar case in the world of Jesuit schools networks. It is embedded because the project involves different schools that implement the transformations and every school can be taken as a source of data. Multiple units allowed comparisons, particularly because implementations were made in diverse settings. As qualitative research, it opens room for creativity and interpretation by the researcher, however the design's rigor guarantees the quality of the study. The construct validity, the external validity, and the reliability are the criteria to establish the quality of the research (Merriam, 2009; Patton, 2002; Yin, 2009).

This case study is built upon four data sources: first, interviews that were both semi-structured interviews with the leaders of the project in the central office and the leaders in the school buildings and focus groups with faculty members who were in charge of the implementation of the project; second, direct observations of the actual transformations; third, artifacts, and fourth, document analysis of the project's accounts edited by the Jesuit Education Foundation. The data analysis is important as it was a

concurrent activity with the data collection (Merriam, 2009). Yin (2009) recommended building a “chain of evidence” to make explicit connections between the research questions and the findings. The quality of the research was enhanced by using verification of interpretations with the sources of data and experts. Member checking of information allowed more clarity of my own interpretations and possible bias were amended. Three levels of analysis were planned for this research: a first level that was mainly descriptive, a second level that was interpretive, and a third level that involved making inferences to build theory (Merriam, 2009). Chapter III provides further details of the data analysis.

Significance of the Study

Telling the story of Horizon 2020 from an external perspective and extracting lessons from the implementation of the project advances the research in innovation and specifically in Jesuit secondary education. Most of the literature on Jesuit education has focused on topics of mission and identity and the development of programs for social justice in Jesuit schools (Beaumier, 2013; Conway, 2002; Hollier, 1997; Kabadi, 2014; Martin, 1995; Randrianaivo, 2007; Rebore, 2012). More research is needed to help Jesuit school leaders to administer schools and to bring them to offer the education the 21st century needs.

Innovation of education is becoming popular in the world (Istance & Shadoian, 2008; Manea, 2015; OECD, 2014, 2016) and the leaders of the Society of Jesus are aware that Jesuit education needs a renewal that adapts once more to the context of the current days (Arrupe, 1980; Kolvenbach, 1999, 2000, Nicolás, 2009, 2013; Sosa, 2017). Despite

this urgent need, few studies explore the necessity to adapt and research is needed to help leaders guide processes of transformation in their institutions. As ideas of innovation and change continue to grow in Jesuit schools, it is imperative for leaders in top management positions to have resources that help them make decisions based on actual research to improve their institutions.

The findings of this study can be both a source of recommendations for schools' leaders to start processes of change and a review of the conditions that help people to build an adaptive culture environment as the Jesuit school system in Catalonia. The transferability of the findings of this study are promising as it will enlighten the conditions to make a change when high level of uncertainty is present rather than just applying results or duplicate actions that were successful in a different site with different conditions and resources.

Impact of the Study

Models of “contingent” leadership claim that leader’s effectiveness depends on how well the style of the leaders match the context in which they perform (Northouse, 2013). Furthermore, a broader leadership literature supports that culture influences what counts as effective leadership and that values are the stable elements from culture that shape the leaders practices (Belchetz & Leithwood, 2007; Hofstede, Hofstede, & Minkov, 2010; Northouse, 2013). Day and Leithwood (2007) built upon those theories to find some of the key values that cross-culturally underlie successful leadership practices. Some of those salient values comprise: setting direction, developing people by providing

intellectual stimulation, encouraging collaborative decision-making even in high power-distance cultures, and empowering people to build a productive school culture.

This study considered the aforementioned values in the specific context of Jesuit education. Study conclusions mainly inform transformations in Jesuit Schools Networks and leaders in Jesuit schools will be able to compare similarities between this case and their practices around the globe. On a larger scale, this study enlightens leaders to bring transformations to their schools in different cultures, as it parts from values that have been found cross-culturally but stating what processes should be done to embed them in particular settings.

Limitations

As a project that is being implemented in Catalonia, the main language of the school setting is Catalan while the mother tongue of the researcher is Spanish. Furthermore, the dissertation has been written in English as the study is guided in Chicago and this is the language of the literature that serves a conceptual framework of this research. Mastering a language and knowing the culture is needed to express nuances and understand unsaid information is essential and at the forefront of the design of the study. While recognizing the value of conducting research that has worldwide significance and potential for impact, the barrier that language and culture poses to this study is still a limitation.

The project Horizon 2020 has been advertised as a milestone of Jesuit education. It has received many accolades from different school administrators and leaders of the Society of Jesus. Those compliments are also a limitation for the study as they could

result in both some erroneous assumptions on behalf of the researcher and some limitations to the interpretations that contradict what others found worthy to acclaim. To address this limitation, I was vigilant to review the “chain of evidence” that provided coherence to the findings based on the analysis and data collected (Yin, 2009, p. 124).

A qualitative study allows a presumed level of bias on the part of the researcher that could be echoed in the research and analysis of this study. To counteract the possibility of bias, I took notes reflecting the perceptions and opinions of stakeholders and I verified through member checking for accuracy before formally reporting them as part of the analysis. This process of corroboration of what they expressed controlled the interpretations that were not existing on their behalf letting the analysis of the researcher be more accurate to their reality. However, it was necessary to accept before conducting the research that there was not pretention of positivist objectivity when conducting this study.

Delimitations

The research project is an academic exercise that may be helpful for the organization, but it is intended to develop a better understanding of the conditions that allowed the process of change in the Jesuit School Network in Catalonia. By no means is this project an evaluation of the innovation nor an assessment of the implementation of Horizon 2020. Even though the process has been documented by the Jesuit Education Foundation, this research can extract different perspectives that may not correspond with the official account of the project. This possible result does not intend to produce any harm but help people realize the different perspectives that exist in building a new

culture. Once more, the academic view is just one resource more to improve the decision-making process easier in future implementations of the project.

Key Terms

It is essential to clarify some definitions that are used along this study. The literature in educational research offers many different definitions however the descriptions presented below have been chosen for the present study:

1. **Ratio Studiorum:** Fifty years after the opening of the school in Messina, Italy; the Jesuits completed an official version of their plan of studies. The document, released in 1599, is an emblematic work that includes the regulations that school administrators and teachers should use. This concept should include the different attempts that were made to this final version. Without the previous versions, the document of 1599 lacks the content and spirit the Jesuits wanted to impart in their schools (Grendler, 1989; Margenat, 2010; Padberg, 2000).
2. **Innovation:** A number of studies define innovation in different ways for different fields. The OECD and Eurostat provided a definition in 2005 upon which many studies in education have been grounded. To use the same language that is common to the OECD region, this study understands innovation as the implementation of new products (services or commodities), new processes to develop them, new ways to promote goods or a new organization of institutions to better fulfill their mission (OECD & Eurostat,

2005). This definition implies that new means something that is not known or that is considerably enhanced.

3. **Change Management:** This refers to the different approaches that are developed to help leaders and organizations guide transitions and change. Usually, change management is referred as a methodology that starts with the definition of a change and helps leaders cope with the struggles that any change brings with it. It requires a complex understanding of techniques, use of resources, network analysis, management of risks, decision-making strategies, and financial knowledge. This study understands the change management approach as technical knowledge to produce change (Green, 2007; Paton & McCalman, 2008)
4. **Adaptive challenge:** The change required in the world poses different challenges to education today. Some of those problems can be solved by using technical knowledge that has been developed and explored in the same field or a different area. Those challenges that do not have yet strategies to meet them are considered adaptive challenges. These type of challenges generate uncertainty because there are no proven responses that address them (Heifetz, 1994).
5. **Leadership for change:** While it is true that following a methodology for change helps leaders succeed, there are some large-scale transformations that require approaches to cope in facing turbulent challenges (Kotter & Cohen, 2012). Leadership for change is needed to mobilize entire systems and

propose systematic changes that transform the organization and the environment (Heifetz & Linsky, 2002; Uhl-Bien & Marion, 2009).

6. **Design Thinking:** This is a popular tool that many companies and fields are using to create new responses to the challenges they face. As a tool, firstly named by the Institute of Design at Stanford University in California, it uses creative process to help people design their own solutions for their communities. It is a framework that helps people understand their problems in a systemic way and collaborate with each other from different disciplines to build the best responses to their necessities.
7. **Education for the 21st Century:** Much of the learning we acquire in life comes from informal experiences and the normal socialization within our networks. However, transforming schooling to define a new education for the 21st century refers to the learning that is deliberate, intentional, and organized in school systems (UNESCO, 2015). The Society of Jesus offers a number of opportunities for informal education, however in this study we focus on the formal education that is offered through Jesuit School Networks.

Organization of the Dissertation

The present dissertation offers in a first chapter the rationale to conduct a study in innovation on Jesuit education. The background of the problem is set to highlight the motivations and the need to explore in a deeper way the transformations that are already happening in Catalonia in the Jesuit school network. A reference to the questions that international organizations pose regarding the most pressing needs of education in the

21st century was also offered. Further, the call from the Society of Jesus to a creative renewal of the apostolate of the Society of Jesus serves as the frame to support the pertinence of this project. Concepts extracted from business solutions and already adapted and experimented in education, like adaptive leadership, innovation and design thinking, are being used as possible categories to interpret and explain the project Horizon 2020 from the Jesuit Education Foundation in Catalonia.

The purpose of this study is to analyze the project Horizon 2020 as a case study to determine the underlying conditions that allowed the transformation of a Jesuit School model in Catalonia, Spain. Building a case study with the lessons that are distilled from the project's implementation and its evaluation can be a paramount value for other Jesuit school systems – and other school networks – that look forward to walking the path of innovation of the education they offer.

A second chapter will present the literature that informs and serves as scaffolding for the entire research project. An analysis of Jesuit education in which the project is framed will open the chapter. Then, a brief history of management theories of change will be presented to demonstrate that they alone are insufficient to address changes that generate uncertainty for their unknown solutions. To fill this gap, a summary of adaptive leadership is offered and finally the design thinking tool for transformation will inform how innovations in education are handled in some school systems.

A third chapter will present the methodology that is selected to conduct this research. Horizon 2020 will be the case study, a qualitative approach, from which this study will extract some lessons. Different techniques as focus groups, interviews,

observations in situ and document analysis were used to collect data from the case. The chapter also displays the design that was used, the conditions for validity and the ethical considerations that framed the collection of data and analysis of the information.

The fourth chapter will capture the findings after the field work. This chapter will organize the data, so the reader can see how was interpreted and categorized. The main topics that emerged from data were further analyzed to discover the underlying forces that drove the change in the organization.

Finally, a fifth chapter will present the conclusions of this study. It will present a summary of the project to connect the interpretations with the literature review to answer the research question that drove this research. The chapter continues with some implications for practice and implications for research. The chapter concludes with a presentation of the limitations of this study and a general conclusion.

CHAPTER II

REVIEW OF LITERATURE

The purpose of this study is to analyze the project Horizon 2020 as a case study to determine the underlying conditions that allowed the transformation of a Jesuit School model in Catalonia, Spain. This chapter provides a comprehensive review of the extant literature and research regarding innovation and change in Jesuit Education. Horizon 2020 has been referenced as the project that is “shaking up the Spanish educational system” by the Jesuits in Catalonia for being not only an innovative approach to education but also a supportive environment in which different stakeholders can participate in the design of a new school model (Fernández Enguita, 2015; Gosálvez, 2015, para. 11). To explore this phenomenon and unpack it more fully, this chapter focuses on relevant literature related to the general principles and educational theory behind the Jesuit school system. I will then review theories associated with change management, particularly adaptive leadership (Heifetz, 1994; Heifetz & Laurie, 1997; Heifetz & Linsky, 2002). I will explore, finally, methodologies designed to motivate innovative processes in education. Thus, the literature review covers the topics of Jesuit education, change management, and innovation design, which collectively serve as a framework to understand this revolution in the Jesuit educational system.

Jesuit Education

The existent literature about Jesuit Education is extensive as many researchers have analyzed it from different perspectives. This Catholic religious order was founded in 1540 by Ignatius of Loyola and his Jesuit companions. Its sole purpose, according to the Formula of the Institute of the Jesuits, was to be for “the defense and propagation of the faith and for the progress of the souls in Christian life and doctrine” (Society of Jesus, 1996, p. 4), and the same document states different means by which the newly founded order fulfills its purpose. Those means include “public preaching, lectures and any other ministrations whatsoever of the word of God, and further by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ’s faithful” (p. 4).

Despite the complex and polemical historiography around Jesuit education due to its diversity and long existence, historians have ample material for its investigation given that Jesuits have a tradition of keeping meticulous records of their many different works. This tradition of documenting ministries, initiated by Loyola and followed by his successors, has been an important way of making known the Society of Jesus’s participation in different religious, political, and intellectual contexts (Carlsmith, 2002). However, for the purpose at hand, I want to focus specifically on topics relevant to my research project. I begin by commenting on the historical foundations of Jesuit education. Then, I explore the development of the *Ratio Studiorum*, that is, the first universal regulation for Jesuit education (Duminuco, 2000). Thirdly, I review several specific approaches to Jesuit Education from the lens of educational theory. Fourthly, I provide an

overall sketch of modern Jesuit education, from the document *Characteristics of the Jesuit Education* (Society of Jesus, 1986), the official statement of what constitutes Jesuit Education since 1986. Finally, as a summary of the review, I come to the conclusion that Jesuit Education, at its core, is about renewal, an aspiration well represented in my review of the literature.

Origin of Jesuit Education

Loyola did not intend to found an order of educators (Grendler, 1989; O'Malley, 2000a; Padberg, 2000). After their truncated mission to serve the Holy Land, Ignatius and his companions went to place themselves at the service of the universal Church under the orders of the Roman Pontiff. It was during this time of change, what has been labeled as the Renaissance, that the Jesuits discovered that to help spread the Catholic faith, they needed to devote themselves to the teaching of the catechism to adults and children (O'Malley, 2000b).

The Jesuits grew in number and were sent out to different geographic regions. The Order went from 10 members at its start in 1540 to 1,000 at the death of the founder in 1556. By 1576, they spread throughout the known world numbering more than 4,000 and, at the time the Ratio was edited in 1599, had reached 8,272 members (Padberg, 2000). These first 50 or so years saw the creation of a system of education that has subsequently shaped Jesuit schools for nearly 400 years. Because the new members who joined the order were not as educated as the first companions of Loyola, a structure for their formation was needed. Although Ignatius of Loyola, strictly speaking, was not a scholar, he had vast experience with different educational systems. While his initial concern was

for the training of young Jesuit recruits, known as scholastics, because of the demands of the time, he soon allowed lay students to study with the Jesuits. He made his decision after realizing education would be a means of promoting the salvation and the perfection of souls (Ganss, 1954).

The Jesuits' educational legacy rapidly extended to different latitudes and well beyond the 16th century. Diego Laínez, successor of Loyola as General Superior of the order, decreed that the schools were the most important ministry of the Society of Jesus. In 1560 he sent out a letter to all the superiors of the Society of Jesus asking that all Jesuits would teach because "it served the common good" (Grendler, 2016, p. 20). Laínez's vision was ratified four centuries later by John Baptist Janssens in his "Epistola ad Societatem: De Ministeris Nostris," a letter about the works of the Jesuits signed in 1947 to say that those works of scholarship and teaching were an integral part of the Jesuits' mission (Donohue, 1963).

Reviewing this part of the history is highly important not only to contextualize the Jesuit school system, the object of this research, but also to underscore the fact that education is a key component in current Jesuit ministries. The mission of the Society of Jesus is stated today as "the service of faith, of which the promotion of justice is an absolute requirement" (Padberg, 2009, p. 298). For the Jesuits, then, the educational apostolate remains important and continues to echo the Society's Constitutions, which state that the goal of Jesuit education is to prepare students to help build a more just world, doing so for and with others.

The Ratio Studiorum

The unity of the Jesuit Educational System is attributed to a single document called the *Ratio Studiorum*. The final “*Ratio atque institutio studiorum Societatis Iesu,*” promulgated by Claudio Acquaviva in 1599 is the result of different experiences and consultations made to Jesuit educators in the first colleges in Europe (Margenat, 2010; Padberg, 2000). Its value comes from having served as the guide and instrument for governing the Jesuit Schools across the world for the first 174 years of their existence, but it also served as inspiration for the schools after the restoration of the Society of Jesus. The importance of reviewing the research around this document is crucial to my project as the Ratio Studiorum is:

- The first worldwide attempt to regulate education as practiced by the Society of Jesus in responding to a changing world since the time of the renaissance (Grendler, 1989).
- A document that, today, would correspond to a compilation of charters, job descriptions, statements of mission, descriptions of the ideal alumni, curriculum of the school, and pedagogical procedures necessary to understand Jesuit schools (O’Malley, 1993).
- A framework which contains timeless values, guiding principles, and priorities that can be used today in the renewal of Jesuit education (Padberg, 2000).
- The main source to build a theory of Jesuit education (Donohue, 1963; Flórez, 1999; Ganss, 1954).

Before its final version, the *Ratio Studiorum* underwent four revisions. To understand the final version, one must study its evolution. A lack of historical perspective on the part of some has led them to describe it as a compendium of roles in the schools. This assumption was customary, however, when the people in the schools had a clear understanding of the mission of the schools and the content they wished to impart. A timeline of the evolution of the *Ratio Studiorum* appears in Figure 3. This graph draws on the research of Padberg (2000) and Margenat (2010).

As we can see, the origin of the *Ratio Studiorum* was the regulation of Jesuit formation. Its concern is for the training of new Jesuit recruits who did not have the scholarly background characteristic of Ignatius's first companions. However, the later inclusion of lay students in the Jesuit colleges called for the delineation of clearer roles in the schools. This need led to the first general document in 1565, which sought to provide a universal perspective of the Jesuit schools. Some revisions were made in different provinces by inviting people from different cultures to adapt them to their own contexts. A new document was issued in 1586 with a revision in 1591 that not only had regulations for the role of the people working at Jesuit schools, but also stated the content they should teach. The final version of the 1599 one did not include the content to be taught in schools and some scholars would affirm that Jesuits would not agree on the content they teach but the structure of the organization to lead the schools. The result of the consultations ended in a document that can be described as a compilation of rules, descriptions and procedures that school administrators should apply to educate youth (Donohue, 1963; Ganss, 1954; Margenat, 2010; O'Malley, 2000a; Schwickerath, 1903).

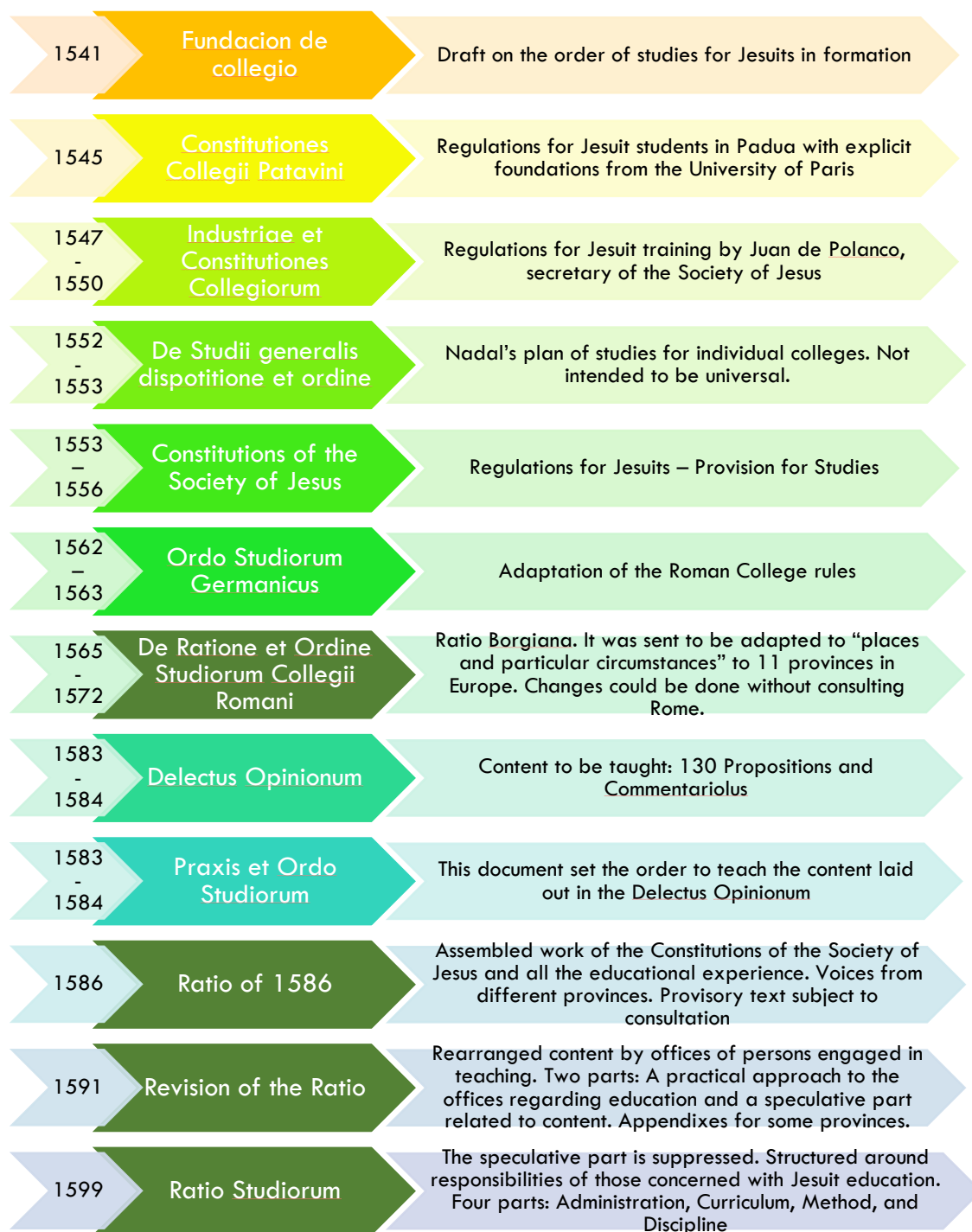


Figure 3. Historical evolution of the Ratio Studiorum

Jesuit Educational Theory

There are a number of works about Jesuit education in general, including some especially focused on its origins and evolution from the time of the first schools (Carlsmith, 2002; Duminuco, 2000; Farrell, 1970; Grendler, 1989, 2016; O'Malley, 2000a, 2000b; Padberg, 2000; Schwickerath, 1903). Fewer studies have attempted to present a specific theory of Jesuit education (Donnelly, 1934; Donohue, 1963; Farrell, 1970; Ganss, 1954; Schwickerath, 1903). Rather than reviewing the history of Jesuit educators, I want to highlight the principles some of these authors engage in when formulating a theory of Jesuit Education.

To compile Ignatius's ideas about education, Ganss (1954) reviewed Loyola's own educational trajectory and analyzes the Constitutions of the newly-born religious Order as this document is seen as clearly reflecting the saint's thought. Ganss attempted to interpret what Loyola would say and do "if he were among us today" (p. 10). A major question arises here as to whether Ignatius of Loyola had in mind a theory of education. Ganss sustains that he does and provides many sources to describe the thoughts of Ignatius on this topic. The *Ratio Studiorum* is seen to come from the Constitutions, a document revised by Ignatius himself. The other source was the compilation known as the *Monumenta Pedagogica Societatis Jesus*, which is a collection of decrees, reports, and recommendations that Ganss considered as restatements of Ignatius' educational principles. He thinks those principles were adaptations that different authors built upon to achieve the same original goals of education of the Jesuits "in the daily practice of their own times" (p. 201).

Ganss (1954) affirms that Ignatius viewed education as a legitimate apostolate for the Jesuits because it was an effective way to promote “the salvation and perfection of the students” (p. 18). Although this is the cornerstone of Jesuit education, other relevant principles regarding the Society’s educational theory include:

- An awareness that education is a means to an end. Therefore, its aim is to help students perfect their lives on the road to salvation.
- A care to pursue an education that provides a reasoned Catholic outlook on all the dimensions of a student’s life. This outlook would enable the students’ attempts to reach perfection and to contribute to the welfare of the world.
- A training of the whole man as a “copy of Christ” in his nature and actions so he could find satisfaction in being beneficial to the world.
- An education that is both moral and intellectual. Religion and morality would have an important place in this system.
- An education based on the study of theology and philosophy as the subjects which took precedence over others taught at a Jesuit school.
- An education to attain true excellence through abundant and diverse experiences in different fields of study.
- A deep and comprehensive interest on students’ progress. Instructors should also care for students’ spiritual growth.
- A continuing incremental placement into subject and courses according to students’ ages and their abilities to make decisions.

- A stress on the necessity of adapting procedures to different circumstances of “times, places and persons” as it is stated in the Formula of the foundation of the Order (Society of Jesus, 1996, p. 9).
- An integrated curriculum with the best elements from the educational systems of Ignatius’s time that would be adapted to the particular needs in the future.
- An adaptive education able to “preserve from the past...to discard what was obsolete, and to add what the new tastes and needs of the day demanded” (Ganss, 1954, p. 191).
- A spirit of discussion to learn about others’ ideas before acting. This particular call to consultation and participation is well represented in what Ignatius recommended to the rectors: “In what pertains to all the faculties, the deans and deputies of all of them should be consulted. ... he (the rector) may also consult others from within and without the Society, that ... he may the better decide upon what is expedient” (Society of Jesus, 1996, p. 189).
- A training in such subjects as humanities, arts, and theology that enable subjects to live in their particular times.

Ganss’ (1954) attempt is valuable in his interest to understand Ignatius’ views.

However, it was not Ignatius himself who developed this formalized Jesuit educational system. There were many other Jesuits who participated in setting its beginnings until the time of its promulgation, 1599. Therefore, the fourth part of the Constitutions and St. Ignatius’s writings are insufficient to reveal what was legislated even years after the death of the founder. Donohue’s (1963) contribution to Jesuit educational theory is to

look at not only the primary sources but also to acknowledge the subsequent experience of running schools. He holds that the philosophy of Jesuit education cannot be reduced to documents but rather needs to be distilled from its living manifestations. For him, Jesuit education is like a living organism that needs to adapt and survive in changing environments. Donohue indicates that there are vast differences between the schools at Ignatius' times and contemporary educational organizations. Only through the acknowledgement of the "extraordinary diversity of places, times and persons" (p. 70) related to Jesuit schools, might a researcher be able to extract the philosophy which underlies those institutions. Jesuit education cannot exist as a simple category but is determined by times and places. At the same time, however, a theory of education that analyzes the principles that explain the continuity between the first school in Messina and the modern schools is necessary to understand the innovations being implemented in the Jesuit school system of Catalonia.

Thus, the three major principles that summarize Donohue's (1963) theory of Jesuit education are: the education of the intellect, the education of the individual's character, and the education to contribute to society. These principles will explain how to translate the ideal of Christian life into practice, decisions and actions in any Jesuit School.

- The education of the intellect: in regards to the content to be taught and its method, Donohue dedicates a chapter to explain that learning in Jesuit education is mainly the result of students' intelligent activities. To do so, teachers must motivate their students presenting tangible ways that could be

appreciated so the students develop a love of learning. Engaging this principle means designing a process whereby learning becomes an enjoyable activity.

- The education of character: in accordance with the foundations of the Society of Jesus, the education provided by the Order acknowledges the importance of perfection, to the degree that the ideal of moral virtues is to promote a formation “less for happiness than for service; less for fruition than for action” (Donohue, 1963, p. 27). This view of education focuses on a particular way to live the Christian ideal, one marked by action, as that which characterizes Ignatius’s vision of love. To shape the character of the student, the role of the teacher is crucial. Max Scheler highlighted Ignatius’s expectation that the teacher be a role model, affirming the principle that “good example, simple and unaffected, is absolutely the best means to make one good” (as cited in Donohue, 1963, p. 180). The teacher-student relationship plays an integral role in Jesuit education and can be considered the underlining rationale for its regulations.
- The education in and to contribute to society: Jesuit schools are understood as extensions of the society shaped by its inspiration and actions. They are concrete expressions of an apostolic goal and the roles of their actors are defined in terms of organizational structures. Donohue (1963) provides a description of the administrative practices of the schools affirming that “it would not appear that the actual operators in the organization, the teachers, have much influence upon policy” (p. 191). However, this shows that the

organization itself has something else that underlies these practices, pointing towards a common end. In fact, Ignatius would write that the Society of Jesus, and therefore its apostolic works, would be ruled by the inner law of charity. A Jesuit school is not an end in itself but an instrument to serve and love others. Since its beginning, Jesuit education has been marked by a particular vocational call to service and social responsibility that is expressed by a real commitment of teachers and students to the world and by directing all their studies to this end.

A number of historians agree that the purpose of Jesuit education coincides with the envisioned purpose of Order. Ganss (1954) and Donohue (1963), however, go beyond this sentiment to highlight the pragmatism of Jesuit education which encourages the application of this theory of education to different environments. Ganss (1954) affirms that Ignatius of Loyola deserves a place “among the great Catholic educators of the world” (p. 193) since he provides practical means to form men who make a positive impact in their own history. Donohue (1963) also points to the pragmatism of Jesuit education which not only stipulates rules for many procedures in the school but more importantly, gives the rationale for those regulations from Ignatius’ humanistic perspective. Donohue defines “*Ignatian humanism*” as the group of premises from which practical ordering of the schools are drawn. This particular humanism that affirms the dignity of the human being, is concerned about the welfare of the human race and takes into account the historical conditions necessary for constructing a better future for society.

A careful reader of this review would notice that these principles are chiefly extracted from foundational documents. Although Jesuit Education had been adapted to different circumstances, the official documents remained untouched for many years. This does not mean that Jesuit education did not make progress after 1599. It absolutely did. Even more, its impact lasted even after 1773, a key moment in the history of the Society of Jesus, when pope Clement XIV issued a brief suppressing the order. It was the renown of Jesuit education and its contributions to the cultural life what reached the favor of Catherine the Great to protect the Jesuits. While monarchs expelled them from their lands, she put the Jesuits to work in extending the education in her kingdom (O'Malley, 2014). During the time of the suppression, the Jesuit education was not carried out by the Jesuits but its tradition continued. As an example, I highlight a couple of studies that demonstrate the evolution of Jesuit education. One sample can be found in the analysis that Whitehead (2004) makes regarding Jesuit education in England, Wales, and the U.S. states of Maryland and Pennsylvania on the part of the British Province of the Society of Jesus. He explores how under the “newly named *Academie anglaise*, the educational work of the suppressed English Jesuits continued and soon began to prosper in ways that had never been possible” (p. 37). Likewise, Padberg (1969) and Bailey (1978) in their analyses of Jesuit educational principles in France, one of the largest Jesuit school systems, concluded that the value of this educational system lies in its practical ability to manage resources rather than in the content it provides. In different settings, the Jesuit schools developed their own ways of providing Jesuit education keeping faithful to their first principles (as cited in Society of Jesus, 1996).

Modern Jesuit Education

The Society of Jesus was restored in 1814. After the suppression, the Society reborn into a different world in which liberty, equality and fraternity had become to Catholics a slogan that meant disorder and confusion (O'Malley, 2014). A new period had begun for the Jesuits, who focused on taking up their ministries with energy and enthusiasm despite the most adverse circumstances and their skepticism of the values of the modern world. Codina (2000) gives an overview of the challenges faced by Jesuit schools around the world in the modern era. He presents a summary of how different provinces have adapted Jesuit education throughout different moments in the last two centuries. Soon after the reinstatement of the Jesuits, a call to update the plan of studies was presented to Father Jan Roothan, the Superior General of the Order. A deep analysis of the Ratio Studiorum was conducted and a draft was released looking for a new document to define the Jesuit Education that "might obtain the universal force and sanction of law" (Rotham, 1832, para. 3). The draft was not implemented by the superiors who revised it. The existent diversity among the provinces of the Society of Jesus blocked the idea of having one specific way of thinking about Jesuit education. By 1906, the General Congregation, the highest governing structure of the Society failed to support an endeavor to adopt a common document to legislate Jesuit Schools (Duminuco, 2000). This refusal led some to conclude that Jesuit education after the Restoration could not be characterized through a specific document or theory but a common ideal. A distinction was made between prescribed contents that could not be applied everywhere but the Jesuits would be still free as regards to the worldview and the methodologies of teaching

consistent with their perspective. That spirit or common ideal would inspire not only schools run by Jesuits but other school networks which try to live according to the principles inherited from the Order (Bangert, 1986; Duminuco, 2000; O'Hare, 1993; O'Malley, 2014; Padberg, 2000).

Not finding an adequate response in the traditional *Ratio Studiorum*, as well as not having a common document to define Jesuit education, the Society of Jesus made a new call to engage educators in debating different drafts to define the contemporary identity of its education. Its General Congregation 31st had already affirmed education as one of its special ministries entrusted to Jesuits by the Church (Society of Jesus, 1967, para. 6), as Father General Laínez stated four centuries earlier (Grendler, 2016). General Congregation 32nd asked for a revision of Jesuit apostolates to adapt them to the redefined mission of the Society: the service of the faith and the promotion of justice. Father Pedro Arrupe, then Superior General of the Order, had begun a dialogue to discern what the Spirit was asking the Church in this matter of education for justice. His speech to define the type of person Jesuit schools should train greatly influenced Jesuit educators (Arrupe, 1973, p. 8). Amidst these concerns, Arrupe established an international commission to produce a statement on the contemporary identity of Jesuit Education. Although Arrupe was mainly concerned about Jesuit secondary education, one aimed at helping students achieve a synthesis of faith and modern culture, rather than just academic programs (Arrupe, 1980), the results of the quest were extended years later to all areas of Jesuit education and also other Jesuit apostolates (Kolvenbach, 1986).

