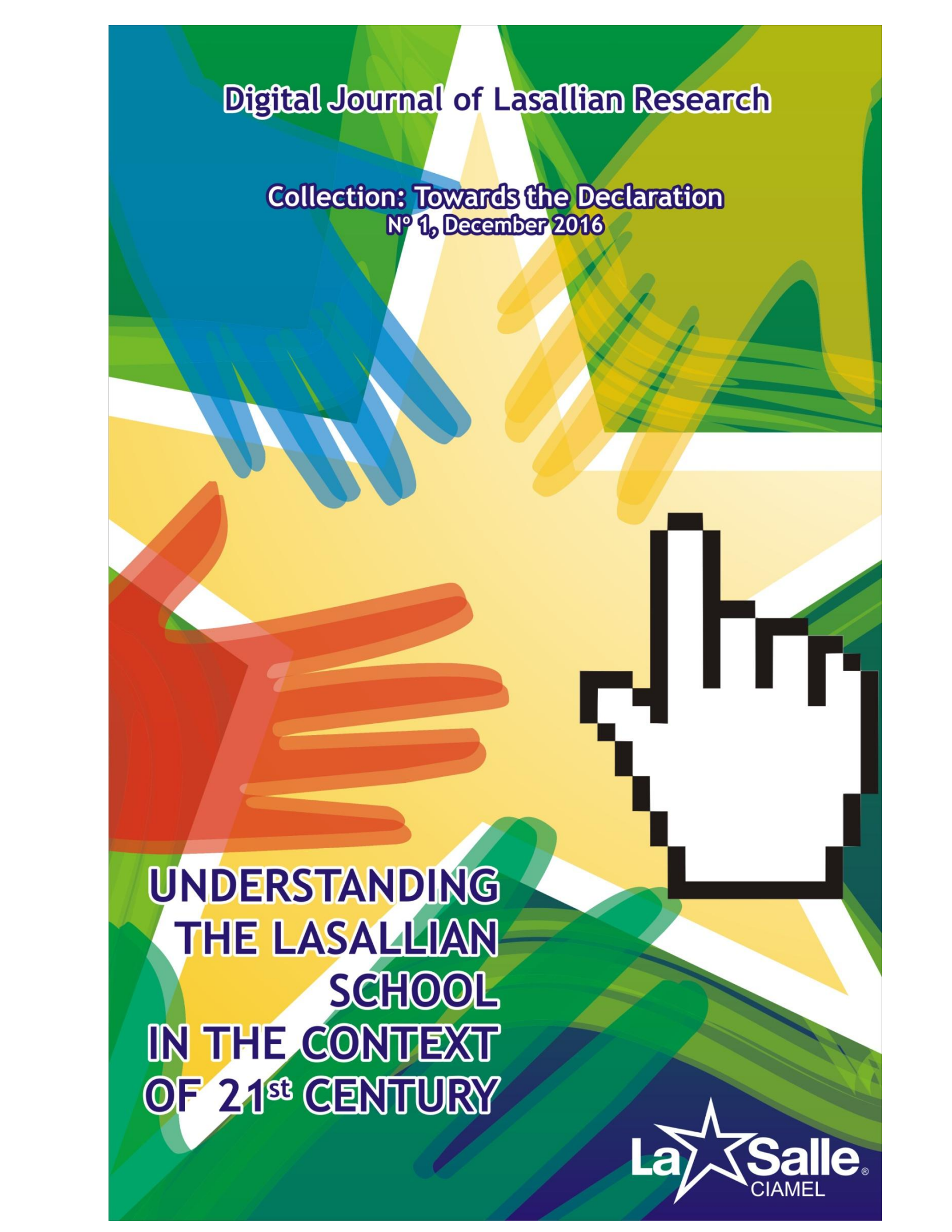




**Digital Journal of Lasallian Research**

**Collection: Towards the Declaration**  
**Nº 1, December 2016**

**UNDERSTANDING  
THE LASALLIAN  
SCHOOL  
IN THE CONTEXT  
OF 21<sup>st</sup> CENTURY**



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**UNDERSTANDING THE LASALLIAN SCHOOL  
IN THE CONTEXT OF 21<sup>st</sup> CENTURY**

**COMPRENDER LA ESCUELA LASALIANA  
EN EL CONTEXTO DEL SIGLO XXI**

**COMPRENDRE L'ÉCOLE LASALLIENNE  
DANS LE CONTEXTE DU XXI<sup>e</sup> SIÈCLE**

Publication of the Lasallian International Council for Association and Educational Mission  
Publication du Conseil International de l'Association et la Mission éducative lasallienne  
Publicación del Consejo Internacional de Asociación y Misión Educativa Lasaliana

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## PROLOGUE

The 45<sup>th</sup> General Chapter of the *Brothers of the Christian Schools* and the 2<sup>nd</sup> International Assembly on the Lasallian Educational Mission (AIMEL) continued the reflection begun at the 43<sup>rd</sup> General Chapter (2000) on our association for the educational service of the poor. These two recent international gatherings reaffirmed the Institute's desire to increase our educational commitment to the poor.

In addition to describing *who we are* we must also express *for whom we are*. The *for whom provides* both Brothers and Partners with a common mission-oriented direction for their ministry of human and Christian education.

Faithful to our beginnings, we express the passion that moves us: a human and Christian educational service, preferentially with the poor, in the context of the 21<sup>st</sup> Century. All of our students are included in our Gospel-based view of education; all are children of God and subjects of the Good News of Jesus Christ. We invite all of our students to discover the Kingdom of God through concrete actions of solidarity with the poor and vulnerable. We Lasallians, Brothers and Partners, create and sustain educational communities where the Gospel is proclaimed every day. For that reason, a *Declaration on Lasallian Education* is based on our call to be ministers of God and ambassadors of Jesus Christ.

The 45<sup>th</sup> General Chapter (2014) created the *International Council for the Lasallian Educational Mission*, CIMEL (Circular 469, Proposal 12). Among the Council's responsibilities are the development and incorporation of the characteristics of Lasallian identity in all of our educational communities and the implementation and evaluation of the lines of action proposed by the 2nd AIMEL (2013) and ratified by the General Chapter.

Subsequently, the General Council approved the statutes of the CIMEL and changed the name to the *International Council for Lasallian Association and the Educational Mission* (CIAMEL). The Council is "a deliberative and collaborative body formed by Brothers and Partners, representing all the Regions of the Institute" (Circular 470, p. 25). The aforementioned statutes are intended for all those engaged in the Lasallian mission (CIAMEL, 2015, 2.1.2). CIAMEL's mandate includes the publication of a *Declaration*.

The *Declaration on Lasallian Education* articulates the Lasallian educational vision for the 21<sup>st</sup> century. Our vision is rooted in God's passion for the poor (R. 18). The vision inspires the Lasallian mission that is a cooperative venture of Brothers and Partners. Together we ensure the vitality of the mission by creating and developing organizational, formation, and research structures in which each person can deepen his or her understanding of their own vocation and the Lasallian mission (R. 19).

In 2019 we will celebrate the 300<sup>th</sup> anniversary of the death of John Baptist de La Salle. The anticipatory joy of the anniversary celebration is enhanced by the presence of more than 90,000 Lasallian educators who daily procure the well being of over 1 million children, young people and adults in 77 culturally and religiously diverse countries. 2

The realities of the complex contemporary educational context constantly demand new responses as we strive to help our students discover the Kingdom of God. Social exclusion, fundamentalist ideologies, racism, xenophobia call us and our students to engage in concrete and practical strategies that foster solidarity, inclusion, dialog and tolerance. Our Lasallian educational communities must be harbingers of peace, compassion and reconciliation.

I hope that the future *Declaration on Lasallian Education* helps all Lasallian schools to grow as centers of integral human development where each person can encounter God and their sisters and brothers in a common effort to advance the values of the Kingdom of God.

Conscious of being ministers of God and ambassadors of Jesus Christ with the children, young people and adults whom God has entrusted to our care, we recommit ourselves to the ongoing development of a pedagogy inspired by the Gospel and initiated by John Baptist de La Salle and the first Brothers. Our recommitment is a sign of hope as we celebrate the 300<sup>th</sup> anniversary of the death of the Saint Founder.

***Br. Robert Schieler FSC***  
***Superior General***

## METHODOLOGICAL PROPOSAL

### *An itinerary of discernment*

In the year following the death of John Baptist de La Salle, the first printed version of *The Conduct of the Christian Schools* appeared (1720). It was a collective work, born out of the effort of almost forty years of scholarly practice, by a community that little by little had found its *raison d'être*, its identity, interwoven with its educational mission. Of course De La Salle had been the undisputed leader. But the scholarly labor had been developed by almost one hundred men who had given their life in service to the Gospel in school settings, and of whose daily efforts we know very little.

We now approach the 300<sup>th</sup> anniversary of the first publication of this fundamental school manual for and by Lasallians, one that served as a reference for French and world education for more than two centuries. Since 1720 we have seen twenty-two editions of *The Conduct of the Christian Schools*, the last one having been printed in 1916. Without a doubt this was never, and is not, a static document. Its dynamism comes out of a permanent search within the Institute, one that combines a desire to be faithful to received tradition with a commitment to remain open to the demands of experienced reality. This difficult equilibrium has marked the life of the Institute throughout its existence.

On the other hand, the *Institute of the Brothers of the Christian Schools* celebrates with deep respect the fifty years of *The Brother of the Christian Schools Today: A Declaration* (1967), the collective work that was produced during the 39<sup>th</sup> General Chapter. Without a doubt we rely on it as a reference document of depth, clarity, and projection towards the future.

### *The path towards a Declaration*

The 45<sup>th</sup> General Chapter, adopting the proposal of the 2<sup>nd</sup> *International Assembly on the Lasallian Educational Mission* (AIMEL), invites us during the period of 2015-2020 to communally discern the key dimensions of our own pedagogy, one that as 21<sup>st</sup> century Lasallians we can share with the international educational community. It is an effort to appropriate our tradition of collective discernment and produce a document that continues today to weave bonds of communion amid the diversity that is found within the Lasallian world.

We know where we are going, but we need to leave ourselves open to the Holy Spirit, who continues to speak through each Brother and through each Lasallian. With this approach, taking this discernment process on in the spirit of faith, we propose a path of five years of shared investigation and reflection. It is a path that supports itself, and depends on, the Lasallian educational network, and on specific efforts of educational review and reflection within the entire Institute. As we begin this complex weaving of discernment strands, we especially appreciate the support and input from the centers of Lasallian Higher Education, which were

invited by the Rule 2015 to develop a particular interest in social justice and to fight against poverties (R. 17.1).

Coordinated by the *International Council for Lasallian Association and the Educational Mission*, we have planned for a 5-year research process, each year focusing on a driving force, a transformative educational dimension that will be shared in an inquiry to the entire Institute. The combination of internal reflective exchanges - discussion, scientific critique, discernment, and the feedback of the entire Institute - will help us to create a *corpus* of input that will be submitted to a preparatory commission. This commission will ultimately have as its goal the creation of the draft of the new *Declaration*. This draft will be studied once more by the entire Institute within the process of preparing for the 3<sup>rd</sup> AIMEL, scheduled for May 2020. Once the final document has been put together, it will be presented to the 46<sup>th</sup> *General Chapter* in May 2021 for discussion and its definitive approval.

The new *Declaration* will be focused on Lasallian pedagogy within the context of the challenges of the 21<sup>st</sup> century. We have identified some key themes for consideration: the understanding of the school in its current context; the identity and spirituality of Lasallian Educators; the faith-culture dialogue within the Lasallian School and finally, the defense of the rights of children and young people along with the development of citizens today. Each key theme will be studied by a multidisciplinary team, and they will produce a publication that will be submitted for study, reflection, and response by the entire Institute.

The new *Declaration* will not say everything. But it will emphasize the richness of dialogue between our educational and spiritual patrimony and our openness to new educational realities. This process will help make us ready and free to think about the renewal of the Institute. It will be a document that promotes dialogue among ourselves and dialogue with the other educational individuals, groups, and forces within and outside of the Church.

### ***How to read this first publication***

The publication we offer is but a first step in our discernment process. It should be read as a proposal that should be discussed in a variety of educational settings within the Institute.

At the end of each phase of the publication, there are suggested methods and questions for review, analysis, and commentary. We look forward to receiving your contributions between the months of January and June 2017 at the email address: [declaration@lasalle.org](mailto:declaration@lasalle.org)

The *Digital Journal of Lasallian Research* will provide a compendium and a critical study of the collaborations that are received from the entire Institute. By this method we will maintain an open dialogue and work together in our common search.

### ***Acknowledgements***

The General Council would like to express our gratitude to CIAMEL, especially to its president, Alisa Macksey, for the support received in coordinating this publication. We would also like to thank the International Association of Lasallian Universities (IALU), especially its president,

Brother William Mann, for having given us the opportunity to create a joint research agenda in this area of contemporary Lasallian education.

We would like to thank the people and educational centers that collaborated during the Lasallian Research Symposium - held in Rome from the 9<sup>th</sup> to the 13<sup>th</sup> of May, 2016 - that gave rise to the production of this publication. These include Dr. Felipe Gaytán Alcalá of Universidad La Salle, México; Dr. Irma Lucía Bórquez from La Salle University Northwest; Dr. Carmen Amalia Camacho from Universidad La Salle, Bogotá; Prof. Itziar Muniozguren Colindres from the Bilbao Sector of the ARLEP District; Dr. Luciana Backes from UNILASALLE, Canoas; Brother Patricio Bolton FSC from the Argentina-Uruguay District; Dr. Rebecca Hopkins from Saint Mary's University of Minnesota; Prof. Michel Choukri, MEL Director of the Egypt Sector, Middle East District; Dr. María del Rosario Ortiz Carrión and Ing. Enrique Aguilar Vargas from Universidad La Salle Bajío; Dr. Maricar Prudente, from La Salle University Manila; Mtra. María Luisa Ibarra and Mtra. Patricia Huerta Páez, both from the Centro de Estudios Superiores La Salle (CESLAS) of Monterrey. For the success of this activity, each one relied on the support of their respective University Rectors and Visitors, and from their local research groups. Finally, we thank Brother Diego Muñoz FSC, Secretary of Lasallian Research Services and Resources of the Generalate for his general coordination efforts for the project.

***Br. Gustavo Ramírez Barba FSC***  
***General Council for Lasallian Association and the Educational Mission***

## FIRST PART TOOLBOX

We are starting a long journey of reflection and discernment about the Lasallian School for the 21<sup>st</sup> century. For this purpose, we have imagined a toolbox full of utensils, each one for a specific use.

In the *first place*, we present a contextual reading of the pedagogical itinerary lived by the Institute from its foundation until the end of the 19<sup>th</sup> century. To walk gently along this path, we offer essential definitions and concrete reading criteria. We also provide basic documents produced by the Brothers throughout this period. But, above all, we attempted to rescue the pedagogical history lived by the Brothers in more than two hundred years.

*Secondly*, we ventured to read a new facet of the contribution of the Brothers of the Christian Schools to the education of the childhood and youth of nineteenth-century France. The tools provided by cultural history allow us to understand the uniqueness of a religious community inserted in the secular world of education. Surely, this facet will be a contribution to the reflection we have been making on our identity and the impact of our educational proposal.

*Thirdly*, we began to make contact with the realities and challenges of Lasallian education for the 21<sup>st</sup> century. To this end, the first results of an investigation aimed at characterizing the pedagogical models of Lasallian educational institutions of all the Regions of the Institute are offered. This work brings us closer to the richness of the worldwide Lasallian educational diversity and challenges us to maintain a systematic reflection on our daily practices in order to offer a coherent proposal to the whole world.

Finally, we close with an *epilogue* that brings us back to the metaphor of the toolbox; it invites us to enter into a process of metacognition; it guides us in an epistemological reflection on the meaning of what is Lasallian as an expression of the identity and *raison d'être* of a pedagogy and an educational practice.

Part One ends with a *conclusion*. It makes a proposal for a reflection from key questions and of a methodology for the preparation of Notes to be sent to the *International Council for Lasallian Association and the Educational Mission* (CIAMEL), in the first half of 2017.

## A CONTEXTUAL READING OF THE PEDAGOGIC LASALLIAN ITINERARY BETWEEN THE 17<sup>th</sup> AND 19<sup>th</sup> CENTURIES IN FRANCE

### *The hard balance between maintaining an educational heritage and responding to new challenges*

*Br. Diego Muñoz León FSC  
Lasallian Research and Resources Service  
Generalate, Rome*

#### **1.1 Introduction**

John-Baptist de La Salle (1651-1719) was able to complete over a period of forty years, two major accomplishments: the community of the Brothers of the Christian Schools and a network of free, accessible and Christian schools, especially for children of the artisans and the poor in Louis XIV's France, stubbornly open to everyone without exception<sup>1</sup>.

To that end, La Salle and his Brothers created a new style of consecrated life that lay outside the ecclesiastical canons of the time. Together, they associated in order to provide educational services to the poor, committing themselves to maintain a common mission in obedience and stability. Gradually, they became a community of communities, able to take responsibility for running schools from morning to night and ensuring their continuity and consistency over time. They did not only consolidate a common lay lifestyle organization, but they also developed a school *corpus*<sup>2</sup> that provided unity and consistency.

This foundational experience identified the Institute throughout its pre-French Revolution path. Abolished in France by the National Assembly in 1792, and restored by Napoleon Bonaparte in 1802, during the nineteenth century in an environment of conflict, the Institute strengthened its own way of understanding pedagogy and school activities, trying not to give up its original identity. However, in 1904 the Institute was again suppressed in France and all French territories. The Motherhouse and the central government had to move, first to Belgium and then finally in 1936 to Rome. The Institute took on an increasingly international tone. After the Second World War and over the next 20 years, a renewal movement grew among the Brothers within the Institute, in line with the dynamics of the Church. During the 39<sup>th</sup> *General Chapter* this renewal

<sup>1</sup> This statement is not a casual one. J.B. de La Salle was taken to trial several times, not for attending to the poor but rather for letting the children of those not inscribed in the church's registry of the poor into the schools. With this, La Salle promoted in Louis XIV's France what we know today as the democratic right of all to education.

<sup>2</sup> Corpus: knowledge, in this case relative to the school and teacher's duties in the classroom.

movement reached its turning point with a new *Rule*, understanding the Brother in the twentieth century— his vocation, his mission, and his lay religious identity - in the twentieth century. The almost 50 years that separate us from the Second Vatican Council have been challenging and still leave us with many outstanding tasks. One of these tasks involves understanding our association for the educational service for the poor, something that we carry out as a lay church body alongside more than ninety thousand educators worldwide.

Situated in the second decade of the twenty-first century, as we reflect about *Lasallian Education*, we wonder about the principles of that school corpus, those key ideas that were born in response to the reality of poverty and the marginalization of children and young people from that distant time. However, we run the risk of becoming stuck in the foundational experience. We need to go beyond the lived experience of the Brothers of the eighteenth and nineteenth centuries, and to become aware of the Lasallian educational dynamism and educational responses that came into our hands at the beginning of the twentieth century, responses that we continue to assume today in a mixture of appreciation and charismatic joint responsibility, although sometimes without proper judgment.

The goal of this chapter is to provide a contextualized rereading of the journey that was lived by the *Institute of the Brothers of the Christian Schools* from its origins to the late nineteenth century. This is not to offer a historical synthesis but rather to point out that which might help us understand the pedagogy that we inherited from our Brothers at the beginning of the twentieth century. With this, we may understand its vitality and relevance for educators of our time.

## 1.2 A Distant Seventeenth Century to Us

It is not possible to understand seventeenth-century schooling in France outside of the context of Christianity. The society established around the French monarchy was Christian. Even if libertines and rationalists already lived in its bosom among the nobles and bourgeois, the political power of the European states supported essentially religious purpose of the school<sup>3</sup>. The Church was responsible for the supervision of content and school practices, and the Church also selected the teachers.

Once France endorsed the directives of the Council of Trent (1545-1563) almost a century after its occurrence, the church hierarchy established the formation of priests, liturgical renewal and catechesis for the common people. Above all, it began to organize free parochial schools in order to ensure catechetical training for most of the population, a population steeped in witchcraft and superstition<sup>4</sup>. Included, of course, was training to keep them away from Protestantism.

In this typical context of the Catholic Counter-Reformation, education was conceived of as the integration of classical and Christian traditions. Its main objective was to gain moral virtue and

<sup>3</sup> cf. Avanzini, 1981, p. 57.

<sup>4</sup> The seventeenth century was also witness to the development of mysticism, with Cardinal Bérulle and Madame Acarie inaugurating the Golden century of French Spirituality, which has had an impact on the universal Church and even has influenced the spiritual formation of our Founder, based on his experience in the Saint Sulpice Seminary in Paris.

increase in piety, leaving intellectual achievements to remain untouched in the background<sup>5</sup>. The truths of the faith were taught especially in the Little Schools - *les Petites Écoles*.

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They come certainly in support of poor children, teaching them the ABC's of knowledge. They avoid as much as possible harmful marginalization, inserting them in a better and more welcoming society for them and calmer for all ... But these little schools must, in principle, turn them into Christians in this life and prepare them for the next<sup>6</sup>.

### ***1.3 De La Salle and the Impact of the Little Schools***

The young canon De La Salle, in contact with the school movement inspired by Nicolas Roland in Rheims, was invited to collaborate in the organization of schools for poor children following the model of Rouen. De La Salle's cousin, by the name of Maillefer, sent him Adrian Nyel, an experienced and trusted teacher<sup>7</sup>, and together they organized the first school in the city on April 15, 1679, in the Parish of St. Maurice. It was a parochial school, a school sponsored by the parish. This is the beginning of his life journey in education for the artisans and the poor. However, schools organized by De La Salle and the first Brothers whose number progressively grew during the next forty years, go beyond the format of the typical "pious" parochial school Poutet (1970) states that as teachers,

... they were not catechists whose school served as bait for reuniting children around the pulpit, but educators who could not fully develop the minds and hearts of their students without also procuring the double nourishment of profane and religious knowledge ... De La Salle took as a basis the right to truth, the objective search for what is correct, not by way of apologetics and much less from a response to controversy.<sup>8</sup>

It is true that during the seventeenth century schools start to be taken into account as massive social instruments, be it to train new generations of Catholics in the faithful traditions of the Church and the Pope through school catechesis, or be it to prepare new generations of Protestants, able to read and interpret of God's Word in their own language. While Universities had been an invention of the Middle Ages and Colleges the great novelty of the Renaissance, Gauthier and Tardi (2013) state that, driven by a Catholic and a Protestant school movement, the seventeenth century allowed the beginning of a conscious and ordered way of organizing a social class in response to the presence of experienced teachers who synthesized knowledge and shared it with others. This is nothing less than the birth of Pedagogy<sup>9</sup>.

