

## TEXTBOOKS OF THE BROTHERS OF THE CHRISTIAN SCHOOLS [FSC] IN COLOMBIA

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### ABSTRACT

The first authors of manuals published by the FSC in Colombia are French Brothers who chose to teach there; one would have to see what impact their foreign origin had on their Colombian works. The Brothers of Colombia, for their textbook editions, also list the contribution of authors who are not members of the Institute. Describing the historical process in which the FSC of Colombia has developed their educational system is one thing, preserving the traces is another. We must put into place a means of preserving this history of the Brothers' publications: textbooks, educational writings, magazines, school directories and yearbooks. These printed documents cannot be understood without their essential complementary component: archives.

**Key-words:** textbooks, pedagogy, education, Colombia.

### History of the FSC in Colombia

The saga of the Brothers of the Christian Schools in Latin America begins in 1863 with the arrival of ten French Brothers in Ecuador.<sup>1</sup> This will be followed, always with French staff, at least in part – the Institute opens a first school in Spain in 1878 – Colombia in 1874, Chile in 1877, Argentina in 1889, Nicaragua in 1903<sup>2</sup>, Panama in 1904<sup>3</sup>, Cuba in 1905 (some Canadian Brothers join their French confreres), Mexico in 1905, Brazil in 1907 (with the participation of Brothers from several countries), Venezuela in 1913, Bolivia also in 1913 (with staff from Chile) and Peru in 1921 (with staff coming from Ecuador).<sup>4</sup>

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<sup>1</sup> Rigault, 1947, pp. 334-335.

<sup>2</sup> Rigault, 1953, pp. 267, 293, 306, 344.

<sup>3</sup> Rigault, 1953, p. 348.

<sup>4</sup> Bédél, 2003, pp. 221-224.

When the Institute of Brothers of the Christian Schools temporarily begins in Colombia (Pasto) in 1874, the country has a population of nearly three million people, mostly farmers with an embryonic merchant class and an intermediate sector of people in services, whether for public service or as servants employed by the merchant class or by big oligarchic families.<sup>5</sup> 147

In 1870 we witness a real restructuring of the school system with the opening of normal schools, thanks, in part at least, to the arrival of German professors who favor a liberal education based on a Protestant vision. For their part, Catholics, supported by the clergy, invest in primary schools for which they "use the Lancaster method <sup>6</sup> revised by Pestalozzi". The 1870 Act favors them:

The government will not intervene in religious instruction, but school hours will be spread out so that students have sufficient time to receive, according to the priests, said instruction by priests. Moreover, no law or regulation prohibits the Conservatives <sup>7</sup> from opening their own schools or parents from sending their children there. Therefore, Catholics begin to open schools.<sup>8</sup>

The director of the Medellin school receives the title of Auxiliary Visitor from the Visitor of Ecuador on December 10, 1894; given the distances, it is, in fact, the beginning of the District of Columbia until its partition on January 16, 1928. In 1938, when the National Conference of Catholic Education (CONACED) is founded, two thirds of the children attend schools in one way or another under the Catholic Church; this association "Defended two central values: confessionalism, the notion that only Catholic teaching could transmit "the truth" and elitism, the notion that the purpose of secondary education was to train the ruling class."<sup>9</sup> Whatever the instability of political regimes, education continues to make progress; thus, illiteracy falls from 39% in 1951 to 12% in 1993 even if, at the end of the 20<sup>th</sup> century, we are still waiting for "a mass education system." A large gap is always noted between the public and private education systems. "Private education is not merely a supplement to the public system, but a necessary alternative." Of the three levels – primary, secondary, post-secondary – it is this last that has progressed the most in recent years and it is mainly due to private education.<sup>10</sup>

The dismissal of General Cipriano Mosquera in 1867 inaugurates a timid opening to freedom, particularly in education. Thanks to French staffing, the Brothers of the Christian Schools open their first school in Pasto in 1874 but it is very soon swept away by the revolutionary turmoil inherited from the Mosquera years. It is not until 1890 that we see the beginning of the permanent establishment of the Institute in Colombia with the opening of a school in Medellin by six brothers, of whom three are French, two are Colombians who worked in Ecuador and an Ecuadorian.

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<sup>5</sup> Buy, 1977, p. 13.

