Caught in the storm: The need for new formation pedagogies!

~ NiMo SJ

One of the important characteristics of spiritual formation is adaptability. It is to understand the context of formees and help them develop freedom and maturity of spirit.[1] GC 31 in its decree on Spiritual Formation defines formation as the *"work of divine grace, helping Jesuits in particular to 'grow in faith, hope and love', to follow Christ ever more closely and become ever more intimately confirmed to him according to the grace of our vocation."[2]* In order to know the issues with our formation, an initial understanding of the context of the formees need to be discussed. The interim report on the Jesuit formation in and for mission, "Reorienting Formation in the Jesuit South Asian Assistancy" dated August 2016, quotes Benedict VI and Pope Francis about the political, economic, social and the technological changes that our decade is experiencing.[3] This article mainly considers the technological changes from which a new formation pedagogy needs to emerge.

The Sail

We have set sail to reach the unknown shores!

It shall be a revolution to find new lands!

For the past 15-20 years we have seen a boom in the invention of new technologies. Many have predicted that computing would be ubiquitous, our rooms will read our minds, the air will hum messages, the internet will become omninet, that we will be lifted out of the mud of localism to digital globalism.[4] However [skeptics of technology] dismiss these predictions as digital evangelism! But they do not undermine the effect technology has had on culture and society. A few also suggest that technology not just impacts culture and society, but it is inherently cultural and social from the very start![5] It affects human experiences of space, time, communication and consciousness.[6] Therefore, Technological revolution as some name it, does affect humanity in a very powerful way! A few suggest that a better term could be communications revolution. One of the MIT professors, Roseland Williams in her book Retooling: A Historian Confronts Technological Change, quotes an email from Alex Roland[7],

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[1] John W. Padberg, ed., 'Decree 8: The Spiritual Formation of Jesuits, General Congregation 31 (1966)', in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st-35th General Congregations of the Society of Jesus* (The Institute of Jesuit Sources, 2009), 69–80.

[2] Padberg. 'Introduction, Decree 8.

[3] General Introduction, "*Reorienting Formation in the Jesuit South Asian Assistancy," An Interim Report on the Formation of Jesuits in and for Mission*." Sub commission for Formation, (Jesuit Conference of South Asia, 2016), 5.

[4] Rosalind Williams, 'HISTORY AS TECHNOLOGICAL CHANGE', in *Retooling: A Historian Confronts Technological Change* (Massachusetts: The MIT Press, 2002), 14–26.

[5] Williams.

[6] Williams.

[7] A Past president of the Society for the History of Technology (SHOT).

"[This Revolution] may turn out in hindsight to have been a solid-state-physics revolution, or a digital revolution, or a micro-electronics revolution, or a control revolution. Some people think that the coming revolution in genetic engineering will outweigh all of these."[8] A storm is surely coming!

The Tectonic Shifts!

"Oops, what is that? We feel the shift but we cannot see them,

the sea is becoming rough. Brace yourselves!"

In order to understand the need for a change in present models of formation, a basic understanding of the influence of technological change is vital. Hence in this section, we look into the shifts that the technological revolution has initiated.

Technology is both universal and unique to human species.[9] Marshal McLuhan opines that technology is the "extension of [wo]man" and he also agrees that 'extension' is its defining characteristic. History of Evolution bears witness to the human beings' creative efforts to control their fates and environment through tools. The defining characteristic is not just the making of tools to modify their environment but making tools for future use and also to make other tools.[10] Being '*homo faber*' is intrinsic to 'homo sapiens'. The recent past has seen an exponential rise in our dependence on technologically enabled devices. It is true that the Technological Revolution (as digital evangelists call it), has had a great influence on our lives. The heightened scrutiny of Facebook in the wake of allegations of biased approach towards hate speeches in India is an example as to how the digital technology through social media is implicitly affecting us. Digital Technology is reshaping our experience at both an individual and a social level.[11] Unfortunately, the interim report[12] doesn't take into consideration the very aspect which needs to become the context of our formation; "The formees who enter the Society are constantly formed by Technology!" To put it concisely, our formees come from a technologically altered community.

