Being a Lay Partner in Jesuit Higher Education in the Philippines: A Grounded Theory Application

Janet B. Badong-Badilla

Abstract—In Jesuit universities, laypersons, who come from the same or different faith backgrounds or traditions, are considered as collaborators in mission. The Jesuits themselves support the contributions of the lay partners in realizing the mission of the Society of Jesus and recognize the important role that they play in education. This study aims to investigate and generate particular notions and understandings of lived experiences of being a lay partner in Jesuit universities in the Philippines, particularly those involved in higher education. Using the qualitative approach as introduced by grounded theorist Barney Glaser, the lay partners' concept of being a partner, as lived in higher education, is generated systematically from the data collected in the field primarily through in-depth interviews, field notes and observations. Glaser's constant comparative method of analysis of data is used going through the phases of open coding, theoretical coding, and selective coding from memoing to theoretical sampling to sorting and then writing. In this study, Glaser's grounded theory as a methodology will provide a substantial insight into and articulation of the layperson's actual experience of being a partner of the Jesuits in education. Such articulation provides a phenomenological approach or framework to an understanding of the meaning and core characteristics of Jesuit-Lay partnership in Jesuit educational institution of higher learning in the country. This study is expected to provide a framework or model for lay partnership in academic institutions that have the same practice of having lay partners in mission.

Keywords—Grounded theory, Jesuit mission in higher education, lay partner, lived experience.

I. BACKGROUND AND INTRODUCTION

THE Second Vatican Council document of the Roman Catholic Church establishes and defines the vocation and mission of lay members of the Church. It says that regardless of status, "all laypersons are called and obliged to engage in the apostolate of being laborers in the vineyard of the Lord, the world, to serve the Kingdom of God" [1, par.16]. Christifideles Laici, a post-synodal apostolic exhortation of Pope John Paul II, renews and reaffirms this same apostolic role of lay people in the Catholic Church saying that "[t]he call is a concern not only of Pastors, clergy, and men and women religious. The call is addressed to everyone: lay people as well are personally called by the Lord, from whom they receive a mission on behalf of the Church and the world" [2, par.2]. Catholic universities, "being born from the heart of the Church" [2, p.1] follow the same orientation and mission in affirming the apostolic roles that lay men and women could exercise in sharing with the works of the church on deepening faith and spirituality [3, par.25].

Janet Badong-Badilla is with the De La Salle University, Philippines (e-mail: janet.badilla@yahoo.com).

In Jesuit Catholic universities, the laypersons' sense of mission and passion is recognized. The Jesuits say that "the call they have received is a call shared by them all together, Jesuits and lay" [4, par. 3]. Lay-Jesuit collaboration is in fact among the 28 distinctive characteristics of Jesuit education (CJE) and a positive goal that a Jesuit school tries to achieve in response to the Second Vatican Council and to recent General Congregations of the Society of Jesus [5].

In the Philippines, there are five Jesuit and Catholic universities that operate under the charism and educational principles of St. Ignatius of Loyola, the founder of the Society of Jesus. In a Jesuit university, the work in education is linked with Ignatian spirituality that inspires it [6, par. 13]. In managing human resources in a Jesuit school, the CJE document says that as much as the administration is able, "people chosen to join the educational community will be men and women capable of understanding its distinctive nature and of contributing to the implementation of characteristics that result from the Ignatian vision" [6, par. 122]. Laypersons in Jesuit universities, then, are expected to be able to share and carry on the kind of education that is based on the Ignatian tradition and spirituality. Fr. Pedro Arrupe, S.J., the former superior general of the Society of Jesus, in his closing session to the committee working on the document on the Characteristics of Jesuit Education, said that a Jesuit school, "if it is an authentic Jesuit school," should manifest "Ignacianidad":

> "…if our operation of the school flows out of the strengths drawn from our own specific charisma, if we emphasize our essential characteristics and our basic options - then the education which our students receive should give them a certain "Ignacianidad" [5, par. 3].