<sup>6</sup> The Englishman Lancaster is the high priest of mutual education from which the Brothers, with their concept of simultaneous education, distance themselves.

<sup>7</sup> The political scene is divided between two great tendencies: the liberals whose ideas are those of the French radicals and the conservatives who are closer to the values of the Catholic Church.

<sup>8</sup> Buy, 1977, p. 19.

<sup>9</sup> Palacios, 2006, p. 109.

<sup>10</sup> Palacios, 2006, pp. 217-218.

In 1892 the first school opens in Bogota. In 1893 the first novitiate opens in Chapinero and it will take ten years to open a first scholasticate. In 1895, the Brothers replace women religious in charge of their foster home for orphans; this is the stable beginning of the future Central Technical Institute where vocational training will be given. In 1895, the Brothers open their first school in Barranquilla. 148

The director of the Medellin school receives the title of Auxiliary Visitor from the Visitor of Ecuador on December 10, 1894; given the distances, it is, in fact, the beginning of the District of Columbia until its partition on January 16, 1928. Thirty French Brothers leave France as a result of the laws of the then French Prime Minister, Émile Combes and swell the Colombian staff between 1904 and 1908 and thus allow the opening of several new institutions in a very large territory.<sup>11</sup>

The partition of the District in 1928 enshrines the Magdalena River as the geographic boundary of the two districts: Bogotá to the west and Medellin to the east.

### Publishing Textbooks

After only five years in Colombia the Brothers publish their first textbook, *Elementos de literatura*, and that is already a second edition! The editorial adventure ends in 2012 with *Tablas de logaritmos y funciones naturales*.<sup>12</sup>

Early in the 1890s, Msgr. Bernardo Herrera Restrepo, who as bishop, had brought the Brothers to Medellin was in the meantime transferred to Bogotá as archbishop, immediately takes steps to install the Institute in the capital. Noting the ongoing negotiations, the Brother Visitor can write to Brother Assistant: "I have been able to see the President of the Republic; he was a most gracious host, spoke glowingly of our methods and our classic works which he had the opportunity to review."<sup>13</sup> One might ask what FSC textbooks the President of the Republic was able to see in 1891 or 1892: the French Brothers issued a first manual in Spanish in 1875, those of Ecuador published two in 1884, those of Argentina one in 1887 and those of Spain also one the same year.<sup>14</sup>

<sup>11</sup> Bédel, 2003, p. 219.

<sup>12</sup> Brothers of the Christian Schools. *Elementos de literatura* [Elements of Literature], 2<sup>nd</sup> ed., Bogotá, Steam imprint press of the Zalamea Brothers, 1897, 352 pp.

Nestor (Brother), *Tablas de logaritmos y funciones naturales*, [Logarithmic Tables and Natural Functions], Caldas (Antioquia), Lasallian University Corporation, 2012, 171 pp.

<sup>13</sup> Rigault, 1953, p. 325.

<sup>14</sup> Brothers of the Christian Schools, *Compendio de la gramática de la lengua castellana* [Compendium of the grammar of the Castilian language], Paris, Victor Groupy, 1875, 403 pp.

Brothers of the Christian Schools, *Geografía infantil* [Children's Geography] Guayaquil, Imprenta de la nación [The Nation's Press], 1884, 35 pp.

Brothers of the Christian Schools, *Geografía de la república del Ecuador* [Geography of the Republic of Ecuador], 2<sup>nd</sup> ed., Guayaquil, Imprenta de la nación [cf. footnote 14 above, 1884, 48 pp.

Brothers of the Christian Schools, *Compendio de la gramática de la lengua castellana* [cf. Footnote 14 above], Buenos Aires, The School Press, 1887, 417 pp.

Anyway, the movement is launched. When they cease their textbook editions in 2012, the Brothers of Colombia had produced a critical mass of about 600 titles, a mix of first editions and reprints.<sup>15</sup> 149

|               |                   |
|---------------|-------------------|
| 1890-1899:    | 1 title           |
| 1900-1909:    | 0 titles          |
| 1910-1919:    | 1 title           |
| 1920-1929:    | 5 titles          |
| 1930-1939:    | 16 titles         |
| 1940-1949:    | 77 titles         |
| 1950-1959:    | 187 titles        |
| 1960-1969:    | 177 titles        |
| 1970– 1979:   | 41 titles         |
| 1980-1989:    | 10 titles         |
| 1990-1999:    | 6 titles          |
| 2000-2009:    | 5 titles          |
| 2010-2012:    | 1 title           |
| n.d:          | 51 titles         |
| <b>Total:</b> | <b>578 titles</b> |