In his book Technopoly: The surrender of Culture to Technology, Neil Postman argues that new technologies alter our interests. To put it in his own words:

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[8] Williams, 'HISTORY AS TECHNOLOGICAL CHANGE'.

[9] Timothy Clancy, 'Introduction to Jesuit Seminar on Religion and Technology', 2020, No. 3.

[10] Clancy, No. 4.

[11] L M Sacasas, 'The Analog City and the Digital City', *The New Atlantis* Winter, no. No. 61 (2020): 3–18.

[12] Interim report on the Jesuit formation in and for mission, "Reorienting Formation in the Jesuit South Asian Assistancy" dated August 2016.

*"New technologies alter the structure of our interests: the things we **think about**.*
*They alter the character of our symbols: the things we **think with**. And they alter the*
nature of community: the arena in which thoughts develop."[13]

Let me start with the last of the three alterations; about how the new technologies alter the nature of communities. Human beings are relational beings. Philosophers have always maintained that the self emerges in relation to others (human beings), the other (Cosmos) and the Other (God/Being/Brahman). In formation too we believe that the self emerges under the gaze of others (formator/companions/mission partners/human beings), the other (cosmos/context) and the Other (God). We know that God is the ultimate formator. The role of the formator is basically to help the relationship between God and the formee to blossom in a conducive environment.

Unfortunately this is altered with the invention of internet and other technologically enabled devices. In this era, we are constantly under the gaze of an *algorithmically constituted, collective **Other***.[14] It constitutes of friends, strangers, non-human actors.[15] In the words of L M Sacasas,

> Like the gaze of God, it is a ubiquitous face looking down upon us, whose smile we dearly desire. We seek its approval, or, failing that, at least its notice, and we subtly bend our self-presentation to fit our expectations of what this audience desires of us.

The important dimension of "the algorithmically constituted, collective Other" is the power of the hybrid, cyborg audience to influence and shape us. Of course, formators, family members, companions, Jesuits, saints, role models do exist. They play a very important role even now. But the formative power of these groups wanes in comparison to that of the digitally mediated audience that enables instant reinforcement.[16] We no longer live in the enchanted world of the spirits, but also in the world of algorithms that wield their force on our lives!

Let me now turn to the first among the three alterations: 'the things we **think about.'** It can be described in terms of attention. L. M. Sacasas speaks about the world of targeted advertisements on TV, Radio, Websites and Social Networking Sites (SNSs) and in App interfaces. Each of it has a graded functionality such as, TV doing it better than Radio and Websites, SNSs and App interfaces taking it to another level altogether in the field of communications. Studies have concluded that our attention is guided and directed by the structure of a medium of communication.[17] The opaque and impersonal algorithms that run in

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[13] Neil Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Vintage, 1992), 28.
[14] Sacasas, 'The Analog City and the Digital City', 8–9.
[15] Sacasas, 'The Analog City and the Digital City'.
[16] Sacasas.
[17] Sacasas.

the background play a very important role in maximizing user engagement and are engineered towards altering what we think about![18]

The second alteration 'the things we **think with'** are the extended tools that direct our thinking. It is one thing to think with a pamphlet, another thing with a book, yet another thing with a newspaper and still another to think with TV images.[19] In the words of L M Sacasas,

> Writing encourages a heightened precision of expression and a sequential and systematic ordering of ideas and arguments. The television image does both more and less than what writing can accomplish, operating at a different emotional register. It can communicate wordlessly, directly to the heart, as it were, but it cannot easily support nor does it encourage sustained argumentation.[20]