A new identity for Jesuit education was outlined as a compendium of characteristics, one said to be the foundation for a new reflection on past experience (Kolvenbach, 1986). The document “Characteristics of the Jesuit Education” seeks to identify what differentiates an educational institution which uses the word “Jesuit” (Codina, 2000). Fr. Kolvenbach himself stated that this formulation was not intended to be a new Ratio Studiorum, as it was not as formal. However, this text has established a new sense of identity, bringing clarity to how Jesuit education should be conducted worldwide as no other document before since the release of the Ratio Studiorum.

Characteristics of Jesuit Education

The official document which regulates Jesuit Education today comprises 28 characteristics grouped in nine sections. The sections are related to major perspectives of Ignatian spirituality designed to embody a common spirit of Jesuit education from which goals, purposes, and policies can be followed. A summary of the key topics from Ignatian spirituality and its relation to the nine sections in which those characteristics are divided is presented in Table 1. Unlike its 16th century antecedent, this new global system of Jesuit education is not a unified curriculum or structure. It, however, can function as a worldwide system which can help preserve similar underlying principles, even if they allow for different global expressions.

Table 1

Topics on Ignatian spirituality related to Jesuit education

Ignatian Spirituality	Jesuit Education...
1. God, supreme and absolute reality, can be discovered throughout history and in each person.	...is world affirming and permeated by a religious dimension that stresses the mystery of the Incarnation. Each person is important and his/her formation is the task of the community. Education, therefore, is an important apostolic work, one carried out in different contexts for the salvation of all of humanity.
2. Love is that which is communicated between God and all God's creation.	...insists on the care of each person inviting him/her to be active in the learning process so as to openly grow in different dimensions of life.
3. Responding to God's love requires a continual reflection, one which seeks to overcome excessive attachments which limit human freedom.	... is value oriented and promotes a spirit of continual awareness of the self and the surrounding world so that actions can be taken to promote growth in human beings and therefore the bettering of conditions throughout the world.
4. Christ is the center and model of the human person.	... promotes a Christian humanism in which believers are called to follow Christ and people from other religious traditions are invited to know him as a human role model with an exemplar commitment to be a person for others.
5. Love is shown in deeds.	... is a preparation for an actual commitment to the world expressed in the motto "men and women for others". Education for justice, the focus of a Jesuit school, promotes better living conditions for all with a particular concern for the poor.
6. The mission of Christ is served within the context of the Roman Catholic Church.	... is an apostolic instrument for the mission of the Church, one which serves all of humanity. Jesuit schools while respecting particular faith traditions, are faithful to the teachings of the Roman Catholic Church and encourage active participation in its concerns.
7. All human response must be guided towards the greater service of God.	... has excellence as the criterion to be applied to all components of its education. Excellence is a relative concept which calls for continual growth rather than an absolute, standardized measure. In order to achieve this goal, permanent evaluation processes should be implemented in the hope of instilling a more sustained commitment to the world.
8. Commitment and collaboration with friends is the first response to God's love.	... is the result of a collaboration between different parties (Jesuits, school administrators, faculty, staff, board members, parents, students, alumni/alumnae, sponsors) that are actively engaged in the growth of the entire community. All of them should benefit from their friendship and engagement with the community.
9. Decision-making must come out of a process of discernment.	... is a continuous process of adaptation to places, times and persons. Each educational community, taking into account the principles governing Jesuit schools, should seek out the best means to accomplish the mission of the Church. There are no fixed rules to be implemented but rather a set of principles to be adapted to the particular circumstances of the schools.

Flórez (1999) turns to the 28 characteristics to analyze Jesuit Education from a pedagogical perspective. His analysis comprises not only what exists in the foundational documents but also includes his personal experience to highlight some of the principles, which are not easily visible in today's schools. He affirms that Jesuit Education is not only a theory of education but also a pedagogical model. His claim is supported by education theory which states that a pedagogical model puts forth a vision of the world, a conception of the human being, and a set of values, all of which enlighten the process of teaching and learning. He uses the *Ratio Studiorum* and the "Characteristics of the Education" to reveal those components and affirms that a process of renewal in Jesuit Education must keep them in mind to accurately respond to diverse places, people and times.

Even if we think that the *Ratio Studiorum* is out of date, a contemporary study of Jesuit education must include its principles and the "Characteristics of Jesuit Education". Some other statements, formulated by the Society of Jesus, help bring those principles to everyday life. For example, the document "Ignatian Pedagogy: A Practical Approach" (Society of Jesus, 1993) is an attempt to display how these characteristics could be developed in the classroom. Beyond these documents, we also find the statements issued by recent Superior Generals who invited the Society of Jesus to reflect about the important apostolate of education. Fr. Kolvenbach invited us, along the lines of Fr. Ledesma, to make compassion be the aim of Jesuit education. Fr. Adolfo Nicolás, the former General of the Order has voiced concerns about depth and universality in regard to Jesuit education.

Covering this vast literature describing Jesuit education is essential to understand the context for my research. Any attempt to innovate schools or systems involving Ignatian schools, should keep in mind these principles which are the framework, not only to decide what is taught in a school, but also to understand the way that people proceed in an educational environment that bears the adjective Jesuit.

Adaptation and Innovation within Jesuit Education

Jesuits beginnings in education flourished during a time of great changes, as the renaissance was taking place. Among the changes were an increase in population, military conflicts between different kingdoms, lack of food for the poor, new routes for trading, shifts in commercial ports, religious debates associated with the Reformation, and the rise of humanism (Carlsmith, 2002). In this context, Grendler (1989) offers a deep analysis of schooling in the renaissance and demonstrates how Jesuits ushered in innovations in comparison to the medieval orders that preceded them. The Jesuits were not alone in their desire to provide education, nor were they alone in facing the struggles inherent in this new endeavor for them. However, their desire to pursue the ideal of “*pietas*” (i.e., the reverence for God as the goal of education) and their love for humanity forged the beginning of a Jesuit tradition which has lasted to contemporary times.

Grendler (2016) describes Ignatius of Loyola as a superb pioneer who sought to make his religious order relevant to his time. While he had a clear idea of wanting to serve the Church and her mission, he lacked a technical plan to bring this goal to completion. Many scholars affirm that Ignatius and his companions combined significant innovations in pedagogy to forge the best school system of the time (Donohue, 1963;

Duminuco, 2000; Ganss, 1954; Margenat, 2010; Mesa, 2013; O'Malley, 1993; Padberg, 2000). The Jesuits created a distinctive way of educating that, differing from existing paradigms across Europe, resulted in creative innovations. The Jesuits popularized free education in the renaissance (Grendler, 1989), brought religion to classrooms (Padberg, 2000), forbade administrators from excluding any student on the grounds of poverty or lack of nobility (Grendler, 2016), and included Greek in their curriculum (Grendler, 1989), among other uncommon practices. The Jesuits made all those decisions to adapt to the challenges they faced in their time.

Throughout history, Jesuit education has provided different responses to necessities surfacing in different circumstances. Codina (2000) reviews various modifications that shaped Jesuit Education in different ways in different contexts. The Jesuits accepted affiliation of their college to non-confessional universities in Great Britain, banned physical punishment from Irish schools after the Great War, built a network of catholic schools and universities in the United States without any Concordat or financial aid from the state, dared to open professional schools and community colleges after the Spanish Civil War, emphasized the formation of local clergy, and reopened academic centers in Eastern Europe after the collapse of the Berlin Wall. Following the Church's call for a "preferential option for the poor" (p. 25), the Jesuits launched a network of *Fe y Alegría* schools in Latin America and took over the responsibility of a huge educational system in an interreligious and intercultural context after the independence of India in 1948. These are some recent examples of Jesuit educational initiatives. Today, a significant number of scholars are concerned about the

challenges that Jesuit education is facing, taking note of the ways in which Jesuit schools are responding to current demands, especially those concerning social justice (Kabadi, 2015), global education (Mesa, 2013), and education of the marginalized (Pinto, 2014).

Despite an awareness of the principles which have unified Jesuit education, there is still a lack of knowledge as to how changes and adaptations were made. The goal of adapting Jesuit education to different contexts is an important one, one which makes it a necessity to scrutinize the signs of the times and of interpreting them to respond appropriately, even if it means transforming to centuries-old traditions that may no longer be adequate. Adapting Jesuit education, moreover, is also a mandate for Jesuits whose general Constitutions since 1541 call for the apostolates of the Society of Jesus to adapt to "the circumstances of persons, places and times." (Society of Jesus, 1996, p. 9).

Change Management

After reviewing the theory of Jesuit Education, it is clear that Jesuit schools are invited to be in constant change and adapt to new situations, though the degree and speed of that change varies with based on contexts, people, and times. Although different adaptations are always required, the degree of the change might be different, and some basic foundational principles must be preserved in Jesuit Education.

Thus, it is imperative to study the underlying conditions that allow for change if the purpose of this research is to better understand the process of change associated with Horizon 2020. I will review literature that helps me understand first, how change happens in an individual and in an organization; second, change theories and their main

characteristics; and finally, I present with more detail, the Adaptive Leadership Theory as the most suitable framework to analyze the case in Horizon 2020.

Choosing a Theory of Change

Some decades have passed since Lewin started his research about change management. His theory, developed during the 1940's, became popularly known by the concepts: “Unfreezing-Changing-Refreezing” (Cummings, Bridgman, & Brown, 2016, p. 34). However, some authors identify the foundations of change management as emerging through the principles of scientific management proposed by Taylor in 1911 (Cantore & Cooperrider, 2013) and that Lewin’s model took form because of what others wrote about him (Cummings et al., 2016). What is commonly accepted is that the model of change as three steps is considered as the basic pattern of any change of a human system and it is a widely accepted assumption upon which different theories are built (Billig, 2015; Burnes, 2004a, 2004b; Cummings et al., 2016; Green, 2007; Huarng & Mas-Tur, 2016).

According to Cummings et al. (2016), Lewin went beyond Taylor who had a mechanistic approach to change. Lewin considered that groups were always dynamic in spite of their phases of relative stability necessary to balance their change. For him, the unit of analysis to understand changes must be the group rather than the isolated individual, the entire organization or even more, the society in general. To produce a change, a disruption that breaks up the comfort of a situation is needed. This is the first step named “unfreezing” in which an old behavior will be shaken up before introducing a new behavior. The second step, named “changing” is the phase in which the transformation takes place. To do so, different conditions about motivation,

information, and training help the group move to a more desirable set of behaviors from the previous stable condition. Finally, the third phase of “re-freezing” pursues a new equilibrium that guarantees that the new behaviors can be safe of any type of regression to the old behaviors (Burnes, 2004a, 2004b).

After Lewin inspired the analysis of change management within groups, other authors have attempted to infer change in organizations from analyzing what happens in individuals. Prochaska, Prochaska and Levesque (2001) made a contribution developing a model that exceeded the idea of one single framework to provide a general understanding of the structure of a process of change. Their work was published in 2001 in “The Transtheoretical approach: Crossing traditional boundaries of therapy” with the intention of applying in organizational change the discoveries that Prochaska and DiClemente (1983) made related to individual behavioral change. Arnaout and Martino (2010) mention Prochaska and Di Clemente’s (1983) stages of change with a brief explanation of each stage in a patient-therapist context. Those steps, which involve multiple tasks and strategies to modify behaviors in a patient, are: Precontemplation, Contemplation, Preparation, Action, and Maintenance. From both perspectives, we can see that change is a developmental process in which individuals or systems put new ideas and behaviors into practice to establish new forms of culture (Anderson, 2010).

Research has demonstrated that there is no one set of rules that inform a process of change (Fullan, 2007; Green, 2007; Oakes et al., 2005) but rather many guidelines to enlighten different numbers of phases to reach a desired transformation. Different frameworks or theories of change name different numbers of phases that stress distinctive

moments of the process. For instance, Kotter (1996) presented a sequence of eight steps that addressed the most common mistakes that destabilize transformation efforts; Spiro (2011) described a set of six stages that begins with evaluating the readiness to make a change and go until recommending strategies to sustain change; Green (2007) synthesized different theories on emergent change and complexity theory to present a model of six steps with the purpose of making a practical approach to change; and finally, Whitaker (2010) recommended nine strategies for leaders who want to implement transformations bringing all stakeholders to the same understanding of the needed change. His publication is purposely oriented to the educational field and is named “Leading School Change: Nine strategies to bring everybody on board”.

Regarding the direction of the process, some authors provide recommendations to be taken into account according to the contingencies in different environments where the change is implemented (Anderson, 2010; Paton & McCalman, 2008; Whitaker, 2010) while others stipulate steps in a planned manner and sometimes in a prescribed sequence that guarantees success (Kotter, 1996; Spiro, 2011). According to the latter, skipping one or multiple phases could result in building a culture without a solid base and making the whole effort collapse. Regardless of the approach, Lewin’s inspiration – the three broad phases of change – seems to underlie many theories (Fullan, 2007). Figure 4 shows the comparison between Lewin’s Three Steps of Change and their equivalence with other frameworks.

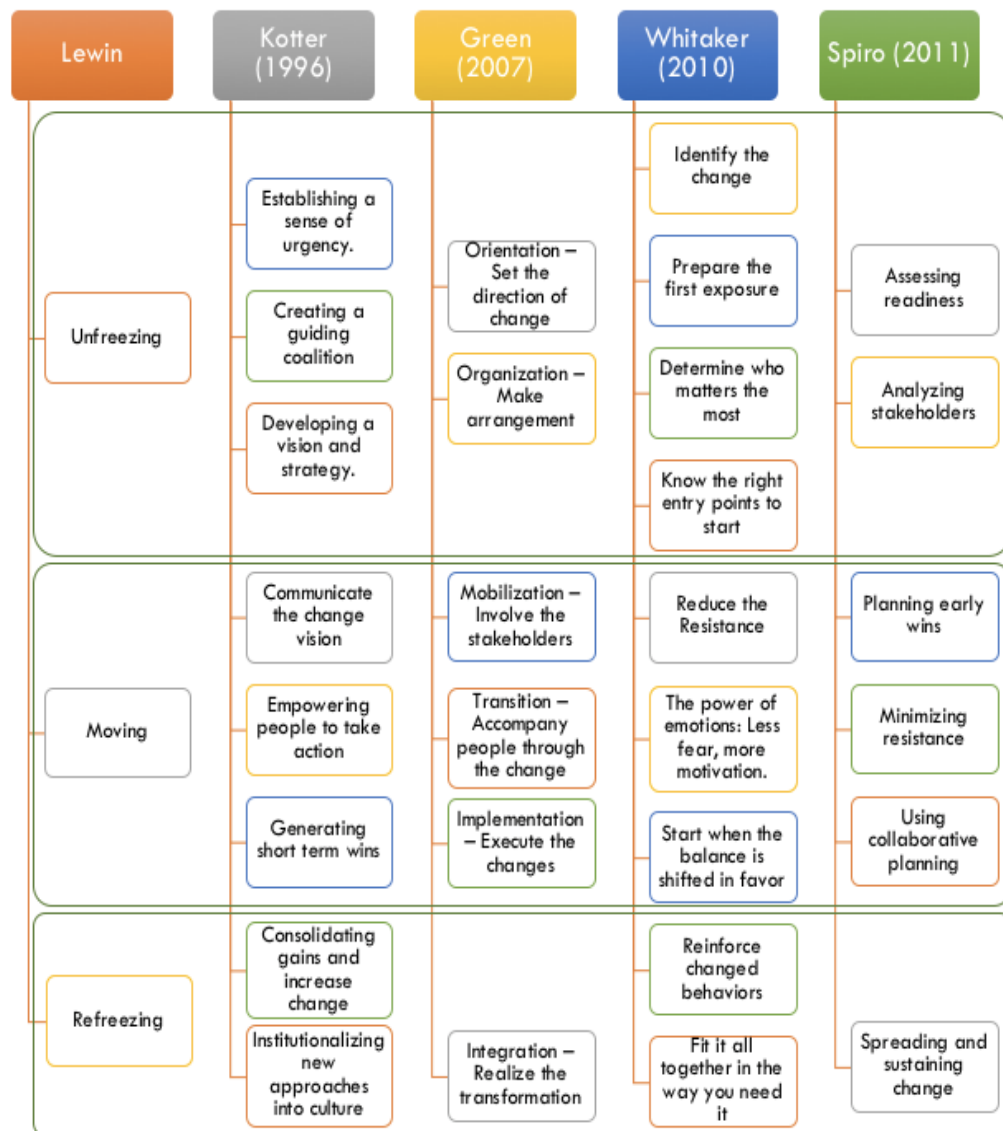


Figure 4. Comparison between change management theories

In conclusion, Lewin's three phases can be the lenses to see the different theories that summarize change. The process includes a first stage that is focused on the initiation, mobilization or adoption of the process. Then, the change will take place so a second phase will include the decision to make a modification on the current behavior of the organization by applying one or many different strategies. The last phase of a change will

refer to the procedures to make the ongoing change as a part of the behavior of the organization. This phase can be the decision to discard the initiative if an evaluation of the process goes in the wrong direction of what is wanted (Fullan, 2007).

The Need for Leadership in a Systemic Change

In “The Heart of Change,” Kotter and Cohen (2012) concluded that large-scale transformations rather than change management strategies require successful change leaders that help the organization deal with turbulent challenges. There are different types of changes that vary in the level of complexity. After reviewing different classifications of changes from Balogun and Hailey (2004), Stace and Dunphy (2002), Higgs and Rowland (2005), and Kahane (2004), Green (2007) concluded that changes in a more rapidly changing environment need more organic approaches and contributions from different people across the organization. Scholars recommend that “leadership for change” is needed to mobilize an entire system and transform it when “change management” is insufficient as it deals and works well with changes in lower scales (Bentley, 2010; Cameron & Green, 2012; Heifetz, 1994; Kotter & Cohen, 2012).

The world of Jesuit Education is an environment that faces multiple pressures as Education itself does. Planning an innovation in Jesuit Education requires changes in different areas to meet the needs from different groups in the school system. Students are the first group that needs to be served in their complexities as human beings. Along with students, we find their parents’ demands. The parents themselves are a group that includes a number of social and cultural diversities and so different needs. The organizational culture, particular dynamics from faculty and staff members, and schools’

traditions defined by their history and location affect the decision-making about changes in the school. Finally, we also could say that any change effort also faces the expectations and the public recognition of Jesuit schools. In this landscape, a set of tools and mechanisms prescribed by change management theories might be insufficient to inform how to make a transformation of a school system. Therefore, following researchers' recommendations, a leadership theory is needed to study the transformation of a Jesuit school system since it is a systemic change rather than an alteration of few variables of the system.

Adaptive Challenges

Heifetz (1994) defined an adaptive challenge as a particular kind of problem that cannot be solved by "technical know-how or routine behavior" (p. 35). Meeting this type of challenges requires a change in values and beliefs and leaders who invite others to learn new ways of doing things. In 2009, Uhl-Bien and Marion described three functions of leadership to address the integration of formal and informal dynamics of power that exist within an organization being adaptive leadership the informal leadership process that occurs among human agents when they work "to generate and advance novel solutions in the face of adaptive needs" (p. 633). In this contemporary perspective, the conception of the leader as a manager or the person accountable for the organizations' outcomes changes to a person with a moral responsibility, a self-image and social purposes who draws on people's imagination and deals with the emergence of knowledge and innovation (Cameron & Green, 2012; Green, 2007; Komives & Dugan, 2010; Uhl-Bien & Marion, 2009). Even more, leaders are not only people in positions of authority

but all those who develop an “activity” regarding their roles in a social structure and are given any kind of formal or informal authority (Heifetz, 1994, p. 20).

Adapting is an approach that various authors suggested for dealing with organizational change. Kotter (1996) had mentioned that “creating adapting corporate cultures” (p. 170) was necessary to encourage transformations in fast-moving environments where established groups norms and shared values could act as barriers for change rather than principles for the mission of the organization. Morgan (2006) offered different metaphors to think and deepen the understanding about organizations. In doing so, we can acquire new perspectives and therefore act in new ways. One of the metaphors is that organizations are living organisms, seeking to survive and adapt to changing environments. By using this metaphor, adapting change is the result of the awareness that people within the organization raise due to the disruptions that destabilize the system and produce the feeling of necessity that mobilizes the change. The common needs, the relationships between the people in the system and the natural subsystems within the organization form a “complex adaptive system” (Uhl-Bien & Marion, 2009). The engendered dynamics from formal and informal structures in an organization can be managed to produce change. Adaptation is a process of learning in which the organization uses both its traditional values and the values of the society within the organization lives. In that way, not only will an organization adapt to the environment but also the surroundings will be transformed by the change of the organization. Both the organization and the environment will learn from each other as they interpret the adaptive challenges that cannot be solved by using technical knowledge but by using leadership.

Adaptive Leadership

The term “leadership” is understood and used in a number of ways. A new definition was needed to express a type of leadership that could be practical, involve a common understanding of the term and be useful for social activities. Heifetz (1994) goes beyond the traditional concepts of power and authority to define leadership as an “activity” in which leaders with formal or informal authority mobilize people to face their own challenges to make their lives better using the progress on adaptive problems as the measure of their leadership.

Heifetz (1994) built an empirical theory of leadership based on real problems that he analyzed as a scholar and a business consultant. The center of his development was around the distinction between technical and adaptive problems. The separation is made on the basis of the required type of action to solve them. Technical problems can be solved by using routines and prescribed actions while adaptive problems require a framework that considers resources and innovative leading strategies (Heifetz, 1994). According to this perspective, a rapidly changing society generates challenges that require making progress by being aware of the principles and values of the organization and adapting them to reality to take actions that clarify and modify those values (Cameron & Green, 2012; Heifetz, 1994; Heifetz et al., 2009; Parks, 2005).

Leaders of change rather than solving people’s problems focus on providing guidance to goal formation and strategies to close the gap between the reality and the values of the community. The work of the leaders consists of creating disruptions to the system and asking the right questions so they can incite some momentum for managing

transformation. In so doing, leaders mobilize people to abide uncertainty and ambiguity while encouraging them take responsibility of their lives and organizations (Heifetz, 2010). Of course, the process of disrupting the system is risky and it can be distressing for people. However, this is a path that is worth the risk as it generates gains for the individuals and the community in different areas such as knowledge, experience in new roles, values, clarity in decision making, and meaning (Heifetz, 1994; Heifetz & Laurie, 1997).

Leading the adaptive challenge is a difficult task in which leaders can fail. For Heifetz and Linsky (2002), “to lead is to live dangerously” (p. 2) as the role of the leader often challenges people’s beliefs and behaviors in an exchange of nothing else than a possibility to make things better. In this unfair trade, leadership does not mean knowing the answers to all problems but posing the right questions that attempt to mobilize different solutions for the community or the organization. To establish that risky exchange, a holding environment that contains the pressures that are generated for the disruption must be provided. That learning space is created for getting people to share responsibilities on the decisions and for protecting those who feel weak in the process (Heifetz, 1994). Exercising this type of leadership requires taking risks in which personal vulnerabilities, care for oneself, and finding support are required to succeed (Heifetz & Linsky, 2002).

Heifetz (1994) does not suggest a sequential order to follow in designing a strategy for change. However, he developed five strategic principles in which different tools can be organized to sustain the disequilibrium during times of change. The leaders

are expected to provide “direction, protection and order” (p. 69) to their people independently of the formal or informal authority the leader possesses. Thus, the five principles are a code that help establish the strategies to fulfill the aforesaid expectations (Heifetz, 1994; Heifetz et al., 2009; Heifetz & Laurie, 1997)

1. Identify the adaptive challenge: An organization needs to know how to adapt to new challenges to avoid their own extinction. To do so, leaders need to understand themselves, the people, and the potential conflicts their organizations face. Heifetz and Linsky (2009) recommend performing an assessment that includes the practices from the past that need to be preserved, examine what needs to be discarded and finally think what new strategies can be built using the best from the past. The importance of this principle lies on the assumption that people need to feel the urgency to change before making plans for transformation.
2. Regulate distress: Adaptive work brings different levels of discomfort, which Heifetz (1994) names as disequilibrium. This has three levels: the low, which can be faced with routines as a technical problem. This level of discomfort does not allow innovation since there is no motivation to grow. The highest level of discomfort generates so much pressure on people and that sometimes it exceeds the limits of people’s tolerance in the organization. Change is not possible under this condition and innovation or adaptations are not plausible. Even more, the productivity of the organization is at risk under this circumstance. The third level is the area of productive levels of distress. A

leader needs to regulate the amount of distress to push people out of their comfort zone so they can experience necessities, learn, change and do things in new ways, adapting to a challenging environment. This situation is expressed with an analogy to a pressure cooker in which low heat does not cook, high heat can overcook and ruin, and the right heat and pressure will perfectly work. Using the holding environment, a leader will regulate the heat while allowing some steam to escape. (Heifetz, 1994; Heifetz & Laurie, 1997; Heifetz & Linsky, 2002)

3. Maintain disciplined attention: Different reactions can be seen in an organization that faces an adaptive challenge. A leader needs to focus attention (and help others do so) on the situation that really matters without distractions such as externalizing problems, playing the blame game, avoiding the work, or pretending they do not have the resources needed to face the problem. The path to reach the desired level of disciplined attention is by using the right questions that allow people to listen to each other and understand other's perspectives, then leaders can address issues collectively and all together try to find answers creatively. Leaders help people discover when the issues are avoided either because of the problem itself or because of the conflicts among roles they bring. Maintaining the focus on the problem is an integral part of the adaptive work. (Heifetz, 1994; Heifetz & Laurie, 1997).
4. Give the work back to people: Conflicts cannot be solved by relieving people from their problems while putting them on their leaders' shoulders. On the

contrary, people have different perspectives and may see different opportunities to come up with a common solution. Some people find it easier to rely on their managers asking them to give the expected solution but, in this case, their own responsibility is blurred and the complacency in the organization increases. A leader needs to help people take responsibility of their own organization letting them take initiative defining how to solve problems that require the information they themselves have. People develop responsibility when a balanced amount of pressure is put on their shoulders and they feel they can take risks. Perhaps, some failures will be found on the road, but the leader should be there to back them up when things need to take a different direction. Then, altogether they are responsible for what needs to be done since no single person knows the perfect solution for an adaptive challenge (Heifetz, 1994; Heifetz & Laurie, 1997; Kotter, 1996; Kotter & Cohen, 2012).

5. Protect voices of leadership without authority: Leaders who promote participation need to be prepared to receive hard questions and comments that might generate distress. Leaders are expected to protect the leadership of those who dare express opinions that are not seen by managers. Because an atmosphere of trust and communication does not necessarily imply assertiveness, thoughtful intuitions and revealing contradictions in the organization might be packaged in passionate expressions full of anger, lacking clarity, or communicated at the worst moment. Leaders should

seriously receive any input to help people in the organization rethink their own problems. Disregarding divergent opinions could kill people's leadership with no formal authority (Heifetz, 1994; Heifetz & Laurie, 1997).

Adapting as a form of change means dealing with uncertainty and facing the unknown. This situation not only brings anxiety and resistance on behalf of the organization but also generates burdens on leaders who manage the process of change (Fullan, 1999; Heifetz, 1994; Kotter & Whitehead, 2010). Scholars and practitioners have focused on finding strategies and principles to sustain the process of change. Williams (2005) focused on principles to address five domains or challenges that people face in the organization. Those include 27 principles to handle the unwillingness to face reality, the lack of capacity, the change of culture, a way to sustain current values, the need of creativity and finally, a way to manage crisis or explosive situations. Georgescu and Dorsey (2005) claim that adapting requires principles such as creativity, enlightened leadership, competency, alignment between mission and vision, and consistent application of the core values. They considered that leaders should develop the aforementioned abilities to maintain a moral compass on a daily basis improving people's lives and enhancing leaders' standards of living. Heifetz (1994) placed special emphasis on the risk that leaders face in leading change. To support the process of managing the self and bear the responsibility in leading a change, he offered practical suggestions that he lists as a) get on the balcony, b) distinguish self from role, c) externalize the conflict, d) use partners, e) using oneself as data, f) find a sanctuary, and g) preserve a sense of purpose. A further description of each one follows:

- a. Get on the balcony: Leaders need to constantly alternate between observing and participating. As a tool to gain understanding, the author recommends to “get on the balcony” instead of remaining on the “dance floor” where the action happens. Taking themselves out of the dance floor, the leaders can acquire a better understanding of what is happening in an organization as they reach a broader perspective to best evaluate any situation. However, they need to be back to the dance floor if they want to have an impact on the people (Heifetz, 1994; Heifetz & Laurie, 1997).
- b. The role/self-distinction: Heifetz highlights the difference between oneself and one’s role. Leading requires to be open and have a new awareness of what emerges in the context and ourselves. This understanding is essential to avoid being misled by emotions and personal needs. It does not mean that leaders need to restrain themselves of expressing emotions but gain a thoughtful understanding of their own identity (Heifetz, 1994; Heifetz & Linsky, 2002; Senge, Scharmer, & Jaworski, 2008).
- c. Externalize the conflict: A major risk in facing problems is taking them as personal situations when they are not. This deviates people’s attention from their work shifting the responsibility to their leader and forcing responses that perpetuate an unbalanced management of conflicts. Heifetz recommends that externalizing conflicts implies giving the work back to people who can solve it and framing the conflict so people can better understand it, others’

perspectives, and how they can participate more (Heifetz, 1994; Heifetz et al., 2009).

- d. Partners: Leadership is not an exercise to be performed alone so an integral part of this exercise that helps to stay alive while leading change is by counting on others and their perspectives. Adaptive leadership theory suggests that holding environments must be provided not only for people who undergo a process of change but also for those who lead it. There are two different types of people to whom leaders need to be related: confidants and allies. Confidants are those close friends or associates with whom the most secret problems of the organization can be discussed. Usually they pose questions that are well received by leaders even when they have no answers. However, there are questions that can be annoyingly raised by people whose voice is considered disturbing and to whom leaders do not necessarily want to listen. With them alliances should be established to make those perspectives and deviances a source of leadership to make a change (Heifetz, 1994; Heifetz et al., 2009; Heifetz & Laurie, 1997).
- e. Listening to oneself: Adaptive situations require great capabilities to assess situations, make interventions, listen to the reactions and refine the strategies. Most of the times, interventions are made in ongoing situations with no much time to debrief or plan strategies. This demands leaders have a deep knowledge of their ways of proceeding, their biases, and their viewpoints with which they analyze what they hear and see. An adequate level of self-

examination is encouraged to keep the balance in making decisions and making progress in understanding of the self. This is a joint point between Adaptive Leadership Theory and the Jesuit Education that has its basis on the Ignatian Spirituality. The key point of Ignatian Spirituality is how God communicates with human beings through their emotions, so they need to listen to their hearts and find spiritual meaning when making decisions. In both, Adaptive Leadership and Ignatian Spirituality, asking for the advice of friends, analyzing pros and cons, reviewing actions of trial and error are important in the learning of making decisions (Heifetz, 1994; Heifetz et al., 2009; Sparough, Manney, & Hipskind, 2010).

- f. Find a sanctuary: According to Heifetz, leaders need those holy places where they can be themselves and reflect on the result of many conflicting aspirations that happen on the dance floor. Leadership is an activity that pertains not only to the ability to mobilize people but also to spread out strategies that help them restore their own spiritual values and supports. With no places where they can hear themselves there will be more risks to lose themselves in the hardships of leading (Heifetz, 1994).
- g. Preserve a sense of purpose: Adaptive leadership goes along with a definition of a leader that is tasked not solely with the running of an organization but mainly with ensuring that the organization embraces some values and a sense of purpose to generate benefits for all. Without this sense of purpose, which Heifetz (1994) defined as “the capacity to find the values that make risk-

taking meaningful” (p. 274), a leader can be consumed for the activism and the strong emotions of leading. By keeping a sense of purpose, a leader can face the normal failures of leading and correct the mistakes that prevent further actions. Having a sense of purpose allows leaders to know their long term mission that allows transformations in the short term and discovers new possibilities for the organization (Heifetz, 1994; Leonard, 2013).

The key point of Adaptive leadership is the opening to encourage participation to analyze problems as adaptive challenges rather than just technical ones. It is a process of learning to discover new ways to redesign the ways an organization acts by looking at its values and taking a risk of changing perspectives and learn fresh manners (Heifetz, 1994). This is a suitable leadership theory to handle change since human behavior is itself an adaptive condition as it is continuously adjusting to changing conditions with no consciousness indeed of the decisions that are made in the process (Bentley, 2010) .

Innovation

When it comes to understand the process of innovation in a school, it is important to illuminate what innovation means and the possible ways to develop it. In this last section of the literature review I explore a definition of innovation along with different types of innovations.

A number of scholars find *The theory of economic development* by Schumpeter as a seminal work to study innovation and define its meaning (Lazzarotti, Dalfovo, & Hoffmann, 2011; Lysek, 2016; Preston, Goldring, Berends, & Cannata, 2012; Snyder, Witell, Gustafsson, Fombelle, & Kristensson, 2016; Sweezy, 1943; Witell, Snyder,

Gustafsson, Fombelle, & Kristensson, 2016). Although the basic understanding of innovation is doing things in a way that no one else has previously done it (Sweezy, 1943), this approach is mostly used with reference to the development of products to break into the market and generate economic growth. Change and innovation only take place when people, either from the top management or individuals from the base of the organization, dare to confront their traditional ways of proceeding to find better results in different ways (Gaynor, 2013). Therefore, innovation does not only mean changing to generate new tangible goods that need to be manufactured but also finding new strategies, such as developing new services to help organizations keep their preservation in competitive markets. (Durst, Mention, & Poutanen, 2015). Thus, innovation can be differentiated as innovation of products and innovation of services.