John Baptist de La Salle and the first Brothers were in alignment with the concerns of the teachers of his day. These included a new sensitivity to the child, a method inspired by nature as an expression of divine perfection, the systemization of education through simultaneous teaching methods, concerns about time management and school environments, developing children

<sup>5</sup> cf. Bowen, 1981/2001, p. 170.

<sup>6</sup> Cailleau, 2001, p. 517.

<sup>7</sup> Nyel was much more than a teacher. He was a consecrated man who formed a community of brothers in the Rouen schools serving the poor. He did not only bring the initiative. He was a disciple of Father Nicolas Barré (cf. CL 48, p. 20-32).

<sup>8</sup> Poutet, 1970, p. 203.

<sup>9</sup> cf. Gauthier y Tardi, 2013, p. 105.

through monitoring and correction, school records, catalogs and the extensive use of books as cultural instruments. The new methodical knowledge that emerged in the seventeenth century may be found in the *Ratio Studiorum* (1599) of the Jesuits, in the *Didactic Magna* of Comenius (1632), in the *Parish School* or *How to Educate Children Well in the Little Schools* by Jacques de Betencour (1654), in the *Remonstrances* [Reprimands] by Charles Demia (1666). Of course, it is also found in *The Conduct of Christian Schools*, a handbook written jointly by De La Salle and the Brothers, with the first known manuscript appearing in 1706 and a revision in 1717. After the death of the Founder, the first printed edition was published in 1720, with 22 editions following thereafter, the most recent one in 1916.

The Brothers school could not just focus on pious catechesis. It was necessary, in order to ensure school success and overcome the rejection of illiterate parents, to develop a process of educating its own teachers, one that would help them be efficient and reach tangible results. De La Salle and the first Brothers "were men of their time and their land", as recalled by Brother Irlide in *Circular No. 21*, dated January 6<sup>th</sup>, 1881. They needed to express the wealth of knowledge that had been built from practice<sup>10</sup>. Thus was born *The Conduct of Christian Schools* as a manual for their daily work.

To achieve their objective, the schools of the Brothers developed a curriculum that was based on the teaching of reading, writing, calculating, catechism, and rules of civility and courtesy. The first three offered the necessary tools for developing knowledge. Catechism was essential for their identity and their social/ecclesial membership in a Christian community. Standards of civility and courtesy helped to create communication links in the complexity of a strongly hierarchical society. These elements worked alongside the job preparation that children received at home, usually by belonging to a guild of craftsmen. It was how they learned a trade. Hence the result was that early schools were not producing an intellectual generation but rather were pursuing skills development of children of artisans so as to improve their socioeconomic conditions and their identity within the society of the time. In this way, De La Salle and the Brothers lived out their firm conviction of collaborating in the salvation of children, because God wanted everyone to come to the knowledge of truth<sup>11</sup>. With this conviction, there was no salvation without a decent life, thanks to work enriched by the tools of knowledge and know-how.

#### **1.4 Political Tensions and the Christian school**

John Baptist de La Salle died in 1719, leaving an Institute of Brothers made up of 100 members, organized in small communities and serving a network of 22 schools in France and a pontifical school in Rome, whose sole teacher was Brother Gabriel Drolin. This was the situation at the beginning of the eighteenth century in France.

<sup>10</sup> This experience confirms the concept of pedagogy by Zuluaga (1999, p. 14), "... as the speech that enables a teacher to be supported by specific focused practice that is found in the practices of knowing, and as the theoretical place that conceptualizes much about teaching through multiple conceptual and practical means through which it becomes related to teaching. "

<sup>11</sup> cf. MR 193,1,1.

Paul Hazard, in his work on the crisis of European consciousness (1961), contrasts two models of French society of that time. One was the hierarchy, discipline and order, controlled by authority and regulated by dogmas that made up the world of seventeenth century men. This other was the total rejection of that model by men of the eighteenth century, their immediate successors<sup>12</sup>. During the reign of Louis XIV, French society began to experience a profound change instead of came about because of tensions primarily attached to Gallicanism and Jansenism. If we add the eighteenth century emergence of the Philosophers and the development of reason, science, technology and economics in the life of the growing French bourgeoisie, we have the necessary ingredients for a revolution against the monarchist and the Catholic *status quo*. 11

As for the Gallicanism, it was a set of trends, practices, and doctrines focused on the spiritual power of the French Church that persisted from its origins and that were opposed to certain prerogatives of the Pope and the Church vis-à-vis the French State<sup>13</sup>. As a result, both the State and the French Church sought to keep their independence from Rome. Whoever instead defended fidelity to the Pope and the Roman Church was known as an “ultramontane”. In fact, De La Salle always openly declared his allegiance to the Pope and the Church.

Jansenism, as understood in the *Grand siècle*, was a branch of Catholicism that was in open resistance to certain eschatological and moral positions of the Church, extended on behalf of the theology of St. Augustine. Jansenism attacked the free will of man, a position that was defended by the Molinists (Jesuits), and demanded a severe pastoral conversion, reaching a strictness and eschatological pessimism that was suffocating<sup>14</sup>. When the papacy finally condemned the propositions of the book of Quesnel – a devotional guide to the New Testament that laid out the Jansenist position in strong terms - by the Papal Bull *Unigenitus* in 1713, Louis XIV had to impose his authority so that the Papal Bull would be accepted by the French Church, which despised intellectual vigor and fought the strength of the Jansenists. De La Salle, faithful to the Church of Rome, publicly spoke in favor of the Papal Bull, directing the Brothers accordingly to his last days.

During the reign of Louis XIV, rationalism also gained strength. Hazard (1961) states that when royal and religious authority were reaffirmed as immovable, this was because they were wounded by a certain kind of death<sup>15</sup>. Traditional beliefs were slowly beginning to be criticized and questioned. Christian religion was openly being seen as a sum of prejudices and formalisms that limited the freedom of man. Rationalists and libertines, inside and outside France, were moving towards social protest headed by the philosophers of the eighteenth century, especially Voltaire, La Chalotais, and Rousseau.

These trends, which eventually led to the monarchy opposing political movements, questioned the expansion of the Christian schools even before the French Revolution. For its part, the Brothers did not stop in publicly declaring themselves as Christians, faithful to the Pope and the Church of Rome, and they took on the consequences.

<sup>12</sup> Preface in Hazard, 1961, p. VII.

<sup>13</sup> cf. Abad, *Dictionnaire Louis XIV*, 2015, p. 558.

<sup>14</sup> cf. Abad, *Dictionnaire Louis XIV*, 2015, p. 683.

<sup>15</sup> cf. Hazard, 1961, p. 126

At the same time, during the eighteenth century the movement for instruction continued to expand. Avanzini (1981) states that:

Schools became so numerous that they led to the complaint by notables that "the fields are missing arms", because many of the children continued their studies in the city schools after quitting the profession of their parents or following religious or legal careers; La Chalotais...denounced this fatal observation in 1763.<sup>16</sup>

Based on statistical data collected by Avanzini (1981), the work of the Brothers' schools expanded during the eighteenth century. In 1729 the Brothers opened a novitiate in Avignon. In 1750, they started the first school in Switzerland. In 1751 there were 532 Brothers. In 1767 they were already 715 Brothers. The Motherhouse settled in Paris in 1771 and the Institute was organized around three provinces, the Western (Paris), the Eastern (Lorraine) and the Southern (Avignon). In 1774 the Brothers started a work on the island of Martinique. In 1778 they settled in the region of Toulouse. In 1779, Institute statistics indicate that there were 760 Brothers serving 137 schools with 441 classes and 32,999 students. Finally, in 1790 there were 920 Brothers, along with a presence in Italy<sup>17</sup>.

The schools of the Brothers offered quality primary education. They ensured the continuity and wisdom of a community of educators who maintained allegiance to their common endeavor. Moreover, it had expanded with the creation of semi-professional courses that responded to the needs of a small bourgeoisie that could not find the training they wanted for their children. Houry (2001) states that this allowed the Institute to develop pedagogical developments that would sustain a better quality of Christian education, and it would ensure the continuous training of the Brothers and financial support for the functions of the Institute as a whole<sup>18</sup>. However, the Brothers were still considered "barbarians" by the Jansenists, as recorded by Rigault (1938) quoting a Jansenist pastor:

Almost professionally ignorant of doctrine and of ancient guidelines (the learned author seems to think that there is no salvation except for those who have mastered Latin; but, according to the requirements of the cause he is pleading, he attributes a very wide range to the so-called "ignorance" of his adversaries), the Brothers know neither the nature of Christian justice, nor the characteristics of a true conversion, nor the necessary tests of one. They have no other method nor other practice in the dispensing of the Sacraments than the ones suggested by Molinism and the literal interpretation of the Bull *Unigenitus*.<sup>19</sup>

<sup>16</sup> cf. Avanzini, 1981, p. 224. This observation is denied by the Brothers themselves in the *Manuscrit 43* of the *Conduite des écoles* in 1806: « Comme dans plusieurs villes, il est certains notables qui se figurent que nos instructions font tort à l'agriculture et aux arts mécaniques, en inspirant aux enfants l'idée de changer d'état, il est très important que l'inspecteur ou le premier Maître de chaque école ait un registre contenant le nom de tous les enfants qui quittent l'école, l'état de leur père et celui qu'ils embrassent eux-mêmes. Ce catalogue est très propre à détromper les esprits prévenus au sujet de nos écoles, et il a produit des effets merveilleux là où les circonstances ont fait juger à propos de le montrer. » (*Notes de Pédagogie chrétienne*, p. 427).

<sup>17</sup> cf. Avanzini, 1981, p. 225.

<sup>18</sup> cf. Houry, 2001a, p. 317.

<sup>19</sup> Rigault, 1938, p. 406.

As the eighteenth century progressed, the Brothers as teachers of popular and Christian teaching, publicly loyal to the Roman Pontiff and witnesses to the Catholic faith, increasingly faced radical opposition by Jansenists and philosophers. This was in addition to all the supporters who were against the obsolescence of the old regime. That is why the running of schools was made more difficult for the Brothers by the expulsion of the Jesuits from France in 1762, along with the edicts of August 1763 and March 1764 that separated the Church from the control of education in France<sup>20</sup>.

### **1.5 Towards a New Educational Order**

Rigault (1938) states that a new French pedagogy came about during the eighteenth century thanks to the influence of empiricism and anti-dogmatism in education from John Locke (1632-1704), the Christian vision of education from Charles Rollin (1661-1741) and his *Traité des Études* [Treatises of studies] of 1726, and above all due to the publication by Jean-Jacques Rousseau's (1712-1778) *Émile ou de l'Éducation* [Emily or the Education] in 1762, a proposal that initiated a new way of moving educational principles outside of the realm of Christian canons.

Rollin, rector of the University of Paris - and of Jansenist origin - relied on Locke and Fenelon's vision and looked to the psychology of children and its effects when considering the work of the teacher. He was also interested in Lasallian innovations. He recognized De La Salle's efforts in establishing order and silence, in the reading in French and in the need for teachers to be responsible for the conduct of children and youth. Rigault (1938) cites Rollin's interest in rescuing the importance of the Christian teacher:

He is a man in whose hands Jesus Christ has delivered a number of children rescued through his blood and for whom he gave his life ... He has entrusted him to keep them as precious and priceless reservoirs of innocence ... This is the end and the goal of education...<sup>21</sup>

Opposed to this Christian vision, which was considered decadent, Rousseau promoted the need to start a new pedagogy based on the conviction that man is by nature essentially free and good, able to develop the virtue of being. Master of himself, instead of; he does not need to be a slave to any instruction<sup>22</sup>. Education should seek a total ignorance of God and of the supernatural life. This new way of learning was based on the experience of things and not on knowledge by way of words. Nature became the central concern of the child. Thus, the opinions of adults, morality, and religion were thrown out<sup>23</sup>. All of this was a direct consequence of the rejection of the dogma of original sin.

Both visions came into open conflict. Rigault (1938) points out that during the eighteenth century the Brothers did not participate in educational struggles or make a declaration of principles against the classical humanities. They worked without multiple intentions, staying

<sup>20</sup> The disappearance of the Jesuits from France will represent a serious problem for the reorganization of education, especially colleges and universities. Note by Rigault, 1938, p. 411-412.

<sup>21</sup> Rigault, 1938, p. 581.

<sup>22</sup> cf. Rigault, 1938, p. 572.

<sup>23</sup> cf. Gauthier y Tardi, 2013, p. 147.

within their own field, and not censoring or going against anyone else's<sup>24</sup>. A declaration against the philosophers of the eighteenth century is not found in any of the Institute's documents. But there is a concern and criticism regarding the initial training of the young Brothers. The report drafted by Brother Paschal, assistant to Brother Agathon, in 1786, *On the causes of the desertion of our young Brothers and the means to prevent them*, at least partly reflects the desire of the Institute to become aware of the extreme tension that was being lived out at that time. Declines in the number of Brothers accounted for the loss of more than half of the Institute's revenue. The future was uncertain<sup>25</sup>. 14

Brother Agathon is the key person for understanding the Lasallian spirit in the late eighteenth century. He assumed the post of Superior General from 1777 and in 1792 and was imprisoned and sentenced to death during the French Revolution. But he was saved after the fall of Robespierre. This was unlike Brother Solomon, his secretary, who would be martyred at the Carmelite Church in Paris alongside 212 religious and priests. Of these, the Church beatified 191 in 1926, our Brother Solomon among them, and Brother Solomon was canonized as the Institute's first martyr saint in 2016.

Brother Agathon worked tirelessly to renew the pedagogical thinking of the Institute, adapting the *Conduct of Christian Schools* to new times and strengthening the training of young Brothers. In 1785 he published in Melun *Les douze vertus d'un bon maître, par Monsieur de La Salle, Instituteur des Frères des Écoles chrétiennes, expliquées par le Frère Agathon, Supérieur général*. [Twelve Virtues of a Good Master, by Fr. De La Salle, Founder of the Brothers of the Christian Schools, as Explained by Brother Agathon, Superior General]<sup>26</sup>. Without claim to originality, he based his ideas on Rollin's *Traité des Études* and on the tradition of the Institute, developing and organizing the virtues listed by the Holy Founder in his *Recueil de différents petits traités* [Collection of Various Short Treatises].

What was the spirit of the Brothers when the French Revolution arrived? Rigault (1938) refers to the work of Brother Agathon:

To maintain integrally the Institute's educational traditions, to remind the Brothers of the greatness of the obligations associated with their task, to comment upon and to develop the written work of the Founder, respectfully to update his *Conduct of Schools*... at the educational level, was the work to which Brother Agathon set himself, without the least polemical purpose, in the lofty and serene understanding of his responsibilities, the aspirations of his time, and the permanent conditions of Christian education...<sup>27</sup>

Despite the efforts of the Brothers to remain in the service of education, the French National Assembly ruled on August 18, 1792, that "a truly free state should not suffer the presence within it of any corporation, not even those that are dedicated to public education and considered worthy by the Fatherland"<sup>28</sup>. With this ruling, the Institute was suppressed in France and with it

<sup>24</sup> cf. Rigault, 1938, p. 586.

<sup>25</sup> cf. Bédel (2002). "Report by Assistant Brother Paschal", p. 126-134.

<sup>26</sup> cf. Rigault, 1938, p. 589.

<sup>27</sup> Rigault, 1938, p. 587.

<sup>28</sup> *Circulaire 112*, p. 12.

the only hope that remained was that the Brothers of Italy and Switzerland could go ahead with the mission of Christian schools:

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The Institute, after a century of having been founded by the holy canon of Reims and faithful to the Catholic religion, while attached to the Church and the Holy See, had the honor of being associated with the tribulations of the French clergy. So, indeed, many Brothers were imprisoned in Paris. Brother Solomon, Secretary General, was taken prisoner in the convent of the Carmelites and killed alongside with a number of famous and holy victims.<sup>29</sup>

### **1.6 The First Half of the Nineteenth Century and the Post-Revolutionary Struggles**

Perhaps the founding event of the French Revolution, according Cholvy (2001) was not the storming of the Bastille and the *Declaration of the Rights of Man*, but the approval by the National Assembly on July 12, 1790, of the *Civil Constitution of the Clergy*. This event provoked a deep and permanent fracture in French political and religious life throughout the nineteenth century, one that determined two opposing models for shaping the country: the rational-liberal and the Catholic-traditional<sup>30</sup>. The Brothers, as public Christian educators, expressed their pedagogical perspective firmly, but with no intention of entering into the political debate.

In the old regime two societies - civil and ecclesiastical - remained closely linked, affecting the entire field of social action<sup>31</sup>. After 1790, Catholicism was gradually removed from the field of counter-revolution. Hence the heirs of the Revolution tried to promote a real war on religion, progressively ensuring the secularization of the French state and the de-Christianization of society. Of course, this war, more passionate in Catholic countries than in Protestant countries, targeted the opposition to a hierarchically organized clergy, dependent on a universal authority and able to limit the freedom of conscience of the population<sup>32</sup>. The Catholic Church, for all of the modern spirit of the nineteenth century, represented the past, tradition, authority, and dogma. For Hobsbawm (1987/2012) anticlericalism was an essential factor in how far the Church manifested itself against the ideology of reason and progress, especially when the bourgeoisie and the unions found a reason to fight together against obscurantism and superstition<sup>33</sup>.

Immediately after the Revolution, the desire for having schools for everyone remained in French society. Even when education went to State control, Bonaparte did not have adequate human resources. Therefore, he invited religious congregations which had arisen in the previous centuries to reorganize. The Brothers accepted the challenge and made themselves stronger. In addition, a multitude of new foundations developed, following their example<sup>34</sup>. On May 3, 1802, Bonaparte authorized the return of the Brothers to French soil. Brother Gabriel Marie, Superior General, remembered that fact in the *Circulaire N° 112*, dated April 15, 1902, celebrating the centenary of the restoration of the Institute. On March 17, 1808, Bonaparte promulgated the decree that created the Imperial University, stipulating in Article 5 that primary schools would receive "as a basis for teaching the precepts of Catholic education" and in Article 109 that: "The

<sup>29</sup> *Circulaire 112*, p. 12-13.

<sup>30</sup> cf. Cholvy, 2001, p. 9.

<sup>31</sup> cf. Rémond, 1974, p. 194.

<sup>32</sup> cf. Rémond, 1974, p. 199-200.

<sup>33</sup> cf. Hobsbawm, 1987/2012, p. 238.

<sup>34</sup> cf. Pénisson, 2001, p. 157.

superiors of these congregations may be members of the University".<sup>35</sup> During the fragile period of restoration the Christian purpose of the school remained<sup>36</sup>.

In France the religious revival was permanently counterbalanced by the anticlericalism of the elites and the ignorance prevalent in many of the towns. The revolution of July 1830 was strongly anticlerical and gradually moved towards the secularization of the monarchy, particularly the disappearance of God as a subject of official speeches<sup>37</sup>. However the enactment of the Guizot Law of June 28, 1833, acted as a true school concordat<sup>38</sup>, as evidenced in the law's stipulations:

... All municipalities are required to open a school and make it available to those wishing to acquire a way to learn. This school may be entrusted to institutions formed by normal schools or congregations, made available to municipalities by religious orders that have a teaching tradition.<sup>39</sup>

The Brothers, who had reviewed the *Conduct of Christian Schools* in 1811 and had reprinted it with some modifications in 1819, 1823 and 1828, brought together a *General Committee* in 1834 to make an analysis and update this school handbook, now subject to the limits of State control. They reaffirmed the superiority of the simultaneous teaching method in relation to mutual Lancastrian<sup>40</sup> method; the introduction of new subjects such as history, geography and line drawing; the pursuit of educational excellence against competition from other establishments; a more active role of the teacher in the classroom; and finally, the prohibition of physical punishment in schools in favor of positive reinforcement<sup>41</sup>.

### **1.7 The Road to the Third French Republic**

The Institute experienced exponential growth during the nineteenth century. Between 1830 and 1850 there were 3,201 Brothers. From 1850 to 1875 there were 6,729<sup>42</sup>. Brother Philippe represents a milestone in the Lasallian history of this century. His time as Superior General lasted from 1838 to 1874. During his time, 1,002 new educational works were created, a quarter of which were created outside France, showing the educational vitality of the Brothers' schools. However, as was the case at the time of Brother Agathon, the Institute also felt a great weakness

<sup>35</sup> Avanzini, 1981, p. 67.

<sup>36</sup> Avanzini (1981) recalls that Article 30 of the Ordinance of February 29, 1816 read as follows: "The Public Instruction Commission will watch carefully that, in all the schools, the primary education is established on the religion" (p. 67).

<sup>37</sup> cf. Cholvy, 2001, p. 30.

<sup>38</sup> Cholvy collects the words of historian Claude Langlois, referring to the place the catechism, either Catholic or Protestant, taking place as the main school subject (cf. Cholvy, 2001, p. 30).

<sup>39</sup> Rémond, 1974, p. 88-89.

<sup>40</sup> The Brothers openly challenged the use of mutual or Lancastrian method promoted by the educational authorities of that time. Said method was less expensive for municipalities but their results, which at first seemed faster, basically did not stop being superficial. The Brothers, with the defense of the use of simultaneous method in the schools, did nothing else than to simply defend the role of the teacher in the classroom.

<sup>41</sup> For full research, consider Houry, 2013, p. 149-166.

<sup>42</sup> cf. Bédel, 2004, p. 145.

due to departures, layoffs or the premature deaths of many young Brothers. Bédél (2004) refers to the consequences of this enormous growth in the Institute during the mid-nineteenth century<sup>43</sup>.