As they become involved in the publishing business, the Brothers of Colombia behave in the same way as their confreres in other countries: they begin by entrusting local printers or publishers with the responsibility of bringing the textbooks they are responsible for writing to the marketplace. So it is that their first copy is published by the Zalamea Brothers Printing House of Bogotá in 1897. Even after having established their own publishing houses, they entrust their publications to external houses. In Bogotá: Editorial Centro (1939), Jaramillo (1940), Agra (1948), Litografía Colombia (1950), Norma (1961) Retina (n.d.): these publishers each assume the publication of a Brothers' manual. One title each also for Oropoma (Ocaña, 1963) and Granamérica (Medellin, n.d.). Other collaborations experienced a less ephemeral life: two titles by Escuela Tipografía Salesiana (1935 and 1936); the Brothers of Peru and Bolivia also deal with the same Salesians in their respective countries. Also two titles with FTD of Bogotá (1970 and 1976); these are the Marist Brothers, the initials FTD designating a former Superior General

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Brothers of the Christian Schools, *Ejercicios de cálculo sobre las cuatro reglas fundamentales de la aritmética*, [Calculation Exercises based on the four fundamental rules of arithmetic Madrid, Tipografía de los huérfanos [The Orphanage Typography], 1887, 72 pp.

<sup>15</sup> Session of November 9, 2015. The description includes copies in libraries; it goes without saying that production had been greater, given the printed manuals which are no longer traceable.

of their Institute, Brother Théophane Durand.<sup>16</sup> Two titles with Colina de Medellín (1970). And a major collaboration: 19 titles, with TEM (Textos escolares modernos) – Modern School Textbooks), a joint Marist and Lasallian venture in Bogotá between 1970 and 1976.

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Finally and not the least, another foreign collaboration: the reprinting in Colombia of manuals written by the French Brothers. Twenty publications display the name of the Superior General, Brother Gabriel-Marie Brunhes (Gabriel-Marie Bruño) as author. It deals in all cases with manuals originally published in France and translated and / or adapted for Colombia. This practice was common enough – Quebec was not exempt – to have been the subject of directives by the higher authorities of the Institute: local procures should then pay the copyright to the Paris Procure.<sup>17</sup>

Traditionally in the Institute, the editing function falls to the District Procure. Thus the phrase "Procure" appears seven times in Bogotá between 1920 and 1975 while the District of Medellín posts it 94 times between 1951 and 1977. The District of Bogotá even used the variant "the Brothers' Library" six times between 1939 and 1941; in one case, in 1997, we encounter the phrase "La Salle" in a manual published in Bogotá. Finally, the District of Bogotá in 1998 reissues a book imported from France via Spain, using the Spanish phrase "Bruño" as the publisher's name.

However, the two formulas "Stella" (District of Bogotá) and "Bedout" (District of Medellín) dominate. The "Stella" publishing house is identified in 291 titles between 1939 and 1986, during the period when the Brothers of Colombia were publishing many textbooks. "Stella" is sometimes presented as co-editor, whether with "FTD" or "TEM". The term "Stella" refers to the star that appears in the coat of arms of the FSC Institute.<sup>18</sup>

The case of "Bedout" requires an explanation. Officially, he is a secular editor with whom the Brothers of the Medellín District do business from 1937 to 1984 (188 titles). In fact, Bedout, even if his name appears at the bottom of the title page in place of that of the Brothers, should be seen rather as a printer for the Medellín Brothers who anyway are not printing. The Brothers are, for all practical purposes, his only client and his main buyer; only thirty textbooks published by the Brothers of the District of Medellín do not display the name of Bedout. Publically it was said that Bedout belonged to the Brothers – an error indicating the importance of the FSC for Bedout – and this pseudo-publishing house begins to decline when the Brothers of the District of Medellín stop writing manuals.

Beginning with the division of the District administration into two, each District's procures develop an autonomous editorial practice. It should be noted that between 1928 and 1977 five manuals list both Bogotá and Medellín on the title page as the publishing site. One of the most

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<sup>16</sup> In 1902 the Marist Brothers established an important publishing house in Brazil; one can think of the Bogotá establishment as a branch of the Brazilian enterprise...