For Arrupe, Ignacianidad or the spirituality inspired by St. Ignatius is "a logical consequence of the fact that Jesuit schools live and operate out of its own charism" [5, par. 3].

Not only do the Jesuits support the contributions of lay partners in realizing the Society's mission, but more importantly, they also recognize the powerful role that the lay partners in higher education play in the growth and revitalization of the congregation itself in the present time [7]. In an article in Conversations on Jesuit Higher Education, Fr. Howell writes:

> In a span of 50 years the Society of Jesus has been re-founded. It is thriving. But it is thriving in a totally new and creative way. Its commitment to scholarship, for instance, is one of the strongest it has ever been, but carried out primarily through lay colleagues within the Jesuit university setting.

None of this would have been possible, certainly not with the breadth and depth of which it has been realized, without the vital partnerships formed with laywomen and men around the globe. Never before has a religious order partnered with lay people so intimately in mission, so vitally in its spirituality, and so deeply in its committed vision of the Church and the world:

> The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well. Vatican II, *Gaudium et spes, 1.*

It is our common enterprise [7].

With such a great challenge for the lay partners of the Society of Jesus, coupled with the increase of population in Jesuit universities and the declining number of Jesuits in its educational apostolate, the need for capable "lay people" who are engaged in Jesuit universities and take on works that advance the Society' mission and spirituality has emerged as an important concern in Jesuit higher education [6]. The same concern is affirmed in a report presented by Fr. Joel E. Tabora, S.J., President of the Ateneo de Davao University (ADDU) and President of the Association of Jesuit Colleges and Universities in Asia Pacific (AJCU-AP):

> In all Jesuit institutions in the region, the population of Jesuits is decreasing. This has direct impact on the ability of the institution to sustain the Jesuit character. In recognition of this problem, there must be stronger, more strategic efforts to bolster Jesuit-lay collaboration [8].

Tabora [8], citing in the same report a quote from Elizabeth University of Music (EUM), writes that efforts to strengthen Jesuit-lay collaboration must be supported, in fact, they "consciously seek "full-partnership"—leadership that shares responsibility and authority," as they consider it "to be essential in [their] mission and identity" [8, p.18].

Along with the declining number of Jesuits in education is also the matter that there is very little study available on the Jesuit-lay partnership experience in education, nor of their notions and understandings of how it is to be a lay partner with the Society of Jesus in education. This is true especially in the Philippine context where, even when most of the five Ateneos in the country have more than 75 years of operation, research studies about the lived experience of being a lay partner is not in the existing literatures. (Ateneo de Manila University recently celebrated its 150th year; Ateneo de Zamboanga University celebrated 100 years; Xavier University, Ateneo de Cagayan, now in its 80th year; and Ateneo de Naga University is now in its 75th year). From available published journals not a single literature yet specific on the meaning and practice of Jesuit-lay partnership, especially in the Philippines setting, particularly those directly involved in higher education, appears to have been explored and studied. Thus, the study on this subject will be significant especially in sustaining the educational apostolate of the Society of Jesus because majority of the schools' work-force consists of lay men and women.

Using the method of grounded theory by Barney Glaser [10], this study hopes to articulate and define the lay partners' understanding of being a partner as lived in education, particularly in Jesuit universities in the Philippines.

In particular, this study seeks to answer the following questions:

1. What does being a lay partner in the educational apostolate of the Society of Jesus mean? What is the partnership about?
2. For the lay partners, how does one become a partner? What does it entail?
3. What practices/experiences in the school or in the classrooms do they associate with or are seen to manifest Jesuit-Lay partnership?