But the game changes when you think with a mobile in hand. It opens up a new way of exploring the data. It combines the precision of writing and the emotional register of television. It becomes a very powerful tool not just to influence our interests but also to alter our thinking. It brings in an issue of information abundance. The nuisance of fake news can be attributed to information *implosion*[21] on various media platforms. It is easier to convince the ignorant when the facts are few! But information abundance engenders a degree of skepticism: the more there is to know the more likely we feel the truth is elusive![22] A condition of 'digital plenitude' as Jay David Bolter calls it, bolsters the view that truth is not real: whatever view you want to validate, you will find facts to support it! All information now is also potentially disinformation.[23]

Adding to the above three alterations, social media semioticians contribute another major alteration of *social practices*. One of the many dimensions of a communications revolution is the digital technology of social media or simply, Social Media Technology. Social media technology has become indispensable in modern life.[24] We cannot but stay connected. The role of social media is so evident even in our mundane routine of chatting while in a meeting, airing live streams of a homily/adoration, selfies during a celebration, waiting for the professor during break time, etc. Many of us here may check the WhatsApp status of friends, text a line or two, make plans for dinner, post a photo with a #WhythePandemic?, #LockdownMisery, #lazyfriday or even 'Like' a friend's post or tweet on a particular twitter trend. Many of us

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[18] Sacasas.

[19] Sacasas.

[20] Sacasas.

[21] Ref. Jean Baudrillard and his key ideas of "hyperreality, simulation and implosion."

[22] Sacasas.

[23] Sacasas.

[24] Søren Vigild Poulsen, Gunhild Kvåle, and Theo van Leeuwen, 'Special Issue: Social Media as Semiotic Technology', *Social Semiotics* 28, no. 5 (20 October 2018): 593, https://doi.org/10.1080/10350330.2018.1509815.

indulge in posting selfies and group selfies on our WhatsApp status, Facebook walls and Instagram pages with hashtags. Today clicking and posting images on social media networks have become a "social practice."[25] What does this signify?

Firstly, social media has become an integral part of our lives.[26] Secondly, it has been integrated into our social practices of waiting for a bus/ Ola/ Uber, socializing with neighbours, attending church/temple/mosque services, and leisure activities.[27] Thirdly, with the advent of digital technology, we are provided with semiotic resources that we can co-orchestrate into multimodal meaning potentials on the Social Networking Site (SNS) displays, such as Instagram posts, Messenger/WhatsApp polylogues through written text, images, emojis, and gifs.[28] Fourthly, the practice of taking selfies demonstrates how the technology of social media provide us with socially regulated preselected action potentials, such as taking photos with our phones, adding filters to photographs and sharing them online or chatting with a group of people.[29] Hence it would not be far-fetching to say that the digital technologies we have come to refer to as social media, play a powerful role in altering a variety of social practices. It has ushered in a new way of communication between systems; between system and user; and among users, building a large network of semiotic resources and practices.

The Sea Demons!

Oh God! Sea Demons!

How do we face them?

Though the saga of a technological evolution is painted in bright colours, the less glamorous shades tell a scary story! In this age of technological change, Timothy Clancy, a professor of Philosophy of religion and technology at Gonzaga University, identifies three demons of the virtual self: fragmentation, paranoia and acute dependence![30] These are three of the many demons that haunt the formees, growing in a technocratic world!

Fragmentation

Facebook walls, Instagram posts and WhatsApp Status reveal the sad narrative of fragmented experience[31], attention[32], recognition[33] and a fragmented Identity[34]. The numerous filters that

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[25] Poulsen, Kvåle, and van Leeuwen, 'Special Issue: Social Media as Semiotic Technology'.
[26] Poulsen, Kvåle, and van Leeuwen.
[27] Poulsen, Kvåle, and van Leeuwen.
[28] Poulsen, Kvåle, and van Leeuwen.
[29] Poulsen, Kvåle, and van Leeuwen.
[30] Timothy Clancy, 'Demons Of Virtual Self (Class Notes, Jesuit Seminar on Religion and Technology)', 2020, Nos. 3-5.
[31] Clancy, 'Demons Of Virtual Self (Class Notes, Jesuit Seminar on Religion and Technology)'.
[32] Clancy.
[33] Clancy.
[34] Clancy.