<sup>17</sup> Alzate Piedrahita, 2012, p. 80.

<sup>18</sup> The Brothers of Argentina used the same name « Stella » to designate their own publishing house. The fact remains that they are two independent publishing houses.

prolific brothers in writing textbooks, Brother Idinaël Henry, seems published both in "Stella" and "Bedout".

On occasion some Lasallian education institutions act as publisher: Colegio San José (Medellin, 1964), Instituto San Carlos (Medellin, 1974), Colegio Biffi La Salle (Barranquilla, 1982) without forgetting the two universities, de La Salle in Bogotá and the Corporación Universitaria Lasallista in Medellin.

A different enterprise should be noted: the radio schools of Sutatenza, 115 kilometers north of Bogotá. Established by the ACPO Association (Acción Cultural Popular) founded by Mgr. Salcedo, it receives help from the Colombian government and United Nations support (UNESCO). The Brothers were called in two ways to work in the ACPO system. They begin by taking responsibility for the Sutatenza boarding school in 1950. There they instruct peasant students who are sent by priests in rural areas. They learn the use of peasant culture booklets distributed by radio to multiplying usage in their sector. Brother Idinaël-Henri writes the educational content of these booklets as well as a weekly "*El compassion*" and large wall posters. The success is such that the Brothers open a branch in Caldas, 30 kilometers south of Medellin, to further spread the education of farmers following the method developed in Sutatenza. This ACPO/FSC collaboration opens to the Institute a field greater than that of its school network; according to the *UNESCO Courier* of 1968, it is estimated that between 1947 and 1989 ACPO had nearly 1.5 million hours of broadcast time and reached farmers in several countries.

### Writing textbooks

Heirs of an old publishing tradition going back to France, the Colombian Brothers do not always sign their textbooks. What is surprising to state is that the majority (87%) of their texts indicate a formal author's name, contrary to French practice.<sup>19</sup>

With the release of the second title published by the Colombian Brothers in 1919, we find the Brother Idinaël-Henri who sometimes signs "I. Daniel". A prolific writer specializing in science (28 titles between 1919 and 1971), some of his manuals reach a tenth edition, such as *Botánica y zoología* or *Iniciación a las Ciencias por la observación y el experimento*. Born in France (Aveyron) in 1885, he arrives in Colombia in the wake of the Combes Laws. His specialization in science is utilized for publication using the printing press of the Bogotá Brothers for wall posters on the natural sciences.

Brother Justo Ramón has almost 80 books published in his name between 1927 and 1973. Apart from one on religion, all his output – sometimes with co-authors – is dedicated to history and geography, mainly that of Colombia. His influence goes beyond Institute boundaries so that he

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<sup>19</sup> Remember that the catalogue at the base of this study is an inventory of the textbooks written or published by the Brothers, thus this mainly includes authors who are members of the Institute as well as lay authors. By comparison, the percentage of textbooks bearing the name of an author decreases to 47% for France. In many cases, one uses the name of the Superior General (example: F.P.B. for Brother (Frère) Philippe Bransiet) which is an alias.

becomes a member of the "Sociedad geográfica de Colombia" as is indicated on the cover page of some of his books. He is a member of the Bolivarian Society of Colombia dedicated to making Bolívar, father of the country, better known and he is also a founding member of the Academy of Ecclesiastical History of Colombia. 152

Although usually signing with his religious name, Brother Alfonso Norberto uses his secular name, Samuel Alfonso Vargas Montoya, several times; he also happens to add "Doctor of Philosophy (London and Washington)" to his name. His thirty books, published between 1939 and 1968, are used as introductions to philosophy or English as a second language. His work, *My English teacher – Elementary book* receives unexpected widespread reception and testimony to the value of his work, the book is reissued in France in a joint publication by the General Library of Free Education (LIGEL – Publishing House of the French Brothers in Paris), by Mame in Tours and by J. de Gigord also located in Paris.