This study will use grounded theory by Barney Glaser [9], [10], which is a research method that "allows the researcher to explore and develop theoretical account" [11, p. 95], while at the same time grounding the account to empirical observations or data and then to derive general, abstract theory of a process, action, or interactions grounded on the views of the research participants [12]. The use of Grounded Theory in this study will provide a substantial insight into the layperson's actual experience of being a partner of the Jesuits, particularly as lived and experienced in the educational setting. Grounded theory makes its greatest contribution in areas where little or no research has been done [13] and "is useful in providing rigorous insight into areas that are relatively unknown by the researcher" [11, p. 96]. Thus, the study explores and articulates a lay partner's concept, understanding, and meaning of being a partner in mission of the Society of Jesus based on one's lived experience and how these are operative particularly in the roles that one has in Jesuit higher education and in one's personal life. It may also provide a model or framework for other non-Jesuit academic institutions (and even those Jesuit-but-non-academic organizations) that have the same practice of having lay partners in mission to understand their own.

II. THE RESEARCH METHOD

Focused on evolving the lay partner's concept, understandings, perceived characteristics, and practices of Jesuit-Lay partnership based on one's lived experience in Jesuit and Catholic universities, this study will use the grounded theory method of Barney Glaser, which generates theory from data [10]. Grounded Theory "is an inductive, theory discovery methodology that allows the researcher to develop a theoretical account of the general features of a topic, (which in this study is on being a lay partner) while simultaneously grounding the account in empirical observations or data" [11, p. 95-96]. In Glaser's grounded theory method, the theory is generated systematically from data collection, coding and analyzing through memoing, theoretical sampling and sorting to writing, using constant comparative method [10, p. 12-13].

Grounded theory method legitimizes concept generation, which is controlled by a process that is careful, rigorous and responsible [10]. In this method, the researcher "is empowered

to discover and generate new categories and their properties, instead of being forced to use received concepts" [10, p.133]. "Grounded theory is based on a third level conceptual perspective analysis. The first level is the data. The second level perspective is the conceptualization of the data into categories and their properties. There exist sub-levels within this level. The third level is the overall integration through sorting in a theory. The fourth level perspective is the formalization of a substantive theory to a more general conceptual level by constantly comparing substantive theory" [10, p. 136]. Fig. 1 illustrates this process of Constant Comparative Analysis:
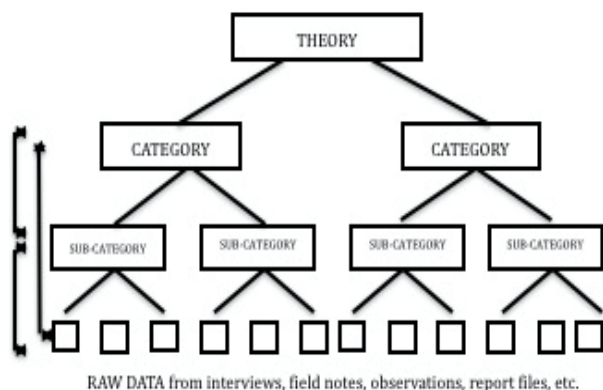

Fig. 1 Constant Comparative Method

According to Glaser and Strauss, "the purpose of the constant comparative method of joint coding and analysis is to generate theory more systematically ... by using explicit coding and analytic procedures" [9, p. 102]. "This method of comparative analysis is to be used jointly with theoretical sampling, whether for collecting new data or on previously collected or compiled qualitative data" [9, p. 102]. This constant comparative method "is designed to aid the analyst…in generating a theory that is integrated, consistent, plausible, close to the data" [9, p. 103].

As cited by Laguda, Glaser's grounded theory can be summarized in the following steps: "1) Collect data through interviews, observation, field notes, etc.; 2) Look for key indicators, issues, recurrent events or activities in the data that become categories for focus; 3) Collect data that provide many incidents of the categories of focus with an eye to seeing the diversity of the dimensions under the categories; 4) Write about the categories that one is exploring, attempting to describe and account for all the incidents one has in the data while continually searching for new incidents; 5) Work with the data and emerging model to discover basic social processes and relationships; and, 6) Engage in sampling, coding, and writing as the analysis focuses on the core categories" [14, p. 7-8].