Regarding types of innovation, the literature is filled with scholarly articles classifying different approaches (Darroch & McNaughton, 2002; Lazzarotti et al., 2011; Manzini, 2014; Marques, 2011; Oke, 2007; Snyder et al., 2016; Varis & Littunen, 2010; Witell et al., 2016). Mainly, the classification of the types of innovation is made based on what changes, the degree of change, the purpose of the innovation, what promotes the change, or a mix of these categories as follows:

Varis and Littunen (2010) classified different types of innovations according to their impact on the organization's growth. They categorize innovation considering both the object that changes (e.g., product, process, market, organization, system) and the degree of its change (e.g., newness or radicalness). To study how knowledge management affects innovation, Darroch and McNaughton (2002) classify innovations as

incremental and radical. The distinction depends on the degree of modifications undertaken by existing elements. Lazarotti et al. (2011) analyzed 495 articles published in the 2000 decade and conclude that innovation is studied in many more categories than the primary ones derived from Schumpeter's work. From the original classification of innovation in products and services, processes, markets, raw materials and organizations, the authors suggest 18 new categories among which: "resources, abilities and organizational skills" and "innovation management and organizational innovation" are the most interesting to researchers. The authors conclude that innovation studies are constantly enlarging as do the categories to study the phenomenon. Manzini (2014) focused on innovation that meets social challenges. He affirms that the concept of innovation is constantly changing therefore the more variables we use to analyze societies; the more types of innovation we need to consider. To define a social innovation, Manzini used two pairs of categories: degree of change and the driver of the innovation. Regarding to the degree of change, innovations range between incremental to radical whether they examine the product or the service that is implemented. As well, they can be top-down or bottom up depending on who originates the innovation. That is, top-down when experts originate the change or bottom-up, if it is suggested by people from the base of the organization.

Educational Innovation

Education is considered as a service (Oke, 2007). The service sector comprises all those activities in which there is no manufacturing of tangible products but offering experiences. Improvements in the quality of services can be achievable by innovating

processes and expanding the portfolio of services that an organization or a school offers.

A recent debate to find a definition of innovation urges for a differentiation between innovation of products and innovation of services. To do so, a clarification of conceptions of innovation as assimilation, demarcation, and synthesis is proposed (Gallouj & Windrum, 2009; Lysek, 2016; Snyder et al., 2016; Witell et al., 2016).

- The assimilation perspective finds that theory to explain innovation of products is not different to explain innovation of services, so that, innovation of services should be focused on outcomes that are new across the world and have not been developed yet (Witell et al., 2016).
- Innovation as a demarcation suggests that innovation of services has its own theories to explain change. From this viewpoint, the size of the organization is a key factor of the innovation process since innovation can be new only to the firm even though they are not substantially different from different manufactures in the market (Gallouj & Windrum, 2009).
- Innovation as a synthesis refers to Innovation that focus on generating new processes to create different outcomes. This stand claims that innovation of services explain all types of changes and not necessarily new outcomes should be offered to the market but new processes for the organizations are enough innovation to the firm (Witell et al., 2016).

Innovation in a school should be analyzed from the demarcation perspective, since education is a service that is offered in different regions under different circumstances. A school for a new century is necessary because new outcomes are

required. However, an innovative school is not only the one that develops new outcomes that break into the market neither the one that changes school's procedures to provide the same outcomes, but the one that helps students acquire new skills to face a new world.

A review of the literature of Jesuit Education helps us understand that innovation not only lies at the heart of Jesuit Education but also is central to the educational apostolate of the Society of Jesus. Then, reviewing different categories to analyze the types of innovation are required to reach the goal of understanding the scenario of this proposed study. Research in innovation has produced a large quantity of literature over the past several decades. Specifically, in the field of education, Lubienski (2003) analyzed innovation in the United States and argued that public schools have been more associated with bureaucratic regulations than with an idea of originality. On the contrary, he mentioned, the notion of innovation has been commonly shared in charter schools and focuses on changes in the organizational model as well as in classroom practices. Hazen, Wu, Sankar and Jones-Farmer (2011) proposed a framework to study innovations in schools and how to spread them by increasing awareness of the innovation, intending to innovate, adopting the newness and using the new implementation on a regular basis.

At a global level, the Center for Educational Research and Innovation from the Organisation for Economic Co-operation and Development has published several documents that help understand innovations in a worldwide perspective by studying and immersing in the works that innovators do around the world (OECD, 2013a, 2015). Lubienski (2009) followed the definition of innovation according to the *Oslo Manual for Measuring Innovation* to conclude that educational innovations can be studied in two

categories: the classroom and the organizational level. In the classroom, innovations may involve the product that can be the curriculum or the educational proposal the school offers or the process that includes the techniques and methods to guarantee the process of learning. In an organizational level, innovations can be present also in marketing and organizational innovations. The marketing is what the school manages to find a better position in the educational market while the organizational innovation includes the changes in management, governance and institutional practices to make the school mission sustainable.

Successful innovation responds to complexity and uncertainty. To do so, it requires creativity and organization that allows a combination of diverging and converging thinking to make prototypes to experiment temporal solutions that can be modified to further implementations in a larger scale (Brown & Katz, 2009; Earl & Timperley, 2015). The OECD not only has carefully defined innovation but also has suggested a framework to evaluate innovation in education. *Evaluative thinking* is an important component of successful innovation that provides a framework to measure and quantify the innovation in a school (Earl & Timperley, 2015). Although this project of studying innovations of Jesuit schools does not involve evaluating what they do, it is important to highlight that the categories to conduct the research are aligned to global recommendations as those suggested by the OECD.

Design Thinking as a Tool for Innovation

Design-thinking, rather than a theory, is a tool that helps designers to meet the human necessities by using the available technological resources by involving those who

never thought of themselves as experts in designing but know their own work in such a way that helps solving greater problems (Brown & Katz, 2009; Kelley & Littman, 2001, 2005). There is an extensive literature in popular press about design thinking that reveals the interest it has raised in different fields like architecture, design, engineering, nursing and education. Some scholars focus their attention on the capabilities that it offers in the world of innovation. Denning (2013) stresses the creativity and imagination that is involved in designing process in the field of technology and software design. He also emphasizes frequent customers' feedback in the process to meet their necessities with high quality standards. MacFayden (2014) values how design thinking adds to the field of nursing the way in which problems are solved by different perspectives with the collaboration of diverse disciplines. Gobble (2014) highlights that design thinking is a natural tool to develop innovative projects due to its simplicity and its focus on human experiences, which is the goal of service innovation. Design thinking as a tool was developed by IDEO, a design firm in Palo Alto, California and has been responsible for developing projects with many companies from different areas such as financial services, health & wellness, energy, food services, engineering, and education.

According to Kelley and Kelley (2013), creativity is the driving force to guarantee success in innovative projects. In an everyday life, everyone is involved in processes that need innovation yet, they assert, there is a need to first release the potential that everyone has before starting a process of creation. An innovation process starts with a community in which confidence to develop imagination is safeguarded. Those "micro-environments"

are not only physical spaces but atmospheres in which people get permission to experiment without being afraid of trying out different alternatives to solve problems.

Kelley and Littman (2001) laid out the IDEO method which is a compendium of recommendations about the process of innovating. Years later, they focused on describing the different roles that people can take in a team to conclude that instead of people do innovation, people are about “being innovation” (Kelley & Littman, 2005). That is, innovation from design thinking is a tool that creates culture.

Among some principles, Design-thinking encourages:

- Facing social issues: The problems that can be solved by this tool are mostly those that affect larger populations and require solutions for different people. Design is all about finding new approaches for regular problems that need to be solved (Brown & Katz, 2009; Kelley & Littman, 2001).
- Participation: Different people have different perspectives on the same issue that affects them. Bringing all perspectives and including different stakeholders require not only courage to deal with differences but also the satisfaction to have better solutions that fit more complex problems (Kelley & Kelley, 2013; Kelley & Littman, 2001, 2005; MacFadyen, 2014).
- Users’ perspectives: The designers need to examine the customer perspective to offer them an accurate response that meets their needs. Design thinking is a tool that takes into account the experience of the final users so their satisfaction about the final product is not only what drives the process of

designing but also an important input that leads the process in the right direction (Denning, 2013; Kelley & Littman, 2001).

- **Tangibility:** Building prototypes are an important part of the process of design innovations. It is the stage in which revisions and tests can be made to guarantee success. Prototypes are the way to communicate in a more precise manner giving an opportunity to solve problems until the solution that resonates with the customers is found (Brown & Katz, 2009; Denning, 2013; Kelley & Kelley, 2013; Kelley & Littman, 2001).
- **Creating culture:** The most important aspect of a change process is the ability to make the new process sustainable. Any change theory leads to create culture in a way that changes can remain until new improvements are needed. Design thinking is a tool that focus on creating a mindset of innovation that let people freely express their own ideas to solve the problems that affect large populations. Education is all about creating new cultures that respond to the challenges of the new world by using the resources that already exist at hand (Brown & Katz, 2009; Kelley & Kelley, 2013; Kelley & Littman, 2001; Koh et al., 2015).

Summary of the Chapter

Chapter I presents the need for further research to study how to lead transformations and change in a Jesuit school network as a result of a gap in literature but also after recognizing the success of the project Horizon 2020 in generating a new model in Jesuit education.

Chapter II offers an overview of a common understanding about Jesuit education to set the context of the study and demonstrate that adaptation is a principle that has been present throughout the history of the education provided by the Society of Jesus in different regions in the world. However, current education's need to adapt to a rapidly changing world cannot be resolved with the technical knowledge that is offered by change management theories. Adaptive challenges require to be faced with new learning and are met through leadership theories that explain how to lead and thrive in puzzling environments by both building meaning of the process of change and caring for the people in the organization. After paving the way to mobilize people to walk into the unknown, a theory of innovation is offered in this Chapter two. To study innovation, design thinking, a business solution that has lately been applied to education, is used as an approach to understand how to moving through the natural barriers of change.

This review of literature is not exclusive in a sense that is the only way to explain a transformation but it is a careful selection of theories that fit together in concepts and foundations that help the researcher to make meaning of the innovation that the project Horizon 2020 is implementing in Catalonia Spain.

In next part, Chapter III uses the theoretical constructs associated to the research questions to set the research design that was used to conduct the research.

CHAPTER III

RESEARCH METHODOLOGY

The purpose of this study, as previously described in detail in Chapter I, is to analyze the project Horizon 2020 as a case study to determine the underlying conditions that allowed the transformation of a Jesuit School model in Catalonia, Spain. This research will help other Jesuit school networks generate their own innovative processes by using Horizon 2020 experiences to walk their own pathways. This chapter explains the methodologies and procedures to be used in conducting the study. A summary of the problem, the questions that are to be investigated and the concepts implied in those questions will open the chapter. Then, it offers a presentation of the case that is selected to conduct the research. An overview of the research design will continue, followed by sampling description, data collection methods, and procedures for analysis of findings. The closing sections of this chapter make explicit the ethical considerations and methodological limitations of the study as well as the expected manner to report the study findings.

Restatement of the Problem

Education should be constantly incorporating new topics, developing different skills, and adopting new ways of collaboration to make the learning process possible and enjoyable according to the characteristics of Jesuit education (Society of Jesus, 1986). Different programs and resources have been created and shared to inform faculty and

staff in Jesuit school networks about the uniqueness of Jesuit education. In spite of the number of documents that inspire Jesuit education (e.g., the characteristics of education in the Society of Jesus and the decrees of the General Congregations of the Society of Jesus regarding education) and besides the out of date *Ratio Studiorum*, few documents serve as practical guidelines to navigate changes in the daily life at Jesuit schools.

Of course, today, it would be impossible even to think about having one-size-fits-all solutions in Jesuit schools. However, the existing gap in how to permeate the school environment with those values, ways of proceeding, and decision-making processes to respond to a changing society is a topic that deserves to be researched. For Jesuit schools, the purpose of a Jesuit education is clear, but how to embrace their ideals and put them into action to respond to the challenges of our world remains indistinct.

Horizon 2020 is a unique project that carries out the mission of the Society of Jesus by developing a modern answer to face the challenges of education in our time by adapting and innovating the Jesuit School Network of Catalonia. Horizon 2020 has been leading a major change in the culture of the school network focused on addressing two major concerns: involving the knowledge and abilities of an interconnected society and educating individuals who are capable to live with others building a more equitable society. Studying Horizon 2020 as a case study and its ongoing processes related to the transformation of the Jesuit School Network in Catalonia can fill the existing gap in how to address changes in Jesuit education to adapt the Jesuit schools Networks to best meet the education the world needs.

Research Questions

The purpose of this study has been to analyze the project Horizon 2020 as a case study to determine the underlying conditions that allowed the transformation of a Jesuit School model in Catalonia, Spain. The main research question that has driven the study was:

- What lessons can be distilled from Horizon 2020 as a transformation process to help other Jesuit school networks succeed in their adaptations?

Additional sub-questions that supported the main question included:

1. What leadership principles were required in HORIZON 2020 to promote an educational transformation?
2. How did leadership principles work in practice to face the challenges of a multipart conflict of an educational setting?
3. What obstacles emerged and how was adaptive change faced?
4. How was an environment of transformation created and maintained?
5. How did HORIZON 2020 balance whether the purpose of the transformation was worth taking the risks of the changes?
6. How does HORIZON 2020 inform (and implement) a new model of decision-making in a Jesuit School Network?
7. How did decision-making processes influence the transformation of the schools?
8. How was power-distance handled to encourage participation and obtain commitment to the process?

9. How was creativity encouraged and individuals allowed to do things differently?
10. How did Horizon 2020 use cutting-edge research to create a new pedagogical model for the schools?

Concepts Associated with the Research Questions

The conceptual framework presented in Chapter I and further developed in Chapter II, included the concepts that this study analyzes to understand the transformation that occurred in Horizon 2020, the project of the Jesuit Education Foundation. The general context of Jesuit education defined the framework in which concepts and relationships among them explained the transformation of the Jesuit school network in Catalonia. The different questions that drove this study advanced well-founded concepts that allowed coherent interpretations for the entire study. Figure 5 shows the concepts that were associated to each research question. While it is true that different concepts are interlaced building a fabric that is the conceptual framework, the figure provides clarity to understand how the concepts supported each of the questions of this study.

Concepts from different philosophies and theories are intermingled to create broader meanings that help the researcher understand the phenomenon under study. The conceptual framework that was presented in Chapter I has been important as a starting point. However, the type of pursued research defined how those concepts were used to shape the findings of the study. Hence, I now need to state the philosophical assumptions and the type of research that have informed the study.

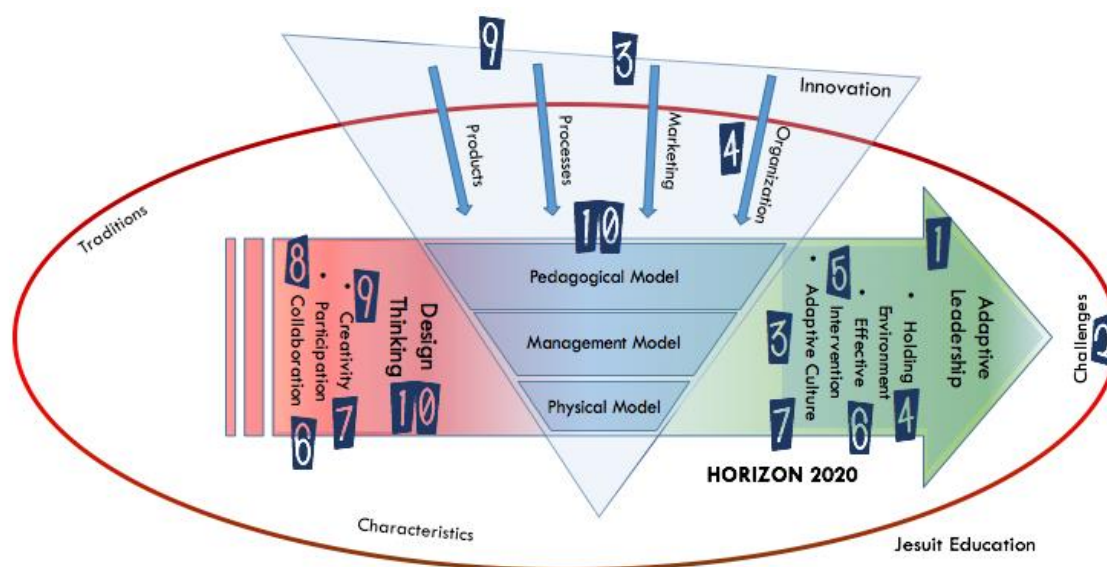


Figure 5. Relationships between the conceptual framework and research questions

Philosophical Assumption

Merriam (2009) summarizes four perspectives in conducting research. Her description ranges from positivist and post positivist perspectives, in which the purpose of the research is to find a “truth,” to postmodern and postcultural perspectives where the purpose is to problematize and deconstruct dichotomies that are present in the phenomenon under study. One of these categories is interpretive research, which is mostly associated with qualitative research. This type of research comprises different philosophies that have in common a strong emphasis on studying experiences, making meaning of phenomena, and creating rich descriptions to gain deeper understanding of what is studied (Merriam, 2009). The phenomenon in this study was the transformation of Jesuit education, which is a socially constructed experience that includes multiple realities or interpretations.

Creswell (2007, 2009) used the term interpretivism and constructivism interchangeably and argued that in this paradigm or “worldview,” the researcher looks for the complexity of views from different participants. Constructivism considers that human beings are not passive receptacles of knowledge, but that meaning is built through interpretation using language and in our encounters with each other and with the world. For them, there is no objective meaning or truth (Schwandt, 2007). In this study, I did not intend to find the magic formula to transform Jesuit education, or an objective prescription to apply in other school systems, rather I wanted to understand what participants considered helped them make this transformation happen. Johnson, Onwuegbuzie, and Turner (2007) stated that “constructivism and post structuralism are connected to qualitative research,” and “post positivism is connected to quantitative research” (p. 125). In sum, this research was conducted in a qualitative approach and constructivism was used as my philosophical assumption.

Method and Methodology

Conducting qualitative research requires a plan that matches the purpose and the research questions to be studied (Creswell, 2007). Case study is one common type of qualitative research that seeks a complete description and analysis of a phenomenon that is clearly bounded (Merriam, 2009). A phenomenon can be a program, an institution, a person, a process, a social unit, a relationship, a community, decision, or a project (Merriam, 2009; Stake, 2010; Yin, 2009). Stake (1995) and Yin (2009) agree that the best approach to conduct a case study is a constructivist paradigm. Yin states “the more that your questions seek to explain some present circumstance (e.g., “how” or “why”

some social phenomenon works), the more that the case study method will be relevant” (p. 4). All these reasons led me to choose case study as the methodology to study Horizon 2020 as a project that transformed Jesuit education in the Jesuit school network in Catalonia. This conclusion has completed the definition of the research plan. The research continued with the design, the data collection plan, and the procedures for analyzing data.

Research Design and Case Selection

Although it is largely accepted that a qualitative case researcher can make improvements in the original blueprint of a design (Mabry, 2008; Merriam, 2009), Yin (2009) considers that an appropriate research design should avoid the condition in which the collected evidence does not meet the purpose of the study. This recommendation compels a meticulous design of the case study.

Baxter and Jack (2008) offer a compilation of different designs that comprise explanatory, exploratory, descriptive, intrinsic, instrumental and collective case studies. Furthermore, they recommend not only identifying the case but also the type of case study to obtain the understanding of the phenomenon. Sometimes one case is not enough, and multiple cases need to be analyzed to grasp the meaning the researcher seeks. Other times one single case is analyzed by studying one (single case-one unit) or multiple units (single case with embedded units) that deal with the same issue.

According to the purpose of this study and the research questions, an extensive description and analysis of a real life-phenomenon, the project Horizon 2020, provided the understanding about the innovation and change of Jesuit education. The design this

study followed was a descriptive single-case design with embedded units. The rationale Yin (2009) offers for the usage of this design is that the researcher can observe a phenomenon that has previously been inaccessible, therefore, the description of the case can be revelatory for understanding a problem. The case has been the project Horizon 2020 but it implied different topics that can be analyzed as logical subunits. I describe below how these embedded units were selected through sampling and cluster techniques (Yin, 2009).

Binding of the Case

Horizon 2020 has been a unique case among Jesuit schools given the transformations that occurred there. The study of these transformations has revealed a better comprehension of innovative settings as well as how innovation unfolded. The Jesuit Education Foundation was selected because of the numerous accolades Horizon 2020 has received in Innovation-of-Education forums in Spain and internationally. On the basis of the number of press reports that mentioned the project, number of participants involved in the transformation, and number of schools working together, it has been the most salient innovation project from the entire worldwide Jesuit School Network. In addition to this, Horizon 2020 involved the generation of a new pedagogical model that stated how to adapt new forms of education to the Jesuit mission. This can be seen as one of the largest advances made in Jesuit education at the elementary and secondary level since the restoration of the Society of Jesus in 1873.

The decision to follow an embedded, single case-study was also based on the bounds of the case. Horizon 2020 has been a project developed by a defined institution

that is the Jesuit Education Foundation. Horizon 2020 has been a holistic project that defined that transformation should be systemic to have the effect intended to have. Horizon 2020 has had instances of change in more than one educational building with successful results. The single-case study was embedded because it involved more than one unit of analysis. Different schools belonging to the foundation followed the process as different units within the same project of transformation. Focused only on the level or unit of analysis or an instance of change (school building) could have resulted in failing to generate findings in the larger case of transformation that is the phenomenon occurring in a bounded context (Miles & Huberman, 1994; Yin, 2009).

Description of the Setting

The Society of Jesus in Spain operates the apostolate of education in a network that comprises 68 educational institutions all over the country. This network is EDUCSI, which in turn is a member of an international network of Jesuit schools. The Jesuit Education Foundation is an association of schools that are located in Catalonia, Spain. The Jesuit Education Foundation was created to adapt the educational vision of Jesuit education to the current circumstances, places, and times. Horizon 2020 has been a project from The Jesuit Education Foundation to envision a new kind of school.

Schools of the Network

There are eight schools included in this network that offer education from nursery school to high school and professional education. Table 2 presents the schools of the network and the education level they offer and Table 3 offers some statistics from the Jesuit schools. A full listing of the schools appears below:

- Jesuits Casp, Col·legi Casp
- Jesuits El Clot, Escola Clot
- Jesuits Sant Gervasi, Escola Infant Jesus
- Jesuits Gràcia- Col·legi Kostka
- Jesuits Sarrià, Col·legi Sant Ignasi
- Jesuits Poble Sec, Escola Sant Pere Claver
- Jesuits Bellvitge, Centre Estudis Joan XXIII
- Jesuits Lleida, Col·legi Claver Raimat

Table 2

Jesuit schools in Catalonia: Level of education

	Nursery school	Infant school	Primary school	Secondary school	Baccalaureate	Vocational training
Jesuites Bellvitge		✓	✓	✓	✓	✓
Jesuits Casp		✓	✓	✓	✓	
Jesuits El Clot		✓	✓	✓	✓	✓
Jesuits Lleida		✓	✓	✓	✓	
Jesuits Gràcia	✓	✓	✓	✓	✓	
Jesuits Poble Sec		✓	✓			
Jesuits Sant Gervasi	✓	✓	✓	✓	✓	
Jesuits Sarrià		✓	✓	✓	✓	✓

Table 3

Enrollment in Jesuit schools in Catalonia: Data from 2015-2016

	Infantil	Primary	ESO 1	ESO 2	Bacc	Prof	Medio	Superior	Otras	Total Student	Total Faculty
Jesuits Casp	126	747	312	297	297	0	0	0	0	1.779	152
Jesuits Clot	235	338	419	241	395	28	380	714	75	2.825	207
Jesuits Gervasi	352	609	167	130	96	0	0	0	0	1.354	120
Jesuits Kostka	356	314	348	176	98	0	0	0	0	1.292	103
Jesuits S Ignasi	340	928	382	381	381	0	161	567	83	3.223	229
Jesuits P Claver	71	128	0	0	0	0	0	0	0	199	18
Jesuits Bellvitge	150	316	251	238	212	0	221	290	0	1.678	115
Jesuits Lleida	197	312	412	207	139	0	0	0	0	1.267	86
Total	1.827	3.692	2.291	1.670	1.618	28	762	1.571	158	13.617	1.030

Key Members

Different stakeholders have taken an active role developing the new school model. As the Jesuit Education Foundation encourages collaborative partnership within and among member schools, a leadership team was required to facilitate strategies for collaboration and to contribute to innovation in the teaching and learning process in the schools.

The new school model has been student centered. The students were the motivation and the essential purpose of the teaching and learning process. Along with them, families and teachers were structural components to support the model. The leadership team monitored and provided guidelines to create the culture of change and supported faculty and staff.

For the purpose of this study, interactions with all kinds of stakeholders were desirable to reach a deeper understanding of the transformation of the schools. Those

interactions were developed at different levels. Observations of students and attitudes from parents were used to confirm the extent of the schools' transformations. A deeper interaction with teachers was necessary to seek their understanding of the process and how they were involved. Additionally, the leadership team from the central office included people from different backgrounds who were in charge of different aspects of the process like classroom management, professional development, leadership and strategy, and coaching. From the central office, besides the general manager of the project, the assistant for leadership, the head of the pedagogical model, and the external advisor on leadership and strategy provided useful information from different perspectives within management. On the other hand, the heads of the different school buildings and the heads of the pilot programs lent their viewpoints on strategies put into practice.

Sampling

The selected case study fulfilled the criteria set by Miles and Huberman (1994) to define a sample before going deeper into data collection. Horizon 2020 was defined as the bounded case taking into account that: the sample was *relevant* to both the conceptual framework and the research questions that I wanted to investigate, the case was an *ample source of information* for the phenomenon of innovation in Jesuit education to be studied, the case was typical and a source for *analytic generalizations* of findings due to the fact that the project has been studied in different units of analysis within a single case, the case was clearly bounded so it provided a *convincing source of information*, the sample strategy was *ethical* and research was not done with particular human beings exposing

their privacy but describing the procedures of the project, and finally the sampling plan was *reasonable*. While Yin (2009) considers that setting the sample is an integral part of a well-structured design for a case-study, Merriam (2009) annotates that a purposeful sampling reflects in itself the purpose of the study. Therefore, after a case is selected, a “second level of sampling” within the case is needed (p. 81). The bounded case that was selected granted access to different types of information, so it was necessary to define some criteria to refine the samples that were taken.

The purposeful sampling within the case was driven by the research questions. That means that I wanted to collect meaningful data to understand: leadership principles, building a holding environment, decision-making processes, power distance, encouraging creativity, and the process of transformation. The initial sample was typical (Merriam, 2009) as I myself did not have much previous knowledge of the case and had not yet visited the location where the project was taking place. Some other information was gathered according to a maximum variation sampling (Merriam, 2009) to bring different perspectives to the same topic I wanted to analyze. The number of samples for this second part was defined in the field when no new relevant information could be extracted from them. This is what Lincoln and Guba (1985) define as “point of saturation” or redundancy (cited by Merriam, 2009, p.80).

Data Collection

Defining data collection is the next step in the case study protocol as recommended by Yin (2009). Multiplicity of sources is recommended as a high priority when the case study strategy is used in qualitative research. Various sources can be used

to increase the rigor in a case study analysis and from Yin's perspective, consistent findings will be obtained by triangulation of multiple sources.

Some sources of data may include but are not limited to document analysis, participant observations, interviews, archival records, and physical artifacts (Curtis, Gesler, Smith, & Washburn, 2000; Merriam, 2009; Stake, 2010; Yin, 2009). Some warn researchers about being overwhelmed by information not only for the need of mastering different techniques but also in managing the amount of information that needs to be handled (Baxter & Jack, 2008; Merriam, 2009; Yin, 2009). For this case study, after having granted sufficient access to Horizon 2020 data, I used interviews, archival records, direct observations, and documents to answer my research questions.

Interviews

Interviewing is a common method to collect information in qualitative research. Its popularity has been so widespread that Patton (2002) suggested poorly done interviews can be considered a synonym for unreliability. Merriam (2009) recommends using interviews, though, as a technique to find information around events that we cannot replicate or experience in the present. As Horizon 2020 started as a project a few years ago, the process that generated a holding environment needed to be studied from both perspectives, people who would face the change in the future and people who had gone successfully through the process of transformation. Also, it was necessary to study the same phenomenon from different viewpoints: from the leadership team that led the project and from the people who collaborated to make the transformation happen.

The type of interviews I wanted to conduct was both semi-structured interviews as well as focus groups. Focus groups are considered a type of interview that offers several advantages to get “high-quality data in social context where people can consider their own views in the context of the views of others” (Patton, 2002, p. 354). The decision of conducting these two types of interviews lied on the number of participants I wanted to invite. The leadership team of the Jesuit Education Foundation included a general manager, an advisor for strategy and leadership, the head of pedagogical model, and the heads of the pilot programs along with some other members who supported other projects in the organization. I used semi-structured interviews to acquire information regarding the phases of planning and executing the project. On the other hand, the directors of the schools and the teachers represented a large group of homogeneous participants. Conducting individual interviews with them would have been time consuming to reach a saturation level. Focus groups were cost effective to gather information from many people in less time.

Regarding the individual interviews, four participants were interviewed for this study: Two leaders from the central office to provide the perspective of the project planners and two external participants that served as strategic advisors to the project. Particularly, I extended invitations to the General Manager and the Strategy and Leadership Advisor of the Jesuit Education Foundation. They were in those positions from the beginning of the project and planned the strategy of change. Because they presented the project in different settings around the world and so their public discourse and their conception about the project could be overvalued. After a deep process of

reflection on initial data, I wanted to conduct a follow up interview in which I brought some questions generated in the focus groups interviews.

Regarding the focus groups interviews, three groups of teachers were interviewed. As it was mentioned above, purposeful sampling should have been used to include people who know most about the process. Two groups were composed by teachers who run the implementation of the project in both the middle school and the primary school. Those groups were interviewed in their own buildings to allow comparisons in each unit of analysis. The other group was composed by teachers from different schools that were trained to run the process in their buildings. Data drawn from this group helped to create meaning when returning to the larger case to avoid focusing on the unit levels.

All the interviews were recorded after receiving proper consent. A protocol for the interviews was based on the conceptual framework and the topics related to the purpose of this study. The interview protocol for all participants is included in the Appendix B. Appendix C displays how the research questions were addressed from the Interview questions. Personnel from the schools are fully bilingual so both versions were presented although interviews were conducted in Spanish as the closest language between researcher and participants, whose mother tongue is Catalan. When possible, a follow up informal interview was conducted with participants from the focus groups to revise topics after conducting the preliminary sessions. The interviews were transcribed and checked for accuracy. A printed copy of the interview (and the follow up session) was presented to the participants to make adjustments and obtain consent to use the material in the construction of the case.

Interviews were performed as soon as the institutional research board (IRB) approval is granted. The timeline to conduct the interviews started in the middle of February and follow up sessions were gathered by the middle of March before they went on spring break. All this planning was subject to modifications due to the IRB approval, the permissions from the schools, and availability of the administrators and teachers.

Archival Records

One of the most influential factors to choose this research topic was the willingness of the Jesuit Education Foundation to allow access to the project materials they had collected through the process of transformation. Relevant information had been recorded during last few years to support the decisions made in the transformation of the schools. Regarding using archival records, Yin (2009) suggests that the researcher must examine the conditions under which this information was obtained to make meaning of the vast amount of data that can be kept by organizations. As most of the records were produced for a different purpose and a specific audience, I used them to grasp the meaning of their content at the time they were produced avoiding the triumphalist perspective of telling stories after evaluating events. In this case-study, what is considered by many as a weakness in this type of data (Merriam, 2009; Patton, 2002), could be used in a positive way. Archival records scrutinized included:

- Presentations of the project.
- Evaluations of the activities that were developed during different stages of the process.

- Communications between the director of the Jesuit Education Foundation and the executive director of Horizon 2020 regarding to the evolution of the project in different schools.

An additional source of data considered as archival records was video-recorded material that the Jesuit Education Foundation had saved. While designing the change strategy, the Foundation decided to keep the institutional memory of the transformation process by recording videos of different work sessions with stakeholders. Although these videos were focused on the interest of the cameraman and limited in displaying different actions in a room, they were used to give context to participants' stories.

Direct non Participant Observations

The phenomenon under study rather than a merely historical event was an actual transformation that occurred in real school buildings from the Jesuit Education Foundation. A direct observation of the natural settings where this transformation arose was another source of data that provided evidence for this case study (Yin, 2009). By being present in the place where the project was proceeding, I could be able to understand the environment to which participants were referring in their interviews. However, using direct observations as a tool for collecting data required more than the ability to be a regular visitor. It demanded that as an observer, I became intentional in my observations and choices. Merriam (2009) indicates "observation is a research tool when it is systematic, when it addresses a specific research question" (p.118).

I intended to visit different school buildings associated with the Jesuit Education Foundation where the project Horizon 2020 was already implemented and others yet to

adopt the project. Informal visits were undertaken to become familiar with the context, people, and the regular activities in the buildings. Those visits were done concurrently with the interviews, so the triangulation process could take place in the researcher's mind. Hence, better follow-up questions could be raised and observation topics could be intentionally narrowed.

Following Stake (2010) who recommends that observations should be specific to the situation, I needed to answer the question "what do I look for?" understanding that a dialectic existed between the context and my research questions. One influenced the other. Again, the topics of my research question drove the informal protocol for observations. I was aware that salient details in my observations could lead my consequent visits to different places that could better direct my research. I intended to look for types of relationships between participants; places or activities that helped people build relationships; leaders' strategies to better connect with the followers; and new settings to promote participation, interaction, and collaboration.