The fifteen editions of Brother Benildo Matias (1941-1963) are all devoted to learning Spanish grammar. Brother Miguel Amaya Cadena, Colombian by birth and known in the Institute under the name of Brother Ulberto Miguel, publishes a dozen textbooks on geography, arithmetic, and algebra between 1946 and 1966. From 1947 to 1965, Brother Blandelin León has twenty textbooks published, virtually all on history; a Frenchman born in 1884, he uses the pen name Eugenio León. Sometimes displaying his religious name, Rodolfo Eloy, and sometimes his secular name, Ramiro Martínez Pinzón, this Brother publishes two dozen books between 1948 and 1967. Author of about fifteen works, Brother Estanislao Luís, treats the geography of Colombia as well as the teaching of the Spanish language, and in a rare case, citizenship between 1950 and 1968. Whether using his secular name (Silvestre del Campo) or religious name (Sebastián Felix), this confrere publishes some fifteen books between 1950 and 1965, all on history or geography.

From 1954 to 1958, Brother Claudio Marcos signs nearly two dozen publications, either in literature or in the sciences. The fifteen titles of Brother Florencio Rafael (1955-1967), Colombian by birth, include three civics textbooks reprinted many times and two on the history of Colombia.

Essentially publishing Colombian authors – born or resident in Colombia – the Colombian Brothers do not refrain from an occasional use of foreign authors. So it is of the some twenty books indicating Gabriel-Marie Bruño as the author; he is the Superior General of the Institute – French – who is not necessarily the author of the twenty reprints in Colombia; but this study focuses on textbooks published in Colombia. We should not forget the mass of textbooks published by the Brothers of Spain under the name "Bruño" and largely imported and used in Colombia as well as elsewhere in Latin America and which have been analyzed.<sup>20</sup>

Brother Remo di Gesù, Italian and specialist in the teaching of religion, has two titles to his name. Finally, the first authors of manuals published by the FSC in Colombia are French

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<sup>20</sup> Alzate Piedrahita, 2012.

Brothers who chose to teach there; one would have to see what impact their foreign origin had on their Colombian works.

The Brothers of Colombia, for their textbook editions, also list the contribution of authors who are not members of the Institute. Sometimes priests (Rafael Granados or Félix Torres Amat) or lay people including women such as Hilda Mantilla de Valderrama or Ofelia Leyva de Bechara.

### **Selling textbooks**

As authors of textbooks, the Brothers also assume their sale by a structure called traditionally "procure", already cited, where school clientele can "procure" not only textbooks – including those used in schools but produced by other publishers – as well as all sorts of objects used in the classroom: notebooks, pencils, erasers, etc. The fact remains that the main article of trade is textbooks. We have almost no information about this; so we ignore systematically the range of the print runs. There seem to be some rare and happy exceptions. Thus, if we accept the hypothesis advanced above, namely, that the editor Bedout of Medellín had only one text provider, the Brothers, the figures given by Maria Victoria Alzate may be surprising to us: Bedout must have sold millions of copies of textbooks.<sup>21</sup>

The Brothers open their first real procure in Medellín in 1895 under the direction of Brother Enrique Estanislao, a Frenchman. After several moves, the Medellín Procure moves to Palacé Street. In 1961, with savings, the District builds an 18-story procure building, then one of the highest buildings of the city. Profits from sales also provide for houses of formation, support primary schools and the reconstruction of a poor neighborhood of Medellín named La Salle. In 1990, the procure leases the building and occupies only the first floor. The building is sold in 1997 as it is moved by a jurisdictional decision.

### **Pedagogy**

The FSC pedagogy has always pursued two goals: first, provide knowledge, and second, provide the knowledge to form Christians. This is what Bishop Bernardo Herrera Restrepo understands, who from 1915, bases his strategy with a view to re-Christianize society by an integral Catholicism on the Lasallian education model. Two years later, the prospectus of the Brother's technical school states: "The goal the Brothers propose in this school of arts and crafts is to give youth a solid and carefully laid out Christian education which complements scientific instruction and technology in accord with contemporary teaching methods."<sup>22</sup>

Explained and expressed in the *Conduct of Christian Schools* – first published in 1720, we know a handwritten version from 1706 – this founding text of the Institute's educational approach was often changed. "Following what the founder and the first Brothers wanted, this educational treatise should be revised to fit the educational needs in progress at the time. Thus it can be

<sup>21</sup> Alzate Piedrahita, 2012, many times recalls the paucity of sources regarding the history of publishing by the FSC in Colombia. Also see p. 134.