are made available to paint a better "you," the tools that are provided to stream AV feeds to communicate better, the experience of browsing and clicking as we surf the internet, the immersive experience of gaming, offer a person tools to present oneself differently to varied audiences and in different settings. As Clancy puts it,

> "*And so how one presents oneself, the persona one adopts and cultivates on these various sites can become dissociated from each other, leaving one with a fragmented identity, and only confusion over which of this array of persona are "masks" and which constitutes one's true self."*[35]

Paranoia

The second demon Clancy identifies is the Paranoia: anxiety of being monitored and manipulated.[36] Jeremy Bentham in his famous "Panopticon" suggested a way to bring in constant surveillance in the prisons. He suggested that a tall tower be built in the centre of a circular prison, with two way glass window to create an impression that the prison inmates are under constant surveillance. Jeremy suggested that this would induce the fear of being under constant observation which would ultimately lead to behavioural changes. Though the project did not take off till his death, his concept has evolved from building large structure to writing pages of algorithms which are intended to do the same job! The world has moved into using cameras for surveillance, what many call as a "Panopticam Effect." However, with computers and internet becoming ubiquitous, we now have moved into what I would call as the "Panopticomms Effect." It is aimed at monitoring and manipulating users by mining their data. While it offers constant monitoring and manipulation, this approach turns human beings into data points, reducing human beings merely into objects of information!

Dependency

The third demon Clancy identifies is our dependency upon the very technologies that enable our virtual lifestyles.[37] This is very evident with the onset of the pandemic. A look into the history of human-technology co-evolution will reveal that human being has always tried to bring the nature under his/her control. Though we depended on the nature for its produce, we invented tools to manipulate and control the nature. This surely gave us an edge over the other species. Many have called human species as the crown of creation. But that sounds like a misnomer in today's age. Can human beings control the very tools that they created to control the nature? Elting Morison a historian at MIT, raises this pertinent question in a very revealing way,

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[35] Clancy.
[36] Clancy.
[37] Clancy, No. 4.

> The interesting question seems to be whether man, having succeeded after all these years in bringing so much of the natural environment under his control, can now manage the imposing system he has created for the specific purpose of enabling him to manage his natural environment.[38]

In a nutshell the technology has pervaded most facets of our lives. Technology has become indispensable to live an efficient lifestyle. We live in a world driven by technology. The candidates who come knocking at our doors belong to this world. It is important to become aware of the shift of the tectonic plates in the world of formation. How can we even form future Jesuits if we have no grasp of the situation, of our context? We have been hiding behind the shadow of our past legacy, basking in the glory of our forefathers. We do thump our chests knowing that Society of Jesus has contributed much to both the Church and the secular world. The only reason, I believe that really helped our forefathers to contribute immensely is due to the Formation they received, which was contextual, adaptable and flexible. I would go to the extent of saying that their constant research into the emerging trends in the their world helped them to develop new pedagogies and models to efficiently form Jesuits. We need such a kind of research today to understand our context, not just socio-economic, politico-religious, but also technological. This would enable us to develop and adopt pedagogies that would form men who can face the technocratic world and also contribute to make the Society's existence more meaningful.

The storm!

The tectonic shifts and the sea demons pose a big threat to our sailing.

The sea is rough and the waves are tall. We are stuck in the storm. SOS!!!

The backbone of technology revolution is the *binary numerical system*[39]. It is a game of '*zeroes*' and '*ones*'. And in a game conflicts do arise! One of the dominant assumptions of this age is that information/digital age represents a "new world" of technological change that relentlessly pushes into retreat an "old world" of culturally driven resistance,[40] a conflict between a binary value, 'old and new.' Roseland William extends this to conflict between the new economy and the old one, between digital and analog, between systems and life-world, between globalization and identity.[41] She does argue that,

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[38] Elting E. Morison, *Men, Machines and Modern Times* (Massachusetts: The MIT Press, 1966), 16.
[39] In Digital Electronics a binary number is a number expressed in the base 2 numeral system/binary numeral system. It uses only two symbols 0 (zero) and 1 (one). Each digit is referred to as a bit.
[40] Williams, 'HISTORY AS TECHNOLOGICAL CHANGE'.
[41] Williams.