The schedule for observations were primarily from January and February when the schools resumed activities after their Christmas break. I planned to move to Barcelona where most of the school buildings were located. The Jesuit Education Foundation granted the access to the school buildings. Horizon 2020 promotes some guided visits on a regular basis (one to three days long) to observe the schools so the personnel regularly receive visitors who come to learn about the project in situ. I attended those experiences to become familiar with the people in the school buildings and to create context as an essential factor to gain understanding.

Observations were only part of the process of this technique. The recording of the details was done in detail and saved in a database that allowed subsequent processing and enabled the researcher to gain depth in his analysis.

Documents

Merriam (2009) defined documents as any type of material that exists prior to the research that is conducted. Yin (2009) includes in this category all kinds of correspondence, diaries, calendars, minutes, administrative documents, formal studies and evaluations, and also articles and material appearing in the mass media. I used the differentiation that Merriam (2009) suggests as private records and public records. Unlike archival records that were intended to keep the institutional memory, I included in this category all types of information that were published on behalf of the Jesuit Education Foundation to inform and advertise what the foundation was doing regarding Horizon 2020. Also, it included mass communication materials about the project. This type of material obviously was intentionally presented to a targeted population. As the transformation of the school was intended to be a hallmark in Jesuit education, the Foundation carefully prepared pieces of evidence of the transformational project and wanted to announce its results. This study has used the following type of documents, some of which already existed and others that I searched for:

- Documentation of the process: Transforming Education is the collection directed by the General Director of the Jesuit Education Foundation in which the project Horizon 2020 were recorded to disseminate. English versions are

available in four volumes – originally written in Catalan. Sample size is four books.

- The annual newspapers from Horizon 2020. From 2012 to 2015, an annual document was released at the end of the school year commenting on the process of transformation in the schools. English versions are available. Sample size is three newspapers.
- Different documents and internal communications and reports within the Jesuit Education Foundation related to the planning and execution of the project Horizon 2020. Sample size of this material was determined on site according to relevant information. Original versions were in Catalan and Spanish. Translations were made available as necessary to build the case.
- Articles and news feeds about Horizon 2020 as an innovative project for school transformation in traditional media (e.g., magazines, newspapers and conferences). As many samples as I have found. Original languages for the search: Spanish and English versions.
- Information on the official website to advertise the project:
<http://h2020.fje.edu>. Available in English, Catalan and Spanish.

Documents are usually considered as fixed information that is carefully produced and the strengths that underlie their use are precisely their exactitude, stability, and clarity. However, the rationale to use this source of data is to analyze what happens in the context where those documents are produced. Production, consumption, and exchange are processes that are related to documentation and speak on behalf of the

environment in which the documents are used. Documents used in this study were evaluated regarding the intended purpose for which they were written (i.e., what was intended to be communicated). Usage of these documents implied an observation of the dynamics they originated (Prior, 2003).

According to Yin (2009), data collection has followed specific criteria to guarantee such analysis that ensures rigor, quality and usefulness of findings. First, the collected data came from different sources that supported each other in a way that convergence has been considered the most meaningful explanation of facts. Second, a general database has assembled all the evidence from different sources by topics and codes. This database has been useful to illustrate the findings in the final report. And finally, the author mentions the importance of preserving “a chain of evidence” that means making explicit connections between the research questions, the collection of data, the analysis and the findings. All three principles were taken into account along the process of this study to ensure quality of this case-study design.

Data Analysis

Merriam (2009) sets a general framework to analyze data in qualitative research noting that data collection and analysis is a concurrent activity. In making sense of data, some important insights will suddenly arise in the field. Some of those thoughts will drive the collection of additional data making them the link between data and interpretations (Miles & Huberman, 1994; Patton, 2002; Schwandt, 2007). In fact, reading information about Horizon 2020 and preparing a research design were factors which could influence the analysis of data that had not yet been collected. Unlike

experimental designs, every single observation, interview, piece of data, or theory could lead to a reformulation of the questions to succeed in the goal of this case study.

The methodology to analyze the general database has been twofold. First, there has been an analysis considering each unit (i.e., school building or topic) separately and second, I conducted an integrated analysis across all units of analysis to make meaning of the entire case (i.e., the project Horizon 2020). Stake (2010) mentions that a good interpretation involves both analysis and synthesis, thus, “taking things apart” and then “putting them together” results in an accurate case study (p.134). The double analysis prevents the pitfall of embedding designs of focusing only on the subunits and failing to provide a wide picture of the larger unit (Yin, 2009).

The process followed the three levels of data analysis according to Merriam (2009): A first level largely narrative or descriptive, a second level that is interpretive, and finally a third level that involves making inferences and building theory. The strategy for the first level was abductive - mixing inductive and deductive inferences (Schwandt, 2007). Thus, a piece of data is related to a theory (or vice versa) looking for plausible interpretations. The inductive and comparative method informed by Merriam (2009) was used to generate categories and to classify emergent data. On the other hand, some initial categories will be established from theoretical propositions that shaped the data collection and in turn were drawn from the research questions of the study (Yin, 2009). Figure 6 provides a graphic representation of this.

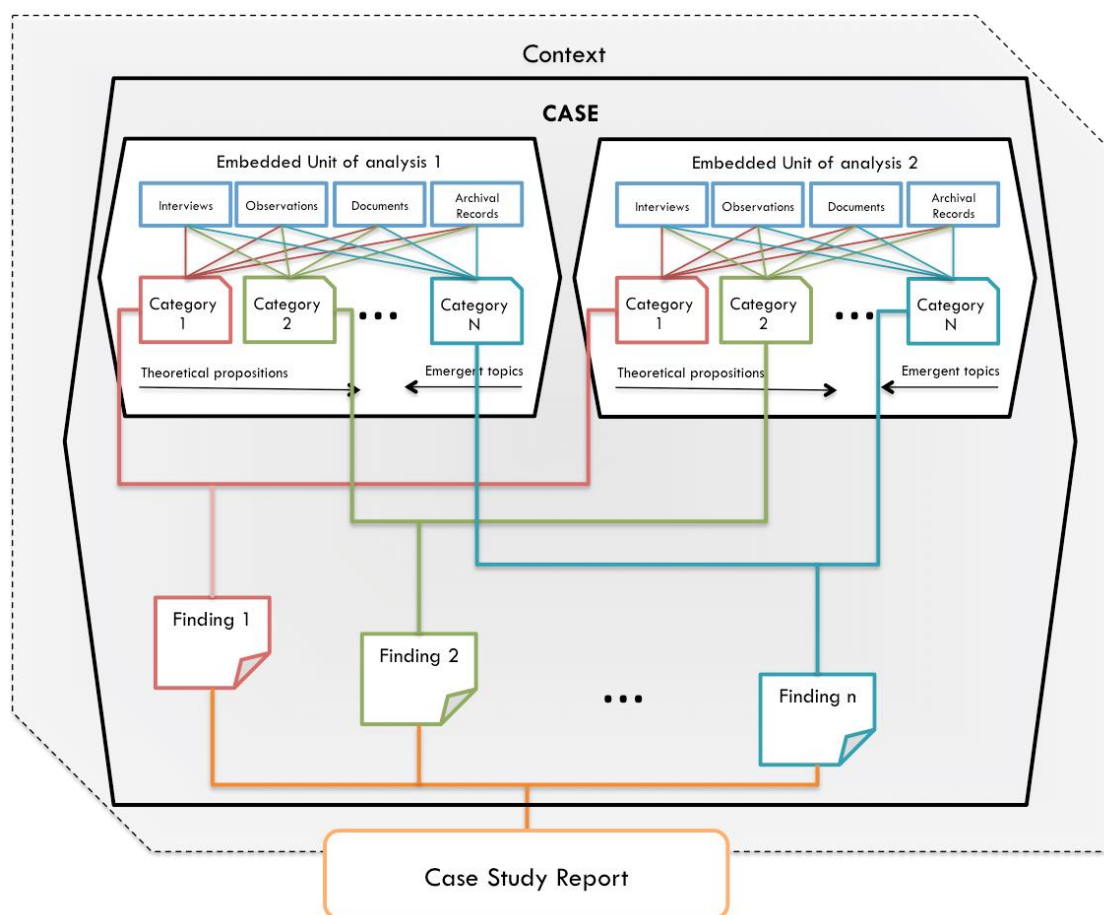


Figure 6. Graphic representation of the analysis of data

Data triangulation and method triangulation was used at different stages. Weaknesses of construct validity was addressed using evidence from multiple sources (Mathison, 1988; Patton, 2002; Yin, 2009). The first stage was to classify data into initial categories by assigning codes to pieces. In this process, I looked for supporting facts by more than one source of evidence. In the second stage, the categories were refined as a mix of different sources: the theoretical propositions drawn from my research questions, the participants responses and my own perspective in looking at raw data (Merriam, 2009). This was an important step since those categories, in which I would express the

findings, were not pure but a result of interaction of perspectives. This is the second moment of triangulation in which different methods and perspectives were used (Mathison, 1988).

After doing the same process of classification in each unit of analysis, the resulting categories were seen as a whole. The second level of analysis is introduced at this point. The integration of units allowed me to bring all the contributing factors that affected the case without treating units independently (Baxter & Jack, 2008). This level of analysis aimed to describe phenomena in a more abstract level. In this part of the analysis, I found that a new category was needed to describe the facts but also interpret them.

The last level was done by looking at the case as a whole. Using the analytic technique “explanation building” (Yin, 2009), I answered “how” and “why” some phenomena happen by making sense of the data collected. The goal of this third stage was to link categories in a meaningful way that collected data go beyond the categories of the conceptual framework (Merriam, 2009; Stake, 2010) to state what Horizon 2020 has developed in transforming a school. In so doing, I will answer the research questions that initiated this study.

Quality of the Case-Study

In assessing the quality of a case study, Yin (2009) offers four majors tests, three of which are applicable to descriptive studies such as this one. The three tests are regarding to construct validity, external validity, and reliability of the case study. For

each one, I take into account the list of strategies that has been compiled by Merriam (2009) and Patton (2002, p. 544).

Construct Validity

In a constructivist paradigm, to say that the findings are true or certain means that the researcher should guarantee that the findings represent the phenomena to which they refer and they are backed by a group of evidence that supports them (Denzin & Lincoln, 2005). For this purpose, this case study used multiple sources of data and by triangulating them I confirmed the emerging findings. The triangulation process not only looked for convergence but also try to provide explanation to discrepant information as divergent narratives emerged with sufficient convergence. To check for accuracy and bias, preliminary findings were reviewed by peers and experts as a token of accountability not only from the Jesuit Education Foundation but also with scholars in Education with vast knowledge in Jesuit education and connoisseurs of leadership theory and practice (Mathison, 1988; Merriam, 2009; Patton, 2002; Yin, 2009).

External Validity

Critics of using case study as a strategy of inquiry consider that generalization is the main weakness (Firestone, 1993; Yin, 2009). Firestone (1993) presented different arguments to say that generalization has different acceptations with extrapolation being the main concept in which it stands. This case study has never intended to be generalizable to larger populations in Jesuit school networks. Jesuit schools are so diverse that one style of school or one procedure that fits in all schools around the world would be unthinkable. The argument to claim for generalizability of this case study is not

the application of the case to different settings but in gaining better understanding of the processes around innovating Jesuit education by using theories of adaptive leadership. In this study, a conceptual framework is developed to make analytic generalizations that help understand this case, Horizon 2020, as an evidence of the construct (Yin, 2009). This case study, as an instance of qualitative research provides a rich description of the project, so a deep understanding is the contribution to support case-to-case generalizations (Stake, 2010). To ensure validation of qualitative studies in external settings, Creswell (2007) cites Lincoln and Guba and Merriam to support that “rich and thick descriptions allow readers to make decisions about transferability” (p. 209). Thus, while a case study is not intended to be applied to the universe of Jesuit education, this study can be useful to many Jesuit school networks as much as it offers detailed descriptions of the research conditions. Thus, quality for external participants will be guaranteed with thick descriptions to enable readers to transfer information to other settings.

Reliability

Reliability of study goes beyond the traditional concept of making this study capable of being replicated by other researcher to the notion that it will be carried out in such a way that all procedures to answer the research questions was clearly recorded (Schwandt, 2007). To make this study reliable, Yin’s suggested case-study database is implemented so other researchers could revise it and not be limited to the sole written report (Yin, 2009). Coding and generation of categories was also be subject to iterative revisions. This not only strengthens the reliability but also helps other investigators

consider the protocols to make the same decisions around collected data (Yin, 2009).

Finally, a critical record of self-reflection was included in the database to let others know the conditions that have been taken into account and could affect the investigation (Merriam, 2009).

Positionality – Role of the Researcher

According to Schwandt (2007), reflexivity is the “process of critical self-reflection on one’s biases, predispositions, preferences, and so forth” (p. 260).

Disclosing my own perspectives and writing in first person help me to be aware of how responsible I am for the decision-making process throughout my qualitative research.

I was born in Colombia and I live in Chicago, Illinois, United States because of my studies. I am a Latino, male student, pursuing a doctorate in Administration and Supervision, with a diverse background in Engineering in Electronics, Philosophy, Theology and Education. My mother tongue is Spanish and is the main language in which this study will be conducted orally. I did the translations as I interpret the information I received in the research setting. Documents were originally available in English. I disclose that I can handle my studies with academic English but my proficiency to describe the world and culture is still in progress. I am also what I do. I have served as an administrator in higher education, but also taught at the high school level. Currently, I serve as a trustee in a Jesuit School in Wilmette, IL and I volunteer in a private catholic school in my neighborhood as a Jesuit priest. My experiences in these schools are factors that guided my observations in a new school setting and hence affected my interpretation of these study findings.

As I mentioned in affirming my epistemology, I believe that knowledge is socially constructed and reality is an agreement from different perspectives. This basic premise led me to raise my awareness about my qualitative study not only to think that I want to learn some lessons from Horizon 2020 but also to take time in defining an accurate and responsible process to find an answer that makes meaning for all those involved in the inquiry process.

My positionality also affects the conceptual framework in which I have chosen to conduct this study. Schwandt (2007) defined “bias” as an individual predilection that prevents neutrality and objectivity and a tendency to be unaware of one’s disruptions in an environment. Discovering the perfect prescription to transform a Jesuit School Network is not my intention. Additionally, I do not think there is a way to objectively and clearly define what a Jesuit School is. There are several documents to describe Jesuit education that are enacted in multiple forms around the globe. My selection of theories to build my conceptual framework is cross-cultural. They stress values that are considered central to the human being. My purpose of this decision is twofold: first, to ensure that I can interpret the transformation of a Jesuit education Network with an open and receptive frame of mind, and second, to use concepts that can be internationally understood and operable and let me bring the lessons to a different setting.

Regarding the methodology, the research strategy chosen for this study is already in itself an expression of my positionality. Among other criteria, the case of Horizon 2020 was chosen because of my particular interest. My personal admiration for this experience played a role in opting to do a case study since I considered it to be worth

studying. A researcher's interest could be considered a valid criterion for choosing a case (Mabry, 2008). The case studied largely depended on my own interest in looking for fresh ideas in Jesuit education. I am an heir of the tradition that states that Jesuit education is one of the most important apostolates of the Society of Jesus (Grendler, 2016), so we Jesuits should do more to be at the forefront in the educational landscape as it happened in the second half of the 16th century when several religious orders followed the pedagogical example of the Jesuit schools (Grendler, 1989).

One of my identities as a Jesuit was taken into account in negotiating access to the site. I would say that my participation was granted as a result of recommendations from influential Jesuits in the process, although this was not the only or the most important reason. However, I was aware that being a Jesuit could affect the data collection and the way I analyzed data; the former because of the position of power of the Jesuits in the schools, the latter because of my perspective that reality is constructed rather than found. As a Jesuit, I needed to be aware that my goal is to explore the project rather than to validate it or even to intervene in the process. In this regard, there were two important considerations I made.

First, I was aware of my own vulnerabilities in the place I was conducting my study. The participants were the people who knew the project and how the process evolved. I disclosed my ignorance and I made crystal clear that despite my Jesuit hat, I wanted to know what had happened to learn from them, so we could improve the management models in Jesuit schools. The result was that participants were very open and not hesitant to give testimonies against the institution or the role of the Jesuits in the

schools. It was not easy to hear them, but I was satisfied my positionality did not block the purpose of the study.

The second consideration was about the process to analyze data. The framework poses the difficulty of observing from the dance floor in contrast with standing on a balcony (Heifetz, 1994). I followed the suggestion of moving back and forth. After collecting my data in Barcelona, I traveled to Chicago to do the analysis. This action which I repeated twice helped me maintain perspective to consider my interactions with the fieldwork and allowed me to distance myself to look at my data critically. I talked about the process and reflected on my observations with Jesuits and non-Jesuits and also from people in Barcelona and faculty in a couple of schools in Chicago. By this, I was able to contrast my personal biases and refined my analysis that I later confirmed when I went back to the dance floor. Traveling back and forth between Chicago and Barcelona was an opportunity to look at my data from different contexts that improved my analysis.

In conclusion, my role as a human instrument to conduct a qualitative study was not exempt of shortcomings and perspectives that limited the way that I perceived reality. However, my life also has different narratives and experiences that overlap and interlock. Those are essential aspects of my subjectivity that interacts with other subjectivities to build knowledge. I cannot try to eliminate my subjectivity. On the contrary, my stances and perspectives are what I can share to generate discussions and produce critical reflections. In this way, disclosing my history, ethnicity, sexuality, abilities, religion, gender, nationality, among other characteristics, is how this study is valid because others can understand my interpretations.

Limitations of the Methodology

Besides the disclosed limitations of the dissertation such as language, culture, and my personal interest in the topic as a Jesuit, it is important to unveil some further limits this research has regarding the chosen methodology. Some limitations included: time, sampling variations, influences on the research, and the single perspective of the investigator.

A case study requires different methods and different perspectives to build a strong and accurate case. As the case is in Spain, conducting this study will be expensive and time consuming. The time of the data collection was affected by the calendar of the academic year, and the availability of the researcher to travel during Easter time. In Spain, these religious celebrations are largely observed in public and private institutions which forced the timeframe to conduct the data collection.

The Jesuit Education Foundation includes eight associated school buildings and not all of them have implemented the project so far. This will limit the opportunities to have a maximum variation in sampling. Only three schools implemented the project from the beginning so the selection of embedded units of analysis was limited to them.

My intersectionality as a Jesuit and doing this study regarding Jesuit education is disclosed in my positionality to do this study. However, this is a situation that could limit the participation of the interviewees.

The study was designed to follow a single case-study methodology with one researcher. Although triangulation of data, methods, and theory was guaranteed, and peer reviewers were consulted, the multiple researchers' perspective was deeply missed at

expenses of making iterative analysis and redundant revisions. This limitation has effects also in expenses and time effort.

Due to the fact that most of these restrictions fall into the general margins of a qualitative study, it does not diminish the quality and importance of the findings that will be valuable to conduct further research and support upcoming implementations of the project in Jesuit schools Networks.

Ethical Considerations

I absolutely agree with Merriam (2009) when she claims that no regulation can tell a researcher whether the research is pervading the best interest of the participants. Moreover, I believe that regulations are always insufficient to prescribe what an ethical educational research is if it is not ground on a principle of responsibility on behalf of the researcher.

The Government of the United States, in its Code of Federal Regulations, Title 45, part 46 establishes regulations for protecting human subjects. In order to identify the ethical principles that should regularize the conduct of research involving human beings, the commission held discussions that ended in releasing the Belmont Report in 1979 (Howe & Moses, 1999). The preservation of the individual autonomy is the central principle of those regulations that are concomitant to the principle of privacy and special protection to populations in conditions of vulnerability. According to the regulations any decision made in a process of research must guarantee those ideals are observed.

This research design respected the participants' well-being by requiring informed consent for every action in which they participated and guaranteed that persons received

treatment that did not harm them. Because the purpose of this study was to analyze the project Horizon 2020, there was not risk associated to particular persons who participate in the project. No risks were perceived or reported for any of the stakeholders. There were free to choose not to have any active involvement in the study.

I was responsible in this research study for which I prepared every step to:

- Minimize misunderstandings by deliberately searching for validation of data and triangulation in different stages of the process.
- Comply with Loyola University of Chicago's IRB guidelines to conduct research and attend to all requirements to clarify any concerns.
- Look for permissions from all stakeholders and conduct every step of my design after having granted them.
- Complete research through interviews and interactions with adults only that consent their participation.
- Observations and participations in settings where minors were present were under the regulations of the Society of Jesus and the Jesuit Education Foundation for protecting environments for our students.

Disclosing interests is an aspect of high importance. As a Jesuit and a qualitative researcher, I recognize that I have a vested interest in the results of this study to see progress in Jesuit education and the mission of the Society of Jesus. However, this disclosure combined to the detailed research design, the permanent reference to my experimented advisor and the measurements to follow a protocol guarantee an ethical position.

Summary of the Chapter

After presenting the scaffolding for the entire study in Chapter I, Chapter II contains a review of the literature in four areas: a) Jesuit education, b) change management, c) adaptive leadership, and d) innovation, and d) design thinking. This Chapter III includes a description of the methodology that was used to conduct the study: Innovation and change in Jesuit education: Horizon 2020, a case study of the Jesuit school network in Catalonia, Spain.

Chapter III offers a description of the methodology, particularly a descriptive single-case design with embedded units as a design to study the project Horizon 2020 of the Jesuit Education Foundation as the bounded case to understand how innovation was possible in a Jesuit school network. The single case is an exemplar case in Jesuit education that was analyzed by extracting data from four different sources: interviews, archival records, direct observations and documents. Data was analyzed in three levels: narrative, interpretive, and a level that involved making meaning. Understanding the underlying conditions of the transformation and innovation of the Jesuit model is the goal of this research which was best accomplished by using a qualitative research approach.

CHAPTER IV

FINDINGS

The purpose of this study is to analyze the project Horizon 2020 as a case study to determine the underlying conditions that allowed the transformation of a Jesuit School model in Catalonia, Spain. This chapter contains the findings of the study, including qualitative data obtained from different sources utilized in this research such as documents, observations, survey data and individual and focus groups interviews. Materials taken from publicly available sources are cited. To respect confidentiality, quoted material taken from interview transcripts is presented by collective entities rather than proper names or positions: leadership, middle management, and teachers. Other cases are presented by masked names to help the reader imagine the case.

The analysis presented in this chapter transforms data into findings. Researchers agree there is not a single method to analyze qualitative data and instead of “cookbook recipes”, much depends on “an investigator’s own style of rigorous empirical thinking” (Yin, 2009, p. 127). However, making meaning of the collected data is a way to find a possible answer to the research question. This analysis is just one plausible interpretation that responds to the inquiry, but to increase trustworthiness and credibility, it resulted from a rigorous process of examination and data triangulation.

The results are presented in three major sections. The first section summarizes the methodology and how the findings were obtained. The second section organizes the

information into four central themes: a) communication strategy, b) culture of care, c) decision-making processes, and d) participation. Within each section, I display two different interpretations of each topic. While seemingly in conflict, they are narratives from different actors with different perspectives of the same phenomenon. Finally, a third section is essential to gain understanding of the apparent polarization in the previous stage. This third section concludes how the divergent interpretations are connected by a common interest in gaining power. Because people use different sources of power to mobilize different factions within the same organization, awareness of one's own power is the ultimate concept that will help explain the dynamics to lead a process of change.

Background

To describe the process of transformation, I begin with a metaphor. The Basilica of the Sagrada Familia is a large Catholic church in Barcelona, most commonly known for its designer Antonio Gaudí. Although he was not the original designer, after working under the supervision of architect Francisco de Villar, Gaudi took over the project, transformed the style with his own and devoted many years to its completion. At his death, not even half of the building had been completed and many decisions were yet to be made. In 2026, Barcelona will commemorate the first centenary of Gaudi's death and one consistent fact of this long-lasting project is that there have been more than a few disagreements regarding different aspects of the process. Even more, after completion of the project, the final stone will only mark a first stage of the construction since many renovations will be needed by that time. The construction of this magnificent art piece

can be used as a symbolism of the transformation process of the Jesuit schools in Catalonia.

The Jesuit Education Foundation's headquarters is located a few blocks away from the Basilica of the Holy Family. From that setting, a large-scale educational project is coordinated. The Horizon 2020 project was developed to transform Jesuit Education in Spain to better educate people in the twenty-first-century. The work of the Jesuit Education Foundation did not start in a vacuum; it inherited values from the educational tradition of the Society of Jesus and sought to build upon them to move beyond the traditional schools. While preserving the principles of the Jesuit Education, significant changes in the schools' structure and their practices were made.

The leadership of the schools introduced the innovation of the network as an exemplary model of Jesuit Education. In fact, the systemic approach to renew the pedagogical model, the management model and the physical model of the schools is an ambitious goal to achieve. For some people, mostly visitors from different countries, the changes that have been implemented in the classrooms are not quite different than the practices they have seen emerge in their own schools. Even more, smaller innovations implemented by schools in other regions such as Guatemala, Colombia or other cities in Spain, not only lack attention and visitors but also are undocumented in Jesuit Education. Somehow, everyone agrees that a significant change happened in Catalonia. The school network is different than what it used to be a few years ago. I do not focus my dissertation on defining what is new, the extent of the innovation on Jesuit Education or explaining to whom the changes are new. According to my conceptual framework, there

are different understandings of innovation and the concept of newness is related to people and places. My goal is to learn, from the leadership perspective, what was necessary to implement an innovative change. It is a fact that teachers and administrators from the schools and leaders from the Jesuit Education Foundation believe they have implemented something new.

After analyzing the collected data, here I present the different challenges they faced in implementing change in their schools and, in so doing, I answer my research question: What lessons can be distilled from Horizon 2020 as a transformation process to help other Jesuit school networks succeed in their adaptations?

Four primary controversial topics emerged. I call them controversial as they brought different accounts from different actors and different perspectives. I considered all their narratives completely valid and truthful as they were their experiences. However, a further analysis was necessary to create understanding and extract the possible lessons we can learn from their experiences.

Codification Process

No coding method was selected before the data collection. This pragmatic approach was intended to find different categories beyond those naturally suggested by the conceptual framework of the study. The first cycle of coding was conducted using in vivo and descriptive coding to honor participant's voices. I used words or short phrases to summarize the basic topic of a passage of qualitative data. Some of those words were used by the participants themselves. A particular finding was that some of those terms coincided with terms from the conceptual framework. A crucial analytic heuristic during

the data analysis was the use of memos as part of the process. Data was collected in three different units on which the project was implemented. After the first round of data collection, some emergent categories were selected. A focused second round of data collection was conducted to draw meaning from the initial data. The analytic memos were used in this part to focus the main topics that were related to my research questions.

A second cycle of coding was conducted to develop a thematic organization of the first cycle codes. In this round, a new triangulation was made as the categories selected were present in most of the sources of data. Thus, some categories resulted from the theoretical framework of this study and emergent topics from the data analysis (see Figure 7). This chapter expands the categories and presents examples of patterns I observed in the data. The first cycle generated 49 different codes. Those codes were grouped according to their similarity into four categories. Within each category, I consistently saw divergent narratives to describe the same issue from a different perspective. My approach was to understand what supported each one's accounts rather than rejecting seemingly conflicting experiences.

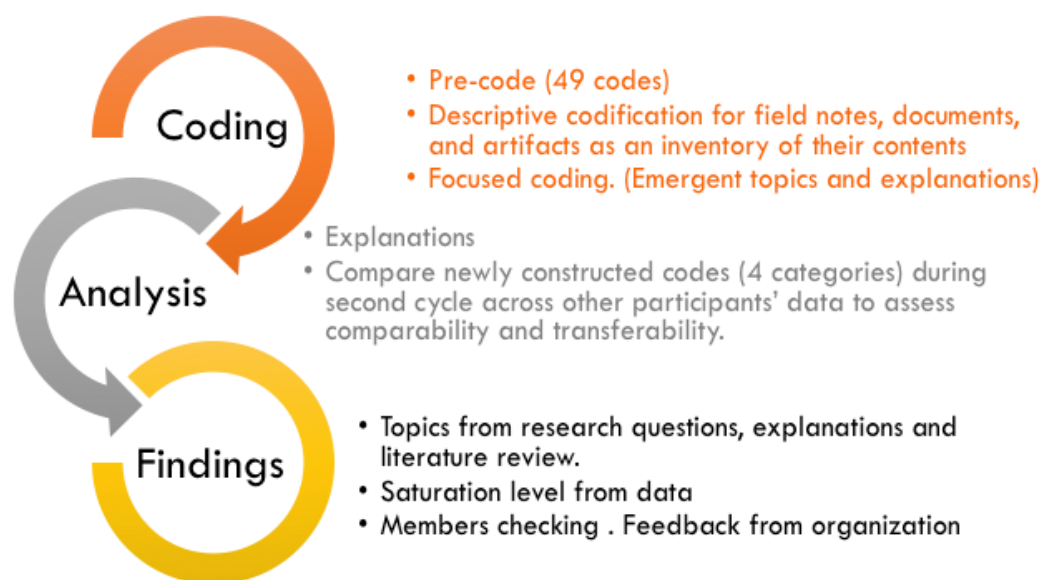


Figure 7. Data analysis process to extract findings

The analysis process was not only after codification but intertwined to the data collection process and after describing the findings, when a new analysis resulted in a final category to explain the entire phenomenon. The final analysis of the divergences within the four categories became a final topic. A description of the sources of power people used to make the transformation happen is presented as an additional finding of this study.

Themes

The four categories to represent the collected data are: Communication, Culture of Care, Decision-Making, and Participation (see Figure 8). I observed that all four categories included representations in tension, which means that the same topic is perceived differently from different constituents. While there appear to be conflicts between the varied perspectives, I do not see inconsistency but rather a need to seek a

greater understanding to discover how each of their stories play an important role in the same picture.



Figure 8. Emergent Topics from the research study

Communication

The first tension I highlight underlies the communication process and how it affects the transformation. It was clear that a communication strategy was crucial to the process of change. As stated by Jose Menéndez (2015), adjunct director of the Jesuit Education Foundation, “essential to any process of educational change is the task of spreading word of the process to everyone involved.” Communication was defined as a strategic topic and the Jesuit Education Foundation presented the project as a new way of promoting change based on a new conception of language, or in their words “we are creating a new way of speaking and listening, because we are the means and the mouthpiece of change and for change” (Aragay et al., 2015c, p. 76).

The design of the project included strong support for a new model of communication. Furthermore, communication was presented as one of the 35 key points to endorse the educational challenge on the basis that “networks are built both through firm actions and through a great deal of conversations and information in movement” (Aragay et al., 2015c, p. 76). The communication strategy required *establishing different channels for communication and interaction between the school and the families* and to do so, the project planned concrete actions such as creating “the Horizon 2020 book, newspapers, an exhibit and a website” (Aragay et al., 2015d, p. 66). The content of the communication was aimed to be “a source of inspiration for others so that, with everyone’s contribution, we can learn and influence one another ... (and then) ... offer a better education to the people that share our world” (Menéndez, 2015, p. 4).

The communication strategy was stated in some documents and consistently mentioned as an integral part of the change. Carlos, a member of the leadership team, proudly expresses how much effort they put into communicating the project to invite others to join the initiative: We widely publicized the project emphasizing that students were the center of the teaching-learning process and the personal transformation of the educator. He agreed with Antonio, a director of one of the schools who said: Our first step in the process was encouraging our people in such powerful and passionate way that our colleagues would be involved in the process. We presented the process as a wonderful project that opens new horizons and generates new life. They both, concurrently, understood that good communication was the key point to move people toward the innovative goal by ensuring that people were on the same page.

After perceiving the communication process as a priority, the leadership team realized that being able to communicate what they were doing was a strategic point. To do so, in July 2012, the journalist Elisenda Soriguera was asked to follow the process and write a book that describes the initiative from a number of perspectives. *The Path to a Dream: Towards Horizon 2020, The Story* was the result of that exercise which included different narratives from participants representing various constituencies. Later, a communication team led by Jordi Casabella was in charge of letting the world know about Horizon 2020 by incorporating the topic of innovation in Jesuit Education in both national and international media. These examples confirm how the need to communicate and share the experience of disruptive innovation was both planned and fully implemented. Two strategies were differentiated and reported in the newspapers edited by the Jesuit Education Foundation: an internal communication and the external communication.

The internal communication process. The Jesuit Education Foundation acknowledges that the relationship between the leaders of the change and the educational community is the central piece to guarantee the success of the project. However, a special source of change should be generated from the inside of the organization to make the transformation work: The communication with the families needed to be “fluid and frequent”(Aragay et al., 2015d, p. 43) and to that end teams of educators should carry on the debate that allows them “greater knowledge, cohesion, understanding and push forward” (Jesuit Education Foundation, 2015a). By this strategy, the project expected to

develop a robust plan of internal communication that helps members of the organization account for the process.

The external communication process. The innovation project was purposefully designed to transform the school network but also to be a source of inspiration for many others in the educational sector. Therefore, an external communication strategy was important, so the challenges and opportunities of the context could generate some pressure from the outside to boost the transformation in the schools. The communication with different stakeholders was important to maintaining the momentum that was reached during the climax of the project when the Horizon was defined through the process of participation. In their own words, the Jesuit Education Foundations states:

We work as a team inside our network, but we also make contact with businesses, institutions, other schools, experts and thinkers who greatly enrich us. In these exchanges, we find the inspiration to keep on moving. We're not alone: the ideas, points of view and experiences of others help us to improve. (Aragay et al., 2015c, p. 70)

The tensions in communication. Although the internal and external communication strategy seemed to be highly regarded at different stages of the project, I found some tensions in the way people gave importance to them and how they used them to guarantee success. According to Pol, a director of another of the schools that implemented the project, internal communication should be done in two different levels: some processes were very local while others could be done with larger groups. By this,

he pointed out that communication with directors' councils was somewhat different than communication with other people in the schools. He also affirmed,

I used some communication strategies that relied on my creativity because I attended the leadership seminars, but we never talk about communication. We did not have any specific formation in communication strategies as we did about how to encourage participation or motivate change.