<sup>22</sup> Diaz Meza et al, 2006, pp. 77 and 79.

stated that the *Conduct* was reissued several times while being evaluated by a Brothers assembly who amended it according to the standards of their time and advanced educational research. "<sup>23</sup>

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The Brothers of the Christian Schools were very early on recognized as teachers. "The first Plenary Council for Latin America, held in Rome in 1899, recommended to the bishops to found normal schools and to entrust them to the Brothers of the Christian Schools those schools destined to provide for boys."<sup>24</sup> It is probably this reputation which prompted the Archbishop of Bogotá, Vicente Arbeláez, to seek Brothers of the Christian Schools for a normal school that would train teachers for his diocese; even though this approach did not occur, the fact remains that it reflects the confidence enjoyed by the Institute pedagogically.

When the Brothers begin to develop their network of schools at the end of the 19<sup>th</sup> century, no formal curriculum imposed by the government exists. The Brothers are free to organize their education as they see fit. An initial prospectus published in 1891 shows students studying catechism, sacred history, reading, writing, grammar, Spanish, arithmetic, geometry, accounting, geography, national history, French, technical drawing and artistic drawing! The law of 1904 – according to Brother Aurelio Martín Gómez, is inspired by the *Conduct of Schools* – provides no guidance as to teaching in secondary schools, leaving complete freedom to religious institutes to organize their own programs, usually imported from France.<sup>25</sup>

In March 1902, the Brothers take charge of the state normal school for the department of Cundinamarca to which is joined "two primary classes for practice teaching."<sup>26</sup> In 1905, the management of the central normal school of Bogotá – which a few years later will publish the *Revista pedagógica*<sup>27</sup> – and another, the same year in Cartagena are added. Students in these normal schools can count on well-stocked libraries; that of Bogotá, in 1925, has a movie projector, 1035 volumes, and subscribes to 85 domestic and foreign journals.<sup>28</sup> When the Brothers set themselves up in Colombia it is understood that they base their pedagogical education on the tradition of their Institute involved in education for over two centuries. They are not opposed to new ideas; thus at the central normal school which the government gives them to direct, the Brothers use the active school approach of Belgian educator Ovide Decroly who will visit there during a trip to Colombia.<sup>29</sup>

The FSC of Colombia play a leading role at the first national educational conference organized by the Ministry of Education in 1917, explaining and demonstrating their pedagogical knowledge. The various educational journals they begin to publish from the end of the 1920s combine to expose and spread their teaching concepts. It must be said that the arrival of a large contingent of French Brothers during the 1910s contributes to disseminating the Lasallian

<sup>23</sup> Diaz Meza et al, 2006, p. 112.

<sup>24</sup> Bédel, 2003, p. 87.

<sup>25</sup> Gómez Díaz, s.f., p. 31.

<sup>26</sup> Rigault, 1953, pp. 302-340, p. 338. Refer Bédel (2003, p. 79) it was a project that did not succeed.

<sup>27</sup> Bédel, 2003, p. 232.

<sup>28</sup> Florencio Rafael et Andrés Bernardo, 1965, pp. 62-67.

<sup>29</sup> Gómez Díaz, s.f., p. 52.

approach to education.<sup>30</sup> For example, recall Brother Idinaël-Henri. At the 1922 congress, he launches a passionate appeal for science education: "Organize school museums in our schools, use them to illustrate lessons and make teaching more intuitive." Thus it is noted that the Brothers, having been suspicious of the active school and the new school educational innovations, now apply some of their principles.<sup>31</sup> 155

Prior to forming future lay teachers, the Brothers must first take on this task with their own recruits. At the foundation of the Institute, when any form of normal school is unknown, the Brothers acquire during the novitiate, in addition to the basic elements of living the religious life, a minimum of pedagogical knowledge. In addition to overcoming a blatant lack of the time period, this dual training show that the founder wishes to train not only religious but also teachers. Brother Yves Poutet, historian, can therefore easily assert that for La Salle, "the training aspect for school work is not dissociated from the preparation to the religious life."<sup>32</sup> Another author and member of the Institute is even more explicit: "What La Salle founded was a congregation of Teaching Masters, not of Catechists."<sup>33</sup>

Just three years after establishing themselves in Medellín, the Brothers open a first novitiate in Chapinero. For ten years, until the opening of the first scholasticate, one can assume that teacher training is given in the novitiate.