This study began from the researcher's interest on the initial question on the many ways by which Jesuit-Lay partnership is known, understood, and appropriated in the Jesuit schools -- that is, what is Jesuit-lay partnership in education? The

question has been of great interest and concern to the researcher because there is a growing sentiment and direction to develop Ignatian formation programs for lay partners among Jesuit schools and universities, particularly in the Philippines. Yet, there is not much empirical study on being lay partners, based on their particular contexts and experiences. From this interest and concern, based on the initial interviews from selected respondents, the researcher is asking other questions that are expected to evolve an articulation of a substantive theory or concept on the essence of being lay partners in education. Some of these questions are:

- What does being a lay partner mean to you? What image comes to your mind when you think of Jesuit-Lay partners?
- What is it about? What is it for?
- How did you become a partner?
- How do you feel about being a partner?
- What practices/experiences in the school or in the classrooms do you associate with Jesuit-Lay partnership?
- What makes Jesuit-Lay partnership important for you?

These questions are critical in helping the researcher gather initial data through in-depth interviews with the research participants.

The "lay partners" referred to in this study are those lay partners working in or have worked with Jesuit universities in the tertiary level or higher education of the Society of Jesus. In particular, these are administrators, faculty and staff members who are expected to have direct influence over the students in terms of their formation and education. There are five Ateneo universities in the Philippines, namely: Ateneo de Cagayan University (more known as Xavier University, XU), Ateneo de Davao University (ADDU), Ateneo de Naga University (ADNU), Ateneo de Manila University (ADMU), and Ateneo de Zamboanga University (ADZU). For the purposes of this research, all of the five Ateneo universities in the country will be part of the study: ADDU, ADMU, ADNU, ADZU and XU.

In a broader context, lay partners in a Jesuit university come in different sectors: faculty, staff, administration, parents, alumni, members of the board, and benefactors. For purposes of this research, however, where sensitivity to the research topic is necessary to generate the data needed, the participants will be chosen from the following sectors and meeting the following criteria:

1. Partners who have been teaching full-time or part-time (faculty members) in the college for the last 10-30 years in the university;
2. Partners who have been full-time staff in an office for the last 10-30 years in the university;
3. Partners who have been in full time administration work in the last 5-10 years in the university; and,
4. Partners who have retired or are soon retiring from the University and have worked in the last 5-10 years in the university.

With these criteria for the selection of research participants, the researcher would be assured of substantive and relevant experience of the participants on which to generate the

research topic and satisfy the required theoretical saturation. For purposes of exploring the methodology, a retired employee who served for thirty-nine (39) years in ADNU was the first source of theoretical sampling. Another sample was one faculty member who is now on her thirty-third (33) year, and would soon retire from the university.

A more detailed profile of the research participants will come in later once the actual identity of the individual participants has been chosen, and upon satisfaction of the needed theoretical sampling for the research. Similarly, the number of research participants will only be available at the end of the research once the researcher becomes empirically confident that data saturation is met [9]. In grounded theory research, the data completeness is based only on theoretical completeness not on numbers or lengths of interview or number of interviewees [10].

One of the data collection methods used in grounded theory studies is the intensive interview [15] of participants who have substantive experience of the research topic. Among the key characteristics of intensive interviews, according to Charmaz are: "a) Selection of research participants who have first-hand experience that fits the research topic; b) in-depth exploration of participants' experience and situations; c) Reliance on open-ended questions; d) Objective of obtaining detailed responses; e) Emphasis on understanding the research participants' perspective, meanings, and experience; and, g) Practice of following up on unanticipated areas of inquiry, hints and implicit views and accounts of actions" [15, p.56].