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Another aspect to highlight is the misunderstanding that arose among the French superiors in adapting the dynamics of the Institute to the demands of educational contexts beyond Europe. Such was the case of the drama lived by the Brothers of the United States, failing to make the French Brothers understand the need to rethink the ban on teaching Latin, as stipulated from the beginning by the *Rule*. Between 1853, the time of Brother Philippe, and 1923, during Brother Imier de Jesus generalship, the Institute began to lose its presence in North American higher education<sup>44</sup>.

Meanwhile in France, with the discussion of the *Falloux Law* in February 1850, the role of religion in teaching was questioned and openly led toward laicization. During the first half of the nineteenth century, a new mentality had been born, supported by the strength of rationalism, naturalism, liberalism and positivism, movements that could not be understood by the theology of that time<sup>45</sup>. French Catholics had lived a rather strict spirituality, inherited from Jansenism, and had grown their faith away from being an apologetic discourse. Pope Pius IX (1846-1878), with the publication of the *Syllabus Errorum* in 1864 had further accentuated the gap between the modern world and the Church<sup>46</sup>.

Politically, liberalism became the answer to the inequality of the Old Regime. But a long-standing liberal society had given few opportunities to the minority. Thus the time came for democracy and the search for rights for everyone. Rémond (1974) affirms that teaching began to have an eminent place in political struggles. There was first a quantitative goal to be achieved: primary education should be universal. That would be the aim of the *Ferry-Globet Laws*, adopted between 1879 and 1889. The second objective would be more ideological: democracy needed to remove the teaching and influence of all its opponents, certainly from traditionalists and especially from the Church. This was the main reason why education in the late nineteenth century came into conflict with acknowledged religious aspects<sup>47</sup>. Perhaps from our distant twenty-first century perspective we can say that there were two worlds that did not know how to talk to one another, even when they had common goals. The Church, in fact, did not have a theological and intellectual framework to be able to understand the political and social dynamics of the time. Not even the call of Pope Leo XIII to understand social dynamics and implications (1891) had a positive reception in Catholic France of that time.

Education laws - the most important ones - that had a direct impact on the works of the Brothers were the following:

<sup>43</sup> cf. Bédél, 2004, "Internal aspects of the Institute", p. 111-120.

<sup>44</sup> cf. Killeen (2013), p. 179. Immediately before the 1923 General Chapter, the Brothers received the approval of the Motherhouse to extend their teaching of classical studies. But during that same time period, the Brothers who led this process were exiled from the United States. However, none of them stopped persevering in their vocation. It is an example of the difficulties experienced by the Institute that need to be understood amidst a multicultural world.

<sup>45</sup> cf. Avanzini, 1981, p. 70.

<sup>46</sup> Pope Leo XIII (1878-1903), even though he published the first social encyclical, *Rerum Novarum*, in 1891, could not resolve the gap between the action of the Church and the socio-political movements of his time. When he asked the French Catholics to join the Republic, he was neither understood nor accepted (cf. Cholvy, 2001, p. 117).

<sup>47</sup> cf. Rémond, 1974, p. 88.

- 1879 - The obligation to open a school for teachers in each French Department. Rigault states that one of the major objectives of Freemasonry was to separate women from the influence of the Church<sup>48</sup>.
- 1881 - Absolute free public schools. The municipal governments were responsible for paying teachers, with state support. The poor dropped out of Christian schools in greater numbers<sup>49</sup>.
- 1882 - Education would be secular, neutral and universal. Education was compulsory for children between the ages of 6 and 13. In addition, religious neutrality forced the exclusion of the catechism from formal education and banned the entry of priests or religious into a public establishment<sup>50</sup>.
- 1886 - The staff of public schools would be exclusively secular. Specifically excluded are members of religious congregations<sup>51</sup>.
- 1889 - The obligation to three years of military service for teachers who belonged to teaching congregations. For lay teachers just one year would be necessary<sup>52</sup>.

### ***1.8 Educational responses of the Brothers in the late nineteenth century***

Although education laws created a public, free, and secular education, the Brothers made an unprecedented effort to strengthen their network of gratuitous schools in order to meet the needs of families who asked for their services<sup>53</sup>. It was true that the de-Christianization of French society was on its way, but it was also true that a large part of the population identified itself as Christian<sup>54</sup>, convinced of the need for religious education for their offspring.

What were the consequences of educational laws in the journey of the Brothers in France?

The Brothers confirmed their fidelity to their founding educational-pedagogical heritage. They reinforced their pedagogical beliefs and implemented them in a network of "free" primary, secondary, and technical schools, all of which were economically sustained with the support of families and patrons. Having been advocates for free education, now they had to adapt in order to survive in a new educational reality.

The Institute itself labored to permanently train its members. Programs and teaching methods were reinforced. Preparation and supervision of school work were assessed by an organization of internal juries which periodically evaluated the study of religious doctrine and the pedagogical training of the Brothers. They became well prepared to meet the official educational certificate

<sup>48</sup> cf. Rigault, 1949, p. 204. Perhaps this very fact today could be understood as a way of vindicating the right of women in education and in general, in society.

<sup>49</sup> cf. Rigault, 1949, p. 205.

<sup>50</sup> cf. Rigault, 1949, p. 208.

<sup>51</sup> cf. Rigault, 1949, p. 212.

<sup>52</sup> cf. Rigault, 1949, p. 218.

<sup>53</sup> cf. Houry, 2001a, p. 138.

<sup>54</sup> Christian in nineteenth century France: Cholvy (2001) characterizes spirituality of that time as severe, inherited from the Jansenist spirit; feeding their piety in Jesus Christ and their devotion to the Sacred Heart; strict in the face of the sacraments; Marian devotions and strongly linked to the saints. The development of contemplative life in order to work towards evangelization is very important. (p. 135).

requirements that were set by the laws of the Republic. Some of them began to be seen as high-quality teachers, well made and with well-filled heads (“têtes bien faites et bien pleines”)<sup>55</sup>, 19  
endowed with scientific knowledge and the ability to engage in public debate.

Despite the Republican anticlericalism, the Institute remained a reference point in the French educational world, so much so that some of the Brothers were called to official offices in order to express their views on teaching and on pedagogy<sup>56</sup>.

In the schools of the Brothers, the primacy of religious teaching was preserved and neutrality in education was openly criticized. Administrative Circulars of the Brother Superiors at the time, along with teaching texts from the Brothers, discussed the hypocrisy of an option that had such a negative impact on the formation of a person: “without religion, no education” (“...sans religion, pas d’éducation”)<sup>57</sup>.

Textbooks and pedagogical works were written and published by the Institute in order to strengthen the training of the Brothers, especially the lay teachers who were replacing the Brothers in public schools or working with them in free schools. Following the associative tradition of the Institute, personal comments about the work of schools based on the experience and expertise from those with the greatest experience were collected. New skills were developed, and publication responsibilities were distributed among different people and specialized teams. Production was controlled with the help of an organizing committee, and the final text was proposed for ratification by appropriate authorities. These elements recall the dynamics lived by De La Salle and the first Brothers in the production of *The Conduct of the Christian Schools*.

The Brothers brought back formation and training in the boarding schools that they had developed back in the mid-nineteenth century. Their teaching methods were used as an innovative model for universities. They guided their students toward careers that did not require a classical school, adapting programs and approaches to regional needs. Between 1870 and 1900 they also developed specialized work and post-schooling programs, offering new educational options such as Catholic circles of workers, educational trusts, associations of friends, unions ... All of these efforts helped to reduce some of the social causes of conflict, isolation, hatred and injustice<sup>58</sup>.

At the same time and from a wider viewpoint, the Brothers participated in World Expos and realized another venue for sharing the quality of their work in schools. Brother Gabriel Marie, in *Circulaire 96*, informed the Brothers that the Institute had obtained 58 awards at the Universal Exhibition in Paris: 3 universal awards, 13 gold medals, 21 silver medals, 14 bronze medals and 7 honorable mentions<sup>59</sup>.

<sup>55</sup> Rigault, 1949, p. 144.

<sup>56</sup> This is how Rigault refers to it (1949) when in 1897 he is cited by Brother Exupérien before the *Conseil supérieur de l’Instruction publique* (p. 153).

<sup>57</sup> *Notes de Pédagogie chrétienne*, 1897, p. 139.

<sup>58</sup> cf. Rigault, 1946, p. 385-386.

<sup>59</sup> cf. *Circulaire 96*, p. 1.

## 1.9 Pedagogical Thought of the Brothers

20

We will outline a series of educational works that were written by the Brothers in the period between 1897 and 1909. All of them represent a step of educational synthesis:

*Notes from Pédagogie chrétienne préparation d'une nouvelle the édition of the Conduite des écoles d'après les principes du Bienheureux J. B. de La Salle.* Paris, Procure générale, Rue Oudinot, 27, 1897.

*Éléments of Pédagogie pratique à l'usage des Frères des Ecoles chrétiennes.* Paris. Procure générale. 27, Rue Oudinot, 1901.

Part I - L'Éducation.

Part II - L'Enseignement en général.

*Éléments of Pédagogie pratique à l'usage des Frères des Ecoles chrétiennes.* Paris. Procure générale. 27, Rue Oudinot, 1902.

Part II - Méthodologie Spéciale.

1st section - Enseignement of Religion, Langue maternelle, de l'Histoire et de la Géographie.

*Directoire Pédagogique à l'usage des Ecoles chrétiennes.* Paris, Procure générale, 27 Rue Oudinot, 1903.

*Edmond Gabriel, Manuel de Pédagogie à l'usage des Ecoles catholiques.* Tours, Maison A. Mame & Fils, Imprimeurs-éditeurs. Poussielgue Maison Paris, Librairie, Rue Cassette, 15. 1909.

What were the key ideas that defined the educational identity of the Brothers of the Christian Schools in late nineteenth century France?

1. Pedagogy involves guiding children in their growth within an explicitly Christian aim.

- a. Pedagogy is both science and art; science as a reasoned knowledge of the fundamental principles of education; art as in how to implement them. Science or art, the purpose of pedagogy is to educate, that is to guide the child completely, directing all his powers towards a greater good, towards God.<sup>60</sup>
- b. The purpose of education is the formation of the man and the Christian. A complete man should come from a child, where all physical, intellectual and moral faculties have been harmoniously developed; a useful citizen to society, able to fulfill all of his social duties; a sincere Christian, that is, a religious and moral man who believes in a supernatural end and acts accordingly, one who has faith in Jesus Christ and observes his precepts.<sup>61</sup>
- c. Education motivates and leads the free activity of man in order to help him acquire all the perfection that his nature demands. It is the continuous development of his potential and his

<sup>60</sup> *Notes de Pédagogie chrétienne*, p. XIII.

<sup>61</sup> *Notes de Pédagogie chrétienne*, p. XIII et p. 1.

abilities, until he has turned into the natural and supernatural ideal which God has assigned to him. And to the extent that man achieves this he will be able to know God, love Him, and serve Him in this world, therefore gaining eternal life.<sup>62</sup>

2. A child needs guidance by an adult who is able to carry the sacred name of Christian teacher in a dignified way.<sup>63</sup>

- a. All the sophistry of *Emilio* by Rousseau leads to this erroneous principle: "Man is born good." Common sense tells us that, by himself, a child is unable to develop his full potential. He behaves as a consequence of original sin: good and evil coexist in him. Hence he must fight and, as far as it is possible, destroy the bad instincts within himself in order to ensure the development and triumph of good. This cannot be achieved only by instruction; moral education is necessary.<sup>64</sup>
- b. The educator is called to know his students. From one student to the other, there are many differences in temperament and physical constitution, moral character, the provisions of spirit, the will and the heart. The teacher can get to know students better not only by studying child psychology and taking permanent notes about their attitude, but also by remembering his own experience as a student.<sup>65</sup>
- c. The teacher is aware that virtue is inspired, rather than taught, and that it is inspired by example. In the guidance of a virtuous teacher there is a clarity that allows us to understand the beauty of duty, an attraction that makes us want to practice good and a persuasion that tends to subdue the will of authority figures. A teacher is that which he wants his disciples to be. Thus, his behavior will be an eloquent exhortation to do good.<sup>66</sup>

3. The school must use all available resources to form well-integrated students. It is more worthy to have well-made heads than well-filled heads ("il vaut mieux des têtes bien faites que des têtes bien pleines").<sup>67</sup>

- a. The body is the organ of the soul and participates in its dignity. Therefore, physical education should work with this purpose aided by the importance of personal hygiene, gymnastics, games, and the education of the senses.<sup>68</sup>
- b. Intellectual education should provide students with the necessary tools to assimilate and engage the lessons taught. The lessons should enrich perception, bring culture to reason, enrich memory and the association of ideas, and cultivate imagination, attention and abstract thought's own operations, such as judgment, reasoning and language skills.<sup>69</sup>
- c. Moral education has as its objective to clarify consciousness and strengthen the child's will, all from the model of Jesus Christ. Each child has a particular character, determined by his temperament and habits. Education should influence the direction of his ideas and his practical

<sup>62</sup> *Notes de Pédagogie chrétienne*, p. 5.

<sup>63</sup> cf. *Circulaire 98*, p. 2.

<sup>64</sup> cf. *Notes de Pédagogie chrétienne*, p.93.

<sup>65</sup> cf. *Éléments de Pédagogie Pratique*, p. 54-55.

<sup>66</sup> cf. *Éléments de Pédagogie Pratique*, p. 31-32.

<sup>67</sup> *Notes de Pédagogie chrétienne*, p.69.

<sup>68</sup> cf. *Notes de Pédagogie chrétienne*, p.43.

<sup>69</sup> cf. *Notes de Pédagogie chrétienne*, p.89.

judgment, the management of his emotions and the development of actions. Meanwhile, the teacher must be aware that virtues and good habits are learned primarily by imitation within an appropriate environment.<sup>70</sup>

- d. Social education must start the child and young person's journey in their rights and duties as a citizen. Profound social, economic and political changes require the school to prepare students in the mutual and constant practice of charity and fraternal life, in order to force them to leave their selfish indifference behind and to live in the communion of outlooks among their fellow-citizens and compatriots.<sup>71</sup>
- e. Religious education has to do with the development of the natural and supernatural provisions that lead a child to love God and to live under his law. Through this, the child will learn to know Jesus Christ, Mediator and Savior, to venerate the Church, and to esteem the grace and the sacraments. They are thus initiated into the practice of Christian virtues.<sup>72</sup>
- f. The first teaching of Christian schools consists of religious instruction. A disciple of J. B. de La Salle should be concerned above all with developing Christians. That is the primary objective of their mission.<sup>73</sup>

4. Education should adapt to the needs of the child: "The school is for the child and not the child for the school" ("L'école est pour l'enfant et non l'enfant pour l'école").<sup>74</sup>

- a. Teaching is the methodical communication of a body of knowledge, realized by the teacher instructing students. The value of education depends primarily on the excellence of the intended aim and of certain general conditions.<sup>75</sup>
- b. Instruction consists of a set of precise and coordinated knowledge elements that the student assimilates through personal work. But the school does not prepare students for exams or contests, rather for social life. It is not a person instructed in bookish notions who is better prepared to succeed in a given career. It is a person who comes to understand ideas, shares them, and enriches them with their own experience and that of others.<sup>76</sup>
- c. The main concern of current teaching is to be practical; that is, to adapt to the needs of life and to be able to respond to them from knowledge acquired at school. Passivity in the classroom should be avoided. In order to do this, the teacher must ensure student collaboration as content is addressed, developing as far as possible all of his faculties harmoniously.<sup>77</sup>
- d. The teaching unit has its purpose in the common spirit that drives it, which is none other than the Christian spirit. This will also be achieved to the extent that the teacher understands that no specialty is dissociated from the rest. Nothing is an end in itself. All knowledge is interconnected and works together in educating an integrated child.<sup>78</sup>

<sup>70</sup> cf. *Notes de Pédagogie chrétienne*, p.110.

<sup>71</sup> cf. *Éléments de Pédagogie Pratique*, p. 134.

<sup>72</sup> cf. *Notes de Pédagogie chrétienne*, p.133-134.

<sup>73</sup> cf. *Notes de Pédagogie chrétienne*, p.179.

<sup>74</sup> *Circulaire 96*, p. 13.

<sup>75</sup> *Circulaire 96*, p. 13.

<sup>76</sup> *Éléments de Pédagogie pratique*, p. 264.

<sup>77</sup> cf. *Circulaire 96*, p. 9-11.

<sup>78</sup> cf. *Circulaire 96*, p. 12.

- e. Teaching should be rational and adapted to the intelligence of the students. It is alive and active, progressive, applied and controlled, supported by well-studied methods, practical, moral and Christian. The art of teaching is learned through good pedagogy, seeking and developing key principles and implementing the best teaching methods. Such rules lie in the very nature of the human spirit and are the essence of things that are the subject of such activity.<sup>79</sup>

5. Teachers will build their common educational endeavors through association, learning from each other through educational conferences and pedagogical memoirs. This exercise works in concert with the vitality of *The Conduct of Christian Schools* and exercises its permanent renewal.

- a. An educational conference is an established debate among teachers who, under the chairmanship of an experienced teacher, discuss issues related to education or training. Among some advantages of educational conferences we find: they offer teachers the opportunity to question professional issues and to share ideas, procedures and satisfactory results; to renew in some the desire of fulfilling their duties of state, a desire that monotony itself tends to reduce every day; they allow the president of these meetings to offer advice as necessary.<sup>80</sup>
- b. Pedagogical memoirs are written for educational purposes and in a simple literal way. Its main merit is the correctness of insights and the practical nature of its conclusions. After being read in an educational conference, a discussion is proposed, during which everyone gives their opinion in total freedom, indicating that which seems particularly important and the points in which they disagree with the author. They defend their opinion if the arguments of their opponents are not convincing. Finally, the president summarizes the observations and formulates his own judgment.<sup>81</sup>

### 1.10 *The Conduct of the Christian Schools at 1903*

Rigault (1949) recalled that the book *Éléments of Pédagogie pratique* was born out of the observations gathered by Brother Paul Joseph during the Universal Exhibition in Paris in 1900 and deliberations by a committee at the Generalate<sup>82</sup> located on Rue Oudinot in Paris. From these two processes the need for updating *The Conduct of the Christian Schools* became obvious, the latest version having been dated 1877.

But the update seemed to be a very delicate undertaking, based on the conviction that the venerable text should only be touched with great circumspection. Taking time to think this through, and in order to ensure serious discussion, the Brothers were convinced that they should first publish a "trial", written in complete independence by one of the most qualified Christian educators.<sup>83</sup>

Such an essay was the *Directoire pédagogique* of 1903. Written for primary school teachers, it sets out the essential elements of school organization, its internal rules, the processes of initiating

<sup>79</sup> cf. *Notes de Pédagogie chrétienne*, p.168 y 266ss.

<sup>80</sup> *Notes de Pédagogie chrétienne*, p.405.

<sup>81</sup> *Notes de Pédagogie chrétienne*, p.405.

<sup>82</sup> The administrative and governance of the Institute center, the Motherhouse, where the "regime" lived (currently the Superior General, his Council and the General Services Institute).

<sup>83</sup> Rigault, 1949, p. 162.

the child in Christian life, the pedagogical organization and the general principles of teaching, the teaching of various specialties in established programs, and discipline management. Rigault states that the *Directoire* was born of a wise spirit, concerned about accuracy and seeking practical results for the schools.<sup>84</sup> 24

The Brothers maintained their position, acquired over centuries: this was not a debate. It was to affirm what was making sense for Christian education in the schools. Thus, with the publication of *The Conduct of Christian Schools* in 1903, they offered a school model that was born from two centuries of ongoing reflective experience.

However, in July 7th 1904, with the adoption of the *Combes Law*, the *Institute of Brothers of the Christian Schools* was suppressed in France. At that time, 10,600 Brothers were forced by circumstances to choose between three practical options: to work as lay teachers in schools without any obvious association with the Institute (no garb, prayers, community, etc.), to work as Brothers-in-secret in the laicized schools, or to move to new apostolates outside of France and French territories. Close to 4,400 Brothers chose to continue their mission in 42 countries among five continents around the world.

### 1.11 Conclusion

Lasallian pedagogy, born from the original experience of John Baptist de La Salle and the first Brothers of the Christian Schools in France in the late seventeenth century, continued its challenging path of societal dialogue in a profound process of change and adaptation. Sometimes with many reservations, the Brothers found ways to negotiate the creative tension between their desire to be faithful to the teaching heritage that they had received and the need to respond to the new educational needs of their students and potential students.

Eighteenth century France represents the progressive end of the old regime in which the Lasallian School had been born. Within this turbulent world, a world deeply interwoven with loyalty to the Pope and the Church of Rome, and also defending the right to education for the children of artisans and the poor, the Brothers were tossed about by political and philosophical movements of the time. Once the French Revolution arrived, they were simply suppressed.

Starting the nineteenth century, the Brothers were called to participate in an education controlled by the modern state. Compelled to live out the consequences of French politics, the school slowly entered the political debate between liberals and monarchists, until the Third French Republic moved openly toward the organization of public, free, lay and compulsory education that effectively expelled them and forced them to be confined to completely free schools, which meant deprived of any and all payment.

The Brothers have been men of their time. They have had to navigate between two oceans: loyalty to their pedagogical and spiritual heritage and the challenge of bringing schools into an ever changing society. They responded according to the intellectual, educational and pastoral framework of each era, with their own unique lights and shadows. They were tenacious in

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<sup>84</sup> cf. Rigault, 1949, p. 163.

defending fundamental choices as religious in a Church incapable of dialogue with the modern world. Perhaps, as a group of religious committed to a growing counter-cultural perspective about that world, they didn't know how to creatively express the originality of a lay religious identity in the middle of the newly developing society of their time. As specialists in a positive, secular occupation, they continued to pursue schools that worked well. This quest for quality was the door into the twentieth century. 25

## EDUCATING OUT OF NEED AND TEACHING IN A CHRISTIAN MANNER IN A SECULAR WORLD

### *Lasallian teaching in the French educational system 1679-1916*

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#### **2.1 Introduction**

“There are people who see human life as either a goal or a conviction... education provides individuals with a different understanding of life whereby each person becomes an end of their own existence”<sup>1</sup>. That is how Inger Enkvist summarizes the importance of education in modern societies. But this is not new. It is simply a continuation of previous influences - of people and organizations - that have marked society's changes of what it means to educate, along with different conceptions of school, learning, and the teaching processes necessary to achieve an education.