The scholasticate, at least initially, gives the last two years of bachelor's degree courses with formal training in pedagogy. After a few years of teaching, a Brother could get a degree at a state normal school. In practice, around 1930, it was noted that the teacher training given to young Brothers is too short and unsatisfactory, contributing to lessening the prestige enjoyed by the Institute until then. Paradoxically, the success of the Brothers partly explains this situation: the rapid expansion – going from 1,483 students in 1902 to 7,169 in 1924 – forced sending young Brothers to assignments too quickly.<sup>34</sup>

Once out of the scholasticate and involved in full time teaching the fact remains that the Brothers continue to enrich their knowledge in teaching, what we might call, using an expression that will appear later, continuing formation. Thus, we see that the Brothers are subscribing to magazines and publications in pedagogy. In each house, from the readings of these publications as well as personal experiences in the classroom, the Brothers give conferences to their peers. While continuing to teach, some Brothers engage in personal research – think of the sciences such as botany, in history and geography – the results of which enrich their education, serve in the drafting of textbooks and give the Institute an influence far beyond the scope of their educational institutions. Finally, for several years, the Brothers of Colombia organize a national educational conference which allows them to share their educational experiences.<sup>35</sup>

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<sup>30</sup> Ballesterio Flórez, 2007, pp. 75-77.

<sup>31</sup> Díaz Meza et al, 2006, pp. 113-114.

<sup>32</sup> Poutet, 1995, pp. 111-112.

<sup>33</sup> Edgard Hengemüle, 2012, p. 104.

<sup>34</sup> Gómez Díaz, s.f., p. 48, p. 75.

<sup>35</sup> Díaz Meza, pp. 118-119.

On the occasion of the silver anniversary of the Brothers in Colombia, two confreres publish a history of the Institute's work in the academic world. They analyze five causes that they see as the reason for the success of Lasallian education in their country and, according to them, why reform attempts have failed so far: 1) they introduced and practiced in the normal schools they directed the educational principles imported from France; 2) they adapted these principles and programs to the needs of the country; 3) they extended a network of schools where they put these principles into practice throughout the country; 4) they introduced these principles and programs in their textbooks; 5) they had a great influence through their alumni occupying leadership positions in public administration.<sup>36</sup>

Not only do the Brothers train future teachers, but they publish their thoughts on how to teach. Thus we acknowledge Brother Eugenio León who wrote his first treatise on pedagogy in 1954 followed ten years later by one written by Brother Rubén Ceciliano.<sup>37</sup>

In 1970, Brother Luis Alberto Vásquez founded the magazine *Actualidades pedagógicas* with the help of the TEM school publishing house. In 1971, La Salle University of Bogotá assumes responsibility for its educational content while maintaining the editorial link with TEM. Suspended in 1973, the magazine reappears in 1976 but this time under the sole responsibility of the Educational Sciences faculty at La Salle University of Bogotá. Suspended again in 1982, the magazine reappears in 2000 and still continues in 2015. Though the authors of the articles are mostly lay people, the fact remains that it reflects the pedagogical questions of professors from a university founded and directed by the Brothers of the Christian Schools.

Taught in normal schools, exhibited in publications for teachers, this pedagogy is put into practice in textbooks that the Brothers write. This teaching is within a specific framework, that of the country. One is therefore not surprised to see a hundred textbooks devoted to the history and geography of Colombia as well as a hundred to learning the Spanish language. The disciplines that could be described as utilitarian such as different aspects of mathematics also have a high number of authors with, again, one hundred publications; followed by more than 80 texts devoted to the sciences.

| <i>Discipline</i>    | #  | <i>Year</i> | <i>Discipline</i>                 | #  | <i>Year</i> |
|----------------------|----|-------------|-----------------------------------|----|-------------|
| Pedagogy             | 2  | 1954-64     | French – literature               | 1  | 1949        |
| Philosophy           | 19 | 1943-68     | French as a second language       | 3  | 1938-51     |
| Psychology           | 1  | n.d.        | English– literature               | 1  | 1947        |
| Civics               | 15 | 1955-66     | English as a second language      | 24 | 1939-68     |
| History of Religions | 9  | 1947-59     | Spanish – grammar                 | 66 | 1935-76     |
| Sacred History       | 12 | 1950-52     | Spanish– reading – interpretation | 29 | 1939-59     |

<sup>36</sup> Florencio Rafael et Andrés Bernardo, 1965, pp. 57-58.