> "*the human world is split between dynamic "change agents" and the stagnant retooled, between neo-nomadic "symbolic analysts' who work with bits and a disposable labor force that can be automated and/or hired/ fired/ offshored…"[42]*

Caught in its own binaries, I argue that the Jesuit Formation is failing to adapt to a new world! Lack of research in the area of formation is one of the important contributors to this failure. I feel surprised that the Society did not feel it necessary and important to add it to the Universal Apostolic Preferences (UAPs)! In his letter to the whole Society, Fr General while introducing the UAPs says,

> "The Universal Apostolic Preferences, which I am promulgating with this letter, are the fruit of an Ignatian election. That term indicates that what we have done is choose among several possibilities, all of which are good. What we have sought to do is to find the best ways among many to work together in God's mission, and contribute what we have and who we are to serving the Church. It is our desire to serve God and promote the common good, better and more effectively."[43]

How are we to serve God and promote the common good, better and more effectively if our formation lacks a pedagogy to communicate God's dream for a peaceful, just and loving world? With all the advances in science and technology, the world still seems hurt and diseased. Has God's dream become anachronistic? Or, have the communicators of this dream failed in adapting to a new world order of Information Revolution or Communications Revolution? The existing pedagogy/paradigm of Jesuit Formation needs a revisit! Jesuit Formation is groaning for a revival! Hence, a visit to the binaries that we are stuck with, would surely help us in developing better Formation Pedagogies. It is to be noted that there are many such binaries which only research and study would bring to light! For the lack of space, I limit mine to just four such binaries! At the outset let me admit that this is just a preliminary research and needs much more in depth study!

Traditional Spiritual vs Digital Spiritual

The spiritual formation of religious is one of the most demanding and important tasks for the future of the evangelization of humanity.[44]

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[42] See Nicholas Negroponte, *Being Digital* (Knopf, 1995). The dichotomy of lifeworld and systems is associated with Jürgen Habermas; see Fred R. Dallmayr, "Life-World: Variations on a Theme," in *Lift- World and Politics: Between Modernity and Post-modernity,* ed. S, White (University of Notre Dame Press, 1989), pp. 45- 46 and notes, The dialectic of globalization and identity is a major theme of Manuel Castells. The term "symbolic analyst" comes from Robert Reich, *The work of nations: Preparing Ourselves for 21st Century Capitalism (Knopf, 1991).* The quote about the disposable labor force is from Manuel Castells, *The Rise of the Network Society,* second edition (Blackwell, 2000 [1995]), p. 295. (Notes taken from an article of Rosalind Williams)

[43] 'Universal Apostolic Preferences of the Society of Jesus, 2019-2029', 2019, 1, http://image.jesuits.org/UCSPROV/media/Fr_Sosa_Letter_UAP.pdf.

[44] Pope John Paul II, 'Pastores Dabo Vobis', 1992, No 2, http://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_25031992_pastores-dabo-vobis.html.

Our formation is caught between two extremes in the formation spectrum. On the one end is the formation of '*traditional spirituals*' and on the other is the formation of *'digital spirituals.'* *Traditional Spirituals* are those who succumb to spiritual programming during the initial stages of formation. Our formation has produced many a traditional spiritual who are spiritually programmed to sit for an hour of prayer, be present for the Eucharist without fail and follow the rituals to the letter. A '*traditional spiritual'* finds meaning in being routine than in meaningful participation. He would feel scrupulous and anxious for missing an hour of prayer or missing the Holy Eucharist while feeling indifferent to the suffering beyond the walls of his seminary! Many a time a characteristic trait of a traditional spiritual is his commitment to religious piety than to his spiritual life. A traditional spiritual appears to be spiritual while in reality his spiritual strength is skin deep!