Blanca, a division coordinator in middle management position, corroborated that the director of the school made an effort to share information with the school personnel. She said,

I noticed a change in the way information was shared in the school. It was not that way when the project started. It was not like that with teachers nor with the families. There were many meetings to inform people what was going on however they were not enough for some teachers. Some teachers still today ask what people do in other schools to give continuity to their job. People are eager to know what others do. In our school, we thought it would be easier, but we do not know how the same division is doing in other schools.

Carlos, from the leadership team of the Jesuit Education Foundation, affirmed that internal communication was necessary, and the directors' council needed to be aligned and walking in the same direction. For him, the process of communication increases motivation for the participants and their knowledge of the process. This gives both the opportunity to increase motivation and the ability to defend the project in different

environments. The more people that know about the project in depth, the easier it is to implement the project.

From the same leadership team, a reflexive perspective is offered by Jaume who participated in the process since its inception. When I asked him about his thoughts regarding the strategy of communication, he said,

I think there was not a decision made regarding a communication strategy. I do not agree that it was purposely done. Rather, it was an assumption. The school directors and their teams must guarantee the internal communication as we do with them through multiple meetings with the school network to share information, to reinforce, to move forward.

Confirming that a strategy was not easily communicated, Antonio, the director of another school where the project Horizon 2020 was first implemented stated,

Teachers comment they insufficiently know the implementation of the project. We want to open spaces for conversation with faculty and staff. We have seen that opening opportunities to asking questions, brainstorming, and collaborating is important, but more should be done in this regard.

As other directors had confirmed above, at Antonio's school, a particular strategy for internal communication was implemented as they saw the importance of communicating the same values to everyone. This strategy included personal communication with both: those who want to implement the project and those who did not yet feel prepared to volunteer. In Antonio's words,

Alongside communication with larger groups, we did a personal interview to tell people ‘this change will not happen without you’... even those who were not selected (as a volunteer for the first cohort) were called to explain to them the situation and to accompany them towards the future.

The dialectic tension in a communication strategy reveals how some people were more comfortable following a stable path with rules and structured activities while others preferred to deal with uncertainty to creatively find solutions to meet the needs at the moment they arose. For some people communication needed to be clear but prescriptive. Others were satisfied with brief communications that allowed them to explore or ask for more. An established strategy prior to the implementation of the project was not enough to ensure the success of the project in this topic. Although internal and external communication was portrayed in some documents to describe the process of transformation, participants from different levels failed to understand that communication was the so-called central piece of the process.

Some issues stirred up by the tensions in communication include the sense of disinformation, separation and most importantly lack of transparency. Despite the Jesuit Education Foundation’s efforts to report the accomplishments of the project and to celebrate with the educational community, some testimonies from teachers and students’ parents demonstrate that having the information available was only one step of what was required to disseminate the information adequately to popularize the project. Some teachers missed official communication channels, “Day by day I hear new things regarding the project, but it is because of what my colleagues comment rather than

official statements from the school” is one of the teachers’ answers. This is consistent with a perception from a parent and teacher of the school, who said,

I just know the name of the project, but I am not familiar with it in depth and the next year my son will be in the TQE (high school). I guess we will be informed as parents but as a teacher, I do not have the information yet.

Internal communication also affects the sense of belonging, so a lack of information prompts separation between people as some considered they had the right to be fully informed while others felt undervalued or sidelined when information was not shared with them. When I asked about the project, a newly hired teacher justified that she did not know much about the project because her short time at the institution, however, there were other teachers who were not familiar with the project though one would expect them to be informed due to their responsibility in the implementation. One said, “I cannot give any opinion regarding the innovation project. It has not been explained thoroughly and I think they assume everyone knows what is going on. In fact, some senior teachers also don’t know about it.” A tenured teacher who had been working in a school for more than 20 years also confirmed that the uneven dissemination of information generated separations between groups of people. For her, the school has been working for years to improve the bonds among people in the school. The disruption created by Horizon 2020 has thrown this through the window and different schools have been created within the same school. This generated communications barriers between the middle school and the high school. One person from the team of the general direction

of the Jesuit Education Foundation articulates what others mention regarding their need for a stronger sense of belonging to the institution by improving communication,

We need to improve the internal communication particularly in those topics that are relevant to our job such as the reflection about why we do what we do and how to include other teachers from the Jesuit Education Foundation; it should be more internal communication between different departments within the schools; the project should be better explained for everyone... the communication should improve, and a fluid conversation should exist between faculty members and leadership team so they can listen to teachers' initiatives that help value peoples' career and ensure sustainability of the project.

Finally, I found the crucial topic in communication to be transparency. After my conversations with participants, one of the first comments I heard from a teacher was, "People in the schools did not know whether leaders had no plan of action or they just wanted to keep it in secret." This idea of lack of transparency was a central topic of my questions regarding communication. I asked Antonio about the process to have personal communication with teachers. He replied that he noticed teachers wanted time to talk about the change and to address their personal doubts concerning the transformation. He mentioned that his strategy in the school was to have a personal conversation designed to *eliminate fear, answer questions and clarify policies*. In his school, I did not find as many suggestions about transparency in communication as I found in other schools. Expressions collected by the survey from the study of climate of the organization, such as: "Communication should be more clear"; "More clarity and transparency make people

feel they belong to the project and help them share their need of changing”; “We need more proximity to the teachers, honesty and transparency in communication”; “The theory of Horizon 2020 (objectives, priorities, student growth, transparency) is clear and great, but practicing it is not the ideal”; “The information must be clear, detailed and shared in a timely manner. We believe there is so much improvisation”; “We demand more transparency and more information... to increase motivation and satisfaction with the project”; “The implementation of the project has been conflictive... it could be applied with more transparency, so we know the main goal of the transformation that seems seeking a commercial purpose and overlooking the consequences for the schools” demonstrate that more efforts were needed to maintain or recapture the trust of school personnel. The effects of transparency in communication will have implications in the sense of belonging, building trust, establishing better relationships and even encouraging people to establish a more horizontal style in the organization.

Many suggestions were made regarding increasing transparency and dialogue to address the transformation. Faculty members were the constituency who advocated most for an approach that allowed for increased participation and certainty to reach their goals. Phil, from one of the schools affirmed, “Sometimes I think there have been true ‘secrecy’ (justified or not) that has not helped develop the different methodologies and extend the project Horizon 2020 totally clear and transparent.” To his account, I add Rosa’s testimony which stated,

There should be more dialogue between teachers and management so new projects can address teachers’ concerns- I find there should be more

communication between different departments in the school. We have very clear goals and scope of our work in our position (as teachers), but there is no clarification about how to work with other departments or projects in the schools.

The main focus of the interviews regarding communication was the internal strategy for internal communication. This is the key point interviewees would do differently. However, the external communication in a broad sense also shows some tensions that raised some discomfort among faculty. The project was widely shared among Jesuit institutions all over the world. The newspaper from the Jesuit Education Foundation reported in June 2016 that 10,222 people from fifteen countries had visited the project and about 40 presentations about it had taken place, not only in Spain but also in a number of countries in Europe and Latin America (Jesuit Education Foundation, 2016, p. 4).

In contrast with the avid strategy to disseminate the success of the project, management and faculty members agreed that communication is a topic that should have been done differently. Different constituents agreed that any Jesuit school network that wants to implement a process of change should start by planning how to ensure fluid communication in the organization. Carlos, from the Jesuit Education Foundation and an expert in strategic management, stated, “I would strengthen the internal communication. It is not that we have not done it because we did not see it, but we had to make a strategic choice because we did not have the muscle to do everything.” Carlos’ account is not different than Pol’s recommendation,

There are schools that already know the project very well. Certainly, the issue of internal communication has become a priority objective, but we see that it depends on a lot on the school director and transferring all the information that I receive helps the new project be known in the network.

Also, from the leadership team, Jaume corroborated internal communication should have been done differently, “I saw that internal communication, in general, was a decreasing process. There were schools that did a good job and others did not... just as there were some processes absolutely detailed, I would say this was not one of them.”

Culture of Care

A second group of divergent narratives were related to *cura personalis* as one of the main characteristics of Jesuit education, therefore there were stories that deserved further examination. In this study, they were associated under the theme culture of care.

The holding environment to promote innovation is an integral part of the framework of this study. Heifetz and Linsky (2002) argued that a holding environment is needed to exercise leadership. A process of change brings difficulties for people who have been accustomed to proceeding in a particular way. Since the beginning of a transformation, leaders know resistance must be addressed following any theory of change. On the other hand, the concept of *cura personalis* is an integral part of the Jesuit Education. A culture of care for every person in an environment of transformation should be guaranteed in a process of change in a Jesuit school. The second tension I address as a finding is the contradiction on the narratives that emerged regarding a holding environment. Contrasting opinions were found when I asked about the structure

that provides care for the people in the organization while bidding them to implement a change.

The human being is the key factor in the transformation. Horizon 2020 was presented as a project rooted in the characteristics of the Jesuit Education. That implies the project intended to make the school “more human” which means “being willing to experience internal change through experience,” in so doing they claim that management is understood as an alliance and individuals are at the heart of the organization (Aragay et al., 2016a, p. 64). The goal of the Jesuit Education Foundation “to form well-rounded individuals for a different society” (Aragay et al., 2015a, p. 51) is fulfilled in actions that focus on the care and revitalization of the educator’s personal-projects. According to the organization, embarking in this transformational project implied to “be able to develop personal life projects and lead (lives) in a satisfactory way” (p. 54). Because of this ideal, different strategies were planned to accompany people during the process.

The Jesuit Education Foundation began with an understanding that the number of Jesuits would decrease and, therefore, the leadership of the schools would fall to laypeople who would need additional formation to strengthen the identity of the Jesuit schools. By 2009, the provincial of the Society of Jesus in Catalonia anticipated that after founding the Jesuit school network, a new director should invite the school leaders to work together, that is, to develop a real collaboration with one another in order to bring the schools to a new age. The appointed director explained why the transformation of the schools would be easier if they had the strength to change as a whole system rather than changing one school each time. In his words,

by definition, the school has been structured as an endogamic institution that is bounded. Some people who find job in our schools retire after 25 years. Leadership is chosen from other schools. Our environments are autocratic, enclosed and with low permeability to change.

According to his perspective changing a Jesuit school is very difficult and even impossible since lay people understand that Jesuits hire people in leadership positions to maintain, sometimes to improve but never to change, mostly to maintain what the school has been. In this context, working with the transformation of the human being was important to make the change happen in the schools of the Jesuit Education Foundation.

Caring for the corporate and individual identities. An important condition that was stated by the Jesuit Education Foundation from the beginning of the project Horizon 2020 is that: “educational transformation will be either systemic or it won’t be anything at all” (Aragay et al., 2015b, p. 66). It implies that change happens not only in models or projects but also in peoples’ minds. During my interviews, a number of people talked about the change of perspectives and new visions they acquired during the process. Carlos, from the Foundation’s leadership team, was persistent in affirming that the main change of the project was a change of mindset among people in the organization and time was important to prepare the terrain to change both the models and beliefs. The project relied on the premise that a “well-rounded education is based on the practice of the well-rounded individual” (p. 80). This principle was also true for the educators, who were expected to live their life projects firsthand and to keep in mind that their main role was to “accompany each student in the creation of their personal identities” (p. 80).

This ambitious goal required strategic projects and precise actions to transform the organizational culture. One could think the purpose of transformation was to invite everyone to agree to the same things. However, the project narratives explicitly acknowledge the importance of diversity for this project to be successful. Thus, to develop the attitude to “better accompany students in their personal and professional development” (Aragay et al., 2015b, p. 21), Horizon 2020 was required to lay out plans to work with educators so they could strengthen their particular purposes that gave meaning to their lives.

I found two groups of projects to develop the identity. The first group comprises the programs to foster a corporate identity that helps them understand their values and mission beyond the documents. The different schools of the network not only changed their names and visual symbols but also created a common organization, the Jesuit Education Foundation, to carry out all legal responsibilities for the schools. Along with this, different projects were developed to empower people to lead the change. More information regarding the specific projects is available in the collection called *Transforming the Education*. I seek to highlight the amount of effort that was made to transform the collective mindscape and the burden it places on those who belong to the organization. The second group of projects are those focused on caring for the people on an individual level. This group emphasized care for interiority and spirituality, encouraging educators to bring these two aspects to the learning and teaching process. Some of the experiences related to this included the seminars (2007 and 2009), TVP’s (trobades de vocació professional – Professional Vocational Meetings), PIEP’s

(Programa d'Incorporació a l'Experiència Pilot or Program for Incorporation into the Pilot Experiences), and the Ecosystem of Seminars. Carlos briefly explained the orientation program for educators who implement innovations in their schools,

The first week (in a program of 8 weeks) was intensive in personal transformation and teamwork. Specialists in teamwork, leadership and spirituality came to help the cohort become a high-performance leadership team. Each person examines on what he or she needs to work. Then, the educators revise their own skills to work together as a team. The most important part of the training is how each individual is shaped as a person who is in permanent relationship with others. The first week is for personal transformation. Other skills like developing resources for their courses come after having good skills to work together.

Although descriptions of different programs are available in the collection of the books released by the Foundation, they do not illustrate the impact they had on people I interviewed. This impact is considered later when I describe the tensions. All strategies to prepare for the change invited people to “perceive and discover reality” and “get to the original source from which our speaking, feeling and acting springs forth” (Aragay et al., 2016b, p. 63). The strategy perfectly aligns with the principles of Jesuit Education that invites educators to bring students “into realistic contact with themselves... to develop a critical faculty that goes beyond the simple recognition of true and false, good and evil” (Society of Jesus, 1986, p. 12) and to do so, they should grow in a better knowledge and awareness of themselves.

Tensions at a group level. Educators noted the special effort put into the creation of a common identity for the different schools in Catalonia. Teresa, from the leadership team in one of the schools applauded the invitation to work together by the Jesuit Education Foundation and highlighted that a common identity had existed since the time when a Jesuit was the delegate for the schools of the region. She affirmed, “I am happy with the change...Our meetings are different, and we communicate better with each other. Ignacio Salat S.J. always had this idea of working together.” Faculty members from different schools showed their support to the leadership in their job and encouraged them to continue the good work. Ana, from one of the centers said, “I want to emphasize my full satisfaction with my school’s head who is a strength for me and the leadership team. Also, the leadership of the network is working hard to be present for the organization.” Alicia, from the same school, acknowledged that caring for the students is the basis of the project and “this important goal must be aimed to ensuring the educators can carry out their task with quality and comfort.”

The emphasis on good care for the educators had effects on the relationships among people, made a difference in the organization and required continuous formation. The history of the project explains that this “formula of group accompanying has been proven to be very interesting and full of synergies in the framework of the educational coalition” (Jesuit Education Foundation, 2015a). Pol, the school director, mentioned how the mandate for caring was important to the change and how the strategies were specific signs of the institutional commitment. He said,

From the very beginning it was clear that we were all together in this journey.

There was an ecosystem of seminars offered to leaders and some teachers of the schools. It was a group for 15 people and its leaders. We met three to four times per year... For me, this was the space where I understood that more than a mere initiative from the director of the Jesuit Education Foundation, a change was really needed.

Comparing his experience to other people's, I see that accompanying people was not only important to their individualities but for the entire organization. Pol concluded, "opening those spaces to share mobilized the entire network to change." The invitation to underline the *cura personalis* and the student-centered innovation as the flagship of the Jesuit Education Foundation was assumed by the educators as a new identity that makes each one proud to serve as part of the organization. One of the educators who came from the corporate world to support the transformation said,

One of the things that amazed me when I joined this organization is how the employee is taken into account. I point out the respect for the educator as the main advantage of our organization. I have worked in different companies and no one encourages their employees to participate in conferences and training meetings focalized on personal growth.

For Carmen and other educators, their organization is centered on the human being and formation is one of the key points to maintain the change. In Carmen's words,

a good training is the most important part of the transformation. Technical challenges can be solved through overcoming many mistakes, however the

awareness that we as human beings make mistakes and we need to forgive each other to grow, that is what allowed us to change.

Difficulties arose despite the good intentions of the leadership team and the policies of the organization. The planned strategy was designed to protect the people who first implemented the changes in the schools. As changes were made, the organization did not want them to be inundated with questions and outside feedback regarding the new methodologies being implemented. This would add an extra burden on top of the stress under which the teachers participating in the implementation already worked. However, those policies were also perceived as regulations that created conflicts among educators and divisions within the school buildings. Miguel, a coordinator from one of the implementations, accepted that some strategies did not work as expected. The strategy, in his words, “created a division contrary to the expected result, teachers lived in a bubble, separated from the rest.” Antonio, the school director agreed with him saying that his role as director was to consolidate an entire team to promote change. He realized there were people who did not feel initially called: “the ones who participated in the first cohort were absolutely shielded from external interruptions, but others felt they were not worthy to participate. I addressed them to ensure their participation was yet to come, however, the harm was done.” From a different school, a teacher’s perspective was that innovation was required and liked, but the way it was implemented did not respect the history and traditions of each school. The teacher said,

I feel respected on a professional level, but I disagree the way the change was implemented. I am not concerned about the pedagogic transformation but the

human aspect of the change. For a number of years our school had divisions between faculty members. The director of the school had tried to disarticulate the divisions to work together as a school, however, the implementation (of Horizon 2020) made us more divided. It seems that “divide and rule” is the norm to make the change happen. The lack of accompaniment is the feeling of the teachers in upper divisions and it is passed on to all the school.

Although different strategies were planned to emphasize the care for the whole person as a key aspect of the organization’s identity, some people did not perceive them. Some praised the efforts to lead the organization as a whole moving forward together. Others believed those strategies accentuated more divisions among educators favoring certain privileged groups that made others feel less taken into account.

Tensions at an individual level. Holding environments are made to take the temperature people are able to manage and one of their conditions is to permeate the micro levels of the organization (Heifetz & Linsky, 2002). As caring for the individual was an integral part of change, an important question I asked my interviewees was how the project affected them as individuals and how they found support. One of my data sources gathered educators’ responses from all the schools of the foundation in which they give an appreciation of their personal engagement. The report classified their positionality towards the project into four categories (critical engagement, enthusiastic commitment, negative situation and skepticism). My question was developed in an effort to grasp the meaning the project had for their lives beyond that classification. In a general perspective, asking for their personal experiences, I found most of my

interviewees both deeply committed with their personal transformations yet also hurt by the process they went through during the implementation of the project Horizon 2020.

On the one hand, educators were grateful for being supported on a personal level. They described different forms in which they felt care had been expressed and how that care became a motivational factor despite the pressures of the transformation. I summarized those expressions of care into three main factors: the support of their leaders, the training, and the teamwork dynamics.

First, there were educators who acknowledged the leading force of the leadership teams who guided the process. A teacher said that an autocratic leadership was needed to make things happen and another said,

we fully trust our leaders in the Jesuit Education Foundation as they know how to implement each of the steps of the new educational model. There are teachers who participated and have carried the prototype out; we trust them and their recent experience.

The role of the leaders was seen as a source of confidence that increased people's certainty to move forward.

Second, the importance of the training for the change is evidence that a culture of care was crucial for the success of the process. A general manager of one of the school affirmed,

changes in this organization are made in a different way than other companies. I used to work for a bank and employees just needed to follow the policies ordered by top management while in this organization what people think and feel really

matter. I myself have been taken into account for every decision that we implemented in our school and we needed to prepare the way. We spent years talking about the project to have everyone on the same page.

Ignacio, a Jesuit whose role and experience in the schools allows him to get to the heart of a number of collaborators affirmed, “This project was huge, and a very talented leader was able to make it true. I have talked to many people and they are satisfied with the results. They say they would not go back to the earlier stages.” A group of teachers in a focus group also mentioned how their participation in a TVP was the climax of understanding their role in the process:

We felt fully supported and we experienced in our lives the new model for education is human centered. This is the greatest advantage of this transformation because we got a better knowledge of ourselves that made us able to work with others.

From the educators’ perspective, the human resources department performed well in generating programs to develop personal growth, social skills, and empathy among employees. This led to our third factor that I name the ability to work with others. The most revealing testimony regarding teamwork dynamics was made by a group of teachers who participated in the first PIEP. They traveled together every day together back and forth for a couple of hours over the course of several weeks. I interviewed them after two years of their training experience. When I asked if they felt accompanied by the organization their unanimous answer was,

We traveled together every day. We started sharing our breakfast in the train, but after some days, we shared our dreams and our past personal experiences. This was not part of the training, but we realized that time on the train made us a strong group. Now, we work together because we know each other at a personal level. Where is the organization accompanying us? In us. We are there for each other and we are the organization. We still get together once a month. It is not required by the school, but we enjoy working together that we set time aside to check on each other how we are doing.

This was powerful testimony that illustrated what other teachers had said individually. Different stories are shared in the Foundation's books and newspapers that uncover how a good team that goes beyond professional tasks is a vital source of motivation to change. Natalia from other school synthesized her vision saying:

It's made me grow both as a professional and as a person. A group of us started this journey with one thing in mind: making a change. Our group turned into a team, we worked together and shared personal experiences that have left an impact on me that will last forever. (Jesuit Education Foundation, 2013, p. 13)

Continuing with the presentation of the tension, on the other hand, there were educators whose experiences were not as desirable as the aforementioned stories. A teacher who has worked with Jesuit schools between 11 and 20 years summarized the change saying,

In recent years, many things have changed in the Jesuit school network. I think these changes have brought many positive things that have allowed us to

innovate, but we are missing a proper care for the human being. Teachers are scared. Changes scare us.

Her narrative matches a common understanding among educators, who recognize the positive impact the Jesuit Education Foundation has elicited in the schools but also criticize the burden imposed on the educators. The lack of care and its consequences was expressed in three main aspects: unbalanced workload, unsustainable commitment, and unequal recognition.

The most frequent topic that emerged during my interviews related to the care (or lack of it) for educators was that of excessive and unbalanced workload. Some interviewees highlighted the fact that “*the good final work should have not relied on the excessive stress over some teachers.*” This was evident for both the participants in the divisions that implemented the change and the educators who had not been directly involved with them. Faculty members complained about the role of the school director and the heads of the divisions “who should promote and safeguard the health (especially mental) of their people since educators are constantly asked for an extra commitment.” The culture of care that is promoted in a Jesuit school was not clearly visible to faculty members or leaders of the schools. Antonio, a school director conceded that the first group of people who participated in the project had better conditions in which to work and had many resources at their disposal. He also suggested that in caring for people they should have designed a strategy to address the non-participants’ needs. Ignacio, agreed with Antonio’s perspective, commenting that it was normal that some people would feel more care than others. However, there were some people who evidently

received more attention from the leadership team and they were considered special before everyone's eyes.

One teacher who didn't participate in the initial implementation spoke about the workload of the teachers. He said,

I feel sorry for some teachers who are always under stress, they look tired, overwhelmed and weary. Our school used to have a good climate, but currently, I have the feeling that everything is work, work, and work. I have a great desire to collaborate with the project but there is a need of more people rather than material resources.

As personal care and holding environments are mechanisms to evaluate how much heat people can take, I mention a leader's perspective who participated in the first training and regretted that others could not receive the same experience that he did. He said,

Educators need time, time to think about our projects, time to talk about them, time to build relationships and create teams. A good present we would like to receive is the opportunity to talk, to express our ideas and to continue learning what we really need to learn.

This perspective reveals how the workload was unregulated for many and leaders did not address the real needs of the people who worked on the project.

Another expression of the lack of care is the heavy investment of effort that led people to strain. Elena who worked as a head of the primary school in one of the buildings said, "We are at risk of losing the *cura personalis* of our students as we are losing the *cura personalis* of our teachers." This is a topic we need to restructure. Elena

has not participated in the implementation of the change yet, however her thorough knowledge of the school and her experience in a Jesuit school is a valuable perspective. A participant in the transformation summed up her experience to keep herself focused on the change in these words, “I must not lose sight of our ultimate goal that is the accompaniment of our students... (I need) to look after all people around me... share what I believe regarding our mission and show my commitment to my work.” However, another teacher complements this perspective and shared,

I do not know if this commitment is sustainable over the time, I mean, the work pace and the implication of the educators. Though we are motivated, our bodies get worn out.” The higher investment the new model required compared to the traditional model might cause an erosion on our commitment.

Different people from both inside the implementations and the traditional stages expressed their concerns regarding the dedication the involved educators needed. They used words such as excessive, unsustainable, overwhelming, stressing, very high, too much, and unreal, among others. They were conscious that implementing a new pedagogical model requires effort and dedication, however their call is to keep the effort within the limits of reality to ensure that the project is sustainable and shows respect for peoples’ lives. For some of them, caring for the teachers is not only to ask for their commitment to the transformation but also to acknowledge when that investment of time and efforts goes beyond the limits of their jobs.

The final category that reveals a tension on a personal level regarding the culture of care is the recognition of people. The results of the project have been widely

recognized and appreciated within Catalonia and Spain, and also the strong reputation of the project has been mentioned in Latin America. There are a number of newspaper articles that praise the change and consider it to be an important effort to move education forward. Educators feel proud of their collective effort and they find that working for the Jesuit Education Foundation is a privilege, yet it is not a perfect institution. Not surprisingly, the study of climate in the organization confirms that one of the highest scores is given to the perceived prestige of the school. However, an enthusiastic teacher stated, “leadership teams should provide a better recognition of the work is being done by employees.” Another teacher with more than 20 years working in the school considered that scores would be higher if the recognition given by the leaders “would have been sincerer.” A director of one of the divisions said that the school director said,

the achievements are from all, but we don’t feel it. A public recognition is important, but rather than saying it, they need to show more support to what is being done. I think we (educators) still need to believe that we have made the transformation.

These expressions are examples to show how the educators want more recognition for their work both to acknowledge the value of it and to demonstrate that the transformation has been implemented because of the gigantic effort they invested in the project. The recognition is given more to the organization as an institution rather than a display of care and appreciation to the individuals who have invested their lives in the project. Although educators feel proud of their institution, they would like to be personally acknowledged,

We feel well treated when we are not treated as a number, when they know our names, when they know our conditions whether we have children, or we need something, when we feel heard, valued and love because we are the people who is the institution.

Holding environments as means to provide the *cura personalis*. Holding environments look different in different contexts. For most educators, a group is the people they work with and those with whom they feel supported and accompanied during the process of transformation. To describe the groups, other educators refer to the common history of the institution, or the structure of the organization, or the mission of the Jesuit Education as the glue that bind people together to continue the change. No matter what the reference is, the common denominator is that they all have a group. Belonging to a group in this process of change is a *very positive experience and a great support*. The team is a place where people feel *free to think and make mistakes to learn*. A regular recommendation that appears is that *formation should continue to keep the good rhythm of work the teams have*. This suggestion is endorsed by another educator who said, “It is urgent to look after the teams and prioritize the well-being of the people to be attentive to their needs.” An important finding regarding the team is presented in a teacher’s words, “the idea of the team is an integral part of the transformation and therefore those teams require more care especially regarding their cohesion.”

Among educators, there is a common idea that tasks are never-ending which implies that improvements can always be made. Teachers are commonly overwhelmed by the number of things they need to handle, but their concerns are not always shared

with the people to whom they report. However, the holding environment is the perfect place to listen to the needs of those who are less likely or willing to express themselves in a larger structure. *Cura personalis* is part of the identity of the Jesuit Education and holding environments are important in those moments of critical transformations because they “give group identity and contain the conflict, chaos and confusion” that arises in moments of change (Heifetz et al., 2009, p. 305).

Decision Making Process

The next tension I found in my study is regarding the decision-making process. It is very common to hear that decisions in a Jesuit school are made through a process of discernment. Decision-making processes help leaders choose the best path to take. Also, a clear decision-making process helps the organization to know who makes the decisions that define the best route and how to participate in the future of the organization. The Jesuit Education Foundation, as an educational organization is a living system that is both complex and dynamic. It requires a sound decision-making process for the success of the transformation. On this subject, I found different accounts that generated a tension that teaches us a lesson about decision making to take into account.

A strategic process to make decisions. One of the questions that aroused comments in different directions was regarding the decision-making process in the organization. Despite the brief existence of the Jesuit Education Foundation as a school network, the schools carried the long tradition of Jesuit authority that some people perceived as autocratic. It is outside of my scope to discuss this perception of the governance within the Society of Jesus. But, I highlight a thin line that is perceived

between the governance of the Jesuits and the governance of the schools. Carlos, from the leadership of the Jesuit Education Foundation talked about the leadership style that shifted with the innovation. He said,

We came from a leadership style that is vertical and autocratic. This is from the time when schools had rectors. The rector used to command rather than organizing or leading. There was a key element that was the obedience. Everyone has to do what was ordered from the top. People had to do what the rector had said. It still happens in some places but not everywhere. Now we have a different approach. We use a horizontal and participative leadership style.

Heifetz (1994) states that authorities have the power to choose the decision-making processes and they depend on factors like the type of problem, the resilience of the system, the difficulties that people face and the time for taking actions. These factors will define what approach to use whether autocratic, consultative, participative, or consensual when they need to exercise leadership.

The transformation of the traditional education was labeled by the Jesuit Education Foundation as a “radical and profound change... (that) much more than a transformation of the educational model, it is also a call for each of us to undergo an internal transformation of our personal life projects” (Jesuit Education Foundation, 2013, p. 3). This statement implied a different structure in the way to make decisions within the organization that challenged the old ways to which the schools were accustomed. While it is true that people in leadership should have had a different approach to the way they led, the initiative acknowledged that policies of personal and professional development of the

educators should also promote a cultural change. The documents underpinning the process of transformation reveal that the ability to make decisions was an integral part of the competencies of people in the organization. For the educators, different values and skills were required, for instance: an “ability to establish good communication and coordination to people... so as to obtain a greater efficiency when making decisions,” ability to discern as a capacity to “turn inner convictions into life decisions,” ability to “promote inner conversations and leads to decision-making that makes life meaningful,” “ability to foresee and apply decision-making processes that are sequenced in different phases with the intention of successfully reaching certain goals,” ability to identify conflictive situations around and “make decisions and act with the will to solve the problem,” the ability to “adapt to a changing context” and make decision that benefit the students, and the ability to look for “effective results in the decision-making process” that affects the organization success (Jesuit Education Foundation, 2015c, pp. 8-9).

Heifetz (1992) suggests that decision-making processes should be strategically considered so people in the organization do not deal with too much too soon. Pacing the work and, therefore, the decisions people make is a way to measure the tolerance of the community. There are some decisions that can be easily made when the problems are technical challenges, while others (the adaptive challenges) need more time and reflection as there is no experience to determine the best path to take. Robert, a specialist in strategy and change who knew the project thoroughly, explained the project in four particular moments, “A first moment was to convince everyone that change was necessary, it was the longest stage to set a sense of urgency.” He described this stage as a

moment to dream with the future and where to go. This stage was very autocratic, and the leadership team knew very well what to do and how they wanted to invite everyone to participate. Training for people was done by telling them how to collect data and how to address and redirect possible questions about the process.

The second stage, Robert said,

...was the most difficult part. We needed to decide how we wanted to make the change. We had already talked about ‘what’ to do. We defined what we wanted, and it was time to find ‘how’ to fulfill our dream. It was difficult because I realized our descriptions were not clear enough, so we had to step back which made people nervous because they thought we didn’t move forward.

The leader of the project explained that decisions during the first moment were taken by the leadership team, as he described, “you can invite to participate, but you don’t do until you have convinced a group of people, then you invite others to dream.” For the director, innovation is not a process that is made by a group of experts who are external to the organization but for a combination between “to know” and “to know how to do.” He suggested that a continuing collaboration between the University and the people in the school was crucial in an educational transformation. Therefore, inviting scholars to give feedback on the process would be an integral part of this step. The director of the school network considered that the design of the process had gone in a different direction than the regular way. In his words,

the Society of Jesus in the educational apostolate does not come from a tradition of participation, the Society of Jesus is all for the people but without the people.

Inviting students to participate in redefining the teaching and learning process was disruptive.

The key point of this second stage is that people were empowered to speak up and their voices would be heard in the process. If a first moment was very directed, this second stage was the opposite.

The third stage, for Robert, was to develop a pilot project. He stated, Prototyping was a very important stage of our change, it was a moment to put in practice what we had planned, and it was motivating and attractive. We all were so seduced by our capabilities and many people started to believe in change when they saw the first implementation.

The leader of the project mentioned a different decision-making strategy for this moment. He said, “people do not have total freedom to choose in this stage. They received a framework that was decided by the leadership team after the participation. The framework was already set, and they could be creative within the framework.” For him, the definition of the pilot experiences had to honor the decisions that another had already made and use what was defined to move forward. This new model to make decisions was a change that generated tensions as I describe later.

The fourth and last stage that Robert mentioned is the current moment that he defined as “the moment of change. We have changed the rhythm, the intensity, the workload,” he said, “we are taking risks.” A power struggle lies at the heart of this stage, for some people it is a power struggle between the general direction and the direction of the schools, for others between the direction of the implementations with the direction of

the schools, for others between the board of trustees and the general direction. For Robert, as a strategic leader of the project this is an important stage because it is the moment to make the decisions which will move the project forward or return to the past. The leader of the project described the actual moment as a moment to “live it through.” For him the organization became extremely complex and processes required more systems which facilitate, standardize and formalize them. Therefore, a system of governance was designed to make decisions in the organization. The books that document the project stated that “right now, no school makes decisions by itself. The governing bodies included in the network take the form of three councils: the council of directors, the managerial council, the pedagogical council” (Aragay et al., 2016a, p. 42). A matrix for governance was created to make “participatory and binding decisions” (p. 43) with the characteristic that a person could eventually report simultaneously to different people in the organization. This strategy that takes decision-making processes to such an advance level means that abilities to dialogue and compromise to reach agreements need to be in place at all levels.