<sup>37</sup> Eugenio León (Brother), *Apuntes de metodología de catequística* [Notes on catechetical methodology], Medellín, Bedout, Procuraduría de los Hermanos Cristianos [Procure of the Christian Brothers], 1954, 224 pp.  
Ceciliano Rubén (Brother), *Nociones de sicopedagogía* [Notions of psychopedagogy], 3rd ed., Medellín, Procuraduría de los Hermanos Cristianos (cf. Translation above in note 37), 1964, 168 pp.

|                         |    |         |                       |    |         |
|-------------------------|----|---------|-----------------------|----|---------|
| Religion                | 12 | 1939-97 | Spanish – composition | 1  | 1958    |
| Prayers and Hymns       | 1  | 1950    | Spanish – literature  | 8  | 1943-66 |
| General/World History   | 6  | 1924-65 | Sciences – general    | 42 | 1940-77 |
| Ancient History         | 7  | 1947-63 | Physics               | 3  | 1949-56 |
| History of the Americas | 4  | 1948-58 | Chemistry             | 7  | 1952-08 |
| History of Colombia     | 42 | 1920-63 | Geology               | 1  | 1948    |
| General/World Geography | 13 | 1943-75 | Biology               | 20 | 1952-71 |
| Geography of Colombia   | 63 | 1927-80 | Botany                | 4  | 1940-65 |
| Geography of Europe     | 1  | 1945    | Zoology               | 2  | 1946-60 |
| Anthropology            | 2  | 1943    | Anatomy and hygiene   | 6  | 1954-62 |
| Human Sciences          | 25 | 1967-86 | Calculus              | 4  | 1961    |
| Accounting              | 3  | 1945-56 | Arithmetic            | 53 | 1937-07 |
| Business                | 1  | 1919    | Algebra               | 18 | 1950-65 |
| Typing                  | 2  | 1964-74 | Geometry              | 14 | 1962-08 |
| Song and music          | 2  | 1966-69 | Trigonometry          | 4  | 1949-07 |
| Design                  | 2  | n.d.    | Logarithms            | 14 | 1949-12 |
| World Literature        | 5  | 1955-62 | General knowledge     | 3  | 1993-01 |

The majority of Brothers devote themselves to teaching in the academic framework: primary schools, secondary education, and university. However they do not neglect other teaching media. Recall their involvement in the ACPO (Acción Cultural Popular) programs mentioned above.

Also outside the general educational framework where a majority of Brothers work, one finds the Central Technical Institute of Bogotá founded in 1904; also taught there are fine arts, architecture and crafts associated with the textile industry. Publishing its own magazine, *The ITC Review*, this school was the first university industrial center of Colombia.<sup>38</sup>

## Conclusion

In addition to the manuals, first instruments for putting education into practice, there are other means; in 1918 at La Salle Institute of Bogotá an exhibit of student works is held on every first Friday of the month. The museums also follow the same pedagogical logic which leads to the establishment of specialized groups – science, philosophy, literature – like the “*Sociedad colombiana de ciencias naturales*” [Colombian Society of the Natural Sciences]. These museums also benefit, at least partially, from the samples (specimens) collected by students on their science field trips. The Brothers, furthermore, produce several specialized geographical maps (hydrology, hypsometric maps measuring altitudes).<sup>39</sup>

<sup>38</sup> Florencio Rafael and Andrés Bernardo, 1965, pp. 70-71, 202-203, 241-254.

<sup>39</sup> Florencio Rafael and Andrés Bernardo, 1965, pp. 208-215.

Describing the historical process in which the FSC of Colombia has developed their educational system is one thing, preserving the traces is another. We must put into place a means of preserving this history of the Brothers' publications: textbooks, educational writings, magazines, school directories and yearbooks. These printed documents cannot be understood without their essential complementary component: archives. On this subject, one can consult with great advantage the masterly study of Hernando Alberto Ballesterero Flórez, *Hacia la configuración de un inventario pedagógico lasallista en Colombia: Reflexiones, limitaciones y posibilidades (1.900-1.950)*. [Towards the configuration of a Lasallian pedagogical inventory in Colombia: Reflections, limitations and possibilities (1900-1950)]. One can find there a clear presentation of what actions have to be undertaken.

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