One of the educational traditions that remains relevant is the one initiated by St. John Baptist de La Salle and the educational model promoted in France in the late seventeenth century, one that continues to be promoted by the Lasallian Brothers worldwide<sup>2</sup>. This model is not itself a theory or a method, but it is a framework relating organizational and school dynamics, pedagogical processes and educational resources for teaching and learning. All this brought a new dimension to the interaction between the teacher and the student in the classroom, and between school and society. Therefore the coincidences or conflicts between the dominant educational and pedagogical theories and the Lasallian model, which have a back-and-forth relationship over time, may be analyzed.

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<sup>1</sup> Enkvist, 2015, p. 46.

<sup>2</sup> cf. *The Conduct of Christian Schools*, CL 67.

It is a fact that the Lasallian model has played a social, political and epistemological role throughout history, showing the school as a representation of the social world<sup>3</sup>. That model presents a synthesis of a focused historical instance in teaching and educational ideas. From one era to another such ideas have changed, have disappeared, or have simply allowed the transition from one era to another. 27

The Lasallian school, through *The Conduct of Christian Schools*<sup>4</sup> and its concept of education (in this case Lasallian pedagogy in the French educational system), allows us to understand the web of relationships and tensions of a particular time in the history of France. It is that Lasallian School that allows us to realize the importance that education played for the artisans and the poor in a world segmented by societal and clergy privileges. Certainly, the Brothers of the Christian Schools<sup>5</sup> participated in this world without any clear consciousness of the changes happening during this era.

In the time of King Louis XIV, individuals occupied their place in each of the social classes in a "natural" way, in accordance with their family status and origin, without any mobility from one place to another. The so-called Third Estate (the first was the Nobility, the second the Church) was composed of artisans, small merchants, servants and peasants, along with a rising bourgeoisie. Although it was most of population, this sector was a minority when it came to rights and was dwarfed by the higher classes in their economic situation. Poverty, then as now, not only implied little income or property, but also restricted access to goods and freedoms. With modernity and the early development of capitalism in France, this sector, which pressured to occupy more attention in the public sphere, would come to its own in the French Revolution, even though the revolutionary episode would be headed by the nobility and the new bourgeoisie<sup>6</sup>.

St. John Baptist de La Salle was a historical figure during the transition between a religious sphere - closed to the profane world - and the secular sphere, which was accelerated by developments such as scientific discoveries, which needed to be taught in order to be understood, economic changes, and the pressure from professional Guilds to move the craftsman world into the wider working world. Perhaps what best defines the historical tension of the Lasallian School was the relationship between education and politics as seen from the perspective of secularism.

Although the Brothers of the Christian Schools were confronted by an increasingly secular state, they could also understand such tension better than religious orders of that time, such as the Jesuits or the Oratorians<sup>7</sup>. As consecrated laypersons, Lasallians were fully present in the secular world because of their educational mission, but they did not neglect their identity as representatives of the Gospel and its teachings. They were a bridge of transition between religious moral vision and secular ethics, a bridge that was broken in 1904 because of the

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<sup>3</sup> cf. Chartier, 2005.

<sup>4</sup> cf. *Cahiers lasalliens* 62.

<sup>5</sup> cf. Gauthier, 1999.

<sup>6</sup> cf. *Cahiers lasalliens* 67.

<sup>7</sup> cf. Baubérot, 2005.

influences of political power. The first teachers were not clerics, and nor were the subsequent participants in the mission<sup>8</sup>.

This chapter tries to understand the footprint that the Lasallian School left in the educational dynamics of its society, particularly in the French society where it originated, and seeks to understand similar processes in the places where Brothers of the Christian Schools subsequently migrated and still have a presence.

A theoretical and methodological perspective is derived from a cultural history<sup>9</sup>, wherein the key concept is the representation of the social world as translated into images, words and speeches within the educational sphere through which individuals and social groups articulate their actions, or fix and solve problems by way of understanding and changing their context and prefiguring a desirable future. This implies that social representations provide an analysis of discontinuities between images and words, by speech control through dominant groups, and by social practices that translate such power into specific relationships between groups and individuals<sup>10</sup>.

The period studied was defined according to Braudel (1997) as a historical time that was not guided by events but was rather guided by consistent structures over a period of time that historians define in an artificial way (diachronic) and that condense relationships and social representations into episodes that clearly give meaning to certain periods of time (synchronous). The proposed time period (1679-1916) is not merely chronological but rather a period whose successive phases have a meaning within themselves, enabling their continuities and ruptures<sup>11</sup> to be explained. For the period of Lasallian history in France, the initial period of time focuses on the foundation of the first Lasallian schools, while the end period covers the radicalization of the French State, when religious education was prohibited, and when, along with the First World War, the exile of many religious and the most important Lasallian diaspora around the world<sup>12</sup> came about.

The chapter is divided into three sections. The first section deals with the concept of the Lasallian School as a popular school, a public school, or Christian school for the poor. The second section discusses the pedagogical mission and the text, *The Conduct of Christian Schools*. The third section presents a brief analysis of Lasallian education and teaching models.

## **2.2 The Lasallian School: Popular school, Public school or Christian school for the poor?**

Before the advent of St. John Baptist de La Salle, the 17<sup>th</sup> century saw a constellation of schools and colleges that served the educational spectrum in France, from colleges and universities that children of the upper classes attended, to religious schools for the training of clergy and their elites. As for the children of the Third Estate, there were charity schools that were sponsored by

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<sup>8</sup> cf. Zeitles, 2010.

<sup>9</sup> cf. Chartier, 2005.

<sup>10</sup> cf. Koselleck, 2003.

<sup>11</sup> Le Goff, 2014, p.15.

<sup>12</sup> cf. Braudel, 1993.

diocesan clergy, by parishes, and by other patrons. All of them were free and therefore operated under somewhat precarious conditions.

These schools were intended to provide individuals with basic skills, such as reading and writing, so that they might become good citizens of the world. This was already a great achievement if one considers that during that time in France 80% of the population was illiterate, and many of the students left school early to join various professional guilds and become apprentices<sup>13</sup>. The family and the artisan guilds determined the future that a person might have. School was considered supplementary. In any event, a means for providing Catholic education and catechesis did not measurably change a person's trajectory of life.

It was the disorderly expansion of schools and colleges during the first half of the seventeenth century that prompted Louis XIV to issue an edict to organize and regulate the development of such Institutions<sup>14</sup>. To this end, the king issued *Letters Patent* in 1666 that recognized and facilitated the work of schools. The monarchy, supported by the Church, sought to take control of schooling, not by way of their administration, but by way of a concern expressed by Richelieu: "Letters should not be taught to all indifferently, since a State shall become monstrous if all subjects who inhabit it become wise."<sup>15</sup>

Recall that the educational model in France carried the Jesuit imprint, one that came from the *Ratio Studiorum* of 1599, standardizing plans and programs for their schools. Along with the Jesuit model there was also the model of the Oratorians (Congregation of Saint Philip Neri) in the early 17<sup>th</sup> century, which had for its purpose the education of young people and teaching Catholic values for the salvation of the soul. One of the characteristics of the Oratorians was that members of the congregation were not bound by any vow, but were only bound by charity<sup>16</sup>.

With this background, the first schools founded by St. John Baptist de La Salle appeared in 1679 in the city of Reims. The Lasallian proposal was aimed at the formation of Christian values for the artisans and the poor, not in the instruction of trades, since that was the domain of the professional guilds. De La Salle soon realized that in order to achieve his mission, he had to form a body of teachers who could carry out this work, lay teachers who would have a spiritual vocation consistent with the spiritual standards established by the Catholic Church.

Although St. John Baptist de La Salle died in 1719, the Institute of Brothers of the Christian Schools that was founded by him received *Letters Patent* from the monarchy in 1724, and in 1725 it received the *Bull of Approbation* from the Holy See, largely due to the importance acquired by the schools. But the path was not an easy one, because in many places the nobility and the local clergy distrusted the work of the Brothers. At times, even St. John Baptist de La Salle had to leave a place where they had established a school due to pressures from some

<sup>13</sup> Juliá, 1988, p. 76.

<sup>14</sup> cf. Chartier, 1976.

<sup>15</sup> Julia, 2014, p. 78.

<sup>16</sup> cf. Poulat, 2012.

sectors of the nobility and the clergy. However, this did not discourage the work of evangelization that the Brothers of the Christian Schools accomplished through education<sup>17</sup>.

But what were these schools? What were the objectives pursued by this pastoral mission? Although the Lasallian schools had as their mission the education of children of the artisans and the poor in France, they were not the same as the existing charity schools, because their mission was to train the dignity of students and facilitate their insertion in society by way of a civic education shaped by discipline, personal hygiene, courtesy and good manners. The centrality of the person and the difference between these and the Protestant schools which proliferated in France during the same period will be indicated later. For now, it can be said that their work was centralized in the cities and not in the countryside. It was possible in the cities to find financial support for a community of teachers, rather than for a single teacher.

The charity school was particularly focused on formative subordination; i.e., its mission was only to serve the faith life of their students rather than provide them with the basic elements for life in society. Additionally, the Lasallian schools not only had as their purpose training students for future employment but also for developing in them a relational ethics<sup>18</sup> that would enable them to recognize the other, through manners, morality, and Christian values.

For St. John Baptist de La Salle, personal hygiene, discipline, and good manners would allow an individual to integrate into society and have a future in their profession and in their community<sup>19</sup>. Lasallian schools, therefore, cannot be categorized as schools for the poor, as simply the charity schools and parish schools where education was tinged with a sense of providing welfare. Nor could they be classified as popular schools, since this concept defines its own scope of what is popular and standardizes what it is commonly accepted. In any case, Christian schools were for the poor. They were meant to promote the personal achievement of people who came from a pre-established socioeconomic category, something which was able to be overcome or mitigated. In addition, education in these schools provided some of the necessary elements for social and religious survival<sup>20</sup>.

Because of their social representation, Christian schools also had an impact on the places where they became established, since they served as a complement of skills and religious values for individuals who became part of groups of artisans, also strengthening the family as the Christian community *par excellence*. It was possible to easily attain such an impact among its students because of the educational strategy of De La Salle, who concentrated his activities in urban areas, never rural locations, and in small schools rather than colleges<sup>21</sup>.

The fact that the schools of Brothers were concentrated in the cities led to several advantages. First, it ensured the presence of students for stable time periods, which allowed for the completion of formation programs, unlike children in rural areas who were absent during

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<sup>17</sup> cf. *Cahiers lasalliens* 61.

<sup>18</sup> cf. *Cahiers lasalliens* 62.

<sup>19</sup> cf. *Cahiers lasalliens* 61.

<sup>20</sup> cf. *Cahiers lasalliens* 67.

<sup>21</sup> cf. Braudel, 1993.

agricultural seasons. Second, it was easier for teachers to work in urban areas, since communication within the congregation was more fluid<sup>22</sup>. And third, the presence of at least three Brothers in each community could be assured, because only in the cities could one assume the cost of supporting three people in a school. It was therefore easier to integrate school life and the students' life than to integrate the professional guilds as a place where they would both learn a trade and develop a relationship with their parents. In any case, the role of the school was to form Gospel values and teach skills (reading, writing, arithmetic) to students<sup>23</sup>.

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Another feature of the Lasallian school was that it focused on smaller schools - because of its number of classes, teachers and students - and it was destined for the Third Estate, providing a terminal education that was not connected with colleges aimed at the elite nobility, ecclesiastical formation, or universities<sup>24</sup>. The smaller schools presented an advantage for Lasallians, while in colleges the oversight was in the hands of clerics and seminarians - oriented to theology and philosophy with the compulsory teaching of Latin. Brothers connected the education of values and good manners with the ordinary life of students. Even though schools run by Brothers taught Latin (only at the last reading level), they also taught French as the mother tongue, allowing them to be inserted into the larger world. In fact, St. John Baptist wrote a *French Syllabary*, enabling students to succeed both in society and in a profession<sup>25</sup>.

For Lasallians, the purpose of education was to inculcate Christian values in the young children of artisans and the poor, beginning with an evangelizing education that allowed them to confront the secular world of that time. For them it was a matter of recovering the dignity of the person, starting from good manners, discipline, and personal hygiene, but especially based on Christian values<sup>26</sup>.

But the Brothers of the Christian Schools generated an unwanted action, that is, a contingent effect from what they desired<sup>27</sup>. They promoted education of a more secular character, aimed at the inclusion of individuals in society, emphasizing their dignity as individuals, and fostering corrections in social relations. From a certain perspective, this led to the seed of secular civic ethics rather than indoctrination based in Christian religious principles. The result would be seen several decades later during the French Revolution with the "rights of man" and citizenship, notions that carry a faint imprint from the Lasallian schools<sup>28</sup>.

Another aspect not recognized in the history of Lasallian schools was that they provided a comparative framework between Catholic and Protestant education. While both traditions did not confront each other directly, the Catholic Church promoted the establishment of smaller schools in order to counter the influence that Lutherans and Calvinists might have on the so-called third estate. The point of contention was neither teaching nor pedagogy, but rather the fundamental

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<sup>22</sup> cf. *Cahiers lasalliens* 67.

<sup>23</sup> cf. Juliá, 1988.

<sup>24</sup> cf. Chartier, 1976.

<sup>25</sup> cf. *Cahiers lasalliens* 67.

<sup>26</sup> cf. Zeitle, 2010.

<sup>27</sup> cf. Weber, 2012.

<sup>28</sup> cf. Walzer, 2008.

concepts vis-a-vis the person<sup>29</sup>. Protestants considered the person as a divine unity having the freedom to experience and interpret the Word of God, questioning the exegesis of the Church's Magisterium about biblical texts. For them, all people were already predestined by the work and grace of the Lord. But without knowing if they were saved or not, they had to work in order to ensure their salvation. This notion changed the Catholic idea of a worldly asceticism that regarded man as an instrument of contemplation before God, to a worldly asceticism where the individual was an instrument of transforming action in this world<sup>30</sup>. Protestant schools had a worldly asceticism where the freedom to interpret texts allowed students access to world transformation. But then, paradoxically, the freedom of the person was subject to the biblical texts and their interpretation<sup>31</sup>.

On this point the Lasallian School - which was certainly a Catholic school - also promoted a worldly asceticism to their students, one based on the development of the individual and respect for their dignity, knowledge, social skills and good manners. In this proposal, Christian values and Gospel reading were not at the center of the interpretation but were rather the background that motivated learners to act in the world. Here is the difference in the concept of the person between the two proposals: while Protestantism promoted the freedom of believers in the centrality of the Divine Word, for Lasallians it was important to act in the world. This would allow them to understand the reasons behind, and the sense of, Christian values. Hence Lasallian studies promoted a Christian civic ethics for the secular world rather than a dogmatic resistance to the world that was changing<sup>32</sup>.

While pedagogical processes were focused on the integration and development of the person, along with habits and customs in a changing society, the acceleration of such social change, the decline of the monarchy and the emergence of the masses in the political scenario, exceeded the scheduled and gradual concept of the development of the student conceived by the Lasallian schools, putting the educational mission of the Institute in uncertain territory. The suppression of the Jesuits by Louis XV in 1764 caused a reshuffling of the French educational system, since many of the regents, who were teachers in schools, had come from the suppression order. In 1763 the Commissioner of Paris advertised vacancies for teachers in colleges and universities without the express requirement that they be clergy or religious. For the first time the incorporation of lay teachers was in the domain of political power. De La Salle had foreseen this possibility in the Christian schools a century earlier, and that only in those smaller schools<sup>33</sup>.

The political-clerical dispute in the field of education started a debate regarding the influence and pedagogical orientation of institutes. Schools kept their structural rigidity, clinging to the humanities that considered Latin, theology and philosophy as cornerstones in the education of students and the training of teachers, as they had been conceived from the 16<sup>th</sup> century, that is, two centuries before<sup>34</sup>. This preamble will serve to define the educational scope of the French

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<sup>29</sup> cf. Walzer, 2008.

<sup>30</sup> cf. Weber, 2012.

<sup>31</sup> cf. Walzer, 2008.

<sup>32</sup> cf. Poulat, 2012.

<sup>33</sup> cf. Baubérot, 2005.

<sup>34</sup> cf. Rodríguez, 1993.

Revolution, dominated by the Jacobins movements, which were characterized by anticlericalism, particularly by anti-Catholicism in the domain of the public affairs<sup>35</sup>.

Education, as a place of power and citizenship for building the Republic, was essentially against ecclesiastical power. Hence the expulsion of all religious orders and the Catholic Church in the field of education. Previously, the National Assembly in 1789 had legislated the creation of a national education system, according to which each town and municipality had to have at least one school, without distinction of access, and the creation of a normal school [a school for training teachers] under the slogan: "Why must teaching be the only profession that lacks the required training to teach?" This referred to teachers who specialized in theology but who lacked the pedagogical tools needed in that historical period<sup>36</sup>.

Years ago, De La Salle formed teachers who taught with specific learning tools for educating children in the Christian schools. Lasallian formation started from below. Most teacher candidates were people with little or no pedagogical training, generally belonging to the lower strata of society. First and foremost, this educational mission was an apostolate. Financial support from private sources was required to build the first normal schools in France, those outside the reach of elite colleges or seminaries<sup>37</sup>.

In its time and based on its Jacobin radical expression, the French Revolution assumed control of colleges and schools without making any distinction for religious orders. For the National Assembly, the Catholic Church was one, and it had to depend on the Republic<sup>38</sup>. The Lasallians as an organization disappeared from the public square for a number of years (1792- 1803) until they returned to resume their activities, invited to collaborate within the transitions of the Republic and the Napoleonic State in the early 19<sup>th</sup> century France.

But that time period and its various episodes would demand that the state preserve educational control and the principle of secularity in the processes of education, including that of school organization. In 1833 the French government issued a *Law on Primary Education*, which established the freedom of education, in opposition to ecclesiastical canons based on theology and philosophy. This law led to other policies and created a limited scope of activities for lay teachers and their pedagogical practice<sup>39</sup>. This law was also the framework for Masonic lodges organized in France, called the "League of Teaching", established to promote non-denominational education in the French educational system.

Later in 1877, the Minister of Public Instruction, Jules Ferry, proposed a law that instituted the secular school, establishing precepts for moral and civics education outside of the religious scope<sup>40</sup>. In a letter addressed to French teachers, Ferry pointed out their obligations to educate

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<sup>35</sup> cf. Serrano, 2008.

<sup>36</sup> cf. Juliá, 1988.

<sup>37</sup> cf. *Cahiers lasalliens* 67.

<sup>38</sup> cf. Rodríguez, 1993.

<sup>39</sup> Chartier, 1976, p. 91.

<sup>40</sup> Chartier, 1976, p. 152.

moral and civics matters and pointed out that while religious instruction was tied to families and the Church, moral instruction was the responsibility of the school.

The process of secularity in the Third Republic was radicalized with the *Law of the Separation of Church and State* of 1905, issued under the government of Emile Combes, which prohibited teaching of all kinds on the part of religious congregations. This forced at least 30,000 clergy members, many of them teachers, to live in exile and move to other places, even to Latin America<sup>41</sup>.

The role of Lasallian education was interesting when compared to the secularism of the anticlerical and Jacobin style of the nineteenth century, because its religious organization was *sui generis* [in a class of its own] within the secular world. Although their congregational identity was always religious, in the secular world the Lasallian educational mission was distinguished from the beginning because it facilitated the development of children who were of low socioeconomic status, with few opportunities in the social and economic worlds. They were taught under the aegis of a Christian ethic, because Lasallian teachers understood the need to build Christian values in a secular world.

Therefore against Jacobin anticlericalism, the Lasallians were the great unknown for the secular state. The evangelical mission belonged undoubtedly to the religious sphere, but the educational mission of training a person for a profane world placed Lasallians in the Jacobin field of civic morality. From the beginning, this thesis could have been clear to the Founder; hence the disagreements he had with some of the clergy and nobility in due course, and also a century later the Brothers in the Republic and its spokesmen.

To better understand this relationship, the pedagogical context and development of *The Conduct of Christian Schools* will be analyzed.

### **2.3 The Conduct of the Christian Schools, educating for inclusion**

Every organization requires a normative framework that gives certainty to its processes, functions and results. The school is no exception. From here schools are organized in terms of their legislation, the rules of interaction, and in making explicit their objectives.

For Christian schools the organizational document regarding the school itself, along with its pedagogical and spiritual matters, was represented by *The Conduct of Christian Schools*, document that was an important contribution for its time, not only because it had a normative and proactive character, but also because it specified the pedagogical processes and teaching tools. The *Conduct* was the great framework according to which teachers and students understood their roles and their patterns of interaction, whereby Christian values harmonized with educational activities.

The difference between value and norm was essential at the start of the community of the Brothers of the Christian Schools. Values are implicit precepts of social relations that, while

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<sup>41</sup> Baubérot, 2006, p. 76.

generating trust among participants, are also considered effective beyond moral sanctions. Instead, rules are explicit interaction mechanisms that establish scopes and boundaries in relationships, while also establishing gradual sanctions for failures or promotions in their compliance<sup>42</sup>. 35

While the *Conduct* is more than a regulation that promoted certain activities and defined proactive guidelines for work in the classroom, it also promoted the principle of certainty in the teaching-learning process and in school organization, since this was essential for its viability: "Man is so subject to relaxation, and even to change, that he needs written rules to keep on doing his duty."<sup>43</sup> For example, the *Conduct* was organized in four parts and included in the final part are these topics: about authority, the functions of the trainer of novice teachers, qualities to be acquired by teachers, and qualities that students had to meet<sup>44</sup>. Each of the sections sought to regulate the school and its pedagogical and spiritual dimensions. The Gospel was the ultimate foundation of the Lasallian mission. But what were the pedagogical challenges for Christian schools in a secular world and a budding modernity that challenged religious and political principles of France at that time?

The Lasallians of that historical context understood the keys of the era in which they were immersed from a perspective of uncertainty, yet aware of the need to intervene. It was no coincidence that their identity was a religious and secular fusion, and that education was their primary mission. As religious they understood two fundamental things: the primacy of order against the chaos of modernity and the need to address the most unprotected strata, the so-called Third Estate, the artisans and the poor.