The power of decisions in the process. The project Horizon 2020 was designed to give high importance to peoples’ decisions. Documents describing the project consistently support the idea that success depends on people’s ability to make decisions. The commitment on behalf of the Society of Jesus that began this groundbreaking project to enhance Jesuit Education joined the inner desires of teachers and administrators who wanted to transform the way they educate people for the 21st century. Leadership set the horizon and allowed participants “to focus and decide, at each step, which way to go (in

adaptive challenges, there is no one clear path towards a solution)” (Aragay et al., 2015b, p. 56). From the earliest stages in the process, the participants were given the power to decide what kind of change they wanted for education and they developed their ideas as a team.

Different attempts to change had failed before Horizon 2020. The Jesuit Education Foundation stated those results occurred because others were brought into analyze the schools with the intention that “they will decide what we (the schools) need to do” (Aragay et al., 2015a, p. 29). Horizon 2020 was perceived internally as a counter-normative project as they decided the kind of school they wanted to create together instead of the usual top-down decision-making structures that had been implicit in the schools. The ample space given to make decisions was the condition that helped to generate more participation of the entire community and move the project forward.

Commitment to giving people the freedom and flexibility to make choices in their fields is revealed across the descriptions of the project. Different situations had distinctive frameworks in which people were allowed to decide. For instance, the seminars were spaces for critical reflection in which knowledge was applied to the innovations. In each seminar, the group exchanged questions, suggestions, and reflections which they had analyzed to make group decisions as long as these decisions were within the scope of the pedagogical model that had been previously established (Jesuit Education Foundation, 2015b, p. 6). Because of the broad ownership of the decision-making process, people could feel greater connection and responsibility for their work. However, for the Jesuit Education Foundation the most important decision made

by people was their own choice “to take part in this significant, innovative experience” (Jesuit Education Foundation, 2014, p. 5).

Tensions in informed decision-making. Decision-making processes rely upon available information, time and authority to make decisions. That is, participants of an organization in charge of making decisions should have the best possible information sources available for them. They need to be invested with the authority that allows them to make decisions in a safe-working environment and they also need to be allowed to accomplish their goals in a period of time. Although these seem to be obvious assertions, informed decision-making was a topic that raised tensions among educators who participated in the implementation of the project. In regard to the decision-making processes, I found tensions related to knowing who the decision makers are, to using sources of information to make decisions, and to finding the proper timing to make the right choices.

Regarding the decision makers. Among my interviewees, decision-making was mainly considered a task of the director of the Jesuit Education Foundation. As mentioned above, Pol worked as the director of one of the schools and he considered himself in a middle management position. Talking about the decision makers, he said,

Decisions were always made by the general director of the Jesuit Education Foundation. You could express your opinion, but you knew that final decisions were made by the director. I believe that opinions were little considered. That means, if your opinions were aligned to his opinions, then they were taken into

consideration. Only few times he came to the next meeting saying he had taken into account a divergent opinion to make it his own.

When asked about how much the director knew about the desired direction of the change he responded,

He knew we wanted to change, but he did not know what we needed to do... I want to believe he did know the strategies for change. He did know how to influence people regarding the methodology not the content. I did not feel forced to agree with any content but with the idea of change.

Despite asserting the director was the decision maker, Pol was aware of his authority in the organization. He said, "Those who held middle management positions, who were the bosses, were aware of the need for change, but the general director had the process in his mind." Pol's perception is one example of how people understood the general direction of the Jesuit Education Foundation was in charge of making most of the decisions in the organization.

Carmen also expressed her perception in terms of *people on the top* and "*people from below*." Regarding the decision-making process, she stated,

the change was made by those on the top. Since the beginning it was said it should not be like that, but there was a moment in which everything changed. I do not criticize, and it should have been like that.

Not only people in middle management positions, but also teachers mentioned they should have been allowed to make some decisions to ease the process. A faculty member mentioned that he missed a process,

with a minimum power of decision in the sense that despite the changed structure any proposal should go to a superior level (director of the implementation), and they need to ask a superior level (director of the school) and then the additional superior level (general director of the school network). At the end, we don't know the effectiveness of the system. The structure was not that difficult earlier.

In conclusion, the greatest tension is that educators did not really know who made decisions within the organization. The scope of the decisions was qualified as *unknown*, *weird*, *untold* and even *not completely invented*. The lack of clarity regarding this topic generated anxiety as people expressed the need to know who *was in charge and to whom they should report*.

Regarding the available information. The more information that is available, the easier it is to make decisions. However, the project Horizon 2020 faced adaptive challenges that required listening to different sources, balancing perspectives, and making decisions with limited information. The project's documentation invited everyone to live the process and take responsibility to maintain and renew their motivation to ensure the sustainability of the change. The proposed exercise was to take a course of action and then wait to see the outcomes to evaluate how the expectations were met. The Jesuit Education Foundation's role was to create the environment to empower people to make decisions to improve excellence knowing that "reality is liquid" and failures might happen (Aragay et al., 2016b, p. 80). Antonio, one of the school directors, summarized the process and said, "Most of this project of innovation was 'learning by doing' because everything was yet to be invented. Everything was decided in the process of

implementation.” In this context, decision-making processes should rely on the people with the available information.

Information management created conflicts as decisions were made without sufficient data. In some cases, this data might not even have been available. One educator mentioned the existence of “a gap between centers of decision and classrooms.” Another teacher said that “decisions were made by people external to the school,” and this was confirmed by a woman who recommended that “people who make decisions should visit the classrooms regularly rather than just a protocol visit.” To the contrary, other educators highlighted the importance of being asked about their own experience in the classrooms before any change was made. According to one of them, decisions would be made taking into account the experiences of people who were not participating in the implementations because it would give a broader perspective. Elena, a very experienced teacher who was not involved in the divisions where the innovations took place, said,

I have taught in those levels that undergo a transformation and I know the students from those courses. I know what they like and what works with them. I was not called to express my opinion, but I knew they needed my perspective because of my experience. I volunteered giving them a reading’s list. They can decide whether to use those books or not, but they need to decide the new projects based on others’ experiences from this school rather than using research from other places.

Elena not only wanted to be involved, but also knew that her experience was valuable. The tension was perceived when people who made decisions did not have access to the

information they should. In some cases, decision makers were not familiar with the topic. One teacher said that “there were external people who made decisions and other people who knew the project.”

A clear recommendation was made for people in leadership positions to put more trust in the teams,

A school director needs to acknowledge that the school divisions have internal processes. There are teams that work about different topics. They can access the information about the work to know what is going on and to keep informed, but they can't challenge every suggestion or the power of the teams.

This disconnect between available information and decision-making processes is a tension found in this project. The data evidences that the outlined and attempted plan was barely understood by the people in charge of the implementations.

Regarding the timing in decision-making. Heifetz (1994) pointed out the correlation between decision-making and the pace of a transformational process. He understands that both the participation of the people and where the responsibility falls are underlined by decision-making processes. Horizon 2020 demonstrates of how decision-making processes have an impact on determining the pace of the change. Based on my data sources, it was widely accepted that the organization spent a long time preparing the way to make the transformation. Members of the leadership team agreed that the first stages of the project took a long time because it was important to convince the educational community that change was needed and creating a sense of urgency and dreaming about what we wanted was a long process.

Carmen came from a different organization to work with the Jesuit schools and thought that too much time was wasted on WHAT to change. She remembered her experience in the corporate world and said,

I came from outside and saw that most of the time was invested on emotions. We were asked as leaders that we needed to think how to make people change, how to transmit this idea to everyone. That was for about four years. Then, decisions were to be made and all of a sudden, we needed to define HOW to do it. It was not needed to spend so much time on WHAT to define HOW to make the change.

Miguel, from a leadership position in a different school, also stated that “the timing to define the implementation of the project sped up and we had to work at an accelerated pace...we lacked time and there were many topics that required concrete steps, but it was time to make decisions.” As a result of the uncertainty on the time allowed for the decision-making process, some educators felt pressured to find a way forward before they were ready while others felt that decisions took too long before they were made.

The documentation states that the planning process was made rigorous and developed in great detail. Part of the planning exhibits that this awareness was present between the planning and the definition of the first implementation. The Jesuit Education Foundation outlined twelve questions to help leaders take the temperature of their teams to evaluate their preparation and to test their readiness. The questions were drafted to ask about the overall situation such as “Are we changing our hierarchical culture?” or “are our key individuals ready?” with no specific criteria for how they would be answered.

The Foundation's explanation is they had begun "to incorporate affirmative answers to each of those questions" (Aragay et al., 2015c, p. 77).

A teacher from one of the schools affirmed that he lost motivation in a project that was not defined,

For a long time, we talk about WHAT, we did not talk about HOW to make the project true. We just talked about our dreams for the education. Of course, everyone agreed because we wanted to dream. Nobody asked us how to materialize our dreams.

A director at one of the implementation sites sympathized with those educators because, for her, "*not knowing how to do it and not participating on those decisions caused anxieties. The educators can be professionals, but they have feelings in their hearts.*"

The topic about the proper time to make decisions emerged during my first interviews, so I incorporated it during my latter conversations. The feedback of the leadership team converged saying that "this was a challenging project for the organization and waiting long a time would result in failing the implementations." For the leader of the project it was clear that not everybody would agree the details, and that key leaders needed to be on board to make decisions. The director of one of the schools said that what he liked the best about joining the project was "the systematic approach that affected different factors of the learning and teaching processes, as well as the planning outlined by the Jesuit Education Foundation." On the other hand, another school director affirmed that,

it would have been important to find an equilibrium between a change and an abrupt change. Overthinking about the change make all conditions obsolete and we need to act fast, however the schools were different, and educators were not equally trained to implement what they had not decided.

Participation

The last tension I address is related to the process of participation in Horizon 2020. In recent years, when it comes to redefining processes, participation of final users has gained extensive recognition as a “human-centered approach to problem solving” (Brown & Katz, 2009, p. 74). Methodologies like social innovation or Design-Thinking have become so popular that their impact goes beyond the corporate world to inspire educational environments. Horizon 2020 is presented as a systematic change with a broad scope in which small changes here and there would not have helped to transform the culture. Instead, a comprehensive approach that included many different perspectives and the commitment from various constituencies was necessary to promote a radical change and a new way of collaborating and learning. This model of participation to redefine the school was one of the most commented topics over the course of my study. Opposing and entrenched positions regarding participation revealed a tension that attracted my interest to extract a lesson to answer my research question.

Participation did not happen in a vacuum and many considerations should have been taken into account to design ways to promote involvement with the project. The manner in which participation unfolded was constrained by traditions of the Jesuit schools, socio-political and geographic contexts that deserved a further analysis. I found

participation generated tensions in the scope of participation, inclusiveness, collaboration between Jesuits and lay people, and stakeholders' relationships. Before describing them, I present what I discovered observing the process, the involvement of the community, and the notion of participation in Horizon 2020.

An exemplar participative process. Regarding people's involvement in the change, Horizon 2020 laid out an extensive program to encourage participation from different stakeholders including students. Students were considered by the project as main actors whose voices should be heard to redesign the teaching-learning process. It is not usual for Jesuit schools to invite the students to be actively involved in crucial decision-making that affected their lives. This factor was considered by the leader of the project one of the most important changes in the definition of the model. According to his perspective, "the Society of Jesus is all for the people but without the people. Inviting students to participate in redefining the teaching and learning process was disruptive."

It is very clear that participation was a key factor of the transformation. A great effort was put forth to collect large amounts of data to envision the school they wanted to become. In numbers, the Jesuit Education Foundation reported that more than 1,000 educators, 2,000 parents, and 200 school leaders participated in the process to collect more than 11,000 ideas through 120 UBP (Unitas Basiques de Participació – Basic Units of Participation). Other units of participation for students were named APA (Activitas de Participació d'Alumnes – Activities for Students' Participation). More than 400 activities gathered over 45,000 ideas from more than 11,000 students (Jesuit Education Foundation, 2013, pp. 4-6). This large amount of data is a confirmation that "Horizon 2020 has been

an extraordinary mobilization for reflection and participation without precedents in our history” (Magriñá SJ, 2014, p. 3). Lluís Magriñá SJ, former provincial of the Catalonia Province who previously served as an assistant for social apostolate to the General of the Society of Jesus evaluated this project as an effective adaptation of the educational system that our current society requests. He praised this project saying “I feel very proud of the process of reflection and participation we are developing. I have been all over the world, and I have never seen as brave and determined an initiative as this” (Aragay et al., 2015a, p. 41).

Community involvement. A systemic and radical transformation required a plan to invite people to participate. I found different perspectives that Horizon 2020 was purposefully designed to encourage participation and brought some horizontality to the traditional top-down model of the schools. Even more, their goal was to form a cohesive group with the ability of “thinking together, building together and working on projects together” so they could transform the “network of schools to becoming schools in network” (Aragay et al., 2015c, pp. 27, 35) rather than gathering a mixture of people who excel at their jobs. Although everyone was welcome to participate, a prearranged structure ensured people would accept their participation in the project.

According to the leader of the project, innovation and transformation requires participative process. He said, “Innovation cannot be done by asking experts what to do. ‘You experts who know much, tell me what to do’. It is not in that way. We need to work together, those who ‘know’ with those who ‘do’.” The project brought together students, teachers, families, schools administrators, and external observers. However not everyone

could participate at once. Participation was encouraged in four different models: First, identifying the key members such that 100 school directors and members of the school leadership teams were invited. The leaders had the script of the process and control over the path to follow. A second way to participate was inviting those volunteers to spread out like an 'oil stain'. This is a concept borrowed from marketing jargon to say the group would slowly place itself among others to impact, at the beginning, small groups that are then imitated by the rest of the people. Robert, the strategist expert suggested that "this step was important to demonstrate they weren't alone. They were exactly 100 from all schools to exhibit strength." I In this step, training and awareness of the initiative was essential so participants were empowered and could take an active role in promoting a new way of operating their schools (Aragay et al., 2015c).

A third way of participation was more explicit and widespread as an invitation to participate in defining the school that people wanted, which was called the Horizon 2020. In this stage, invitations were sent to the following key constituencies: all of the students from all of the schools because they were the center of the transformation, then, all of the educators as they are an integral part of the community, then a group of families and finally, members from the corporate world, neighbors of the schools, and public administrators. As a result of this stage, two products were developed: 17 key ideas that summarize the horizon 2020 and a new educational model. These products are explained in documentation that supports the transformation. I would call this this step consultation and discussion as participants could express their opinions. However, final decisions were made by the leadership team of the organization.

Finally, the participatory process took a new shape when teams implemented the pilot experiences which were the definition of the dream, processes “justified with a carefully planned pedagogical design on a limited and controllable scope” (Aragay et al., 2015d, p. 33). This fourth manner of participation is described by Robert as an “extremely exciting moment as many people could see materialized some of their dreams.” The implementation of some of those pilot projects brought confidence and a new energy to the project. The leader of the project explained that teams did not have complete freedom. They received a framework in which they could make decisions to move toward the dream for a particular population (age group). He frequently reminded the teams, “You have a framework within which you have a creative freedom, but you cannot change the framework you were given.” An important factor of these teams was the frequent meetings and conversations to empower them, so they could define new actions while meeting the established guidelines of the framework. Robert’s account of this stage highlighted the *flexibility* required to reach this point. He said that at this stage, there were not techniques to apply, everything was artistic, people could invent as they walked. Furthermore, at this stage people needed to know very well what they wanted so the path could be relative and what was non-negotiable was going all together. Participants must be clear about what was essential in the change, what was nonnegotiable.

I would call participation in this phase a delegation of power. At this stage, participants on the teams were part of the base, shared governance, and sought alliances in their schools.

Different levels of participation were defined according to the objectives, time-frames, people's role in the organization, stage of the change, and people's levels of engagement, among others. They are not specifically stated in any document but underlie the process of change. Some tensions described below arose in terms of participation as many were not aware of the expectations of their involvement.

Ideas of participation. Participation is found across the narratives of the project and is mentioned as a fundamental component of the transformation. I explored how people engaged with the project and how they felt about their involvement. As one can expect, divergent viewpoints were found. Before displaying some specific tensions, I present a group of characteristics and expectations regarding people's involvement.

Participation as an emotional involvement. Invitations to participate were extended on the basis that the project trusted in individuals "with a calling who carry out life projects rooted in interiority and spirituality" (Jesuit Education Foundation, 2014, p. 53). In formulating the Horizon 2020, the Jesuit Education Foundation resorted to the teaches teachers' vocational calling to generate excitement and move them forward (Aragay et al., 2015d). Antonio, a school director, explained that in order to involve the educators the first move was "encouraging them in a powerful and a passionate way to show the project was fantastic, uplifting and meaningful." Participation was stimulated by enticing the emotions of the people and their ability to dream. Briefly mentioned in some documents, participation is an opportunity to empower people. The leaders of the project shared this vision during the interviews, but it is hardly mentioned by school leaders or educators.

Participation should address fears and invite learning. As an adaptive challenge, Horizon 2020 took into account people's fear of uncertainty and change. Miguel from the leadership team of one school stated that the process of participation asked people to "volunteer and, to do so, open meetings were proposed to resolve anxieties and fears which prevented them from vibrating with the project." At his school, almost 50% of the educators volunteered to start the project. Martha, a school teacher, responded to how she felt about her participation in Horizon 2020 and stated,

it helped me lose my fear of change and innovation. It gave me the strength to face the challenges of today's society. Teachers found confidence to think out of the box and creatively reach their goals when their fears were heard and addressed by their leaders.

Frances, a school director confirmed this perspective and said, "A transformation as profound as the one we are proposing can sometimes find precision difficulties in some scenarios, but learning by doing and advancing together will always be our objective" (Moreno, 2016, p. 11). The result of participating with others was solving problems that otherwise would have paralyzed them. "We're ready: our crew isn't afraid of storms, and we're sure we'll find a treasure on each island we visit" was a specific way to say they felt ready to participate (Aragay et al., 2015c, p. 78).

Participation as a condition to generate knowledge. Every instance of participation would result in a product. This could be an idea, a list of characteristics, or simply the summary of the conversation. Participants were expected to generate some knowledge to move the project forward. For instance, after their training in leadership

theory and teamwork, the group who would serve as promoters of participation conclude that their “calling and spirituality” would be the force to move forward towards change (Aragay et al., 2015c, p. 78). The massive participation of the educational community resulted in the creation of the “Model of Models” that defines the “schools’ reason for being (Aragay et al., 2015a, p. 61). This important product is the framework from which all transformations were defined. Finally, participation in any of the seminars promoted by the Jesuit Education Foundation required “critical, systemic and intentional reflection” in order to consolidate the new conception of the teaching and learning process they wanted to implement. Participants were invited to generate knowledge. Beyond the practicalities of how to implement the project, they were invited to conceptualize the new educational model of the network.

Participation requires flexibility. Robert was involved since the inception of the project and his role was *inspiring people to participate*. He said, “My role was kindling fires, I was focus on lighting fires, inspiring people, giving suggestions and let people do their job.” He strongly affirmed that participating in a project of this scale required the ability to be flexible, to be inclusive, to balance control and freedom, and to increase commitment. Participation is real when everyone is invited, therefore, *doing altogether is a non-negotiable principle*. Robert said,

People need to embrace others in their differences, to welcome others even if they are a stone on the shoe (pain in the neck) and this is difficult, to do so, people need to be flexible, sure, people need to be very flexible to accept others.

Robert goes deeper in his understanding that participation required people to know what is non-negotiable. Consequently, they could be flexible with different ways of solving problems. He explained this with an illustration, he said,

I reminded people St Agustin's saying: 'love and do what you will', love are the essentials which are no more than 2 or 3, but everything else is relative. Here, people need flexibility, the need to leave their rigidity behind.

Carlos, from the leadership team agreed to this understanding saying that participation had different frameworks in which people could move any direction. He suggested that maintaining control of the situation was as important as giving freedom to participate. He said, "this project was not 'directed' (conducted, managed) but 'guided' (oriented, coached)." Flexibility is the ability that people need to participate. Being flexible, they could freely participate in the process even to the point to challenge the traditions when those blocked the goal of the project.

By actively participating, people acquired a deeper understanding of *where to go and a clear vision that the path can change*. This is a third dimension of flexibility which helps to increase commitment. People who know what they want could easily be engaged in controversial conversations. Antonio, as a school director, corroborated that people who participated were more willing to talk to others and more committed to the transformation. He said that "regularly people who know the process become more interested, more supportive and is able to advocate for the project in their own surroundings."

These different notions and implications of participation were important because they underlined the effort of encouraging participation. As the leader of the project said, “a participative process was needed because the people who work in our schools, the students, their families, all of them are able to make the transformations the society needs, but we do not ask them.”

Tensions regarding the scope of participation. The Jesuit Education Foundation was aware of how people did not entirely trust the process of participation. In one of their books, they disclosed it stating “along the way, we have found people who told us that we had already decided everything from the very beginning...this, (is) a common accusation in a participative process” (Aragay et al., 2015c, p. 77). For some people, the invitation to participate was received in the beginning of the project. However, the more the project advanced, the less participation was allowed. One person noted,

In the beginning, I thought I was leading a change, then it was a problem of form rather than of content and all of a sudden, we had talked about participating and making decisions together changed. Things were different when we needed to define how to implement the school we dream. This is what I see.

This is the narrative of one of the active participants who joined the first cohort of educators. She continued, “we were all equal, but then some people formed a group to decide things and it was like if we were at different levels.” Miguel who was leading one of the implementations explained this perspective regretting that participation should have been clearer to invite other people. For him, “there was a perception that everything

was focalized on the first group that was called. We should have started working with all the teachers and inviting them to the journey also from the beginning.” This model of participation generated such burden in the schools that a number of educators felt their opinions were dismissed. They expressed that participation was not as real as the organization boasted and even several months after implementing the project they still affirmed that informal conversations reveal a discomfort, in their words,

It is a mistake that Jesuites Educacio constantly repeat that the implementation came after a participative process...it was a directed process to obtain some results that had been previously established. The debate was little authentic.

Others agree with this educator with comments like “participation was not real but a fiction,” “the project was very imprecise with little participation from teachers, little no, nothing,” “teachers should have a real participation in decision-making.”

The tension displayed here reveals that people were not aware of the expectations that the organization had from them and *a lack of transparency on their behalf*, as one person mentioned, was perceived by some educators. Educators seemed not to have had the clarity of the process possessed by the people in leadership. The scope that was clearly delineated by the leader of the project regarding the levels of participation was not clear to educators and even some people on the leadership team who thought that participation in the basic units of participation was made with an absolute freedom. The following process was not to see what the majority of people thought because the majority could be wrong.

Tensions in inclusiveness for participation. While Horizon 2020's design had clearly stated that participation of all the members was welcomed, people's accounts revealed contrasting emphases evidencing an ongoing tension regarding this topic. On the one hand, people share the extent in which they participated in the project. On the other hand, educators support their arguments to say how the organization failed the promise of inclusion.

Elena has held various positions during her more than 25 years at a Jesuit school. She said,

I was not directly involved in the project. I did until I held a leadership position in a secondary school when we talked about Horizon 2020. Until then, we, people in management positions, saw a change was needed. The society was going in a different direction than our course of action. I participated until we decided to try a disruptive change since small changes had been tried out with no success. I changed my position in the school. Then I did not take part anymore. I could say I saw them and I gave a hand when it was needed or covering my colleagues, so they could participate in the training sessions. We were not directly involved, but we were told everyone would be. I don't say I feel excluded, but I did not take part in the process as a teacher. I will have next year when a new implementation will start.

Elena conceded that she was able to offer her perspective from inside of the project as a leader. However, the new assignment changed her ownership revealing that her participation relied on her role at the school rather than any other personal factor as

motivation, agreement or willingness to participate. Elena's perspective is in full agreement with an enthusiastic teacher who participated in the process despite having been in one of the traditional divisions of the school. Although she considers herself as belonging to the project, she acknowledged the difference of participation according to the role in the school. In her account, participation does not mean being involved. She said, "We are living moments of full confidence in the Jesuit Education Foundation since the bosses decide how to implement each stage of the new educational model. The teachers who had a hard time were those who began the project."

Different levels of participation were found not only according to the role in the organization but according to the division to which they belonged. Ignacio, from the leadership of the Foundation asserted that *most of the educators are satisfied with the project but not much with how it was implemented*. He affirmed that "a failure in the process was that teachers who were not in pilot experiences did not participate in the project. This was an intentional decision and it has been badly wrong, honestly wrong." This separation was made to preserve the educators from being questioned regarding the project. The leader of the project mentioned that teachers could feel more pressured if they were exposed to visits and questions regarding the project. This led to his decision to shield them, so they could focus on their job. Antonio argued that safeguarding the educators working on the innovative projects, even from their peers, was a decision made by the direction of the Jesuit Education Foundation. In this way, was the leadership team of the project who face the burden of external communication. The tension with this measure is that educators from either side, participating on the implementations or

working on the traditional stages, felt there were divisions among them. Participation was a source of conflict among educators in the same teaching role.

Tensions in collaboration between Jesuits-Lay people. The participation of Jesuits and Lay people on the same team was not always healthy collaboration and raised some tensions. This theme did not emerge during interviews with educators as teachers or service staff but with Jesuits and people in leadership positions. Interviewees may have felt hindered from speaking freely about this to me since I am a Jesuit myself. I suggest this because this tension was readily shared by leaders of the organization with whom I had an established rapport likely due to our continuous interaction. Although this topic of collaboration among these two actors deserves a special analysis, I keep it within the scope of this study.

Ignacio has a vast knowledge of the Jesuits. He has held different positions in the governance of the Jesuit schools and the religious community. For him, the mission of the Society of Jesus “needs the collaboration between Jesuits and lay-people and it is not feasible in any other way.” He added, “each one has a calling, a vocation that must be acknowledged by each other. For the Jesuit, the lay person is not just an employee. For the lay-person, the Jesuit is a person with a commitment to the heart of the Society of Jesus.” Jaume, who has been a school director with a lengthy experience in school leadership, agreed to this perspective and affirmed that “the role of the Jesuits is very important (in the Jesuit Education Foundation) because there is a commissioning that comes from them, from the Society of Jesus.” He also shared Ignacio’s perspective that “the mission of the Society of Jesus is advanced by Jesuits and Lay people.”

Nevertheless, for Jaume, it should “always be both a commissioning and also a mission to the Jesuits to accompany the leadership of the organization... It should be commissioning, accompaniment and rapport.”

The tension between Jesuits and Lay People that affects participation in the organization is threefold: in the commissioning, the role of the actor, and the collaboration between them.

Regarding the commissioning. The director of the program received his mission from the provincial of the former Catalonia province. Along with appointing the general director of the Jesuit Education Foundation, an invitation was ratified to “all administrative teams at all (our) schools, to drive a transformation” (Jesuit Education Foundation, 2013, p. 3). The project made normal progress in the early years when lay people and Jesuits worked together. The general director asserted,

the participation of the Jesuits was by letting lay people share the mission and decide over it. There was a mission given to the Jesuit Education Foundation.

Therefore, the Society of Jesus was there, working to advance the educational apostolate. Just few Jesuits but the entire Society of Jesus.

Ignacio believes that “lay people should more actively participate in deciding the mission.” And this was an example of this approach of true participation. However, he recalled that “when a new provincial was appointed, a number of complaints surfaced about the process.” Jaume agreed that change in this relationship changed the mission and, therefore, the entire project. A Jesuit came to a meeting, Jaume remembered,

he questioned the process and the scope of the project. He had been an outsider, but he came challenging many decisions. That was not the problem, the problem was that he did not ask for explanations but to threaten the project. I did not understand. He was not a normal person, he was a Jesuit who had the authority from the Society of Jesus. A Jesuit was challenging a process that he, as the Society, had asked us to implement.

This story is an example of how the participation of Jesuits and Lay people is affected by the commissioning given by the Society of Jesus. This mission has different implications when a Jesuit or a Lay person is responsible for a project. A process of participation needs to acknowledge how the larger context of the mission affects the roles taken in the process of change. Carlos, as an expert on organizations, shared on this topic,

there was a change in the governance of the Jesuits. To date, we had much autonomy to make decision. And now what? We need to see what is next. After merging the Jesuit provinces, a political event occurred that is important, but people do not talk about it.

Carlos' question reveals doubts regarding whether the project will continue with the same autonomy and with the same mission that was previously given.

Regarding the role. Jaume acknowledged that “wherever a Jesuit is present in an area, everyone looks at him and follows his directions... The Jesuits should be accompanying the leadership of the organization.” They cannot be accompanying educators and students if they have not done their job with the leaders. Their role is to be

the link between the identity of the Society of Jesus and the projects of the organization to avoid ruptures. When Ignacio commented that Jesuits and Lay people should decide the mission together, he alluded to the fact that “while some lay people understood the extent of their commissioning it did not imply some people are on the top of the organization and some others at the bottom.” Ignacio was aware that participation of Jesuits and Lay people at the same level had a different weight as “Jesuits were not a common employee, their role wiping tears away makes them different and their influence is different.” This relationship is a source of tension in which participation as equals is unfair if it overlooks and dismisses the disparities of information, power, and influences that participants have on their own. Robert emphasized that an educational apostolate such as the Jesuit school network requires a participation of Jesuits and Lay people based on mutual trust but a different role. For him “lay people are not a different cast nor from a different species. Since Vatican II, it was clear a different conception of the Church, but here I think they (the Jesuits) do not trust... they do not trust.”

Regarding the collaboration. Participation in this project was also affected by the collaboration that usually exists between Jesuits and Lay people. Jesuits, as reported by one of the interviewees, tend to have a group of people who work with them. This goes against the design of the project Horizon 2020 in which people’s participation at different levels reached agreements that framed the next stages of the process. This model went against the previous practices in Jesuit schools in which participation of the Jesuits generated discontinuities rather than the continuity that could be guaranteed by lay people who remained in the organization.

According to my interviewee,
a Jesuit arrives to a school to work there for about 6 to 8 years to build something.
Then another Jesuit comes and says: ‘this is wrong, and we need to reformulate
the pastoral model, the buildings...,’ you name it. Then, another Jesuit comes to
do likewise... you (Jesuits) are always beginning, always want to start from
scratch... You do not promote continuity but discontinuities.

According to his account, schools that operated with this perspective tried out different
strategies in leading the schools. Lay people needed to adjust to what Jesuits wanted to
do. My interviewee justified that the Society of Jesus needed to maintain works that were
seen important for the mission and appointing Jesuits to those strategic positions, it (the
Society) could preserve its legacy.

Today, we live in a different interconnected society in which lay people have
different roles. Empowering lay people allows them to lead apostolic works with the
highest quality standards to fulfill the mission of the Society of Jesus. Collaboration
between Jesuits and Lay people should be conformed to the mission that is given from
the Society of Jesus rather than adapted to the Jesuit who is in charge. My source said,
“each Jesuit formed his own group, like a bunch of grapes. When he was moved the next
one would form a new bunch.” Contrasting to this model, he explained that Horizon 2020
intended that,

the provincial gives a mission and to do so appointed a general director. They
need to collaborate to each other, one as a Board’s chair and the other as the

director of the Jesuit Education Foundation. They need to respect each other and collaborate to each other.

The tension in this regard is posed by Ignacio, who said,

Jesuits can contribute with in-depth conversations from which lay people could benefit. But they also need to be taught that lay people need to be empowered and have qualifications to take over the mission of the Society of Jesus.

As I mentioned earlier, this topic emerged from my conversations with different members of leadership teams. Nonetheless, this finding was crucial to understand different actions and behaviors regarding participation in the organization.

Participation should not be limited to those who are called to be involved in a project, when a project is being outlined, and a change is taking place. Participation is a foundation for democracy which is built upon the concept of the social contract in which everyone confer power to others to move forward together. After analyzing Horizon 2020, I understood that in order to implement a participative process, collaboration between different actors is required with transparency and intentionality. Participation requires clear norms that lay out expectations and responsibilities that ensure fair relationships among actors and continuity in the history of an organization.

Sources of Power

The educational transformation promoted by Horizon 2020 is a major achievement of the Jesuit Education Foundation. Despite the various forces to promote and resist the change, it is a fact that Jesuit schools in Catalonia play an important role in the region due to their performance. Different divisions have implemented their

innovations and the schools are recognized as important centers for innovation in education. After analyzing all the data, I wondered what principles were more effective to stimulate the transformations and how people were influenced to increase motivation and generate creative outputs. In some cases, people in leadership positions had the legitimacy conferred by the social structure that empowered them to promote some changes. Educators from the Jesuit schools acknowledged the role of leadership and recognized their duty as simply to obey the authority. However, other forces were also present. The legitimacy conferred by different sources of power were important throughout the process. Power as a force to promote change is acknowledged by people and can impact a number of processes within the organization. However, in an organization in which authority has prevailed as the legitimate dynamism to generate transformations, a lack of awareness of other sources of power might diminish or even counteract the efforts that have been doing to promote a change. Underlying the categories I already described, there were some forces (see Table 4) that mobilized people within the system sometimes nourishing progress and sometimes undermining it.

Table 4

Tensions underlying the findings of the study and their driving sources of power

	Tensions	Sources of Power
Communication	Internal	Control of information
	External	Public recognition to strengthen the change
Culture of Care	Network Identity	Bring individualities to focus them on the common goal
	Holding environment	Interpersonal alliances, informal organization
Decision Making	Central office	Formal authority
	In a matrix structure	Knowledge, Informal authority
Participation	Influential people	Alliances, networking, Structural definitions of the stage of action
	Public participation	Symbolism and meaning, coping with adaptive work

The conflicting narratives of different individuals make sense when we look at the sources of power on which each rely. Acknowledging, understanding and embracing them could lead to significant lessons being extracted from the experience of this process of transformation.