The data collection for this study will primarily be done through a one-on-one intensive interview with the selected participants. At the same time, it will utilize other means like field notes, observations, and review of official documents. With the nature of grounded theory, where the researcher is given greater freedom to explore the research focus and allow ideas to emerge and be discovered [10], the interviews will be carried out in a most informal and candid manner so as to gather the interviewees' personal and first-hand input. The interview will be audio-recorded by the researcher together with the notes-taking to be made by the researcher to document the data from the interview. Then, as needed, a transcription of the interview would be verified with the concerned interviewee/respondent to confirm the data captured. Glaser says that in doing grounded theory there is "no need for complete recording" and theoretical completeness only requires those notes written down after an interview to be later used for constant comparisons [10, p. 107]. The duration of the interview, in general, will follow a time-frame of at most an hour or two for all sectors, subject to the pace and flow of the conversation, and on a pre-appointed schedule. Exception to this would be for participants who are engaged in administration work where the interviews will be conducted during their available free time and may go beyond one or two hours.

To test this data collection method of doing in-depth interviews, particularly in grounded theory, two interviews were conducted. To start the interview, for Respondent 1, the researcher initially asked: "What does being a lay partner mean for you?" and "What makes one a partner?" In the case of Respondent 2, the researcher rephrased the question to "Who is a lay partner for you?" Similarly, an open-ended question was posed on the meaning of Jesuit-Lay partnership like: "Briefly tell me how you came to be a lay partner?" which was followed up with "What is the partnership about?" and "What does it entail?" Other questions emerged in the course of the interviews. Such as, "As an Ignatian educator, what feelings are evoked in you when you speak of living out Jesuit-Lay partnership?" The researcher's main-focus in data gathering, however, was on the interview questions earlier pointed out. Consequently, from the process of open coding and a line-by-line analysis of transcription texts, the theory on being a lay partner as educators will be evolved with the use of data collection and analysis methods of Glaser's grounded theory.

In grounded theory, the dictum is, all is data [10]. The researcher does not need to subscribe to grand ideas of other theorists. He needs only to see what incidents come his way as more "data" to constantly compare, to generate concepts and to induce the patterns involved [10]. The extent and type of data used is important and built into the analysis. No matter what type of data is obtained, "the data is the data even if the researcher does not particularly care for it" [10, p.8]. It is the researcher's "job to let the data emerge in its own right and induce its meaning as it is happening" [10, p. 9]. Strauss says that the grounded theory of analysis involves grounding in data [16].

As cited by Lawrence and Tar, Strauss and Corbin [13] identify three levels of analysis – "(a) to present the data without interpretation and abstraction, the participants tell their own story; (b) to create a rich and believable descriptive narrative using field notes, interview transcripts and researcher interpretations; and (c) building a theory using high levels of interpretation and abstraction" [13, p. 31-32].

The process showing stages of data collection and analysis in grounded theory is illustrated in Fig. 2. The three stages are open coding, selective coding, and theoretical coding [11, p. 101-102].

Following Fig. 2, in analyzing the data from the field notes taken (raw data, either from the interview transcripts or observations), the researcher proceeds to the open coding by starting to read the data line by line and comparing the unit of comparison -- the incident (i.e., unit or segment of raw data) – "which can be found in a phrase, in a sentence or two, and seldom in as many words as a paragraph" [11, p. 140]. In open coding, the "data initially examined are coded through a process which fractures the interview into discrete threads of datum" [11, p. 104]. Corbin and Strauss define open coding as the "analytic process through which concepts are identified and their properties and dimensions are discovered in data" [18, p. 101]. This analytic task includes "naming concepts, defining categories, and developing categories in terms of their properties and dimensions" [18, p. 103]. Table I demonstrates how open coding is done based on the interview data or transcript initially collected from Respondent 1 (refer particularly to column 3 of the table).
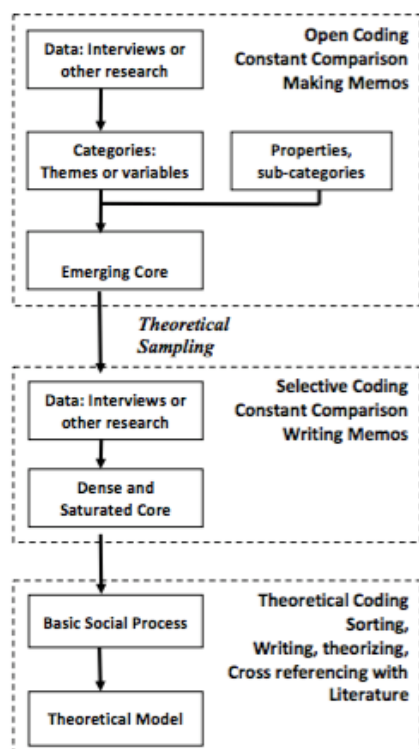
Fig. 2 The stages of data collection and analysis using the process of grounded theory as a method [11, p. 102]