Order was a guiding principle for both teaching and for teacher training and school organization. Notable in the precepts are an insistence on the discipline and order necessary for learning and for preparing students for the social world they would soon join, as a workforce and as a political body with a new notion of citizenship. Discipline was essential, especially if the socio-economic background of teachers and students was considered. Add to this the challenge of synchronizing their activities, their expectations, and the school's coexistence in light of the many Christian schools that lacked administrative support. This work had to be done based on the educative self-management of the community<sup>45</sup>.

Besides order and discipline, the community of Brothers sought schools that were near the parish, while also performing their tasks and activities behind closed doors. This isolation strategy was officially explained as the need to avoid the noise and violence in the streets, ensuring the safety of students in class.

Every story has the true, the false and the fictional. Carlo Ginzburg (2006) in his book *Il filo e le tracce. Vero falso finto* [Threads and Traces: True False Fictive], reveals that the truth in historical accounts is something that can be explained through its causality and logical sequence

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<sup>42</sup> cf. Berger, 1988.

<sup>43</sup> *Cahiers lasalliens*, 61, p. 8.

<sup>44</sup> cf. *Cahiers lasalliens*, 1.

<sup>45</sup> cf. *Cahiers lasalliens*, 61.

of events, while fiction is what historical individuals perceive and what gives them meaning in context. Fiction does not mean falsehood, because the latter would be a hoax. Fiction is, above all, a consistent way of perceiving reality, even if it is a fantasy or desire<sup>46</sup>.

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The story about the school being isolated and out of the way in order to avoid noise, the curiosity of bystanders, and to ensure safety, as described in some documents, is a story that includes fiction, a certain perception of reality. But delving into the motivations and actions of these Lasallians, we find that isolating the school in order to stay away from the world was an element that guaranteed that the teaching-learning process was not unduly influenced by the pressures of the familiar world and the demands of the labor market. They isolated the school and stayed away in order to recreate an orderly world, a conducive environment for fulfilling an educational role and ensuring authority over a group of students and teachers who saw themselves as part of an unpredictable and uncertain secular world.

Lasallians knew the disadvantages that smaller schools usually had in comparison to colleges. Colleges remained isolated from the world, creating their own privileged status as elite members of the nobility or the clergy, while Lasallian schools were an option for the Third Estate that had to scramble to survive. For those who attended these schools, studying did not mean a way to go to college, least of all to a university.

In this framework, order was the first motivation in *The Conduct of Christian Schools*, aimed at isolated and remote schools<sup>47</sup>. But Brothers faced the reality of those who they would form for Christian life, along with their evangelization: the poor and the artisans. Two challenges were identified in this area that the Lasallians sought to resolve in pedagogical terms: poverty and the concept of childhood.

Christian schools focused on serving children of artisans who they would form and with whom they worked steadily before they became part of professional guilds. These schools also communicated to families the importance of schooling for the young. De La Salle chose to prepare teachers in "teacher training sessions" that were appropriate for rural areas, because the agricultural cycles hampered attendance to schools and interrupted the students' learning process<sup>48</sup>.

In 1762 Brothers introduced a course in architecture, broadened the teaching of the rules of arithmetic and the principles of practical geometry, as well as bookkeeping for the emerging class of craftsmen, who gradually moved to the cities, thereby forming a new force of professionals. Throughout the 18<sup>th</sup> century the Brothers opened a dozen boarding schools, where technical and scientific advanced courses were taught. These later became well known by professionals. They were beginning to form a new elite.

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<sup>46</sup> cf. Ginzburg, 2012.

<sup>47</sup> cf. *Cahiers lasalliens* 61.

<sup>48</sup> N.E. – Also in the *Conduct*, Brothers were flexible when considering the times that students need to meet their family commitments, including in these, times of planting and harvesting. In the cities, there was also urban agriculture, important for subsistence and trade.

Over time, attention to craftsmen and professionals paid off. At one point, the boarding school of Marseille was granted *Letters patent*, which spelled out its specific focus on the children of leading merchants, providing Christian education and skills for a trade. This boarding school went from 50 students in 1752, to 150 in 1789, and in their records appeared the names of great merchant families of the time, including those from various places around the Mediterranean area<sup>49</sup>.

Paying attention to craftsmen and professionals only increased the popularity of Lasallian education for generations of artisans who came in the immediate future. Moreover, the impact of the work of Brothers led them to promote a technical education which enabled the Institute to open thirty art schools for teaching drawing. Urban authorities where such schools opened tried to replace traditional instruction with instruction targeting practical knowledge. But the reason for opening schools of drawing was that knowing how to draw was necessary for most of the mechanical professions. The teaching of drawing was demanded by the growing emergence of factories and workshops, community-driven arts and crafts. Unaware, Christian schools helped the development of the individual along with the transition of artisans and guilds into workers and factories.

Together with the topic of helping the poor was the topic of dilemma of childhood - a modern term that designated stages of a person's cognitive and biological development. This was simply was not something considered at the time. In fact, children in the Third Estate were seen as potential labor, and their entry into the labor market depended largely on their skills in becoming apprentices or engaging in other trades. For a 12 year old boy, it was a duty to be at work, and it was almost impossible to stay in school at any older age. Charity schools taught all students without distinction and did so in the same classroom.

For Lasallians, the challenge was dividing student groups by levels and promoting the most advanced students to become class inspectors, an internal form of class coordination and recognition of the transitions that students had to go through. While the system of appointing class inspectors among students in advanced levels was more a resource for teachers and schools that optimized scarce resources, this merit-based division led students who became inspectors to be aware of the path they had gone through, and so those at more basic class levels would recognize the path they had to go through. However, this form of organization also had an unwanted result. In establishing a mirror effect between students and their destination, in the process of growth and maturation, it made them aware of the differences between the end of childhood and the start of adulthood.

Another consequence of Lasallian education's concept and concern for children was the incorporation of parents, not as adjunct parties to schools, but as agents in the transition of their children, who moved from being children to becoming young people. In the parent-school relationship, the Brothers established guidelines that ensured a longer stay of students in school,

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<sup>49</sup> Julia, 1988, p. 36.

regular attendance, and a shift in the timing of the parents' decision to incorporate the child into productive activities as a trainee or as a worker in workshops and factories<sup>50</sup>.

In this evolution of the evangelical mission to help the poor, children and education, an important piece has been left out. That is the teaching itself that identifies Brothers of the Christian Schools.

## **2.4 Lasallian Education, Teaching Models**

Lasallian education had a major impact on the French educational system, because it anticipated several changes that the State would institute years later as a novelty, changes in pedagogy that had to do with the subject of the teaching process in the classroom and its impact on the life of the student, in the profile of teachers and their training, and in the so-called civic education or civic moral education that the Jacobins emphasized in the 19<sup>th</sup> century<sup>51</sup>.

Changes in French colleges and schools in the area of teaching were the result of modernity, in terms of its major interest in expanding and displacing traditional forms of production. Colleges generally taught the nobility to form part of the body of lawyers or officials who would govern the regions and the country. Other colleges more linked to the religious orders were aimed at training clergy and their assistants. In these institutions, teaching focused on theology, philosophy and Latin. Technical and scientific developments were not important for many years. Perhaps these issues were exclusive to the university and manufacturing associations or to scientists. On the other hand, smaller schools and charity schools, which were run by the lower clergy, or schools that were sponsored, taught students the basics for their participation in the life of the community<sup>52</sup>.

The expulsion of the Jesuits and the teacher's vacancies by the State that this opened up and in which laity could now participate, allowed for an opening of technical disciplines and the use of teaching French as a mother tongue<sup>53</sup>.

Prior to this change, Lasallian elementary schools had already taught technical and organizational subjects as well as business management. While it is true that these were not technical or trade schools, because that was the domain of professional guilds, some elements of administration were taught to students along with catechesis, above all discipline and order for one's life. Among the practical-technical subjects, calculations, arithmetic, drawing and architecture were also taught.

The audacity to teach this kind of curriculum led to an expansion of Lasallian schools. The advantage of such experience was that in 1744 in Boulogne-sur-Mer a course for the perfection of writing, arithmetic and double accounting in foreign-currency was offered, aimed at the

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<sup>50</sup> *Cahiers lasalliens* 61, p. 113.

<sup>51</sup> cf. Poulat, 2012.

<sup>52</sup> cf. Chartier, 1976.

<sup>53</sup> cf. Juliá, 1988.

children of merchants of the city. These courses were used to finance the gratuity of smaller schools that required resources and sponsors to stay open<sup>54</sup>.

Lasallians gradually moved from education hitherto performed in workshops or craft guilds to a teaching model that was adapted to the time.

Contents and teaching methods are meaningless if the teacher's role is not properly understood in such a process. Previously the teacher responded more as a caretaker of the *status quo* than a driver of change. The education system itself led to this situation. That is why the profile of the teacher was thought of as an essentially lay profile and as a promoter of civic morality during the French Revolution and later during the Republic<sup>55</sup>. But the Lasallian teacher – ever since the time of the monarchy and during its passage through the revolution and the Republic - was an agent of change. The Institute always sought to form teachers first and foremost in Christian spirituality, and secondly in teaching skills so as to achieve their mission in schools.

La Salle founded one of the first normal schools in France in the 17<sup>th</sup> century and arguably the first normal school in history. He also foresaw aspects of the next generation of teachers in the *Conduct of Christian Schools*, not as a mere "next generation" but as a generation seeking to contextualize teaching, serving the needs of every time and place. Lasallians conceived of a two-dimensional network, pedagogical and educational, that gave meaning to their work and achieved their aim of training teachers to do so well<sup>56</sup>.

The structural dimension understood that the technical and educational mission of education were part of life and part of the context of the educator. It was not possible to think of a person devoid of personal skills or habits and vice versa. The dimension of educational content evoked clarity in the educational service to the poor and the vocation of the teacher, and all this from the Christian vision and therefore with a commitment to religious values in human relationships. This introduced a personal approach in their relations with students, teaching them with methods that were not dehumanized. Such methods prevented techniques that were purely instrumental or, in extreme cases, that influenced the dogmatic authority of the wise man vis-a-vis the learner. As a result, Lasallian philosophy<sup>57</sup> was included in the movement of the Renaissance and its emphasis on the human dimension, which shared an affinity, if not even a close affinity, or at least an empathy<sup>58</sup> with it.

Given the above, Lasallian education leaned more towards Christian ethics than to Church indoctrination. This allowed it to understand the changes in matters of education that were made on the basis of an anticlerical laicism by the French State. The so-called *Education Act* 1833, which established freedom in education, led to the confrontation between the teaching methods at colleges and schools of that time. The law provided Lasallians with an opportunity to revise

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<sup>54</sup> Juliá, 1988: 76.

<sup>55</sup> cf. Juliá, 1988.

<sup>56</sup> cf. *Cahiers lasalliens* 62.

<sup>57</sup> N.E. – Here the "Lasallian philosophy" concept used by the authors responds more to a style than a philosophical construct determined by the community of Brothers.

<sup>58</sup> cf. *Cahiers lasalliens* 67.

their personal approach to education, by which teachers who received pedagogical guidelines established in the *Conduct* were always left with space in which the teaching vocation and teaching techniques made it possible to have a free teaching-learning process in the classroom. There was always a space in which the teaching vocation and teaching techniques allowed the teaching-learning process to be unconfined in the classroom.

The same happened with the Jules Ferry Act, which established the prohibition of religious content in teaching and exalted civic morality, separating the duties of school from the duties of family and church. The first was used to provide civics education, and the two remaining ones to provide religious values<sup>59</sup>.

For the community of the Brothers of the Christian Schools, the ethical dimension of human relationships and the centrality of the person were implicit in the way by which students were inserted into society, under the principle of respecting and having confidence in Christian values. Perhaps the Lasallians of the time understood the signs of their times. But the Jacobins parts of the State simply ruined any effort that came from the religious sphere, even if it were akin and empathetic with the proposal of building a citizenry with a secular morality during the time of the Third Republic.

### ***2.5 Excursus: Lasallian education model is French but not universal***

The Lasallian mission emerged as a religious, vocation-oriented education in the context of early modernity. Unwanted consequences of their educational mission produced incentives towards industrial work in terms of crafts, a secular civic education that excluded social sectors, and a redefinition of the school as an agent of change. This was not an explicit strategy of the Lasallians of France, but the call to respond to the needs of their time they believed to be a Christian way to return to community values, without realizing that they were being secularized.

However, the Lasallian educational model was not universal in the period between the 18<sup>th</sup> and 19<sup>th</sup> centuries. Its spirit was inserted into a convoluted France through the political and industrial change of modernity that would influence Europe. This is highlighted because in the second half of the 19th century, the Lasallian adventure became part of such modernity and was inserted into different contexts, into a different time periods, but under the aegis of a French Lasallian model that the Brothers believed to be universal.

There are two experiences that are helpful in analyzing this in some depth. One experience can only be mentioned below. One experience was that of the Brothers in Singapore and the other experience was that in the United States, two diametrically opposed circumstances that placed “French universality” in quotation marks.

The Asian adventure began when at the invitation of a French missionary priest; the Brothers moved to Singapore and founded a mission in 1852. It was in a port city that had hitherto been a floating population with complex characteristics, at that time belonging to the English Crown. This port brought together Chinese merchants, Jewish merchants, Armenian merchants, Arab

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<sup>59</sup> cf. Baubérot, 2005.

merchants, American merchants and Hindu merchants. The Chinese and Indian communities were predominant, and these were responsible for integrating the lower groups on the social scale. At the same time, becoming a merchant port led to a series of illegal activities such as prostitution and gambling, which proliferated with the so-called secret societies that administered such illegal activities<sup>60</sup>.

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Brothers were faced with the challenge of building an educational community that was not based on a common religious identity, nor on the integration of a civic society. Even the British government left the place to its fate, keeping the minimum controls necessary for its governance, such as taxes and public safety. Lasallian universality now confronted a reality that exceeded its experience: communities with different faiths - Buddhist and Brahmin and Hindu and Jewish and Christian- and a floating population that was in constant flux, without a growing citizenship that would at least reconcile the idea of a civic ethics<sup>61</sup>. It was not until 1877 that a Chinese Protectorate was formed, and in 1889 the local government made a crusade against the so-called secret societies, allowing for relative stability and creating the basis for a model country, which had been nonexistent until then. It was during the period between 1867 and 1874 that Lasallians schools operated there, subsequently shutting down for a period of six years.

Afterwards, in 1881, the Brothers questioned the prevalence of the "French spirit" in its educational practice and the related legalistic view regarding educational principles. However, they tried to stick to this model in a remote French society, closer to a modernity and following a rampant capitalism<sup>62</sup>.

The experience in the United States was different and distant. The arrival of Brothers in the United States in the first half of the 19<sup>th</sup> century led them to consider their presence in a religious society that was not an ecclesiastical one, wherein ethics and religious morality were assumed by individual criteria that guided the conduct of each individual. It was not the conduct of religious institutions that sanctioned their behavior. Unlike France, Catholicism was a minority in a society whose puritanical mark governed the various spheres of social life.

Against this, some Brothers chose to reintroduce traditional Catholic programs in schools, such as the teaching of Latin, seeking to build a Catholic-ecclesiastical dimension from an educational principle of Catholics citizens *a la carte*. In 1853 some Brothers opened establishments on the principles of the traditional model, much like the Jesuit model that had been abandoned in France years ago. Leaflets of that time denounced the Lasallian educational institutions that had left behind the "French spirit" in order to try and replace it with a spirit of faith<sup>63</sup>. In contrast, another group of Brothers promoted teaching in a French context; i.e., teaching in the mother tongue, leaving aside the Latin, and focusing on the technical and scientific knowledge of the time.

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<sup>60</sup> cf. Rickfles, 2010.

<sup>61</sup> cf. Brown, 1997.

<sup>62</sup> cf. Bédél, 2006.

<sup>63</sup> cf. Bédél, 2006.

The dichotomy within the community of Brothers in the United States was about to cause an internal schism. However, guidelines from France and their sense of obedience helped Brothers to obey and comply with operating from a French spirit in a puritanical land.

Ultimately, the universality of Lasallian education, committed to French modernity, realized that its tradition was as artificial and historical as the context that had given rise to it. France was not a universal civilization, nor was its expression in Lasallian education modern and transhistoric

## 2.6 Conclusions

The French period covering the period between the 18<sup>th</sup> century and the early 20<sup>th</sup> marked the genesis of the modern school. The journey of schools, dominated by a pedagogy aimed at perpetuating the French estates, and the ruptures during the French Revolution and in the Republic itself, led to education seen as the field in which were aired models of society within those generations that would transform the perspectives on knowledge and life together. This is where concepts such as secularism and laicism arose, with their ideological burdens, such as the historical transformation that placed the teacher as an axis of education in dispute.

It was in this context that an idea arose which was aligned with the spirit of the time, one promoted by St. John Baptist de La Salle and the subsequent congregation that was known as the *Institute of the Brothers of the Christian Schools*<sup>64</sup>. Lasallians observed the evident need for education that educated not from the perspective of the elites but from that of the lowest group, such as the artisans. Unintentionally, De La Salle anticipated the time of the eruption of the masses on the public square, and addressed not only the power of merchants and artisans who would replace the elites, but also the long-established labors of the poor that invigorated all social sectors with their work as laborers - but perpetuated in poverty.

The Lasallian mission had an elective affinity<sup>65</sup> with civil ethics and citizenship, in a monarchy that promoted such precepts and that found its glory in the Republic. The pedagogical notion of the development of the person, of order and discipline, fit perfectly with the idea of a civic morality, without recognizing it. This had its roots in the Christianity on which Europe was built<sup>66</sup>. But such affinity ended through Jacobinism and the radical and religious world. It ended to such an extent that in 1904 the exile of the Institute of the Brothers of the Christian Schools of France was required.

The current heritage of De La Salle may be summarized in three essential points:

- First, the idea to insert children of poor artisans into the social world resulted in those generations becoming the actors of the transition from a traditional regimen of production to another that had an industrial character;

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<sup>64</sup> cf. Juliá, 1988.

<sup>65</sup> cf. Weber, 2014.

<sup>66</sup> cf. Habermas, 2008.

- Second, although the Institute always considered an evangelization framework for its mission, placing the person at the center, it also endowed the person with a sense of freedom and responsibility that contributed to the emerging idea of the citizen that was developing in France and that would be the model for the rest of the Western and Christian world; and,
- Third, the image of the teacher and of Lasallian teaching never had an essentialist and unchangeable meaning, nor had the models of schools which defended the humanist tradition of centuries ago as truth. In this sense, Brothers contextualized the work of the teacher, the teacher's identity and the teacher's role in schools.

In the document called *The Conduct for the Christian Schools*, the work of training the trainers of new teachers was recognized, along with the pivotal role of the Lasallian network in establishing the structural dimensions and content as an indivisible part of the teacher. The long historical period of education in France had a counterpart and owes a debt to the work that St. John Baptist de La Salle began.

## LASALLIAN EDUCATION FOR THE TWENTY-FIRST CENTURY REALITIES AND CHALLENGES

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*The Conduct of the Christian Schools* for elementary schooling provides an immense psycho-pedagogical intuition. But the complexity of current education demands greater professionalism and regular teamwork. Although unity of method is not our intention, we should move towards a system of psycho-pedagogical convictions that together give cohesion to these intuitions. So our proposal is to do a rereading of Lasallian pedagogy, studying the elements that can clarify the consistency of the current educational trends that are future-oriented.

(Rifkin, J., 2011)

### 3.1 The Road Taken<sup>1</sup>

To move towards the development of a *Declaration on Lasallian Education in the 21<sup>st</sup> century*, we need to understand the diversity of Lasallian education all over the world. Indeed, we find in the official 2015 statistics that in the educational sectors of the Institute there are 93,429 educators working and serving 1,038,080 students in 993 educational institutions, and spread over 77 countries on five continents. We also find that women represent 53.7% of all Lasallian teachers.

An educational traditional education of over three hundred years lives in all Lasallian schools. But nevertheless, Lasallians are invited to respond to the challenges of education in the 21<sup>st</sup> century and face the complexities of today's world, sharing a collective search base. It is, then, from the most basic elements of our ministry that we must start: i.e., our work in the classroom and in other educational places. From there, our observations may be understood by an intercultural and inter-religious, globalized, and deeply unequal society where a large number of children and young people live both old and new forms of poverty, still in need of adults who can be witnesses of God's love<sup>22</sup>.

<sup>1</sup> Synthesis drawn from the Research Report "Pedagogical Models of Lasallian Schools of the twentieth century and early 21<sup>st</sup> century", prepared during the period 2015-2016.

<sup>2</sup> cf. Document LR003, p. 1-3.

This study's research originates within the framework of these reflections, and is particularly based on the educational tradition education of the Lasallian Schools. . It tries to characterize the pedagogical models of Lasallian educational institutions of the different countries and contexts where the Institute of the Brothers of the Christian Schools is present. It also seeks to set up new educational responses appropriate to the historical, social, political, economic and educational realities of today's societies. Today, solidarity and spirituality are indispensable for setting up more just and fraternal societies, conscious of the need to build harmonious and balanced relationships with oneself, with others and with nature.

This study began with a very precise question: How has the *Lasallian Educational Model* redefined itself in the 21<sup>st</sup> century, intuiting the challenges of the 21<sup>st</sup> century and in light of a traditional education of more than three centuries?

As a logical consequence of this question, the need arose to establish whether the components of the educational models of Lasallian Schools of 20<sup>th</sup> century differ from the components of any educational model, or if, by maintaining the usual components, they reconfigure, incorporate or propose others. In relation to this concern, a starting point for discussion was established: that a educational model is built from a certain perspective, purpose or formative goal that implied a series of formative perspectives that orient the relations and interactions between the different components of the model.

Lasallian education today has a foundation rooted in the tradition of Christian schools promoted by St. John Baptist de La Salle and is enriched by the Institute of the Brothers of the Christian Schools over the last three centuries. Since these models are implemented in different contexts, it is necessary to explore what is in common, what is different, where the Lasallian imprint is, how it has been redefined, whether it has disappeared or, on the contrary, revitalized with the history and dreams of men and women who are nourished by its tradition and make it alive in their ministries.

In order to facilitate the search, certain categories were established that allow the configuration of different dimensions of what could be called a *Lasallian pedagogical model*: the mission of educational institutions, educational purposes that orient educational actions, values promoted, relationships between schools and their environments, understandings about learning, teaching, curriculum, relationships between teachers and students, community, teacher training, networking and sustainability.