Political scientists have extensively commented on the effect that power dynamics have in organizations (Bolman & Deal, 2013, 2014; Clegg, Josserand, Mehra, & Pitsis, 2016). According to the framework of this study, Heifetz (2009) adverts that a leader needs to mobilize people with an authority that could be formal or informal. The formal authority is given because of the position the leaders have in the organization. They also

lead with an informal authority that comes from the expectations they are supposed to meet which are usually left implicit. However, people in management positions need also to acknowledge the subtler yet very substantial power that others hold beyond their explicit roles. People's informal authority is also a force that coexists within the organization and can reinforce the change or increase the resistances to it. Using the sources of power that Morgan (2006) utilizes to describe organizations as political systems, I revisit the different themes to acknowledge how the tensions from each theme can be understood as a struggle for power. Managers in leadership positions should be aware of the sources of power so they can leverage them.

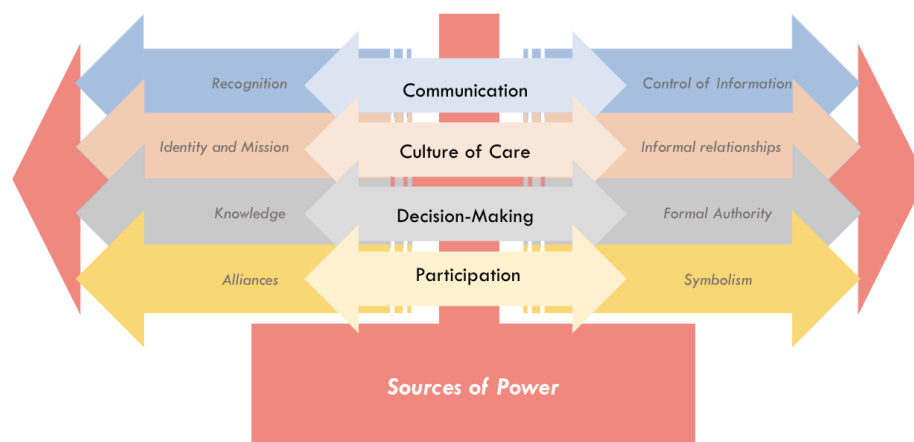


Figure 9. Sources of Power as driving forces for change

The power underlying the tensions in communication. I described how the communication was present as a permanent tension generated by disagreements between external communication and internal communication. As Miguel explained, the internal communication strategy was designed “to meet teachers’ needs and aimed to gain them for the success of the change.” Underlying this strategy, there was a control of

information that made the leaders of the organization gatekeepers who control the flow of information. Having been the leaders who limit the access to information, they held the power that enabled them to be the experts of the organization despite the fact that the transformation occurred at different levels and was led by different people. Morgan argued that controlling key information resources is a means to “influence the definition of organizational situations and create patterns of dependency” (Morgan, 2006, p. 174).

On the other hand, the external communication was utilized as a driving force to enhance the change. This strategy was meant to create an external pressure to communicate that the change was successful. Carlos described the external communication as a branding strategy that could position the Jesuit schools in a public spot. To him,

the positioning of the Jesuit schools not only in Catalonia but also out of Spain gave the organization prestige and visibility. By this, people could feel safer in their actions and the Jesuit Education Foundation could attract more human talent to the organization.

The Jesuit Education Foundation developed a strategy to influence public opinion that made Horizon 2020 one of the most successful and well-known projects of secondary Jesuit schools. The external communication strategy took advantage of technology and globalization to persuade stakeholders of the importance of the change after broadly communicating the goal of the institution. Therefore, people within the organization felt compelled to fulfill the expectations that other Jesuit schools and society in general had about their institutional goal.

The power underlying the tensions in the culture of care. In regard of the culture of care, the tensions can be summarized by two driving forces. On one side, the leader's idea of change that starts with a significant dream. In his words: "to promote a change, we need to begin dreaming big. We need big dreams to generate major transformations. The leader's idea of the change was to have everyone on the same page, dreaming together and changing together. To make this happen, he promoted the vision of the entire Jesuit school network as a whole system that changed together. He used the power of symbolism to reshape the organization's story and create meaning of the change, building upon this symbolic framework. He not only invited everyone to dream big, but also claimed this strategy was rooted on Ignatian spirituality that invited people to go beyond horizons to make grand transformations instead of keep trying small changes that just produced collective tiredness.

On the other side of the spectrum of care, the meaningful relationships that helped people undergo the change were more important than the implementation itself. I described how people organized themselves to create and implement the transformations. Some conversations were held with members of the first group of 100 people who had volunteered to work as "the oil stain" to promote the change. They were the ones who participated in the first workshop and who had been responsible for inviting others to participate. In other cases, some smaller groups formed to develop the strategies that were to be utilized in each school division. These groups of teachers stated they would never go back to work as they had previously after learning to collaborate and getting to know each other. They had come to value the holding environments that had formed

with strong bonds to endure the difficulties of the transformation. The informal relationships they established became a powerful force that drove the change as the work groups were aware of their needs and they themselves took care of each other. Morgan asserted that “interpersonal alliances and coalitions are not necessarily built around an identity or interest; rather, the requirement for these forms of informal organization is that there be a basis for some form of mutually beneficial exchange” (Morgan, 2006, p. 186). This source of power needs to be clearly acknowledged to handle the tensions it produced among teachers whose needs were not met.

The power underlying the decision-making processes. We can take as a fact that the one who makes decisions is the one who holds the power. However, when different decision-making processes are in play, I affirm that who holds the power is the one who set the rules to make decisions. For Heifetz (1994), authority provides the leader “with the power to choose the decision-making process itself, be it consultative, autocratic, consensual, or some variation” (p. 104). The above-displayed tensions fall into decisions made by the leaders of the organization and the decisions made by the people in the matrix structure designed to lighten both the structure and the hierarchy of governance in the organization. In both cases, there were examples that display how leaders wield considerable influence on the decisions made. Heifetz claimed that “the ground rules to guide decision making are important variables that organization members can manipulate and use” (p. 174). The authority to choose what decision-making process is used and when it applies must be responsibly exercised.

Authority, as a crucial variable, should be constantly evaluated. Crystal clarity in this matter is crucial to both first, to unveil how leaders influence decision premises, decision agendas and also emotions to move people to one's desires and second, to acknowledge how other sources of power can move people to make their own decisions. The first scenario was the social normative context in which leaders made most of the decision of the process of change and it was opposed to the second. This one was present when teachers claimed their right to make decisions in some of the implementations in the schools. They understood they had the power to make decision as they had the experience and knowledge that enabled them to do so. They became aware that their knowledge of the subject matters and the students' needs were a key source of power. A process of transformation cannot overlook the different forces that make people feel empowered. The function of the authority is also to acknowledge people's decisions when they are invited to take part in a process of change.

The power underlying the participation process. The leadership team positioned itself as a source of motivation to invite others, to promote the change, and to activate the transformation, rather than as a micromanaging team that prescribed every single action to be taken. Participation was considered important to the process as the leadership team was aware that different problems could be solved with different solutions, most of which were not in the mind of the leaders of the organization. However, participation was understood in different ways throughout the process of transformation raising different among people when they were invited to take an active role in the process of change.

On one hand, leaders hold the power to invite specific stakeholders to participate in the process. By this, they created alliances, promoted networking and controlled the informal organization. Even more, in the process, participants were mainly appointed by their role in the educational community. Some of them such as scholars from the academic world or stakeholders from the corporate world were participants whose role was sporadic in the school life. Their participation was focused on particular moments of the process and their contributions did not raise major expectations or degrees of uncertainty. Some others such as the Jesuits as a group, should have had more participation as their absence could also derail the process of change. Choosing the right alliances and networking with particular constituents was an important source of power that played a role in the participation process either to add potential in solving problems or simply “to pacify potential enemies” as Morgan (2006) refers to the invitation of potential trouble makers (p. 181).

On the other hand, the power of symbolism was used to stimulate the participation of larger groups. The leaders of the project also understood that not only focus groups, but everyone in the school community such as teachers and students should be able to participate. The launching of the project was focused on the idea that everybody’s voice was important and significant. This strategy raised many expectations mainly among faculty members who considered they would be active members throughout the entire process. A common “dream” was the metaphor the leaders used to build the framework for the school of the 21st Century and to encourage the participation. Besides the initial motivation, teachers mentioned they learnt to cope with uncertainty as their effort was

important for the transformation and their tiredness was temporary while they adjusted to live their common dream. The power of symbolism was used by the leaders to help teachers embrace uncertainty and extra loads in a way that led to new patterns of action. They realized their participation all together was a mobilizing force to create change.

Summary

Data collected, which included surveys, observations, documents and interviews, documents, was analyzed to obtain some insights to make meaning of the process of innovation promoted by the Jesuit Education Foundation in Catalonia, Spain. The following four themes emerged from the analysis as important pieces of the transformation:

- Tensions in communication
- Tensions in the culture of care within the organization
- Tensions in decision-making processes
- Tensions in encouraging participation

Additionally, after revising the different narratives, experiences and documentation, a main topic was found which underlies the four themes. Underlying the tensions in the abovementioned areas, there were some forces that drove the change and mobilized people to promote or oppose the change. The origin of those forces helps one to understand conflicting accounts. Therefore, the acknowledgement of the different sources of power that coexist within the organization is an important finding that explains the tensions within the emerging themes.

CHAPTER V

CONCLUSIONS

The context of this study is the Jesuit Education Foundation that is the Jesuit school network in Catalonia. It is comprised of eight schools which have been implementing the project Horizon 2020 over the last eight years. Horizon 2020 is an innovative project enabling the Jesuit schools to better serve the needs of the students and to educate them for the 21st Century. The purpose of this study is to analyze Horizon 2020 as a case study to determine the underlying conditions that allowed the transformation of a Jesuit School model in Catalonia. This research will help other Jesuit school networks to generate their own innovative processes and walk their own pathways by learning from Horizon 2020 experiences.

This final chapter presents the conclusions of this study. It begins with a brief review of the project and its considerations. Then, a synthesis of the themes is followed by their interpretation via the literature reviewed in chapter two, so the reader can see how I made sense and meaning of the findings after listening to the participants of this study. Next, some implications for practice will answer the main research question of this study followed by implications for research. The chapter concludes with a presentation of the limitations of this study and a general conclusion.

Review of the Research Project

One of the principles of Jesuit education is adaptability to “times, places and persons” as recommended by the foundational Formula of the Society of Jesus (Society of Jesus, 1996, p. 9). As part of their mission, Jesuit schools around the globe are invited to consider new perspectives on education to adapt to a new world (Grogan, 2015; Mesa, 2013; Sosa, 2017). As a result of this call, the Jesuit Education Foundation began Horizon 2020. The project is a plan to redesign the eight schools of the organization using a systemic approach that transformed the pedagogical model, the management model and the physical model of the schools. This project is relevant because, rather than transforming a particular school, it was a reimagination of the whole Jesuit school network and strongly emphasized the full participation of the constituents to make the change.

The main research question that drove this study was:

- What lessons can be distilled from Horizon 2020 as a transformation process to help other Jesuit school networks succeed in their adaptations?

Additional sub-questions that support the main question included:

1. What leadership principles were required in HORIZON 2020 to promote an educational transformation?
2. How did leadership principles work in practice to face the challenges of a multipart conflict of an educational setting?
3. What obstacles emerged and how was adaptive change faced?
4. How was an environment of transformation created and maintained?

5. How did HORIZON 2020 balance whether the purpose of the transformation was worth taking the risks of the changes?
6. How does HORIZON 2020 inform (and implement) a new model of decision-making in a Jesuit School Network?
7. How did decision-making processes influence the transformation of the schools?
8. How was power-distance handled to encourage participation and obtain commitment to the process?
9. How was creativity encouraged and individuals allowed to do things differently?
10. How did Horizon 2020 use cutting-edge research to create a new pedagogical model for the schools?

These questions were intended not to be answered one by one but as a framework to conduct the study and distill the main lessons to be learned. The answers to sub-questions 1 and 2 immediately became clear when the leadership team of the Jesuit Education Foundation revealed that the leadership framework they used to lead the change was *adaptive leadership* from Ronald Heifetz (1994). Sub-question number 3 helped the researcher to address the analysis of data. Four main topics emerged from the data analysis while focusing on the tensions that surfaced in each topic was an effective path to understand the phenomenon. Sub-questions 4, 5, 6, 7 and 9 revealed that topics such as the environment, motivation, creativity and decision-making process of the transformation were concerns prior to conducting the study. The topics which emerged

from the data confirmed that these themes were crucial for the transformational process. After using sub-question 3 to organize and present the findings, a further analysis of the data and a modification of sub-question 8 guided the analysis of the data. The modification of sub-question 8 considered the sources of power that were used during the main processes of the transformation. Sub-question 10 was finally dismissed as it focused on the pedagogical model of the schools which would open the study to a different area of the curriculum, rather than the pure strategy of implementing change in the schools.

The conceptual framework utilized for this study combined concepts of different theories in order to explain the phenomenon under study. A process of transformation of a Jesuit organization that holds hundred-years-old histories and traditions requires more than formulas and technical solutions. This challenging work calls for a leadership approach able to handle paths in which solutions are unknown and possible risks must be constantly anticipated and evaluated. Thus, the concepts from Adaptive Leadership presented by Ronald Heifetz (1994) and further developed by other scholars (Heifetz et al., 2009; Heifetz & Laurie, 1997; Heifetz & Linsky, 2002) led the study. Although Heifetz was used as the main theory to understand the process of transformation, auxiliary theories were also studied to better understand and conceptualize the findings. The concepts are intermingled and different relations among them were established (see Figure 10).

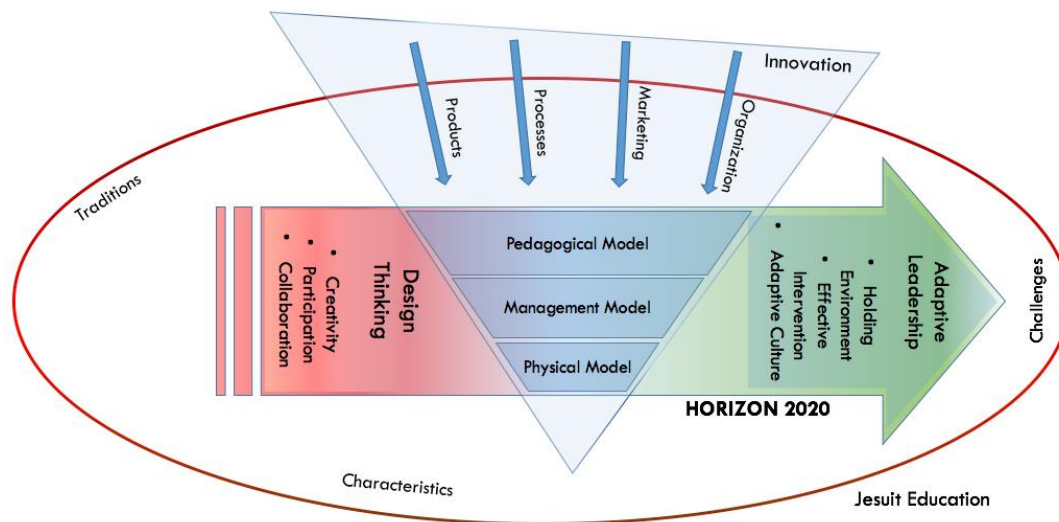


Figure 10. Conceptual framework that informs the research: Horizon 2020, a case study on innovation in Jesuit education

The context of the transformation is a Jesuit school network and therefore the principles of Jesuit education (Duminuco, 2000; Farrell, 1970; Mesa, 2013; O’Hare, 1993; Padberg, 2009; Society of Jesus, 1986, 1993, 1996) were reviewed to grasp the terminology the schools use and how they fit within the context of the transformation. Concepts such as participation, empowerment and creativity were constantly evaluated from different angles with a twofold purpose. First, to understand their meaning in a process of transformation and second, to recognize how they are encouraged, what their implications are, and how they are utilized in transformational processes. Design thinking is a practical approach that uses these concepts to create new ways of doing things (Brown & Katz, 2009; Kelley & Kelley, 2013; Kelley & Littman, 2005). Design thinking has been used in the educational world recently with results that allowed the interpretation of management of change (Koh et al., 2015; Lockwood, 2010). Finally,

studies advanced by the Organization for the Cooperation and Economic Development on innovation and innovation on education illuminated the concepts to clarify to what extent the process of change in Horizon 2020 can be understood as a process of innovation.

The methodology design that best fit the research question was a single case study with embedded units because the primary focus of the research is the evaluation of a phenomenon in its context that is clearly limited, with instances of the case having been implemented separately (Creswell, 2009; Merriam, 2009; Woodside, 2010; Yin, 2009). The qualitative approach required the researcher to “be adaptive and flexible, so that newly encountered situations can be seen as opportunities, not threats” even though many preliminary actions are taken to prepare the study (Yin, 2009, p. 69). A case study requires different sources of data to make findings reliable (Mabry, 2008; Merriam, 2009; Yin, 2009) in response to the many variables of interest in comparison with the available data points to interpret “the richness of the phenomenon and the extensiveness of the real-life context” of the case (Yin, 2009, p. 25). This case study used four main sources: first, interviews that were individual semi-structured interviews and focus groups with educators of the schools and leaders of the transformation; second, direct observations of the schools with no interactions with students; third, artifacts and archival records that gave account of the process, and fourth, documents created by the organization and surveys collected by the organization. The data analysis that began with the process of recollection continued throughout the process of the interpretations. Three levels of analysis were conducted in this study: first a descriptive level of analysis explained the findings. Then, a second level that was interpretive was conducted concurrently with a

member checking process to verify the information. This process was conducted after the first level to evaluate how close the synthesis of emergent topics was to the reality. Finally, a third level of analysis is offered to make inferences to build theory (Merriam, 2009). This part is important as an implication for research since this empirical work generates interesting findings to confirm a leadership theory.

Summary and Interpretation of the Findings

Four themes emerged from the case study. A process of triangulation between data, conceptual framework, and analytic heuristics converged in these four themes that helped me understand the main processes associated with the transformation of the Jesuit schools. The themes were selected because as they emerged, the importance they had for the constituents and the process of innovation and change became evident.

Dugan (2017) affirmed that “there are often two narratives occurring simultaneously in groups: the public discourse...and what individuals really think but do not share” (p. 269). This was exactly the factor underlying those selected themes that made the analysis difficult at first. In each of the themes, there were narratives that I describe as divergent but consistent. While they seemed to be in conflict, there was consistency among the different actors. Therefore, data collected was presented in the form of constant tensions.

Communication

Effective communication is an essential part of processes of innovation. Communication challenges the transformation of education as new technologies and new communication models are available today (Koh et al., 2015). The design of the project

Horizon 2020 acknowledged the need to establish different channels for communication to better interact with the various constituents of the schools' communities. This need resulted in a communication strategy that was both internal and external.

Tensions between external and internal communication produced some barriers that slowed the process of transformation. Scholars are in general agreement that communication is a major challenge, and often times it is the cause of failed transformations (Fullan, 1999; Kotter, 1996; Kotter & Cohen, 2012; Spiro, 2011). Communicating the right vision of the change and engaging in constant and transparent communication builds capacity in stakeholders who will be willing to invest more in the change. Horizon 2020 successfully achieved this effective level of internal communication with the first group of participants that comprised the directors and the first group of volunteers. Seemingly, less effort was made during the later stages of the process to continue to engage the vast majority of teachers and parents. This finding confirms Fullan's (2010) recommendation of developing fluid two-way communication with all groups because "communication during implementation is far more important than communication prior to implementation" (p. 51).

Findings regarding the external communication reveal a high degree of effectiveness in diffusing information geographically, reaching external organizations, and receiving visitors from all over the world. However, despite the fact that the Jesuit Education Foundation organized seminars, printed journals, released a set of books with its narrative among other strategies to keep people informed, a large number of educators lacked the compelling information they needed to reduce their uncertainty and develop an

understanding of where all of their efforts were leading them. This confirms what scholars suggest to mobilize people and reduce resistances by communicating the vision of the change (Green, 2007; Kotter, 1996; Spiro, 2011)

Many educators were witnesses of a process that was both challenging and rewarding. Difficulties were not considered to be a source of discomfort but conversely a motivation to continue working on the project. Heifetz affirmed that “people are willing to make sacrifices if they see the reason why” (Heifetz & Linsky, 2002, p. 94). An adaptive challenge requires communication that not only informs constituents but also helps those involved to understand the risks and rewards of the innovation (Heifetz, 1994). Therefore, taking communication for granted in a transformational process or assuming that people already have communication skills to participate in a process of change are common mistakes of “poor communication” (Kotter, 1996, p. 86). A process of innovation handled with a perspective of adaptive leadership requires an intentional and clear strategy of communication that takes “into account the particularities of the constituents, their networks of support and the harshness of the news” (Heifetz, 1994, p. 115).

The importance of communication as a means to using power cannot be minimized. Whether communication was directed outside of the organization or intended to convince people on the inside, it needs to be more than transmission of information from the leadership levels to the rest of the community. An open and honest communication is an opportunity to address anxieties, accept frustrations, show credibility and even expose when the path is unclear, so that difficulties can be addressed,

and all can learn and engage in developing solutions because of their contrasting points (Heifetz, 1994; Heifetz & Laurie, 1997; Kotter, 1996; Kotter & Cohen, 2012). A constant communication that focuses on informing those involved of what is happening in the organization is a power that received recognition from the international community of Jesuit education and helped reinforce the momentum of the change. Acknowledging the power of this control of information could have caused different strategies to be developed to handle communications within the organization so peoples' hearts and minds could have been more engaged with the project. By using crystal clear words and actions as a key message in a process of transformation, leaders apply power to reinforce adaptive change (Heifetz, 1994; Heifetz & Linsky, 2002; Morgan, 2006).

Culture of Care

The context of the project Horizon 2020 is the Jesuit Education Foundation. This is an important fact that sets the culture in which the innovation was promoted because it implies a set of values and practices that existed in the Jesuit schools and the Catholic education. A distinctive spirit is derived from the principles of Jesuit education and lies in a Jesuit school. Jesuit education goes beyond promoting civic involvement and global perspectives to teach people to deal with challenging questions while anchored in deep values: "the project of Jesuit education is to be in tune with God's shaping of the persons committed to our care" (Grogan, 2015, p. 18). Thus, the core value of the organization is to bring people to the highest standards of their humanity (Aragay et al., 2015b; Grogan, 2015).

Despite the grandeur of the ideal that is the mission of the Jesuit schools, controversial opinions existed regarding the way that values were lived in the organization. There is always a gap between values and behaviors that must be narrowed by strategies in a process of transformation (Dugan, 2017). Horizon 2020 addressed this gap in two particular ways: first, promoting a corporate identity to bring individuals to a common goal and second, generating different spaces where people could find their solutions to their own particular problems.

In the first case, the concept of the entire network working together as a community was a difficult horizon to envision. Although eight schools work in the same geographic area, significant collaboration had not developed among these schools before the emergence of Horizon 2020. Despite some skeptical voices, the Jesuit Education Foundation became one body walking together, capitalizing on the dream and showing people a possible future that had been resisted despite previous attempts. This finding also confirms that “revealing the future is an extremely useful way to mobilize adaptive work and yet becoming the target of resistance” (Heifetz & Linsky, 2002, p. 122).

In the second case, some of the strategies used to mobilize the organization as a whole resulted in particular voices not being heard within the process. However, an important component of the project was the leadership team’s effort to create some safe spaces to build an atmosphere of trust, care, companionship, teamwork and meaningful relationships. Those spaces took different forms as PIEP’s, TVP’s, Seminars and so on. The workload that overwhelmed the educators was balanced with frequent opportunities to share their concerns, to be heard, and also to disagree with each other. These safe

spaces enabled the educators to identify their concerns and frequently to address these concerns successfully themselves which demonstrates that while facilitating change, successful leadership must care for people and involve them instead of “silence them actively or by complicity” (Heifetz, 1994, p. 240).

Jesuit education has a strong valued-base identity that can be used as a power to lead change for innovation. At its core, Jesuit education has the *cura personalis* or the care for the human being as a potential force that could make every single member of the educational community an important ally for change. This corporate identity needs to be paired with actual actions, so individuals can come to know that the success of the organization relies upon the growth of each one of the single members of the educational community. A strong corporate identity must be revealed every day in the life of the school community, and it cannot diminish the power of the informal organization, interpersonal alliances, and meaningful relationships that move changes forward (Fullan, 2010; Heifetz et al., 2009; Morgan, 2006). When toughness that challenges people to give the most of themselves is exercised without regulation, the abuse of power in the form of autocracy takes place in the organization (Heifetz, 1994). Holding environments as one of the “major strategic challenges” are a key response to address both the concerns of individuals regarding the change and the need to create a corporate identity that is meant to be human-centered (Heifetz & Linsky, 2002, p. 103). Although Horizon 2020 could have been more intentional about it, the strategy proved to be the “power ... to facilitate adaptive work” as these holding environments became the place to “promote the

problem-solving process,” to “control the heat” and “to pace the work” in a journey to a successful innovation (Heifetz, 1994, p. 105; Heifetz & Linsky, 2002, p. 102).

Decision-Making

The process for decision-making provided the researcher with different perspectives in the studied case. Divergent responses were given to the question which asked about the decision-making processes and the authority that managed them. While answers seemed to be in conflict, I considered them both true as they were descriptions from dissimilar viewpoints. Examples of the tensions were provided in chapter four and covered topics like knowing who the decision makers are, using sources of information to make decisions, and finding the proper timing to choose rightly. The conflicting narratives were commonly associated to the role of the person in the organization. Usually, faculty members and few school directors affirmed that the director of the organization was responsible for most decisions. The counter-narrative -decisions were made by work teams and councils- was -mostly shared by the leadership team and little present among faculty members. Finding disagreements triggered a deeper analysis of how and what authority was used when making decisions in the organization.

The analysis of the case study resulted in a deeper understanding of how different moments of innovation utilized different decision-making models. Specific tensions hindered the decision-making process. One tension includes the vertical management tradition of the schools versus the horizontal model which was necessary for the implementation of Horizon 2020. Another tension was the academic expertise of educational scholars versus the faculty members’ expertise in their fields of study and

their years of experience in the classroom. A third tension was the uncertainty of the future versus the reality that came with prototyping. A fourth tension was the time-frame for dreaming about possibilities versus the concrete ways to make it possible.

Regardless of the stage of the process of innovation and the decision-making model that was applied at each moment, the analysis revealed that decision-making is closely associated to the power of formal and informal authority. This is a complex topic that is still not spoken about openly in the organization because of the traditional vertical orientation which continues to be strong in Jesuit schools. Even though matrix structures were designed to return to the stakeholders the ability to solve their problems, the tradition and expectation of verticality and formal authority was the norm and constituents were not well enough prepared to accept the responsibility. However, the matrix structure had been put in place and some constituents used other sources of power that conferred to them an informal authority to endorse the project. Collected data illustrated the tendency to ignore the matrix structure and return to the vertical model. The lesson is certainly that leadership for innovation and change in a Jesuit school is a collaboration of many rather than a heroic accomplishment of leadership. It was evident that “nobody is smart enough or fast enough to engage alone the political complexity of an organization or community when it is facing and reacting to adaptive pressures” (Heifetz & Linsky, 2002, p. 100).

The procedures for decision-making in an organization define who holds the power. Moreover, an adaptive challenge is such a difficult endeavor that the future cannot rely solely on the intellect and energy of one person working long hours to solve

all organization's problems. Therefore, thinking strategically about determining the rules and processes to make decisions is an essential component in a process of innovation and change. There is no one single method to be prescribed to make decisions but taking into account critical factors, such as the type of the problem, the expertise of those involved, the availability of information or time-frames, impels the primary stakeholders to take responsibility for their own situations (Heifetz, 1994).

Participation

Horizon 2020, as a project of innovation and change that was led with an adaptive leadership framework, recognizes the importance of bringing people together to promote individual and collective actions to support the transformation. Some examples of this approach were seen when the Jesuit Education Foundation called stakeholders to imagine the school they need for today or when new implementations of the innovation process were extended to different schools of the network. Those activities were led by different members of the community who volunteered to take responsibility in the transformative process. Important findings regarding participation encompassed strategies such as: emphasizing the role of people in a human centered project, promoting strategies to encourage participation, and generating structures to give work back to people. Underlying those findings, there were divergent narratives evidencing the difficulties leadership had in regulating distress and using authority to mobilize people.

Tensions were mostly evident regarding the expectations and understanding of participation. Some people did not feel fully engaged in the implementation of Horizon 2020 because their involvement was limited to the beginning of the process while others

considered themselves totally dedicated to implement the project. Additionally, contrasting accounts referred to the bodies invited to participate: while some people supported the official narrative that everyone had a place in the project, other accounts expressed that participation was not inclusive in practice as it was intended to be in the original vision. A final tension that emerged from the data was the tension in collaboration among different factions, particularly between Jesuits and lay people. Considering different aspects of participation in the innovation, these findings confirm the importance of making the various factions or stakeholders responsible for the implementation to increase ownership of the project. The magnitude and nature of the transformation requires collaboration rather than charging one faction with the entire project. Leaders of these adaptive challenges should “go beyond the boundaries of your constituency and create common ground with other factions, divisions and stakeholders” for the success of the change (Heifetz & Linsky, 2002, p. 191).

When the model to get things done shifts from “We will do it in this way” to “It is best to do it this way” to “How shall we do it?,” the politics of the organization arise and urges stakeholders to think and act differently. Different interests emerge as tensions to be solved by using different sources of power (Morgan, 2006, p. 156). Involving different actors to imagine the future of the Jesuit schools brought together perspectives that had not previously interacted.

The analysis of the sources of power related to participation aims to the core of Adaptive Leadership. Leading innovation and change with this framework means forming, groups to engage in adaptive work, learning different perspectives, speaking the

unspeakable, and even challenging the authority (Dugan, 2017; Heifetz, 1994; Heifetz & Laurie, 1997). In so doing, risk-taking by all participants needs to be encouraged so that individuals take actions they would not otherwise have done. That is, the strategy of change must start by acknowledging the power of each person has to be creatively used in the process of change (Morgan, 2006).

Different sources of power were used to resolve the conflicts engendered by participants' different interests. For instance, the creation of alliances was helpful to ignite the project and introduce it. Inviting different stakeholders to engage in the project and letting their voices be heard in the planning process was also an opportunity to enrich the project with different perspectives. However, by in large, using the power of symbolism to encourage participation and involvement in the change is considered the hallmark strategy in order to lead the innovation of the Jesuit school network in Catalonia. Dreaming together was the power that invited everyone to "act outside the narrow confines of their job descriptions" (Morgan, 2006, p. 108). While crucial, dreaming was dangerous and triggered tremendous resistances that ended up pressing the firing of the director of the organization who was leading the process of change.

Lessons to be Learned

Horizon 2020 is a unique project among Jesuit schools. Therefore, it can be a source of inspiration and learning for many other schools and networks that want to transform education in different regions of the world. The main research question of this study was:

- What lessons can be distilled from Horizon 2020 as a transformation process to help other Jesuit school networks succeed in their adaptations?

This study's findings and interpretations above described can be summed up in these lessons:

1. Adaptive leadership is a key framework to promote innovation and change in a Jesuit school. As a “practice to mobilize people to tackle tough challenges,” leadership is “an art, not a science, that requires an experimental mindset” (Heifetz, 1994, p. 14; Heifetz et al., 2009, p. 10). As an apostolic mission, Jesuit education is a continual discovery to fulfilling the mission of evangelization for which there are not established formulas but experiences from which we learn.
2. Adaptive leadership aligns entirely with the principles of Jesuit education. The considerations regarding collaboration, participation, process-centered decision-making, and holding environments, articulate perfectly with each other (Heifetz, 1994; Heifetz et al., 2009; Heifetz & Laurie, 1997).
3. Innovation is a process of discernment that requires ripening and focused attention. The ripeness of an issue determines what action should be tackled (Heifetz, 1994). Choosing the school levels the organization wanted to renew or assessing readiness to advance the innovation in Horizon 2020 were examples that required more attention and participation so the school community could decide, according to issues' level of urgency, which problems to address first (Heifetz, 1994). Unilateral decisions and actions

develop in situations which have not ripened well, causing resistance, work avoidance or scapegoating (Heifetz, 1994; Heifetz & Linsky, 2002). Jesuit education is a process of adaptation that must consider different available options to choose the best possible path. In this process, decision makers must apply the principle of discernment to seek out the best means to accomplish the mission of the school. Discernment can be considered as a common point that articulates adaptive leadership and Jesuit education in a sense that no change can be made without a ripening process. Neither can a decision be made without a careful consideration of the possible paths to be taken.

4. Communication is an important skill that needs to be learned, especially in a changing world influenced so much by technology. No matter how experienced people are, communication is a process that continues to change over time along with personal relationships. In this regard, literature review assumes communication is an important skill in a process of change and it is constantly used to advance transformations (Green, 2007; Heifetz, 1994; Heifetz et al., 2009; Kotter, 1996; Spiro, 2011). Therefore, a process of innovation should consider an intentional diagnosis of the communication skills of the participants and the technical resources of the context to disseminate information due to the fact that communication today happens in easier and uncontrolled ways.
5. Innovation as a process of creation and change demands structures that encourage and teach collaboration (Garrison, 2016). A framework for

collaboration that inspires and regulates collaboration should be considered prior to a transformational process so participants could find easier ways to navigate changes. Anchoring to the non-negotiables of the organization helps to respond to disruptions and to build the capacity of people to work together in challenging structures, roles and traditions to creatively move forward.