As the researcher compares incidents using constant comparison, these three questions shall be constantly asked: "what category does this incident indicate?" then, "what property of what category does this incident indicate?" then, "what is the participant's main concern?" [10, p. 140]. As categories are generated, the next incidents are compared to the category which yields properties of the category. This process of constantly comparing carefully generates the meaning of the category or property and is continued from incident to incident, going back to the data and correcting and verifying the pattern which is emerging [10]. From Partington, as cited by Jones and Alony, this process of constant comparison is a "simultaneous and concurrent process of coding and analysis" [11, p. 105]. Table II demonstrates how, from open coding, categories emerge based on the interview data or transcript initially collected from Respondent 1 (refer particularly to column 4 of the table).

According to Glaser, "when comparing more incidents yields no more properties of the category and it is verified, saturation is achieved by the interchangeability of indices" [10, p. 141]. The researcher then proceeds to collecting and analyzing data on related categories and their properties, which have not saturated. Then "theoretical sampling becomes based on saturating other categories and establishing relations to other categories. As more and more categories and their properties become saturated, the researcher can see that he is approaching theoretical completeness" [10, p. 141]. The researcher then discovers the core category and most other

categories that account for the behavior in the substantive area that continually resolves the main concern of the participants [10]. "As meanings emerge and spread from the data through coding, collecting, analyzing, memoing, theoretical sampling and delimiting through saturation, the core category and sub-core categories emerge" [10, p. 142].

TABLE I
EXTRACT FROM THE INTERVIEW TRANSCRIPT FOR RESPONDENT 1, OPEN CODING

Interviewer	Incident (with Respondent 1 [R1])	Open Coding (conceptual label or name)
What does Lay-Jesuit partnership mean to you?	R1: It means being equal…	Equality
	R1: in many things…	Magnitude
	R1: and ways of doing.	Pedagogy
	R1: One is not above the other;	Relationship
	R1: one is not superior to the other.	Relationship
	R1: Being equal …	Equality
	R1: in terms of practices …	Pedagogy
	R1: in the classrooms;	Setting of the practice
	R1: that the principle of justice should apply…	Pedagogy
	R1: for both lay and Jesuits.	Equality
	R1: So it makes the relationship …	Relationship
	R1: right and just.	Values
	R1: It is grounded on faith that does justice.	Foundation
	R1: I feel strong about it;	Quality of involvement
	R1: That I call the attention of administrators…	Quality of involvement
	R1: when I observe that…	Personal involvement
	R1: there are forms of injustice among us…	Quality of Relationship
	R1: in our practices…	Pedagogy
	R1: especially in the classroom.	Setting of the practice