As a strategy, we opted for a network that would allow collaboration between the different individuals involved and the purposes of the study. The coordinating team organized local groups that developed the first sample research in participating *Lasallian Schools*. These groups worked in both the collection and the organization of the information, and in the critical interpretation of the experience.

For the configuration of the sample was decided to choose one country from each Lasallian region: United States of America for North America Region (RELAN); Equatorial Guinea for the African-Malachi Region (RELAF); Philippines for the Asia-Pacific Region (PARC); Spain

for the Europe-Mediterranean Region (RELEM). For the Latin American Lasallian Region (RELAL) two countries - Mexico and Colombia - were chosen.

For each country, educational institutions at different levels were selected, using the *International Standard Classification of Education* (ISCED) 2011 proposed by the Institute of Statistics of the *United Nations Educational, Scientific and Cultural Organization* (UNESCO, 2013). The selection of *Lasallian Schools* within each country was handed by groups formed in each region, based on the following criteria:

1. Choose a sample institution from the ISCED levels 0 and 1, another institution at levels 2, 3 and 4, and another at levels 5, 6, 7 and 8, which are located in population bands with different socio-economic conditions; otherwise, a sample of a project that works with educational processes in communities.
2. That information be compiled and systematized by the research groups in each country, who would define the conditions to carry out the process according to directions from the guiding document, which had the the intention of which was to facilitate the process, unify the languages, and plan the procedure.

The basic research document was structured in three parts:

- I. The General plan of the study contained the following: how the project had emerged, what were its objectives, the methodology to be followed, and the dates established for each activity.
- II. Included were the instruments to be applied: 1. Information Collection Matrix which investigated how Lasallian Schools declare their missionary purposes, their pedagogical models and the ways that they were put into practice, and how all these elements are developed in the daily life of the institution (applied to managers). 2. Semi-structured interviews with focus groups (teachers and students) in which perceptions and practices were probed around the fundamental elements of institutional pedagogical models. Both instruments allowed inquiring about the established categories.
- III. Analysis and Organization Matrix: Included were some indications of the information analysis and organization, and the preparation of the report by region. For the analysis and interpretation of the data, triangulation was used. This procedure, according to Denzin (1970), involves the combination of two or more theories, sources of data, methods of research or perspectives of researchers in the study of a singular phenomenon. In this case, triangulation allowed the interaction not only between the information obtained, both in the documentary matrix and in the interviews with focus groups, but also the dialogue and exchange of the researchers themselves in their own interpretation of the experience.

The present document includes only the results and challenges found in the Lasallian works that served as a sample in selected countries of two regions: RELEM and RELAL. This includes a

total of 10 institutions in 3 countries, covering all levels proposed in the ISCED. The other regions are currently in the process of collecting and organizing their information.

The organization of common experiences was the method chosen to recover the experience of the participating institutions based on what was found. Some interpretations are proposed that will enable us to glimpse the challenges of *Lasallian Education in the 21<sup>st</sup> century*. The topics that will be developed below are a result of this process and still tentative, pending the collection of data from all regions.

### **3.2 A Previous Reflection: Social Demands for Education in the 21<sup>st</sup> Century.**

Education as a social system has played a fundamental role in the training of children and young people seeking to adapt and respond to the vagaries of history and its complexities. In today's world, its role is increasingly demanding as we keep abreast of social, cultural, economic, scientific, and technological dynamics. We are about educating new generations with abilities to think critically and have values and sufficient capacities to respond to changes, without losing the awareness of knowing who they are as persons with their own ideas and values, using them positively to transform the reality in which they live.

In this context, the Lasallian School needs to rethink and anticipate new horizons, willing to face the demands of the 21<sup>th</sup> century. We need to form human beings who are aware of their own talents, committed to their communities and concerned about sustainable human development. This type of training is essential if the intention is to preserve life on earth. This implies challenges for education: training in and for life, training for the good of each and every person, knowing the meaning of quality of life and good living, training in and for loving oneself, for loving others and for loving nature.

Looking at nature not only from the perspective of utility but also of responsibility implies, for education, the education of humans with the capacity to put distance between what the media and the market "sell" about what quality of life means. It is necessary to recover the human being as a person, strengthening their values. It is essential to advocate for the recovery of the sense of the human, encouraging other ways of relating and communing with creation. Rethinking how we teach and how we learn demands not only handling a number of theories about learning, but it also requires being a part of life and living its various manifestations.

In this sense, it is necessary to define what, how, and when a particular learning is required and what the purpose is in accordance with the specific needs of the community to which learning is directed, in order to reduce the problems of that community. This requires meaningful and localized learning, which implies that policymakers and educational agents be attentive to the

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<sup>3</sup> With this purpose, and as references of this study, we will state some of the issues that are raised in the following: *Rethinking Education. Towards a global common good?* (UNESCO, 2015); *Laudato Si* Pope Francis' encyclical (2015); *That your school runs well. Approach to Lasallian educational model*, edited by Pedro María Gil and Diego Muñoz (2013), and the reflection on *The Pedagogy of Brotherhood*, offered by Br. León Lauraire at Rome (2015).

evolution of the times in order to design processes that are appropriate and relevant to these conditions.

In today's world the teacher's role needs to be redefined. This even means a new view of teaching, one that encourages the construction of new practices that acknowledge both the art and the science of learning. The emergence of new communication technologies, globalization, and the dynamics of our times, demand education systems that teach in a more creative, innovative and contextualized way, returning to the student their agency in learning, and to groups of students their construction of a common learning process.

Curricula in current contexts need to be dynamic, flexible, relevant, implying a greater tendency to develop the capacities of each person capabilities, the enhancement of competencies required in a globalized world, and the capacity to adapt to the dynamics of demanding environments with moral strength and an awareness of living in a common place for which we must all work.

According to this, it is necessary to design evaluative processes that recognize individual rhythms and contribute to the improvement of formative processes based on the recognition of the conditions of each person and context. It is therefore necessary to assume evaluation as part of the educational processes, not as a measure but as an evaluation, not as a judgment but as a possibility, not as a condition to exclude but as a reason to accompany.

It is a challenge for education to recover the ethical sense, creating new forms and ways of educating, recovering the “local” culture, perceiving the community with an open perspective. This will allow us to understand that we are all responsible for the planet's sustainability and quality of life for the common good; claiming “the simple” as conducive to the state of happiness. This will involve recognizing and valuing knowledge in its fullest sense, recovering ancestral, ethnical, local, regional and universal knowledge. For Lasallian Education, it will be necessary to maintain a fundamental concern for responding to the signs of the times, as a key to caring for the poor, understood not only as lacking economic resources but also as the most vulnerable social group, helping them to insert themselves into social and work opportunities and develop through the formative purposes and specific activities of the school.

In conclusion, seeing the human being as a unique person will allow us, from a humanistic perspective and from a human development dimension, to wager on an integral education that contributes to the social integration and labor market insertion of the person, historically located and committed to the preservation of the environment. Relations based on fraternity, dialogue and respect for diversity contribute in a significant way to understanding the times and adapting pedagogical and teaching styles to the economic, social, political, cultural and personal characteristics and conditions of the group. Education, in the Lasallian perspective, must continue to be a way of salvation not only in the evangelical sense but also from its commitment to equity and social justice.

### ***3.3 Characteristics of the Lasallian Educational Model***

When this study started, there were intuitions, questions, expectations, but above all a great enthusiasm for contributing in some way to the compilation of a *Declaration on Lasallian*

*Education for the 21<sup>st</sup> century.* There were many and wonderful life experiences exchanged among all the participating educational communities. The concepts, education, and above all human wealth is immeasurable, not only for what these have been shown around aspects of the *Lasallian Pedagogy Model*, but also because we have been able to confirm that this educational movement of more than three hundred years is still in force and is becoming stronger every day in the light of the problems and needs of today's world. Today the recovery of spirituality as a path to social transformation and an awareness of the damage done to our planet and to ourselves - amid unbridled consumerism - constitute imminent needs if we want to remain on the earth and bequeath to future generations healthy and productive lives in harmony with nature.

In order to facilitate a better understanding of the findings of this study, we can here present some conclusions about the categories that were initially proposed, as part of an attempt to generalize the impression from the participating Lasallian Schools.

### ***3.4 The Lasallian Educational Mission***

Consistent with founding principles, the different Lasallian Schools embody an integral development of the person in all its dimensions and along three fundamental axes: transcendence, the spirit of faith, and Christian values.

Founded in fraternal relations, Lasallian schools are shaped by educational communities where there is evident commitment to the most impoverished, sustainability, and active participation in solving social problems.

We found that both the Institute, the District, and the schools participating in this study have well-documented educational principles: mission, values, and pedagogical principles, although sometimes they are not appropriate for the entire community or they are not known because of external factors, perhaps for lack of a good process of communication.

Teachers are clear about their mission. They know the reality in which they are embedded, and they have an intellectual knowledge of Lasallian principles that animate the mission. But that does not mean that everyone lives with the same intensity or that this knowledge leads to a total identification with core principles. In relation to the students, we found that teachers appropriate all aspects of the educational principles of the institution, and these become more evident in the younger students interviewed.

### ***3.5 Educational Goals***

Although there is a diversity of taxonomies, it is clear that there are fundamental values in the Lasallian schools that were studied, and these are congruent with the Lasallian values of faith, fraternity, service, justice, peace, solidarity, interiority and transcendence.

The concept of Person, in Lasallian terms, is part of the concept of a unique human being, worthy of being recognized and empowered in all its dimensions and capacities. His education must be integral, humanistic and critical. The person is recognized as the center of educational work. With different definitions, in the schools studied the person is seen as having different

dimensions, incorporating physical, intellectual, emotional, social, cultural and transcendent aspects. The human person is an unfinished project, created in the image and likeness of God, who in the person of Jesus has a life model to follow. 50

In the social dimension, the human person lives in and for the community, as lived by the Holy Founder in his early schools. The sense of belonging and commitment to the educational community was very remarkable in the schools studied. At the lower educational levels, parents were visibly included as members of the community and responsible agents of education. The institutions carry out a wide range of actions to build this sense of community: festivities, work committees, academies and representative groups in pastoral, artistic, and sports areas, etc.

### ***3.6 The Education-Society Relationship: a Lasallian Key***

Responding to new and changing educational needs, especially in regard to those who need it most, has always been a fundamental concern from the time of the earliest Lasallian educators. These have become more visible in actions that respond to the signs of the times: e.g., care of the environment, actions of peace and justice in contexts of violence; training relevant to the needs of the community; quality education for all regardless of social, political, or religious beliefs - all within the framework of a commitment to an education that promotes equity, justice and social inclusion.

We saw that - through the statements, the perceptions and the actions of the stake holders, directors, teachers and students - education makes sense within the social context in which it was inserted. In addition we recognized the role of education as a generator of relevant responses to the social problems of particular contexts, especially in those sectors with vulnerable situations, just as when the Lasallian work originally responded to the social challenges of the time. The data collection showed a relationship with the larger society, mediated through service in a variety of contexts through both curricular and extracurricular practices.

In some cases the service is seen as social assistance. There are many examples where the institutions carry out activities aimed at remedying a concrete and urgent need of people, such as collections for the missions, aid to a household, contributions to social welfare institutions, aid in cases of natural disasters, and so on. In other cases, the service is seen as a social promotion, aimed at developing self-management skills to boost personal development through training activities, counseling, etc. Finally, service is also seen and lived as an opportunity for social transformation; e.g., young people are invited to be agents of change, promoting community projects. This is most visible in high school and college youth. It is amazing how teachers and students see themselves as agents of change. With these examples we find a wide range of meanings and experiences that coexist and through which the relationship between education and society is concretized.

### ***3.7 The Lasallian Educational Model***

Although the trend of the proposed pedagogical models in the Lasallian Schools maintains aspects of their tradition, there is also a diversity of theories and pedagogical tendencies in them,

such as cooperative work, active teaching, and the fraternal relations between the different stakeholders of the educational community.

Within their own models, all these Lasallian Schools make explicit, among other things, their understanding of learning, where the constructivist and humanistic approach is common, associated with meaningful learning for students, both from a cognitive and a socio-affective point of view. With constructivism, relevant situated learning contributes to the socio-cultural aspect of education, engendering collaborative projects or activities related to real social situations. All this is in keeping with *Lasallian education*, which implies involved activities with students in a learning process, as well as the importance of touching the hearts of young people.

In speaking about classroom practice, students and teachers do not refer very clearly to the assumptions of constructivist learning and teaching as it is defined in the model form, although they do mention the use of varied strategies that are associated with those assumptions. For example, they refer to teamwork, collaborative work, the implementation of projects, the use of graphic organizers and problem-solving cases and the like, always with the active participation of each student in the learning process.

An identified area of opportunity is reaching greater synergy between teaching and pedagogical dimensions of the educational model that each institution claims, and supporting institutional monitoring mechanisms to ensure such a goal.

In addition, it was noted that in terms of learning, reference is made to different concepts such as knowledge, skills, abilities, values and attitudes. The assessment of knowledge is recognized as a way to account for different ways of knowing. However, in some cases the assessment of theoretical knowledge is given greater weight than that of attitudes and values shown by young people.

A variety of mechanisms is used in assessment, continuously monitoring student learning process and taking necessary adjustment measures. The evaluation of learning is a Lasallian key for a holistic approach of learning, so as to verify theoretical knowledge and also a practical and attitudinal knowledge. However, despite efforts to incorporate formative assessments that enable the autonomous development of the student as a critical agent in the learning process, evidence-based summative evaluation still prevails. This kind of evaluation prevents a formative and continuous assessment that provides information about the learning process of the students so as to be able to take measures of adjustment both in the student's learning and in teaching strategies.

In Lasallian Education, fraternal accompaniment is a distinctive aspect of the teaching relationship. With different groups, students are known as active subjects who construct their knowledge and teachers as mediators who through fraternal accompaniment guide the students' harmonious learning, both in academic aspects and in their personal formation. Students see in their teachers models to follow, interested in them as persons, affectionate but also demanding.

### **3.8 Lasallian Curriculum**

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The curricular goals of Lasallian Schools have a marked tendency toward learning that is required for employment and the achievement of a decent life, but open to current educational trends and especially willing to respond to the needs and characteristics of surrounding communities and local environments, with the aim of forming people committed to solving social problems for the common good. At the different educational levels that were studied, curricular lines or axes were identified that were oriented to integrated development incorporating the transcendent dimensions of the whole person.

In Lasallian terms, the basis of learning has as its starting point the student as the center of all formative activity, and in this sense the student interacts with different perspectives. Those most preferred by Lasallians include the social-constructivist models: active teaching, meaningful learning and meaningful content. This recognizes the social nature of the educational act, as well as the human and social dimension of what is learned as part of an integrated development.

### **3.9 Teachers Training**

The teachers training has been another Lasallian key, one of the founding principles and a priority of the daily practices at Lasallian Schools. The teacher is seen as an education professional, constantly searching for personal and professional improvement.

The Founder is credited with the innovation of teachers training as a strategy for creating a synergy in the educational process, establishing the first centers for teacher training; similarly, the Lasallian works studied have defined teaching profiles and training programs that emphasize both pedagogical and spiritual formation.

Different institutions developed different activities to make training possible, such as talks, expert advice, participation in post-graduate and professional studies, and so on. While recognizing that these actions contributed significantly to teacher qualification, some institutions advocated greater training in spirituality, evaluation, and research, in order to better respond to the challenges of educating in the 21<sup>st</sup> century.

### **3.10 The Educational Community**

Within the framework of Lasallian Education, community is essential, because through it one grows as a person, as a family, and as an institution. In this context, there are many actions undertaken in each of the Lasallian educational institutions, such as classes for parents and academic councils that include managers, administrators, teachers, students, parents and other stakeholders.

Each member of the community is aware of the value of his or her presence and works to achieve the institution's mission. However, and despite being a very positive factor, stronger links are still needed between the Brothers and the laity in order to realize the key commitment of working in community and by association.

### ***3.11 Lasallians' Networking***

While Lasallians are part of an international educational institution with a presence in five continents over a period of more than 300 years, their networking is still incipient and weak. Access to more information from other Lasallian institutions in the region and in the world is needed in order to establish relationships and carry out Institute-wide projects and programs.

Networking, especially within the Lasallian network, should be part of all Lasallian projects. Its importance lies in being a means for sharing successful experiences, collaborating on projects of common interest, sharing and optimizing resources, achieving academic mobility, training staff and sharing identity, among others.

Consequently, it is necessary to generate the conditions for reaching the various regions through the development of an infrastructure that facilitates such processes, incorporates information technology and communications at all levels, and includes them within the academic and search strategies that make it possible to reduce the distances and strengthen the links of the Institute worldwide.

### ***3.12 Commitment to Sustainability***

Sustainability is a new area for Lasallian consideration. It is part of its contemporary agenda. From a commitment to make sustainability possible, academic programs have been designed based on an education that emphasizes human dignity and enhances all the dimensions of students, respecting the diversity of cultures and paying attention to the singularity of the values of each human being.

Within this scope fall initiatives that are framed around attention to diversity, social and school inclusion, and an administration that aims for the welfare of the entire educational community. Above all, it is necessary to promote the strengthening of spirituality as a means for transcending the materiality of the contemporary world.

### ***3.13 Lasallian Education Facing the Challenges of the 21<sup>st</sup> century***

The existence of Lasallian Schools is the result of an interest which from its origins - the Founder and the first community of Brothers - was committed to caring for the most disadvantaged in our society. De La Salle in the 21<sup>st</sup> century must keep this foundational focus alive and continue to open schools where the most disadvantaged are.

Lasallian schools want to play an important role in the future in facing the complex situation of our societies, engaging with all the disadvantaged - refugees, the poor, the disabled, etc. - with an active role in protecting the environment. These basic commitments to the poor, integral development, fraternity, and sustainability require institutional conditions that favor them.

Strategies need to be urgently created that will allow Lasallian Schools to compete on equal terms in the current educational market, while preserving their philosophy and education

principles, in order to sustain and enhance their humanistic vision, solidly supported by Christian values. In this way, they can contribute to making sense of human existence in the context of an increasingly depersonalized society.

A foundational and increasing difficult challenge for Lasallian Education is the contribution to social transformation, generating a transformative social impact through the education of children and young people with responsibility, aware of the need to protect the earth and those who inhabit it, open to international and intercultural goals, with greater experiences of mobility, participation in international networks, and becoming citizens of the world. For this to happen, building dynamic organizational structures that are consistent with the political and socio-cultural circumstances of today's world is a priority.

The Lasallians' role today is to contribute to social transformation by training young people towards social responsibility, aware of the world around them, acting as agents of change in building a more just, equitable and inclusive society. It is imperative to continue educating towards sensitivity to act on behalf of the neediest, the poor in their different manifestations.

Other support forms of education that can continue the Lasallian educational approach should be explored. Humanizing and evangelizing dimension can be present in these works in new and different ways. There are experiences of this kind in other cultures and in non-Christian contexts. These will allow the exploration of new ways of contributing to the formation of children and young people in a world that seeks equality, inclusion and social justice.

The presence of the *Lasallian Education* in the world is a strength to be harnessed for the consolidation of a global educational community, networking by association, in close relation with the immediate context as a prime factor in nourishing and qualifying their educational processes, and a real commitment to contribute to the positive transformation of the social problems of local, regional and global communities. Lasallian ideals must be built and strengthened in a permanent dialogue, in the encounter with the others, and with teamwork activities, so they can reflect on their own practices. It is essential to strengthen the teacher's permanent formation in spiritual, personal and professional areas, keeping alive the idea of working together and by association.

Lasallian educational principles must be universal in order to generate identity, coming from a common experience and common dialogue within specific contexts where the formation process is developed and nurtured. This why a unified educational model is required, which in dialogue with the educational policies of each country and its particularities will allow Lasallian institution to be renewed, enhancing their strengths and providing alternatives centered on founding principles. It is important to establish formation links that allow the articulation of different profiles and levels of education (basic, secondary, vocational and postgraduate education), promoting a relevant and flexible education where innovation, entrepreneurship, self-criticism, political consciousness and autonomy are possible.

From the beginning, the Lasallian Educational Model has been motivated by God's call to respond to the Kingdom - understood as the humanization and evangelization of the most needy children and young people - and from the stable commitment of a group / community that makes

possible practices that come from the initial commitment of “together and by association”. The protagonists of this are changing (Brothers and Lay Lasallians, men and women). Modes are different (e.g., different styles of community). This is already a great achievement in many places and at the same time is a major challenge for maintaining consistency between the *why* and *how* of the Lasallian formative proposal. 55

The history of *John Baptist de La Salle* and the *Institute of the Brothers of the Christian Schools* is full of educational innovations. The Institute in the 21<sup>st</sup> century must continue to innovate in the world of education in order to better respond to the needs of today’s children and young people. Our universities and schools should not be afraid to offer new pedagogical approaches to meet the needs of children and youth. Consequently, it is necessary to continue investing in research so as to be able to innovate, and in the training of leaders who will encourage the implementation of creative proposals.

De La Salle in the 21<sup>st</sup> century must continue to be proactive, breaking the closed spaces of class, institutions and countries, open to the world. It is essential to be more interconnected with one another and to build virtual communities of learning. Lasallians are widespread around the world, This makes possible an exchange of learning, experiences, languages, cultures, and those things necessary to make viable the integral development of young people and children in a globalized world, interconnected and in need of recovering values where respect for life, ethnic, cultural, spiritual and sexual diversity are possible.

### **3.14 Final Commentary**

Finally, in conclusion, as a team we affirm that the process of data collection and interpretation was very enriching because of the readings, exchanges, and collaborative creation of the results. We found infinite wealth in the Lasallian Schools of the two Regions of the Institute that we studied. In them, the concern and the ongoing work for academic quality and for human and Christian education are daily realities.

Everything learned and lived engages us as educators in the renewal of Lasallian Education. Lived experience calls us to maintain a systematic reflection about our daily practices and experiences, in order to strengthen the fundamental aspects of Lasallian Education, envisioning new ways to contribute to building a more just, inclusive society, one that is committed life, to people and to their environment.