On the other hand, are the *digital spirituals* who loathe pietistic traditions, they seem to be less scrupulous about missing a prayer session or the Holy Eucharist. They seem very attached to an understanding of spirituality without structures. They would see themselves as modern and would like to resist anything that is forced upon them. A liberal way of finding God may be! The low attendance to Holy Eucharist, Community Prayers and other spiritual tradition in our common houses may be attributed to such a kind of thinking. However liberating the idea of spirituality without structures may seem, digital spirituals lack the depth to stand the test of the time! In both cases, the spirituality is skin deep, it appears to be just superficial! The tectonic shifts mentioned earlier in the article bear a direct effect on our understanding of Prayer, Spirituality and Religious life! We have people who keep shifting between "Spiritual but not Religious and Religious but not Spiritual categories."

Industrial Mass Formation Vs Structured Self Formation

The number of vocations around the world is dwindling. This is indeed a cause of concern. However, the growing numbers in Asia and Africa are otherwise a breather of hope. But this should not make us complacent, as the formation scenario in the world needs to be addressed to form Jesuits capable of evolving with the world! Two important models of formation that many religious congregations have followed are Industrial Mass Formation and the Structured Self Formation. Both are in a way not adequate to form a Jesuit today. In the industrial mass formation, the formator hailing from a particular school of psychology may fall into a 'one size fits all' approach. Even with the utmost care to deliver individual care, he may fall into evaluating the formees from a set of principles or conditions. For this very reason, many in the formation ministry suggest that Structured Self Formation would be very effective. In this kind of model, the onus falls on the formee to grow in emotional and affective maturity while

integrating spiritual values. The formator becomes a help in directing the formee to grow. This model is very effective when the formee is in a structured set up of formation. One of the main issues in formation is the dropout of vocations during and post the college studies. What happens to formees when the very structures that guarded them before, are relaxed? Somehow both the models, Industrial mass formation and the structured self-formation fail to help the scholastics be true to their vocation even when they do not have structures.

Many provinces have policies on formation. They do have profile of a formee at each stage of formation. Though the profile is not an exhaustive list of characteristics, it is a measuring yard to check the progress. But how serious have we been to check against those profiles? Are our formees true enough to check their progress? Are our formators strong enough to confront and gently guide the formees to discern their vocation? Many formees are sure about their next stage of formation. The progress from one stage of formation to another is quite automated! Only a few provinces insist on promoting a formee only when he satisfies the requirements of a particular stage. We know that the world is extensively studying the prospects of Artificial Intelligence. Machine learning algorithms have given rise to Inductive Rules of Inferences or IRIs.[45] Each IRI is a mechanical method for generating hypotheses from available data.[46] Such rules lie at the heart of Baconian Induction. Our formation needs a rethinking about that way we unconsciously use these rules of inferences. A stereotypical rule of both '*Industrial Mass Formation' and 'Structured Self Formation'* takes the form: From **K** and **e**, derive **H**, where '**K**' is the background knowledge about the formee and '**e**' the day to day data as evidence to derive at a hypothesis '**H**' about the fitness of the formee to the Society. When decisions are made on just background knowledge and evidence, we tend to become mechanical because the rule somehow doesn't take into consideration important features such as "God's action, Human insight and a small percentage of Uncertainty." Therefore, we need to develop new pedagogies and paradigms of formation that take into consideration the situation in which the formee is growing! The gauging techniques need to become discerning techniques and an amount of uncertainty will always keep the fear of failing a vocation active!

Partial Belongingness Vs Belonging to Survive

Partial belongingness to Society of Jesus in simple words is "mediocrity." It is surely not a Jesuit Characteristic! In my opinion we are yet to develop a corporate identity as Jesuits of South Asia while respecting our local identities. There seems to be a resistance to belong to a universal society owing to the comforts of our local kingdoms! I feel that our formation is

[45] Donald Gillies, *Artificial Intelligence and Scientific Method* (Oxford: Oxford University Press, 2008), 18.
[46] Gillies, *Artificial Intelligence and Scientific Method*.

failing to nurture Jesuits! We are more worried about forming teachers, professors, principals, administrators, social workers, retreat preachers, counsellors, and formators! As a result of which, formees and formators put themselves before the Society. Partial Belongingness promotes mediocrity and as we know the mission suffers!