Memos are "one of the most useful and powerful sense-making tools at hand for researchers to use during analysis" [13, p. 33]. According to Glaser, memos are the "theorizing write up of ideas about substantive codes and their theoretically coded relationships as they emerge during coding, collecting and analyzing data and during memoing" [10, p. 177]. Memos "capture and keep track of the merging theory" and "[a]s they accumulate and mature they increase to the point of saturation and need to be sorted for writing up" [10, p. 177]. Memos are "written records of analysis related to the formulation of theory" [17, p. 197]. Charmaz says that by writing memos, "one constructs analytic notes to explicate and fill out categories" [15, p. 163]. "Memos give you a space and place for making comparisons between data and data, data and codes, codes of data and other codes, codes and category, and category and concept and for articulating conjectures about these comparisons" [15, p. 163]. Charmaz says that the researcher should use memos to help think about the data and to discover ideas about them. According to Holton, "memos are theoretical notes about the data and the conceptual connections between categories. The writing of theoretical memos is the core stage in the process of generating grounded theory" [19, p. 59]. Holton says the "[i]f the researcher skips

this stage by going directly to sorting or writing up, after   coding, she is not doing grounded theory" [19, p. 59].

TABLE II
EXTRACT FROM THE INTERVIEW TRANSCRIPT, FROM OPEN CODING TO CATEGORIES

Interviewer	Incident (with Respondent 1 [R1])	Open Coding (conceptual label or name)	Categories
What does Lay-Jesuit partnership mean to you?	R1: It means being equal …	Equality	Relationship
	R1: in many things…	Magnitude	Degree of Impact
	R1: and ways of doing.	Pedagogy	Strategies
	R1: One is not above the other;	Relationship	Quality of the relationship
	R1: one is not superior than the other.	Relationship	Quality of the relationship
	R1: Being equal…	Equality	Quality f the relationship
	R1: in terms of practices…	Pedagogy	Strategies
	R1: in the classrooms;	Setting of the practice	Context
	R1: that the principle of justice should apply…	Pedagogy	Strategies
	R1: for both lay and Jesuits.	Equality	Identity of the partners in a relationship
	R1: So it makes the relationship…	Relationship	Quality of the relationship
	R1: right and just.	Values	Ethics
	R1: It is grounded on faith that does justice.	Foundation	Stage or Level
	R1: I feel strong about it;	Quality of involvement	Relationship
	R1: That I call the attention of administrators...	Quality of involvement	Attitude
	R1: when I observe that	Personal involvement	Attitude
	R1: there are forms of injustice among us…	Quality of Relationship	Challenges in a relationship
	R1: in our practices	Pedagogy	Strategies
	R1: especially in the classroom.	Setting of the practice	Context

Table III demonstrates how, from open coding to categories, a memo is made by the researcher based on the interview data or transcript initially collected from Respondent 1 (refer particularly to column 5 of the table).

The last stage in grounded theory process, before the actual writing, is sorting. "[i]t is the test of how good was the collecting, choosing a problem, coding, saturation, sampling and memoing" [10, p. 187]. One cannot do grounded theory to the fullest without this stage [10]. The researcher does this process "first from a large pile of memos then proceeds from picking up one memo, then another and sees by comparing how it is related to the first one picked" [10, p. 190]. Sorting memos "simply means putting those that elucidate the same category together in order to clarify its dimensions and to distinguish it from the other categories" [13, p. 33]. Glaser says that "[u]pon comparison, they will relate empirically in some fashion where the substantive area is integrated" [10, p. 189]. As sorting, comparing and resorting are continued, the integration of theory emerges, and the researcher "discovers the best fit and relevance of the memos in the substantive area" [10, p. 190].

From the sample memos written in Table III, based on the data initially collected from Respondent 1, when compared from one memo to another, an emerging core idea about partnership is discovered. This is presented in Table IV (refer particularly to column 2 of the table).

Glaser provides clear definitions of the four criteria for judging and doing grounded theory: fit, workability, relevance, and modifiability. Fit equates to validity, "constantly sharpened by constant comparison," that is, "the concept adequately [expresses] the pattern in the data which it purports to conceptualize." Workability means that "the concepts and the way they are related into hypotheses

sufficiently account for how the main concern of participants in a substantive area is continually resolved." Relevance refers to how the research "deals with the main concerns of the participants involved." Modifiability pertains to how data are modified by new data, since any data is "never right or wrong" and "never provides a disproof, just an analytic challenge." Glaser deplores theory that is "conjectured," that "tends to preempt the data by one saying the theory is correct and we should ignore the 'bad' data which does not support it." Glaser says "[m]any grand theorists are given to this 'poor data' pattern" [10, p. 18-19].