## EPILOGUE - FIRST PART TOOLS TO ADDRESS THE LASALLIAN

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### 4.1 Introduction

Having made a historical journey and doing a review of present pedagogical models of some schools, we want to address the question of the essential elements that have built the Lasallian pedagogical perspective and educational network.

Certainly early experience, and even during the 18<sup>th</sup> and 19<sup>th</sup> centuries, the word *Lasallian* as an adjective was not part of the common language of the Institute. The first schools and *The Conduct* were actually known as *Christian*. The Brothers were part of the *Christian Schools*. The Brothers' pedagogical perspective at the end of the 19<sup>th</sup> century was explicitly *Christian*. The Brothers fully identified themselves with the Catholic Church and affirmed their vocation as consecrated persons committed to the development of Christian schools. Inserted in the polarizing environment in France during the 19<sup>th</sup> century, the Brothers developed a “free” or “private” explicitly Christian educational network, parallel to public education and around since the promulgation of the educational laws of the Third Republic, which were clearly a laicizing effort.

However, since the second decade of the 19<sup>th</sup> century, the adjective *Lasallian* started being a part of the Institute's vocabulary; especially at 1907 with the appearance of the *Bulletin de l'Institut des Frères des Écoles Chrétiennes*. It was a new way of reinforcing the identity of the Brothers and the school network supported by the Institute. This became particularly evident when Brother Maurice Auguste, founder of *Lasallian Studies* in the Generalate in Rome, defended the use of this term when he presented the first book of the collection *Cahiers lasalliens* in 1959<sup>1</sup>:

<sup>1</sup> [Original texte in French] L'épithète “lasallien” n'a plus, aux yeux de tous, la couleur douteuse d'un néologisme. Depuis quelques décades, il s'est introduit de plus en plus largement: il désigne commodément –sinon avec bonheur– ce qui, dans l'histoire, la littérature, la pédagogie et la spiritualité, gravite autour de la personne, de l'œuvre écrite et des réalisations sociales du Fondateur de l'Institut des Frères des Écoles chrétiennes, saint Jean-Baptiste de La Salle (CL 1, *Simple présentation*).

The epithet “Lasallian” does no longer have, in the eyes of the world, the dubious meaning of a neologism. Since a few decades ago, it has been inserted more and more. It comfortably represents – even joyfully - what in history, literature, pedagogy and spirituality, gravitates around the person, the written work and societal accomplishments of the founder of the *Institute of the Brothers of Christian Schools*, Saint John Baptist de La Salle (CL 1, *Simple présentation*).

For those who live as part of the Institute in the 21<sup>st</sup> century, *Lasallian* is part of our identity and provides a basis for our special way of perceiving pedagogy and carrying forward the schools entrusted to our care. However, we need to move toward greater coherence, reflecting about what that term might mean as we develop a *Declaration* that addresses the pedagogy proper to our educational family as a whole.

#### 4.2 The Preface of the Conduct of the Christian Schools

Let us take a look at the *Preface* of the *Conduct*. It is an exercise that will help us regain our own style of understanding the process of school reflection that was lived by De La Salle and the Brothers during the first forty years of the Institute:

It has been necessary to prepare this conduct for Christian Schools so that **all may be done uniformly in all the schools** and in all the places where there are Brothers of this Institute, and that the practices there will always be the same. People are so subject to laxity, and even to change, that they must have written rules to keep them within the limits of their duties and to prevent them from introducing something new or destroying what has been wisely established. (GE 0,0,1)

This conduct has been prepared and put in order only after a great number of conferences between him and the oldest Brothers of the Institute and those most capable of running a school well, and after several years of experience. **Nothing has been added that has not been thoroughly deliberated and well tested**, nothing of which the advantages and disadvantages have not been weighed and, as far as possible, of which the good or bad consequences have not been foreseen. (GE 0,0,2)

The Brothers will, therefore, **take great care to observe faithfully all that is therein prescribed**, being persuaded that there will be order in the schools only to the extent that they are careful to omit nothing; and they will receive this guide as though it were given them by God through the instrumentality of their Superiors and the first Brothers of the Institute. (GE 0,0,3)

.../...

The Directors of the Community Houses of the Institute and the Inspectors of Schools will apply themselves to learning well and knowing perfectly all that is contained in this book and will proceed in such a way that teachers observe exactly all the practices that are prescribed for them, even the least **in order to procure by this means great order in the schools, a well-regulated and uniform conduct** on the part of the teachers who will be in charge of them, and a **very considerable benefit for the children who will be taught there**. (GE 0,0,5)

The teachers who will be working in the schools will read and often reread what in it is suitable for them, so that **they will be ignorant of nothing contained in it and will become faithful to it in their practices**. (GE 0,0,6)

What were the essential principles of school practice that the Brothers with greater experience wanted to ensure in writing this school handbook, especially considering the formation of the younger teachers?<sup>2</sup>

First, in order to apply to schools, they should be clear and practical objectives:

- The Christian schools wanted to be an orderly teaching space, because time was limited and needs exceeded the limitations of the teachers;
- Work inside the classroom was regulated and uniform because it was part of the common effort of a network of schools that was just beginning;
- Teachers worked to achieve tangible results in the formation of children and young people who attended, since only results would convince illiterate families about the importance of school (cf. GE 0,0,5).

Secondly, the problem to be solved at the beginning of the Institute was not the existence of schools but the weak training of teachers. That is why it was essential for them to ensure:

- A style of their own, discerned in community and supported by the most experienced teachers (cf. GE 0,0,2).
- An uniform practice, since this was a young project that needed to define standardized norms and evaluations (cf. GE 0,0,1).
- A constant accompaniment, starting from an initial formation based on taking on the purpose that associated them (cf. GE 0,0,3) and consolidated through a permanent formation ensuring its continuity over time (cf. GE 0,0,6).

#### **4.3 That the school runs well**

The school after De La Salle's time became a field of ideological confrontation. Historians of the institute have repeatedly insisted that the Brothers learned from their Holy Founder to avoid useless controversy within the theological, philosophical or pedagogical debates of the time. De La Salle was emphatic in his *Testament* in asking the Brothers to preserve their union among themselves, submissive to the Church and with blind obedience to the Institute's superiors (cf. T 4,0,1)<sup>3</sup>

Therefore, the Brothers accepted the challenge of consolidating the work that had begun, taking responsibility for the future of the community and the schools as best they could in the midst of a

<sup>2</sup> "...The purpose of the book is to ensure unity of action in all the Christian Schools of the Institute founded by St. John Baptist De La Salle and of every young teacher who taught how to teach according to the rules of the Conduct" (Hengemüle, 2012, p. 11).

<sup>3</sup> As we remember from previous chapters, during the 18<sup>th</sup> and 19<sup>th</sup> centuries the Superiors General of the Institute tried to consolidate the traditions received from founding times, promoting the adaptation of the Brothers' schools according to educational needs and legal frameworks, especially in France. Of course, some of the results seem disappointing to us. Not all of them had access to the necessary tools to confront the reality of their time. It was not very different from the twentieth century, although the development of theology, pastoral education and pedagogy provided sufficient elements for the renovation of the Institute, especially from the motivations of the post-war period (50s) and the Second Vatican Council.

rapidly changing world. This feeling, overwhelmed by reality, became evident in 1946 at the end of World War II, when the 37<sup>th</sup> General Chapter ratified the Rule from the beginnings of the Institute as an option to cling to their fidelity of the past<sup>4</sup>. The same movement drove, by way of reaction, to the renewal of the Institute from the grassroots level. This became especially evident during the 37<sup>th</sup> and the 38<sup>th</sup> General Chapters, held respectively in 1956 and 1966-67.

However, beyond assessing the possible limitations felt over three centuries of the schools' existence, we are interested in digging deeper into what may have been shaped by a particular style that has helped to develop a pedagogy characterized as Lasallian, committed to the success of the schools animated by the Brothers.

#### ***4.4 The Teacher-Student Relationship***

Is the school centered on the teacher or on the student? For the Brothers it has been clear from the beginning that an educational process needs the presence of trained teachers, capable of "guiding" the education of their students from clear pedagogical criteria. However, the importance of such significant adults should not be read as an option by magistrocentrism, as proclaimed by the New School movement in opposition to the Traditional School. These instead are teachers whose first concern - their reason for being - are their students. In other words, all their effort is directed to educate integrally those who have been entrusted to them. This option cannot be interpreted as pedagogical pragmatism at any cost.

In fact, this teacher-student relationship comes from an anthropological reading of the human condition, wounded by sin and redeemed by Jesus Christ. Specifically, each person is invited to know the truth and reach salvation<sup>5</sup>. Leaving the children to their whim would be condemning them to a life without meaning. Thus, the Brothers had radically opposed the educational project of Rousseau at the end of the 18<sup>th</sup> century<sup>6</sup>. The presence of adults in schools assured the consistency of the school's mission.

From the Lasallian point of view, the teacher is an indispensable subject in order for education to happen, focusing his/her attention on the student's person in order to help him/her grow fully.

#### ***4.5 The Need to Provide Direction to the Educational Process***

Why then does the Christian school exist? The child is not "made" for the school, but the school is made for the child. Having understood this principle - in analogy with the Gospel (Mk 2:27) – it has been easier to proclaim it than to live it. Moreover, if this "child" was understood as poor, from a home with great limitations, the passion of the Brothers for education can be associated with God's passion for the poor (cf. R 18).

<sup>4</sup> The reflection of Br. Michel Sauvage in *Lasallian Studies* 18 may help take a close look at these phenomena of the Institute.

<sup>5</sup> "God is so good that, having created all men, wants them all to get to know the truth... it is God's will that all men be enlightened in these things, so they can have an enlightened mind due to the lights of faith" (MR 193,1,1).

<sup>6</sup> Today, the school has also a commitment of confronting with the project of postmodernity, where the individual can be understood as "...plural person in the tribe of choice...connections of affections, smells, tastes and feelings ..." (Maffesoli, 2012, p. 12).

Specifically, throughout the decades, the Christian Brother's school was being strengthened. Their norms and practices were born from their dialogue with reality in order to ensure their ultimate success. This school was a reference for centuries. The strategies of order and discipline were understood and assumed from modernity, and widely accepted by society. Teachers' punishments were gradually suppressed and students' rewards fortified. However, at the end of the 19<sup>th</sup> century the New School movement began to raise its critical voice towards all traditional school practices and promoted freedom of speech in schools.

Ever since their founding, the Brothers have been honest in understanding that the school is a place of growth, of maturation processes, and of progressive accompaniment. Nothing is improvised in it. Everything is part of an integrated purpose. The supervision of teachers has always been considered essential. The balance between the norm and life, according to various cultural interpretations, has been a constant challenge.

If we were to appreciate Lasallians throughout history for something, it should be for their desire to imprint an explicitly evangelical vision upon the school. The school was created for the student to reach his or her full development, measuring up to the perfect man, Jesus Christ. Consequently, the Lasallian School proclaims a Gospel based on the freedom and calling of Jesus Christ<sup>7</sup>. This makes the human condition radically evangelical.

#### ***4.6 The Tension between Uniformity and Diversity***

If the Christian School has a purpose, where does the person stand? Fidelity to the person is made possible through the effort of an educational community committed to a common project, discerned and constantly evaluated.

*Lasallian* is synonymous with brotherhood. The Brothers began that way thanks to their self-awareness of being older brothers to their pupils. Lasallian pedagogy is a pedagogy based on fraternity. *The Conduct of the Christian Schools* is nothing else than the realization of a fraternal and exacting relationship between a teacher and a group of pupils, living morning and evening in a common space, committed to growing together.

Nevertheless, this pedagogy has had to be expressed in specific educational strategies. In fact, in the early schools, catechism had an important place, making possible the centrality of the presence of God, along with the Word and liturgy that nourish everyday faith. Rules of civility and courtesy were offered as ways to make charity visible among all, in profound respect for each other soul. In addition, seriousness was evident in the teaching of the basic tools for developing knowledge, such as reading, writing and calculus, which were indispensable for work, life and social promotion<sup>8</sup>.

Brothers throughout the centuries have been looking to the educational needs of their students as questions that have gradually modified their educational offerings. This was maintained even as

<sup>7</sup> According to Casagrande (2012), "...in the educational field, the loss of a referent and the lack of clarity of school objectives and functions are visible. We are not sure about those whom we teach, and we are constantly criticized by society" (p. 20).

<sup>8</sup> cf. Lauraire, 2014, p. 20.

lay teachers were incorporated into schools, timidly at the end of the 19<sup>th</sup> century in France, expressly since the 1960's throughout the Institute.

Lasallians, therefore, are deeply fraternal and speak of a relationship that can only be fully understood from faith. That is why it is not a matter of standardizing all students, but rather a matter of helping them achieve their particular, unique vocation. This has made it possible for the Lasallian School to communicate with all who seek good will and the building of an inclusive world.

#### ***4.7 The Need to Maintain Dialogue with National Education Projects***

Finally, how can the Lasallian School be faithful to an educational project in the midst of so many different educational realities without losing its identity? It is a contemporary question that troubles many Lasallians today, subject to laws and educational provisions that are sometimes contradictory to the values of the Gospel.

The vocation of the Brothers, as lay religious, has sometimes been discounted in terms of being an opportunity to make advancements in this area. As individuals consecrated to the service of the school, their vocation has not been fully understood by the ecclesiastical world. The deepening of the dynamics of association for the educational service of the poor, recovered especially in the last two decades in the Institute, has undoubtedly helped to strengthen the fundamental sense of this vocation within the larger Institute, new to the Church and society. Living in the world, in a secular work, Brothers have been a unique presence, close to lay educators of all cultures and religious traditions. It is no coincidence that teachers of other religions identify themselves as Lasallians.

From the lay character of the Brothers, they have begun to build an educational project that has had an impact on social dynamics. The Brothers have collaborated in the development of an ethic of the Christian school. And this model, not declarative but pragmatic, has set a unique way for educating students in their political and social responsibilities. This ethical dimension is what has allowed us to dialogue with national educational projects, not without great difficulties.

#### ***4.8 A School That Thinks About Itself***

The Lasallian School continues to seek its *raison d'être* in the world of the 21<sup>st</sup> century. The Institute has changed demographically, but its educational works serve over a million students around the world. The educational world has become enormously complex. We need to continue to participate in centers of reflection and decision about education in the future.

We do not want to give the impression of triumphalism. Rather, we put ourselves into an attitude of service, of active discernment, in order to open an honest debate about the essential pillars that will give new shape to the education needed for men and women of the 21<sup>st</sup> century.

This reflection has been an effort to create an epistemology<sup>9</sup> that is close to the Lasallian journey. Starting from reality and attentive to the Word that questions us, we want as Lasallian educators to put ourselves at the service of children, youth and adults who need our fraternal accompaniment as they prepare for life. 62

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<sup>9</sup> We have avoided the discussion of the term “epistemology” and we have chosen to move forward towards understanding the Lasallian speech from its originality.

## CONCLUSION FIRST PART CONSTRUCTING OUR TOOLBOX

### *The Fundamental Questions*

We are beginning our journey towards the creation of our draft entitled *Declaration on Lasallian Education for the 21<sup>st</sup> century*. In fidelity to, and in coherence with, the path chosen by John Baptist de La Salle and the first Brothers of the Institute, we invite you to participate in a community process of reflection and discernment based on these four general topics:

1. *The context from which we live our educational mission:*

What are the main aspects of our context that are influential and that will continue to be influential in the Lasallian mission during this 21<sup>st</sup> century?

2. *The educational needs of those whom God has entrusted to us:*

What are the questions and educational needs emerging from our students, their families, the educational world, society and the Church?

3. *The pedagogical models that we develop in our educational mission:*

What are the pedagogical-educational elements that characterize us as a Lasallian school today? Which of these could be our fundamental elements for the future?

When we talk about pedagogical-educational elements, some of the basic areas include:

- Classroom instruction
- Learning processes
- Social and interpersonal relationships
- Evaluation of educational processes
- Relationships between the national and international curricula
- Education in faith and explicitly catechesis

4. *The fundamental concepts and criteria that provide the rationale for our educational mission:*

What are the fundamental concepts and criteria that identify us as a Lasallian school?

## ***Suggested Work Methodology***

*Who coordinates the reception process for submitted Notes?*

The *International Council for Lasallian Association and the Educational Mission* (CIAMEL) invites the entire Lasallian Family to participate in this process of reflection and educational discernment.

With this objective, CIAMEL, during the January to June 2017 period and with the support of the Service of Lasallian Research and Resources, has organized a reception process for Notes via e-mail at [declaration@lasalle.org](mailto:declaration@lasalle.org).

*What does a Note consist of?*

A Note is a Lasallian group or Lasallian community's *ad hoc* contribution to the Commission that will write the draft of the *Declaration*.

Notes on the suggested topics or those suggested by others should preferably be in English, Spanish, French or Italian.

For a Note to be taken into account it must have:

- a. A title that helps to identify the main topic.
- b. A brief description of the contents, in the form of an executive summary, no longer than five lines.
- c. The author of the article coming from a community or group, specifying the community or school, the District and Region.
- d. An e-mail address for further questions or clarifications in case this is considered necessary.
- e. The body of the article with the proposed content. Especially helpful are concepts, characteristics and criteria that help give consistency to the *Declaration* draft.

*What are suggested processes for creating a Note?*

- At a Regional level:

We invite the coordinating bodies of the Lasallian Educational Mission to promote the reading of this publication and their reflection within all the Districts, Brother Communities and Lasallian schools.

Notes emanating from regional events, especially when they help understand regional and worldwide tendencies, will be appreciated.

- At a District level:

District Educational Mission Councils can coordinate district events to encourage dialogue and reflection by school leaders.

- At a Local Community level:

We are interested in knowing about the reflections that emerge from local communities and centers. We especially value notes created in a group.

*So, who can send a Note?*

All Lasallians who participate in the reflection processes and discernment at local, district and regional levels, especially if these notes represent the view of a group and carry their authorship. Anonymous notes will not be accepted.

*Time of reception and publication of articles*

The articles will be received from January 1<sup>st</sup> to June 30<sup>th</sup> 2017. In the November 2017 issue of the *Digital Journal of Lasallian Research* there will be an *Index* of all the articles received along with a brief critical study that will be delivered to the Preparatory Commission of the draft of the *Declaration*.

## **SECOND PART**

### **CREATING LASALLIAN SCHOOLS IN THE 21<sup>st</sup> CENTURY**

Why and for whom to think about a new school in the 21<sup>st</sup> century? The reflections that we will find in the second part of this publication are from the concerns of Lasallians to understand the contemporary challenges. Now it is a question of utilizing available tools, to discern a new way of creating an educational path. In each stage we consider the richness of global and local (“glocal”) realities incorporated into the daily and universal practices.

Just as John Baptist de La Salle and the first Brothers let themselves be challenged by the indigence of the children of the artisans and the poor of their time, we began this exploration of Lasallian pedagogy assuming a new reading – from the perspective of the Lasallian pedagogy of fraternity – on the poverty (vulnerability, inequality, and educational exclusion) of children, young people, and adults of our day. This exploration will influence the research that will sustain the writing of our Declaration.

The second theme we propose is from the lived experience in Lasallian Higher Education institutions, the importance of which has grown in recent years. We are living in a globalized world; we identify ourselves as part of a universal Lasallian Family. What will it mean, then, to take on the challenges of our cultural diversity to live a common program? Starting with this question, we hope to understand the complexity of the processes of internationalization that affect our local spaces, and even how this cultural framework affects everything we offer about Lasallian association.

The third theme is also from the founding experience of the Lasallian Family. La Salle and the first Brothers organized the school curriculum to provide children and young people the essential tools for their incorporation into the work force. The research we offer, from the context of Lasallian Higher Education in the Philippines could be an incentive to begin or start a dialogue with our graduates at the local level. What impact has our educational proposal had on the context in which we carry out our mission? Is it possible that from this dialogue we can glimpse new perspectives for our educational work?

Finally, the epilogue puts us in touch with the challenges of education for peace, lived from a complex context such as the Middle East. The vulnerability of the human condition is familiar to all of us. Therefore, the lived experience in these parts of the world challenges all Lasallians to live in solidarity with them. How do we establish educational relationships that help build peace in the world today?

The Second Part also ends with a conclusion, which offers key questions and a methodology for the preparation of Notes.

## EDUCATIONAL SERVICE OF THE POOR IN THE INSTITUTE

*Br. Patricio Bolton FSC  
Argentina-Paraguay District  
Coordinator<sup>1</sup>*

### 5.1 Introduction

Looking at the world of today, 2016-2017, Saint John Baptist de La Salle would again be deeply moved by the “human and spiritual distress of the children of artisans and of the poor”<sup>2</sup> and would still be convinced that “God wants to remedy so great a misfortune”<sup>3</sup>. He would say these things again simply because this way of looking is essential to his personal and community identity. John Baptist and the first teachers were building a way of being which consists of constructing a double dynamism: to contemplate and to join God’s salvific will from the educational world in the midst of an impoverished situation. *Impoverished, God’s will, community* and *education* are key words when speaking about Lasallian identity.

The structure of the impoverished classes varies according to each period in history. The different historical, social, cultural and economic dynamisms that are characteristic of each historical time period produce several social groups such as the disadvantaged, the alienated, the disinherited; in short, the vulnerable.

Today, inequality and poverty continue to grow worldwide. At the beginning of the 21<sup>st</sup> century, we are 7,300 million people in the world. Less than 100 people own half of the total wealth of the world. These hundred individuals’ richness is the equivalent to the income of 3,650 million people. In the last 40 years, individual and social economic inequality has increased considerably worldwide, both between and within countries. This inequality impedes the reduction of poverty, diminishes the quality of our social relationships and obstructs the possibility of social, human, economic, and sustainable development for all. Also, this inequality affirms itself, grows and gains legitimacy based on structural, social, educational, labor and symbolic inequalities. This

<sup>1</sup> Br. Patricio Bolton, CEPCEP/FLS team and guest educators from the Argentina-Paraguay District: Nina Quiroga, Virginia Rodríguez, Gustavo Galli, Ale Darre, Ale Rezzonico, Hno. Aníbal Caballero, Javier Perini, Jacinta Balvín, Cecilia Rojas, Javier Castagnola, Claudia Godoy, Gastón Picone, Nilda Valdez, Gabriela Chaile, Ninfa Pereira, Hno. Alejandro Bruni, Andrés Bagnoli. Also, in collaboration with the Solidarity Service of the Institute: Br. Amilcare Bocuccia and Angella Matulli; and PROYDE, Javier Sánchez. Special gratitude to the Bilbao communities that work with immigrants, refugees, and impoverished (Elkarbanatus, Isangay, Sestao), also to the San Fermín communities (Madrid), and Scampia (Nápoles) with whom we shared ideas and experiences. Many thanks to the enriching and exhaustive reading of Brothers Bruno Alpago (Scampia, Italy RELEM), José Manuel Sauras (Togoville, Togo RELAF) and Michael Valenzuela (Philippines PARC).