On the other extreme, we are also forming men who belong to the Society just to survive. There is nothing wrong in surviving! However, belonging to survive promotes individualism! Society is clearly against careerism! People are discouraged from aspiring for status, fame and power except in the case of becoming a 'Novice Director or a minister of a house.' The ambitions of a few can become detrimental to the growth of the Society as a whole!

Both do not do justice to the Charism of the Society! I do feel the six experiments that we have in the Novitiate need to evolve. They need to be taken seriously and implemented well to give a taste of what the formees would be opting. These experiments need to nurture in the formees values of humility, interior freedom and love for the Society of Jesus in a radical way! We cannot afford to form *soft* Jesuits! It is important to provide opportunities to a formee to grow in his talents and skills while taking care to keep a check on his motives and aspirations!

Digital Migrants Vs Digital Natives

The members of the Society of Jesus are either Digital migrants who have migrated from an Analog City to a Digital City or Digital Natives, who are born and brought up in the digital city. Most of our formators are digital migrants. Most of them have migrated to digital technology, which means there is a lot to learn. It means a paradigm shift for most of them. It means stepping into the unknown shores. The context of the formees demands the formator to make a conscious choice to learn to use technology, and be educated in the effects of technology and other socio-cultural macrophenomena.[47] It will be necessary to give most space to the questions concerning information, propaganda, advertising, public opinion, cyber ethics, and use of leisure![48] Only when the formator is aware and knowledgeable, and when he can integrate this into his formation pedagogy can formation become holistic!

Most of the formees are digital natives. However it would be very foolish to assume that most of them would be proficient in using technology enabled devices or adept at using computers and Social media! Formees need to be made aware of their context and opportunities need to be given to learn to use technology in a responsible way. One of the main concerns of formation

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[47] 'Guide to the Training of Future Priests Concerning the Instruments of Social Communication' (Congregation For Catholic Education, 19 March 1986), https://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_19031986_guide-for-future-priests_en.html#Nota%2011.
[48] 'Guide to the Training of Future Priests Concerning the Instruments of Social Communication'.

houses is the use of gadgets. In my opinion, gadgets such as mobile phones, PCs/Laptops, and Internet (LAN/Wi-Fi) are indispensable in today's world. We need to invest as well as demand!

The Dawn!

Amidst the raging waters, caught in the storm,

I see the golden rays of the dawn! I live to fight yet another day!

Yes, we are caught in a storm and we are putting up a good fight! Are we going to survive the storm? Of course, the Society of Jesus has, with the Divine help, survived many such storms. However, what makes the storm memorable is the lessons learnt to live the rest of our lives meaningfully! Most of the formees and formators have a great regard for the present formation pedagogy! However, much more can be achieved, if only we can invest time, personnel and finances into serious research in the area of Jesuit Formation in this technocratic world. The article tried to look at some of the changes that the technological inventions has brought about to expose the context of our formees. It described the demons faced in a technocratic world. It also explicated a few binaries in which our Formation is caught! However, the article is just an initial study and has the scope to develop models/pedagogies/paradigms of Jesuit Formation for our times.

The Neolithic revolution transformed the pastoral life of hunting and gathering into that of writing, agriculture, and settlements. They were all material changes. However they redefined what it meant to be human. Yuval Noah Harari states that it was a few plant species, [crop yielding species] that domesticated Homo Sapiens! Industrial Revolution, with the advent of machines redefined again what it meant to be human! Human being was tied down to the wheels of the machine! The Technological Revolution (as digital evangelists claim) in which we are living is here to stay and shall redefine yet again what it means to be human. Don't you then agree, that there is a need to redefine what it means to be a "Jesuit?"

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