To protect the trust and encourage the full participation of the research participants, they have to be assured of confidentiality of their identity. To do this, the researcher will code the identity of the participants during the entire process of the research from data gathering, to the processing of interview notes, observations and transcripts, until the final writing and publication of the research output. Moreover, the researcher shall comply with the Research Ethics Guidelines as provided by the De La Salle University.

TABLE III
EXTRACT FROM THE INTERVIEW TRANSCRIPT, FROM OPEN CODING TO CATEGORIES TO MEMO.

Interviewer	Incident (with Respondent 1 [R1])	Open Coding (conceptual label or name)	Categories	Memo
What does Lay-Jesuit partner-ship mean to you?	R1: It means being equal …	Equality	Relationship	Partnership in essence means that the partners are accorded with the same dignity in rank or position; that the partners have the same value or importance in the partnership.
	R1: One is not above the other;	Relation-ship	Quality of the relationship	
	R1: one is not superior to the other.	Relation-ship	Quality of the relationship	
	R1: Being equal …	Equality	Quality of the relationship	
	R1: So it makes the relationship …	Relation-ship	Quality of the relationship	
	R1: and ways of doing.	Pedagogy	Strategies	Partnership is manifested in certain behavioral elements, aspects or practices.
	R1: in terms of practices …	Pedagogy	Strategies	
	R1: that the principle of justice should apply…	Pedagogy	Strategies	
	R1: in our practices	Pedagogy	Strategies	
	R1: in the classrooms;	Setting of the practice	Context	Partnership is exercised in the same environment or area or field.
	R1: especially in the classroom.	Setting of the practice	Context	
	R1: for both lay and Jesuits.	Equality	Identity of the partners in a relationship	Partnership involves different members, religious or lay.
	R1: It is grounded on faith that does justice.	Foundation	Purpose	Partnership is anchored on some deeper causes, purposes or principles that are shared by the partners.
	R1: I feel strong about it;	Quality of involvement	Attitude	Partnership implies certain personal dispositions, values, traits or qualities of mind and character of the person of the partners.
	R1: That I call the attention of administra-tors...	Quality of involvement	Attitude	
	R1: when I observe that	Personal involve-ment	Attitude	
	R1: right and just.	Ethics	Values	
	R1: there are forms of injustice among us…	Factors in a relationship	Challenges in a relationship	Partnership is affected by certain factors, elements or dimensions.
	R1: in many things...	Magnitude	Degree of Impact	Partnership affects many aspects of the relationship between the partners.

TABLE IV
EXTRACT FROM AN INITIAL SORTING OF MEMOS BASED ON THE DATA FROM RESPONDENT 1 (R1), ON THE MEANING OF PARTNERSHIP

Interview Question	Categories	Clustered Memos about Partnership	Emerging Core Idea or Concept
What does Lay-Jesuit partnership mean?	Relationship/ Quality of relationship	• means that the partners are accorded with the same dignity in rank or position; that the partners have the same value or importance in the partnership.	The Lay-Jesuit partnership is a relationship, which is anchored on a purpose shared by the partners. Being partners, they affect one another in the many aspects and dimensions of the relationship, including their personal behavioral, values and attitudes that are manifested in the workplace.
	Strategies	• is manifested in certain behavioral elements, aspects or practices.	
	Context	• is exercised in the same environment or area or field.	
	Identity of the partners in a relationship	• involves different members, religious or lay.	
	Purpose	• is anchored on some deeper causes, purposes or principles that are shared by the partners.	
	Attitude	• implies certain personal dispositions, values, traits or qualities of mind and character of the person of the partners.	
	Challenges in a relationship	• is affected by certain factors, elements or dimensions.	
	Degree of Impact	• affects many aspects of the relationship between the partners.	

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