6. Conversations about power and authority could unveil the power dynamics in a Jesuit school network. Conversations are important to understand that tensions often depend on the role rather than the people, so open discussions can help to counteract the personalization of problems. Open courageous conversations must be integrated into a process of innovation and change, so everyone can grasp the community's lived reality (Heifetz, 1994; Heifetz & Linsky, 2002).
7. Holding environments are a vital component of the process of change. In Horizon 2020, they provided an atmosphere of trust which supported the change. Some were intentionally designed, and others were informally created by teachers working together. In any case, holding environments are spaces for participation where innovation can be sown as they are the right combination of leadership and grassroots. People from the organization must be included in the structures from the beginning of the process so their voices and concerns can be addressed in a timely manner (Heifetz, 1994; Kelley & Kelley, 2013).

8. A process of innovation and change relies on the creativity and leadership of the people of the organization and the responsibility they choose to assume (Aragay et al., 2015c; Garrison, 2016; Kelley & Kelley, 2013). Traditionally, top-down structures like the Jesuit schools can be challenging places to share responsibilities but a matrix structure such as the one developed in Horizon 2020 balances the formal authority to analyze challenges and generate solutions.

Implications for Practice

A new understanding of leadership is needed. Leading innovation compels organizations to create a collaborative culture in which honest communication, community cohesion, purposeful commitment and shared leadership is required. Moreover, an organization in which it is power rather than authority what enables people to make change happen (Garrison, 2016; Heifetz & Linsky, 2002; Kelley & Kelley, 2013).

Horizon 2020 used adaptive leadership as the approach to promote change. This understanding of leadership is both pragmatic and complex (Dugan, 2017) which can cause confusion to exist among members of the organization as they seek to understand their purpose within the organization. Sometimes those in leadership positions lead with autocratic methodologies as it used to be done in the Jesuit schools, in which the president decided the course the organization should take. Today, their returning to those traditional styles invalidates the purpose and the function of adaptive leadership.

A pragmatic approach such as adaptive leadership demands coherence between the set of values of the organization and the way that it operates (Dugan, 2017). An important transition between a top-down decision-making processes to a more collaborative approach in the Jesuit schools requires clearer definition of the processes of collaboration. The difficulties expressed in the above-mentioned tensions demonstrate the lack of understanding that formal authority is just one of the many sources of power from which a process of change can be led. If the central piece of the process of change was participation so that people face their own challenges to thrive, a structure that allows them to make their own decisions is necessary.

Adaptive leadership builds upon vulnerability facing a complex problem for which there are not prepared technical responses. Therefore, those who lead from a position without authority can be in a risky position as they need to be prepared to resist the attacks from those who still believe that change is made only by authority figures (Heifetz, 1994). Using this framework to implement innovations requires that everyone is able to assume their part in a collaborative mission and this highlights the importance of preserving holding environments to guarantee that new initiatives are shared by people who know the collective mission. Perhaps this approach could be the model to promote a new leadership in the institutions of the Society of Jesus as it is an inspiring framework that values everyone's participation and considers that everybody has a voice that deserves to be heard. Understanding that there are people who lead without authority means accepting that no one person has solutions for complex problems and therefore

real stakeholders and “not just their proxies” must be mobilized in order to solve institutional challenges (p. 228).

On the other hand, leaders in authority positions must become experts in reading the power dynamics in the organization and considering them in ways that promote change. To do so, a permanent examination of their leadership style is as important as leading. For Heifetz, “leadership is both active and reflective” and leading requires listening systematically to one another to be able to describe the dynamics of power, influence and authority (Heifetz, 1994, p. 252). Leaders are also responsible to unveil power dynamics, so people may be aware of their own potential. The concept of the pressure cooker is very important for those who deal with structures in which people work. In the authors’ words, “a leader needs to regulate the pressure by turning up the heat while also allowing some steam to escape,” the heat is needed to cook but the leader needs to regulate cooker’s capacity to avoid it blows up (Heifetz & Laurie, 1997, p. 127).

Heifetz’s (1994) approach to leadership demands an environment that allows questioning and freedom to express dissent. Frequently, among groups there are two narratives “the public discourse, typically shaped by organizational or interpersonal politics, and what individuals really think but do not share” (Dugan, 2017, p. 269). The current analysis is a presentation of different narratives that repeatedly emerged which I consider a symptom of either an environment that was solely controlled by the authority that impeded dissent or a lack of understanding of the emerging counter narratives that signaled other problems in the process of change.

Implications for Research

This case study has unfolded as being both: an opportunity to learn about a process of innovation and an empirical study to confirm how adaptive leadership is a suitable framework for leading change. My recommendations for further studies can be expressed in those two fields: the innovation in Jesuit education and adaptive leadership as a leadership theory.

Conducting this study on innovation and change in Jesuit education, I found a number of topics related to this study but beyond its scope which might be considered as topics for future research to advance the theory and practice in the field of Jesuit education:

- A school network in which 8 schools with different cultural contexts have learned to collaborate could provide an important setting to research frameworks for collaboration in educational networks that allow Jesuit schools to share their educational practices.
- An important topic that emerged from the data was the teachers' motivation and support for the change. Even those factions who disagreed with the process considered that small groups were essential to support the initiative for change. An important topic for research is how holding environments can be a strategy for professional development.
- Leadership in Jesuit schools is a topic that demands deeper understanding. A global network that promotes a set of common values and principles should

clarify how those characteristics of Jesuit education should permeate the administration of the schools.

- Governance of Jesuit secondary schools is also an important topic that could clarify how interdependence can be developed to advance the mission of the Jesuit education. As the number of Jesuits decrease in institutions and lay people have greater responsibility for leadership, the voice of particular Jesuits, even from those who do not belong to the organization, can be mistaken for the will of the institution.
- This study reveals that adaptive leadership can be articulated with the principles of Jesuit education as they both seek to engage people through a deep sense of purpose and shared mission and reflection. How can this framework be applied to a cross- cultural educational network that demands collaboration and change?

This research demonstrates how adaptive leadership is a suitable framework to lead transformations in Jesuit schools. There are still more theoretical questions to be researched in order to advance the framework and the leadership field:

- Adaptive leadership offers a practical approach to leadership (Dugan, 2017). This implies that the approach is pragmatic and holistic, since it involves the entire organization learning and reflecting on its practices. How can adaptive leadership be taught to the members of an organization in which leadership is equated with formal power?

- Adaptive leadership focuses on mobilizing people by analyzing their own power and capacity to challenge current practices to build an adaptive culture. It could be interesting to empirically prove this framework in cross-cultural organizations that have different understandings of power that affect their ability to negotiate.
- Future research in innovation in Jesuit education that uses this framework might want to consider how to best lead organizations whose interactions are more limited because they belong to educational networks located all over the world.

Limitations of the Study

This study is an approach on how to lead change and innovation in a Jesuit school. The researcher sought to explore the project Horizon 2020 to extract the lessons in order to inform others so that similar advances and innovation processes in other school networks would have an even greater chance of success.

As a case study this is a unique project with particular conditions due to the sociocultural context of the schools. The methodology acknowledges that this case was not intended to be replicated because of its uniqueness, however, my research for this project has helped me to learn fundamental lessons in leadership, collaboration, and power dynamics in action in a Jesuit setting rather than solely from books. This study also included some limitations which are stated as follows:

- The main limitation of this study is the personal condition of the researcher to handle the trilingual sources of data. Using English, Catalan and Spanish in

one single analysis presented a challenge as the researcher sought to interpret meanings behind words. The lack of proficiency in Catalan also implies limitations in the observations of the meetings and the interactions with participants on site. Catalonians are fluent in Spanish so crucial was their help when I needed clarifications and corroboration for some Google translations. Nevertheless, as a researcher in a foreign language I consider there are cultural factors that will never be objective or translatable.

- An important stakeholder of the Jesuit Education Foundation is its governance body. The methodology of this study assumed that the board of trustees were leading the innovation as was stated in the documents. However, changes in the governance of the Jesuits in Catalonia had serious implications for their leadership strategy. The design of the study did not include the perspective of current members of the board of trustees as they were not in charge of the implementation of the project and their participation in the organization beyond the scope of this study. However, some trustees had an important involvement with the institution that their perspectives could provide a different view to the topics of management.
- Personal bias from the researcher's perspectives were unveiled in the methodology and the proposal of this study. Although personal reflection and analytical heuristics were implemented to control preferences, bias might emerge during the analysis of data. Additionally, the researcher's identity as a Jesuit also might have had some implications and affect participants'

narratives. Most of the people were confident during the interviews but the strong influence of vertical power dynamics generates doubts about their openness to disclose criticisms about the organization. Continuous conversations with peers (scholars and Jesuits) helped to corroborate findings. Additionally, an intentional visit to the field was conducted to confirm findings with stakeholders after data analysis.

- During the course of the study new stages of innovation were implemented at the schools. This could change the perceptions of the people over the course of the analysis.
- Finally, an important change occurred during the process of analysis. More than 50% of the leadership team that began the execution of the implementation left the school network for unstated reasons. Data was collected during the transition time which could generate multiple perceptions among participants. For some people this enabled them to talk openly about the past while others were expecting for decisions regarding their fate within the organization. Interviews continued with some participants even after leaving the organization.

Closing Remarks

Innovation can be considered one of those buzzwords that have been incorporated in the educational world to reveal the urgency for the permanent reflection that Education requires. However, in the world of Jesuit education, innovation can be a term to name the permanent call to evaluate and renew the practices of the schools to better fulfill their

mission. Therefore, research on innovation and change on Jesuit education is always pertinent and necessary.

While this study was being conducted, the delegates for education from the Society of Jesus, responsible for animating the Jesuit school networks all over the world, gathered in Rio de Janeiro to examine the future of Jesuit education. At their meeting, Fr. Arturo Sosa, SJ, the current maximum authority of the Society of Jesus addressed them with these words:

I only want to indicate that our educational institutions also have, as a result of their Jesuit or Ignatian identity, the challenge of using it (discernment) as a way of moving forwards and making decisions. I'd now like to focus more on collaboration and working as a network. Collaboration with others is the only way, and it is a profoundly evangelical way whereby the Society of Jesus can carry out its mission today... Only if we think and act in a joint, coordinated way, welcoming and incorporating the wealth of our local diversity, will we be able to use the network to take on global challenges that affect our local conditions. We have over 2000 schools, and a notable educational presence in over 60 countries. We have enormous capacity to awaken hope in our world, contributing to the formation of men and women who are just, true global citizens, capable of generating dialogue and reconciliation among peoples and with creation. (Sosa, 2017)

The purpose of this study was to acquire a deeper understanding of the process of innovation in Horizon 2020 in the Jesuit school network in Catalonia. The lessons

learned from this process of transformation and extracted in this document are one step aimed at assisting in the fulfillment of the mission of Jesuit education. These learnings emphasize how the world can be a better place by using structures that invite others to participate and take active roles in institutions and societies.

Horizon 2020 has been a collective effort in which many people have participated. They have been pioneers and visionaries in creating a new culture in which education is possible in a reimagined way. They know that they still have much to do and that their efforts can be restrained by the weight of the tradition of vertical authority. However, they have discovered their own power and have learned that collectively they are the body that proudly advances the mission of Jesuit education.

Educational research on Jesuit education cannot ignore the mission of the Society of Jesus or focus only on technical aspects of education. Due to this gap in research, I wanted to investigate administrative aspects of transforming Jesuit school networks, so we are better equipped to collaboratively advance the mission of Jesuit education to the greater glory of God.

APPENDIX A
GLOBAL NETWORK OF JESUIT SCHOOLS

APPENDIX B
INDIVIDUAL INTERVIEW GUIDE

Instructions and context:

I am Hugo Gomez-Sevilla, a researcher from the School of Education at Loyola University Chicago. I am deeply interested in understanding how Horizon 2020 is making progress in the schools of the Jesuit Education Foundation. I want to reiterate the confidentiality of this interview in the sense that particular names will not be given in the final study however, you might be identified for your position in the organization. The study is about the program Horizon 2020. Please let me know if any of the questions cannot be answered or if they are too personal that might make you feel uncomfortable. I will record the answers of your questions and you will have the opportunity to read and edit the transcription of our conversation today. I remind you that you are the expert of this process because of your participation in this. I welcome your critiques and questions of me and the study.

I will begin this interview with four demographic questions. I will then be asking you some questions about your experience in the program Horizon 2020. I remind you that confidentiality of this interview is guaranteed and this information will be safely stored and accessed only by me.

Questions Demographics:

What is your name?

What is your current position?

How many years have you spent working in a Jesuit School?

How many years have you worked in Education?

Questions about Jesuit Education:

1. What is the goal of Jesuit education?
 - If there is anything distinctive about Jesuit Education, what is it?
 - How is Jesuit Education meeting students' needs?
 - How is Jesuit Education facing today's challenges?
 - Is any change needed in Jesuit Education? Why?

Questions about the case

2. Tell me about the project Horizon 2020 at the Jesuit Education.
 - Tell me about the context of this project: why is it important?
 - What relevance does this new model have to the Jesuit Education?

Questions about the project Horizon 2020:

3. How was it presented to the community?
4. Could you describe the different stages of the project?
 - How was Horizon 2020 initiated?

- Who were/are the designers of the project?
- What are the current goal(s) set for Horizon 2020?
- What are the main principles of the project?
- How was the project encouraged?
- What advantages this project provides
- Were there some banned ideas to implement the project?

The participation in the project

5. Who is the leader of the project?
 - How did they invite others to participate in the project?
 - Who participates in the project?
 - How did you participate in the project? What did you bring to the transformation?
6. What is your main motivation to participate in the project?
 - How are those expectations met?
 - How did other members of the organization participate in the project?
 - How important is the participation in the process to the implementation and development of Horizon 2020?
 - What were the participants' qualifications to make suggestions to the new model?
7. How did participants work together besides their role in the school?
 - How divergent ideas were handled in the process?

Decision-Making processes

8. Who makes the decisions in the project?
9. How did they make those decisions?
 - What strategies were used to design the project?
 - What features are built as a result of Horizon 2020?
 - Have you seen any difficulties to implement the project?
 - What are some of the frustrations/difficulties that have happened as a consequence of the implementation of the project?

Conditions of the project

10. What specific conditions allowed the transformation of the Jesuit School model.
 - What feature(s) within the current organizational structure of the Jesuit Education Foundation have supported the project?
 - What limitations within the current organizational structure of the Jesuit Education Foundation have constrained the project?
 - How those limitations were handled to make progress in the project?

- If you could change the schools culture to make it more receptive to the project, what would you change? Reproduce?

Conclusion

- How do you think this interview went today?
- Did you see any unpleasant question that I should disregard?
- Do you have any question for me about this study?
- Who else should I talk to about the progress of the project?
- What should I observe to learn about the change that Horizon 2020 has made in the school?
- If I need more details for my study, could I contact you again to set up a follow up session?
- Would you mind reviewing a transcript of this interview for a more detailed description of my study?

Thank you statement:

I thank you for your time and collaboration. I will make the content of your interview available to you shortly. Please, feel free to contact me any time if you have any concerns regarding this study.

APPENDIX C
FOCUS GROUP INTERVIEW GUIDE

Instructions and context:

I am Hugo Gomez-Sevilla, a researcher from the School of Education at Loyola University Chicago. I am deeply interested in understanding how Horizon 2020 is making progress in the schools of the Jesuit Education Foundation. I want to emphasize that comments made during the focus group session should not be repeated. I invite all of you to be as honest and open as you can, but if a sensitive topic emerges, I also encourage you to be mindful of the limits of my ability to protect your privacy. The study is about the program Horizon 2020. I remind you that you are the expert of this process because of your participation and experience in this. I highlight the fact that we do not agree in our perspectives and divergences are welcomed. I will be audiorecording the session and I will protect this information and I only will have access to the recordings. If any identifiable information emerges, I will mask it before making transcriptions.

I will collect the informed consent records and will start the questions:

1. Questions about the case

- Tell me about the project Horizon 2020 at the Jesuit Education, its importance and relevance.

2. Questions about the process of the project Horizon 2020:

Could you describe the different stages of the project?

- How was Horizon 2020 initiated? How did you receive the invitation and how you and your colleagues decided to participate?
- How did people react to the invitation?
- What resistances did they find?

3. The participation in the project

- How did you participate in the project? What did you bring to the transformation?
- How have you met your expectations about the project?
- How did other members of the organization participate in the project?
- How important is the participation in the process to the implementation and development of Horizon 2020?
- Is there any manual to implement the project in the schools?
- How divergent ideas were handled in the process?

4. Decision-Making processes

- What strategies were used to design the project?
- How easy you can transform what you don't like in the process?

- How often you need to talk to the leaders of the project about its implementation?
- Who makes the decisions in the project?
- How did they make those decisions?

5. Power and Authority

- Who are the key players of the project? Why?
- What structures are built as a result of Horizon 2020?
- Have you seen any difficulties to implement the project?
- What are some of the frustrations/difficulties that have happened as a consequence of the implementation of the project?
- How do you share those struggles with the leaders of the organization?

6. Conditions of the project

- What were the most helpful conditions to implement the project?
- What limitations within the current organizational structure of the Jesuit Education Foundation have constrained the project?
- Key transformations
- What are the key points in the transformation of the Jesuit school model?
- If you could change the schools culture to make it more receptive to the project, what would you change? Reproduce?

7. Conclusion and Cascade Questions

- Did you see any unpleasant question that I should disregard?
- Do you have any question for me about this study?
- Who else should I talk to about the progress of the project?

8. Possibilities for a follow up session

- What should I observe to learn about the change that Horizon 2020 has made in the school?
- If I need more details for my study, could I contact you again to set up a follow up session?
- Would you mind reviewing some conclusions of this focus group for a more detailed description of my study?

Thank you statement:

I thank all of you for your time and collaboration. Please, feel free to contact me any time if you have any concerns regarding this study.

APPENDIX D

INTERVIEW QUESTIONS AND RESEARCH QUESTIONS

<p>Leadership Principles</p> <p>What leadership principles were required in HORIZON 2020 to promote an educational transformation?</p> <p>How did those principles work in practice to face the challenges of a multipart conflict of an educational setting?</p> <p>What obstacles were found and how was adaptive change faced?</p>	<p>What is the goal of Jesuit education?</p> <p>If is there anything distinctive about Jesuit Education, what is it?</p> <p>How is Jesuit Education meeting students´ needs?</p> <p>How is Jesuit Education facing today´s challenges?</p> <p>Is any change needed in Jesuit Education? Why?</p> <p>Tell me about the project Horizon 2020 at the Jesuit Education.</p> <p>Tell me about the context of this project: why is it important?</p> <p>What relevance does this new model have to the Jesuit Education?</p> <p>How was Horizon 2020 initiated?</p> <p>Who were/are the designers of the project?</p> <p>How was it promoted?</p> <p>What are the current goal(s) set for Horizon 2020?</p>
<p>Holding Environment</p> <p>How was an environment of transformation created and maintained?</p> <p>How did HORIZON 2020 balance whether the purpose of the transformation was worth taking the risks of the changes?</p>	<p>What specific conditions allowed the transformation of the Jesuit School model?</p> <p>What feature(s) within the current organizational structure of the Jesuit Education Foundation have supported the project?</p> <p>What limitations within the current organizational structure of the Jesuit Education Foundation have constrained the project?</p> <p>How those limitations were handled to make progress in the project?</p> <p>If you could change the schools culture to make it more receptive to the project, what would you change? Reproduce?</p> <p>What are some of the frustrations/difficulties that have happened as a consequence of the implementation of the project?</p>
<p>Decision-Making Process</p> <p>How does HORIZON 2020 inform (and implement) a new model of decision-making in a Jesuit School Network?</p> <p>How did the decision-making process influence the transformation of the schools?</p>	<p>Tell me about the project Horizon 2020.</p> <p>Tell me about the context of this project: why is it important?</p> <p>What relevance does this new model have to the Jesuit Education?</p> <p>How was Horizon 2020 initiated?</p> <p>Who were/are the designers of the project?</p> <p>How was it promoted?</p> <p>What are the current goal(s) set for Horizon 2020?</p> <p>Could you describe the different stages of the project?</p> <p>What are the main principles of the project?</p> <p>How was the project encouraged?</p>

	<p>What strategies were used to design the project? What features are built as a result of Horizon 2020? Have you seen any difficulties to implement the project? What are some of the frustrations/difficulties that have happened as a consequence of the implementation of the project? Who makes the decisions in the project? How did they make those decisions?</p>
<p>Power to frame issues</p> <p>How power-distance was handled to encourage participation and obtain commitment to the process?</p>	<p>What is your current position? How many years have you spent working in a Jesuit School? How many years have you worked in Education? Who is the leader of the project? Who participates in the project? What were the participants' qualifications to make suggestions to the new model? What limitations within the current organizational structure of the Jesuit Education Foundation have constrained the project? How those limitations were handled to make progress in the project?</p>
<p>Creativity and Design Thinking</p> <p>How creativity was encouraged and allowed to do things differently? How did Horizon 2020 use cutting-edge research to create a new pedagogical model of the schools?</p>	<p>How was Horizon 2020 initiated? Who were/are the designers of the project? How was it presented to the community? How was the project encouraged? Were there some banned ideas to implement the project? What advantages this project provides What limitations within the current organizational structure of the Jesuit Education Foundation have constrained the project? How those limitations were handled to make progress in the project? If you could change the schools culture to make it more receptive to the project, what would you change? Reproduce?</p>

APPENDIX E
DIRECT OBSERVATION PROTOCOL

OB No:	
Setting:	Date:
Participants:	Time:
What were the main facts that I saw in this setting?	Possible relations to research questions
What was salient or interesting to me in this observation? What was the context of the actions?	
What questions or remaining concerns should I investigate in my next visit?	
Next visit:	

APPENDIX F
DOCUMENT REVIEW PROTOCOL

DR No:	
Document type:	Date:
Source:	Time:
	Retrieved:
Name of the document or file	
Summary of the document	
Key points	Category RQ
What questions are needed to be researched in a different source?	
Other documents to be requested?	

APPENDIX G
ARCHIVAL RECORD PROTOCOL

AR No:	
Type or Archive:	Date:
Source:	Time:
Recipient:	Retrieved:
Location:	
Description of the file:	
Key information from the file	Category RQ
Question to be addressed with a different source or file?	
Require follow up?	
Contact to consider:	

APPENDIX H
CASE STUDY PROTOCOL

Purpose:

The purpose of this study is to analyze the project Horizon 2020 as a case study to determine the underlying conditions that allowed the transformation of a Jesuit School model in Catalonia, Spain. This research will help other Jesuit school networks generate their own innovative processes and walk their own pathways by using Horizon 2020 experiences and distilled lessons to effectively educate in the 21st century.

Research questions:

- What lessons can be distilled from Horizon 2020 as a transformation process to help other Jesuit school networks succeed in their renovations?

Additional Questions:

- Additional sub-questions that support the main question include:
- What leadership principles were required in HORIZON 2020 to promote an educational transformation?
- How did leadership principles work in practice to face the challenges of a multipart conflict of an educational setting?
- What obstacles emerged and how was adaptive change faced?
- How was an environment of transformation created and maintained?
- How did HORIZON 2020 balance whether the purpose of the transformation was worth taking the risks of the changes?
- How does HORIZON 2020 inform (and implement) a new model of decision-making in a Jesuit School Network?
- How did decision-making processes influence the transformation of the schools?
- How was power-distance handled to encourage participation and obtain commitment to the process?
- How was creativity encouraged and individuals allowed to do things differently?
- How did Horizon 2020 use cutting-edge research to create a new pedagogical model for the schools?

Propositions

- Adaptive leadership considers changes as opportunities to grow since facing challenges requires a courageous process of awareness
- A transformational change can be done by finding meaning of life through improving the lives of people around.
- An adaptive change demands that the leader creates a “holding environment” suitable to challenge participants to do the work.
- Mobilizing people to a change requires awareness of sources of vertical and horizontal power to make decisions in a changing setting.
- Creativity is a process that can be developed by letting people trust solutions are in peoples’ hands

Design

Descriptive Single Case Study with embedded units

Case

Project Horizon 2020 by The Jesuit Education Foundation

Unit of Analysis

School buildings where the Project Horizon 2020 has been implemented

Data Collection Procedures

Case Setting: The Jesuit Education Foundation in Catalonia, Spain.

Methods

- Interviews:
 - Semi structured interviews, recorded and transcribed for checking and reviewing. Coded – Appendix B
 - Focus groups interviews, summaries of the conversations for checking and reviewing. Coded – Appendix C
- Direct Observations: Logged and revised – Appendix D
- Documents: Analyzed and coded – Appendix E
- Archive Records: Analyzed and Coded – Appendix F

Case Study Research Question:

- What lessons can be distilled from Horizon 2020 as a transformation process to help other Jesuit school networks succeed in their renovations?

Additional Questions:

- What leadership principles were required in HORIZON 2020 to promote an educational transformation?
- How did those principles work in practice to face the challenges of a multipart conflict of an educational setting?
- What obstacles were found and how was adaptive change faced?
- How an environment of transformation was created and maintained?
- How did HORIZON 2020 balance whether the purpose of the transformation was worth taking the risks of the changes?
- How does HORIZON 2020 inform a new model of decision-making in a Jesuit School Network?
- How did the decision-making process influence the transformation of the schools?
- How power-distance was handled to encourage participation and obtain commitment to the process?
- How creativity was encouraged and allowed to do things differently?
- How did Horizon 2020 use cutting-edge research to create a new pedagogical model for the schools?

Outline of Case Study Report

- Description of the case
- Relevant topics of the study
- Distilled lessons that can be learnt from the project
- Future areas of research

APPENDIX I
INTERVIEW CONSENT FORM

Project Title: Innovation and Change in Jesuit Education: Horizon 2020, a Case Study in the Jesuit School Network in Catalonia, Spain

Interviewer: Hugo Gomez-Sevilla

Introduction:

You are being asked to participate in conversational interviews to help the researcher understand your experiences working with the Jesuit Education Foundation in the project Horizon 2020 to transform the schools of the network.

Purpose:

The purpose of the interview is to better understand how different elements of the school administration produced the results of the transformation of the schools. This information will be coded and analyzed as a part of a doctoral dissertation of a student in Education.

Procedures:

If you agree to participate in the interviews, you will be asked to talk about your experience in working with the Jesuit Education Foundation and its schools. This interview will take 75 minutes of your time. The interview will be very similar to a conversation that would take place in a professional setting. You are encouraged to respond openly and honestly to the questions asked of you. You are encouraged to bring up topics about your experience with the transformation of the schools that were important to you even if the interviewer does not mention them. The interview will be audio recorded and then transcriptions will be given to you for your revision. The recordings will be stored on a password protected computer. Only the researcher will have access to the data.

Risks/Benefits:

There are no foreseeable or anticipated risks involved in participating in this study. The Jesuit Education Foundation knows about this interview, has encouraged it to happen, and is also aware of the purpose of this study. Benefits may include the potential help to other Jesuit school networks to begin their own innovative processes by using the distilled lessons of the participants' experiences integrated in this study.

Respondent Validation

It is the intention and desire of the interviewer to accurately represent your responses in the interview. All information considered findings will be shared with you before it is used. You will be given the opportunity to correct or clarify any information collected during the interview.

Compensation:

Once participation is complete, the researcher will give each interviewed a €20 "El Corte Inglés" gift certificate.

Confidentiality:

The information gathered in this study will only be used by the researcher. The researcher will be mindful of the secure protection of your information and your name will not be reported in the study. Your informed consent form will be stored in a different place than your answers and there will not be linking files to associate your answers with your personal information. Recordings of the interview will be destroyed when the study is published or after one year of the end of the study. Whatever condition occurs first.

Voluntary Participation:

Participation in interviews 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 without penalty. Participating in or withdrawing from this study will not affect your relationship with the organization.

Contacts and Questions:

If you have questions about this research study, please feel free to contact the interviewer, Hugo Gomez-Sevilla, at any time at hgomezsevilla@luc.edu. You also may want to talk to the faculty sponsor, Dr. John Dugan jdugan1@luc.edu regarding methods or procedures of this study. If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at +1 773 208 2689.

Statement of Consent:

I agree to participate in this research study. I have read and understood the information provided above, have had an opportunity to ask questions, and consent to participate. A copy of this consent form will be given to me for my records.

 Participant Name

Date

 Participant Signature
Statement of Consent to be Audiotaped

I understand that audio recordings may be taken during the interview and transcripts will be made that material will be transcribed with no identifying information included in the transcription. The investigator will not use the recording(s) for any other reason than that stated in the consent form without written permission. I consent to being audio recorded in this interview.

 Participant Signature

 Interviewer Signature

 Interviewer Name

Date

APPENDIX J
FOCUS GROUP CONSENT FORM

Project Title: Innovation and Change in Jesuit Education: Horizon 2020, a Case Study in the Jesuit School Network in Catalonia, Spain

Interviewer: Hugo Gomez-Sevilla

Introduction:

You are being asked to participate in a focus group to help the researcher understand your experiences working with the school _____ and the Jesuit Education Foundation in the project Horizon 2020 to transform the schools of the network.

Purpose:

The purpose of the focus group is to better understand how different elements of the school administration produced the results of the transformation of the schools. This information will be coded and analyzed as a part of a doctoral dissertation of a student in Education.

Procedures:

If you agree to participate in this focus group, you will be asked to talk about your experience in working with your school during the time of implementation of the project Horizon 2020 and your experience with the Jesuit Education Foundation. This focus group session will take 60 minutes of your time. The process will be very similar to a conversation in a meeting that would take place in a professional setting. The session will be audio recorded and then transcriptions will be made to facilitate the analysis by the researcher. At the end of the session, you will be asked whether you want to share more information for a more detailed narration or deep on some topics after reflecting about the asked questions. A following up session with similar characteristics (time, topics and participants) will be held after three weeks of the first session.

Risks/Benefits:

There are no foreseeable or anticipated risks involved in participating in this study beyond those experienced in everyday life. In a focus group, protection of privacy and confidentiality is an issue so recommendations will be given to be mindful of the information that may be shared.

The Jesuit Education Foundation and your school _____ know about this study and are aware of its purpose. Your school director knows I will interview members of the school but I am not reporting who will be participant.

Benefits may include the potential help to other Jesuit school networks to begin their own innovative processes by using the distilled lessons of the participants' experiences integrated in this study.

Respondent Validation

It is the intention and desire of the interviewer to accurately represent your responses in this focus group. After finishing the 60 min' session, participants will be asked if they are

willing to participate in a follow up session. Participation is not required but encouraged if participants feel they want to clarify some information. The follow up session will be held after three weeks and will last up to 60 minutes. The session will be used to deepen participants' perspectives.

Compensation

Free food (pizza and soft drinks) will be available for participants upon completion of the focus group session. If a second session is scheduled, participants will have the same compensation.

Confidentiality:

Participants are reminded that invasion of privacy and breach of confidentiality cannot be completely guaranteed in group sessions. Participation in this study will not be reported with identifiable information. Constant reminders of avoiding personal identifications will be given during the session. Data collected will be secured and handled only by the researcher. Recordings of the interview will be destroyed when the study is published or after one year of the end of the study. Whatever condition occurs first. Recordings will be securely stored with password protection. Informed consent forms will be electronically kept and password protected.

Voluntary Participation:

Participation in this focus group session is voluntary. If you do not want to be in this study, you do not have to participate. Even, if you decide to participate, participants do not have to answer to all the questions and relevant experiences with the process of transformation are welcomed even if there are no questions related to them. You are free to withdraw from participation at any time without penalty. Participating in or withdrawing from this study will not affect your relationship with the organization.

Contacts and Questions:

If you have questions about this research study, please feel free to contact the interviewer, Hugo Gomez-Sevilla, at any time at hgomezsevilla@luc.edu. You also may want to talk to the faculty sponsor, Dr. John Dugan jdugan1@luc.edu regarding methods or procedures of this study. If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at +1 773 208 2689.

Statement of Consent:

I agree to participate in this research study. I have read and understood the information provided above, have had an opportunity to ask questions, and consent to participate. A copy of this consent form will be given to me for my records.

Participant Signature

Participant Name

Date

Statement of Consent to be Audiotaped

I understand that audio recordings may be taken during the session and transcripts will be made with no identifying information included in the transcription. The investigator will not use the recording(s) for any other reason than that stated in the consent form without written permission. I consent to being audio recorded in this focus group session.

Participant Signature

Interviewer Signature

Interviewer Name

Date

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VITA

Hugo N Gómez-Sevilla SJ is the son of Hugo Gómez and Amparo Sevilla. He was born in Colombia on October 14, 1973. He graduated as a teacher in 1990 and attended Universidad del Cauca where he obtained his BS in Engineering and Telecommunications in 1996. After joining the Society of Jesus in 1997, he continued his formation at Pontificia Universidad Javeriana in Bogotá (Col) where he gained degrees in Philosophy (2001) and Theology focused on religious education (2007). Also, he obtained his M.A in Education in 2007 with a thesis in Curriculum Management. From 2008 to 2013, he served as a Director of Campus Ministry at Javeriana University and then he moved to Chicago to continue his doctoral studies.

Hugo has worked in the field of education for his entire life in formal and informal assignments. He is a passionate worker who believes education is the key to the transformation of the world. While his studies at Loyola University, Hugo was a member of the Student Development Committee in the school of Education and was inducted into Alpha Sigma Nu, the honor society of Jesuit colleges and universities. He also has served as a board member for Loyola Academy in Wilmette, IL, one of the Jesuit schools of the Jesuit School Network in the United States. As a trustee, he shares his perspectives in the Programs and Policies Committee. He is an active member of Educate Magis, the global network of Jesuit Schools in which he volunteers to better develop a platform for collaboration that helps Jesuit schools to grow together.

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