<sup>2</sup> cf. *Rule*, art 1.

<sup>3</sup> cf. MR 194.

situation makes the human condition of large social sectors much more fragile, increasing their vulnerability.

Worldwide, poverty remains a reality that affects one out of four inhabitants of this planet. “There are more than 2,200 million people living a multidimensional poverty [...] At the same time, almost 80% of the world’s population lacks comprehensive social protection. Around 12% suffer from chronic hunger, and almost half of all workers have informal or precarious jobs”<sup>4</sup>. Vulnerability and exclusion are features of our time, which is one of accumulation and the disproportional concentration of capital.

This unjust reality is sustained by relationships, structures, daily practices, cultural ways of thinking, and national legislation that is inspired by neoliberal, neocapitalist and patriarchal system. In many countries, government systems continue operating based on quasi-feudal, pre-modern, and crushing ideologies in matters regarding human rights and self-sustained development. Neo-capitalist thinking and cultural meanings promote unequal socioeconomic relationships and the uneven distribution of humankind’s goods. The lack of social solidarity grows considerably in our societies today.

Poverty exists because of both accumulation and lack of solidarity. Socioeconomic injustice rises on the lack of solidarity. This injustice generates violence in the human heart, in the world, and in nature. Neocapitalist cultural rationale creates a collective consciousness marked by competition, isolation, individualism, closeness, social apathy, hopelessness, and violence.

Being part of this world and living in its midst, we Lasallians are present in 77 countries. More than 90,000 educators and 4,000 religious serve one million people, without taking into account other associated institutions. From foundational times, “the educational service for the poor” has been a central topic to us. In fact, our three-century history started because of the poor and has advanced, hand in hand, together with them.

Deeply moved by the human and spiritual distress “of the children of artisans and of the poor,” and in response to the call of God, John Baptist de La Salle and his first Brothers made a lifelong commitment to God to provide these children with a human and Christian education, and so extend the glory of God on earth. They reformed the kind of schooling available at the time to make it accessible to the poor, and to offer it to all as a sign of the Reign of God and as a means of salvation.<sup>5</sup>

Our *Lasallian commitment* was born out of an act of human compassion, of being affected and impressed by the reality of inequality and poverty, by the pain and misery of others, by the shortage of some against the opulence of others. It is by facing the pain and the *need of salvation* of others that the community has established; the answer is discerned, the educational project is built and implemented, and God’s saving presence in human history is read. It is God who wants salvation to be a reality for all, and for that he needs a community of teachers and the renewed school. Today, in fidelity to history and from the perspective of faith, we can say: “The Brother’s

<sup>4</sup> PNUD, 2014, 3.

<sup>5</sup> *Rule*, art. 1; cf. art. 13.

mission (and that of all Lasallian educators, men and women) is nurtured by God's passion for the poor"<sup>6</sup>. The God in whom we believe is the *God of the poor*<sup>7</sup>.

It is not about a God of the poor who despises the rich, as if God was making an ideological choice. It is about a faith that is centered in a God of Love who "wants all to be saved and to come to the knowledge of the truth"<sup>8</sup>. In God's will of good to all –because divine love is always universal– there is a favored look for those who suffer in their daily relationships<sup>9</sup>; or what is worse, are exploited and oppressed<sup>10</sup>. The geographic, social, economic, political, and religious place for those who do not do well because of the unjust and unequal distribution of material goods is God's favorite place and, therefore, it tends to be the epistemic place for discernment, formation and conversion for the Lasallian educational community<sup>11</sup>.

Beyond the geographic location of the community and/or educational center, the *promotion of social justice*<sup>12</sup> and the *struggle for the cause of the poor*<sup>13</sup> are tasks for all those who claim to be part of this Lasallian identity. The project of the Kingdom of communion for all – in so far as it is a deep desire of the heart of the God of love - is a project that involves all. Blain, one of the Founder's first biographers, when speaking about John Baptist de La Salle and his first community wrote: "Their cause was that of the poor and the people... it was only about their interests and not about one's own interests"<sup>14</sup>. It is about serving the cause of the poor regardless the geographic place.

From the injustice that happens to the other, to personal and community involvement, to the call of the God of the poor in history, the educational task is lived as *task of salvation*. In this spirit, we Lasallians educators are guarantors and ministers for this salvation that reaches those who are far from it<sup>15</sup> and for this salvation to respond to the true needs of young people<sup>16</sup>. The Lasallian community that animates and inspires an educational centre will, therefore, bear witness to God's salvific love and become co-responsible for it. The other, his or her full life, questions and motivates Lasallians educators to engage in a community with creative, new, incarnated, and efficient educational action that is aimed at transforming unjust situations.

In this work, a group of Lasallian educators – men and women – from our Institute want to share some challenges facing our Lasallian Mission that arise from the reality of today's world. Not all of these challenges will be addressed here, just a few of them. It is up to each educational community worldwide, to meet its own contextual challenges and to discover the call of God in them.

<sup>6</sup> *Rule*, art. 18.

<sup>7</sup> cf. *Rule*, art. 79

<sup>8</sup> cf. MR 193,1 y 193,3 y 1º Tim 2,4.

<sup>9</sup> cf. Mt 25, 31-46.

<sup>10</sup> cf. Ex. 3,1-9

<sup>11</sup> *Rule*, art. 29.

<sup>12</sup> cf. *Rule*, art. 29.

<sup>13</sup> *Rule*, art. 29,2.

<sup>14</sup> Blain, 1, p. 298.

<sup>15</sup> *Rule*, art. 20

<sup>16</sup> cf. *Rule*, art. 22, 45 and 63. On this, references abound in MR.

## 5.2 Challenges Facing the Lasallian Mission Today, As Concerns the Centrality of the Educational Service of the Poor

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Next, we will develop the following ideas: an inclusive Lasallian mission (5.2.1) that promotes dignity and human rights (5.2.2); the creation of new meanings (5.2.3); the promotion of equality (5.2.4) and positive subjectivation, which is the creation of subjects (5.2.5). Such an educational model requires communities that design demanding planning processes and have holistic assessments (5.2.1 and 5.2.6).

### 5.2.1 One Lasallian Mission for a Fragmented Society

In an increasingly fractured world, the biggest challenge facing us is to keep together our Lasallian educational work so that it can be a significant answer to this world thanks to its organizational unity, its meaning, and its proposals. Our age can lead us to have first-class educational services for the upper class and simple and precarious services for low-income, left-behind sectors. Social fragmentation can lead us to offer services that sustain and legalize social inequality as well as services that alleviate and denounce it. This may happen at the levels of Institute, Region, or District, and even within an educational center itself.

The Institute doesn't have two, three, four or more "missions"; it has only one Mission to carry out in different territories. Mission is the spiritual, charismatic and deepest core of the Lasallian family; the foundational inspiration, what was read as God's will by the founding community and re-read permanently as the core of fidelity, is what is *Lasallian*. This is how we recognize ourselves as agents of the same Mission, regardless of the contexts where we build our educational communities. Vulnerability, exclusion and inequality, the roots of poverty and social justice, are topics we care about, wherever we are. The association for the educational service of the poor, the core of the *Lasallian Mission*, can be carried out in contexts of rights violation or in other contexts. The pursuit of a better life for the impoverished, for the victims, and for the low ones is the final horizon of every Lasallian center. Only insofar as the conditions of those who "suffer hardships" improve, will we help bring about a just and equitable society and will we have been faithful of "our mission".

The Lasallian network of educational centers, beyond style and location, exists as a network of subsidiarity and solidarity that lives in communion and in association. Therefore, there are not first-class or second-class centers; there are not the legitimate and the illegitimate ones; it is the network as a whole that maintains the only Mission of bringing the Gospel to the world of the poor: the Good News of social justice, integral and sustainable development, equity, and human dignity. Hence, beyond what each center and educational community offers, the ensemble is also a sign that we build together.

The educational service of the poor is the flip side of education for social justice. It is about two different processes but only one program: God's Kingdom, a Kingdom of peace and social justice; a world where everyone finds a place. Therefore, beyond the starting point, the constant re-creation of a society with a meaningful democracy and with social equity is a matter that should concern all those who shape the Lasallian network. Regardless of the place where a Lasallian educational project is situated, we all face the impact of inequality and the lack of

solidarity that pervade our societies. To bring present-day culture into dialogue with the Gospel, aiming at the establishment of practices that accord with God's heart is a task entrusted to all Lasallian educational centers. 71

One challenge is that in each Region, District and educational center of the Institute, we need to be able of building and deeply understanding a pedagogical and pastoral framework where the educational and pastoral processes fit in. All of this needs to happen in order to provide those entrusted to our care, regardless of their social class, with the required tools, skills, and knowledge that shape their look, heart, sensibility, and performance according to the God of the poor. The goal is then to help educate people whose wishes, knowledge and skills enable them to build a world with greater social justice and solidarity. We need a pedagogy that makes more evident that "poor people are key players in the establishment of the Institute of the Brothers of the Christian Schools and also in different experiences of Lasallian shared mission".<sup>17</sup>

The contemplation of the abandonment of the children of artisans and of the poor moved the heart of Saint John Baptist de La Salle and the first Brothers to live in community and to dedicate their lives to the educational service of the artisans and the poor.<sup>18</sup>

While contemplating God's plan –the happiness of all humankind- the reality of injustice is seen as an historical effect of a social and structural sin<sup>19</sup>. The construction of the Lasallian associative sign aims at reissuing God's saving action in Jesus Christ through the same path of the incarnation, the cross and the Resurrection<sup>20</sup>.

It is about searching a way to incorporate all the knowledge we try to build through our educational services into the "Christian wisdom that discerns from the place of the poor"<sup>21</sup>. Experienced like this, the Lasallian school becomes a true community where "different educational actors . . . find themselves restlessly satisfied with life, open to the future, discerning of occasions for hope, faithful to their land and history, dedicated to the poor, and agents of the necessary change".<sup>22</sup>

From this vantage point of understanding Lasallian education, able to distinguish subjectivities in everyday life and from the place of the poor, we can build a project of curricular justice<sup>23</sup>. We understand by this the construction of a curriculum that incorporates:

...the interests of impoverished groups, is affected in different aspects of social life, and adopts those interests as their own point of view and as their own cause; the organization of a democratic, participative school, where everyone is helped to acquire the necessary skills and knowledge for the construction of an inclusive school culture and a communication open to what is different; the understanding of economic and cultural differences as an historical product [...]

<sup>17</sup> HEA, 27.

<sup>18</sup> HEA, 28.

<sup>19</sup> cf. MR 193 and 194; RP 16; SRS 36-37.

<sup>20</sup> cf. HEA, 31.

<sup>21</sup> HPP, 11.

<sup>22</sup> HPP, 74.

<sup>23</sup> cf. Connell, 2006.

We strive for the instauration of social justice through the design and implementation of a curriculum imbued with justice.<sup>24</sup>

One more word. As Lasallian educators, we are invited to notice in today's world other signs that influence the emergence of new social vulnerabilities. Our world is changing at fast speed; phenomena such as immigration, terrorism and the volatility of the economy are affecting the lives of millions of people. Prosperous countries become poor overnight; there is a new assessment of poverty, and the term vulnerability makes us aware of the fact that we share an increasingly fragile world. These phenomena also knock on the door of our educational centers.

5.2.2. *In a society that stigmatizes, demonizes, makes invisible, and criminalizes poverty as well as individuals living in vulnerable conditions, the challenge facing an educational and evangelizing mission that promotes human dignity.*

When the teacher of the first Lasallian community stepped into the classroom, he knew that in front of him was the *son of the artisan*, who *wandered* all day long *in bad company*, and, at the same time, he knew he was before someone dignity greater than that of the *son of a king*, someone with the dignity of Jesus Christ, since the latter makes himself present in the student<sup>25</sup>. In the Lasallian education of the first community, it is possible to notice a double glance, a glance to social reality and a glance to faith; this double glance made possible a teaching and learning practice and also an educational relationship; both of them were anchored in the reality of the individual and also had the aptitude of taking him beyond himself with a utopian, hopeful, and faith-filled sense. Under this double Lasallian glance, history was not seen as determinant of the educational possibilities for an individual, quite the opposite. It was from this double Lasallian glance, centered on the other's reality and also centered on the Gospel's utopia, that they were able to build not only meanings of faith but also pedagogical practices, mechanisms, rites, and relationships that would transform reality. Faith and zeal was the name they gave to what they were building up.

The inequality and commodification of the times that we live in make us think of impoverished children, adolescents, and young adults as potential criminals or individuals disinterested in learning; children and adolescents from the upper class are seen as customers and consumers. This predominant hegemonic gaze<sup>26</sup> is far from the Lasallian glance at the student.

Encapsulation, isolation, individualism, and consumerism, in so far as being cultural tenets of a neo-capitalist postmodernity, have led to a weakening of solidarity that erodes both social integration as well as economic global processes. Inequality has increased, not only because of macro-structural dynamics, but also because individuals don't choose social equality anymore. "We are not only victims of social inequalities, we're also its perpetrators to some extent [...]" We no longer accept sufficiently the likeness of others to ourselves as if to want social equality

<sup>24</sup> HDA, 10.

<sup>25</sup> cf. MF 96, 3.

<sup>26</sup> Hegemony: "the economic and political ascendancy of a certain social class is organically linked to a preparatory labor of an intellectual and cultural hegemony. Intellectuals who support this class have organizational functions: to articulate that class's worldview, therefore giving it unity and awareness of its goals; to contribute to structure social institutions according to these goals; to promote a convincing lobby for the class's ideas." (Payne, 2002, p. 377).

for them, accepting some “sacrifices” [such as] paying differentiated taxes, sharing the same school or the same neighborhood”.<sup>27</sup>

This same logic has led to the demonizing of the poor through stigmatizing glances and segregationist speeches. Communities of teachers are not exempt from being affected by such logic and discursive practices. Unfortunately, examples abound in our educational centers<sup>28</sup>. The challenge is to rebuild a glance that unites in itself the intelligence about reality and the depth of faith to see in others what the Master of the first Lasallian community, Jesus Christ, saw and found in others.

5.2.3 *In a neo-capitalist society that progressively installs a single discourse, the challenge is to propose other ways of thinking and narratives that help us to look, understand and live in the world from the perspective of the Gospel.*

In the process of emotional, intellectual and religious conversion to the impoverished, once a community of educators progressively builds up a critical and believing look to reality, and also acknowledges that is affected by dominant trends, its task will be to help reverse these trends, modifying the place of knowledge production. Such an epistemological shift will allow the community to gain new perspectives, new meanings, and new relationships. A community with a questioning attitude is a community that creates its own narrative regarding who are the impoverished and which progressively distances itself from the dominant social media and hegemonic discourses. It is about an epistemological and spiritual change: the identity of the impoverished is uttered from the very heart of their own history, and from those who want to embrace their *brothers and sisters*.

For over 200 years of the history of our Institute, priority was given to the care of *the sons of artisans and the poor*. This was guaranteed to great extent by the vow made by the Brothers to teach gratuitously.<sup>29</sup> Perhaps, our community look, as communities of educators, was largely

<sup>27</sup> cf. Dubet, 2015.

<sup>28</sup> The choice of equality, or in a more modest way, the reduction of inequalities leans on solidarity and feelings that are waning today, and in certain way we do not want anymore to “pay for the others”. Our formal adherence to the equality principle does not becomes a desire for social equality when we choose a private school, socially homogenous neighborhoods, private security, or when we complain about taxes, when we exclude new immigrants... Equality is not egalitarianism. Social equality consists in making it possible for all citizens from the same society to have a lifestyle similar enough so that they have the feeling of living in the same world and to be solidary and mutually dependent. It seems to me that the biggest problem is rather the type of representations capable of giving solid fundament to solidarity. Surveys show that more often people explain unemployment and poverty based on the behavior of the unemployed and the poor. Hence, the idea is that they deserve less our solidarity because they are responsible of their condition. This opinion arises from the belief in our common freedom and our fundamental equality: the more we state that we are free and equal, the more we become responsible for ourselves and, under the formal domain of equality of opportunities, the success of some presumes the responsibility of those who fail. Moreover, if the ones who fail are also foreigners or of a different color, it is easy to think that we owe them nothing. Freedom and equality are not always favorable to fraternity (cf. Dubet, 2015).

<sup>29</sup> For more than 250 years, the religious personnel, Brothers with religious vows, were the majority in Lasallian projects.

aimed at the interests and needs of the impoverished sectors. Beyond the issue of gratuitous teaching and without the mediation of faith, we run some risks<sup>30</sup>:

- to think of children, adolescents, youth, and their families as clients;
- to consider the right to education as a commodity for sale;
- to become servants of the interests of those who finance educational services;
- to enter competition in the educational market and to do so with consumerist marketing strategies rather than from a Christian worldview;
- to enjoy the privileges and to share the ways of thinking of the dominant social class, despising popular meanings and tastes.
- to forget the condition of the *disinherited of the world*<sup>31</sup> and the *condemned of the earth*<sup>32</sup>;
- to enter unquestioningly into a system – that of the privately-managed public education - and into the network of social relationships of the class which is being served, and becoming dependent on the same system one intends to join<sup>33</sup>;
- to become part of a world so secularized that the Christian dimension is not enhanced, worked upon, made visible, nor taken into account by the community that animates the educational center;
- that parents will end up imposing class-laden meanings opposed to those that the institution wants to propose, or that the institution will self-censor itself to avoid antagonizing class-related issues, even if these are contrary to the Gospel values; and, finally,
- that the discourse and the thinking that the educational community upholds may be the same discourse and way of thinking of the hegemonic sectors of society.

The reproduction --and possible increase of unequal learning opportunities that results from all kinds of privatization-- poses important questions concerning the concept of education as a public good and also the role of the State as guarantor of the right to education.<sup>34</sup>

Beyond its public or private nature, all education has the fulfillment of the fundamental rights of each student as a mandatory and necessary destination<sup>35</sup>. Knowledge is the patrimony of humanity and education is a global common good. Because of this – and our faith-filled look on the impoverished – the rationales of exclusion, segregation or expulsion have no place in the Lasallian School.

The Lasallian School in its origins knew how to propose meanings to its time, so that individuals became members of both Church and society. It did so in a critical and active way, contributing by its presence to the construction of a more just society. Today, we need to make decisions, to propose solutions, and to uphold these meanings in dialogue with hegemonic and Gospel views.

<sup>30</sup> Before does not mean that these tensions did not exist. Perhaps they deepened afterwards.

<sup>31</sup> Pierre Bourdieu, 1930 – 2002.

<sup>32</sup> Frantz Fanon, 1925 – 1961.

<sup>33</sup> “The Institute has been seen more than once as an alley of the power in turn. Fortunately, it also can show its martyrs.” (Alpago, 2000, p. 453).

<sup>34</sup> UNESCO, 2015, p. 81.

<sup>35</sup> cf. UNESCO, 2015, p.85.

#### 5.2.4 *In a society that produces and promotes inequality, the challenge of establishing equality and inclusion.*

Inequality occurs because some of us are responsible for its existence. In the same way, equality and inclusion occur when someone works to establish them.

The first community of Lasallian teachers in the 17<sup>th</sup> century did not simply reproduce existing educational practices. When they became aware of the real needs of children, they created something new and looked for ways to facilitate their social integration, breaking down the fate historically forced upon the poor.

Today, the new Lasallian community that inspires an educational project should not focus on managing and preserving what exists (a structure, an institution, a set of bylaws) but instead put in place mechanisms that reverse inequality and the lack of solidarity.

Inequality is built on the dynamics of isolation, individualism, confinement, magical thinking, demonization, disengagement, social disorganization and excessive competitiveness. Equality and inclusion are built on the opposite. To inspire a community, an educational project, and an institution implies promoting experiences and relationships that foster equality and inclusion. By only managing existing institutions, one ends up managing inequality. If the supporting community commits to promoting opportunities that foster more equality and inclusion, then it will find itself animating a new, creative, visionary, hope-filled educational center, and bring about profound transformation. This way, the school will stop focusing on barriers and regulations, and instead will prioritize people and history, enabling itself to create in faithfulness and love. This is what happened to the Lasallian community of the seventeenth century.

To enable alternative ways is to attain<sup>36</sup> opportunities so that this may occur. Without making decisions, without the community intelligence of the faith, without organization, without a serious and permanent program, the opposite of hegemony will not appear magically. It is necessary to reflect and to discern -in every educational and evangelizing project- the structure, the relationships, and the curriculum; teachers and their methodologies; management and coexistence.

To enable equality means to think of it and of each element of the educational project from the understandings of the impoverished, and to serve their cause: life for all. In a time when fatalism, despair and apathy prevail, it is necessary to enhance awareness of enabling or attaining; that is to say, to generate the conditions so that what it is desired happens effectively. Enabling equality is not simply a matter of good intentions, but of attaining opportunities so that it appears before our eyes<sup>37</sup>.

<sup>36</sup> "Attain refers to the events of which a given individual is the author, in the sense that an individual, at any given stage of a behavioral sequence, may have acted differently" (Giddens 1986, p. 9). In some countries, this term has been well received and is commonly used; it was often used by the educator Paulo Freire as the ability to make dreams come true. In other countries the term has been largely used by social organizations, linking it more to technocratic meanings.

<sup>37</sup> School management as a feat is, therefore, an invitation to impregnate with new meanings, a practice as old as 'schooling' and carrying it out, not 'in vitro', that is in aseptic laboratories, but instead 'in situ', that is in the school's core, with all the risks involved in instilling life where there is already. To bring into existence new school meanings

Presently, it clearly feels that conventional structures of social animation are limited to sustaining the status of production structures rather than increasing the satisfaction of people. The future of the Lasallian School, in addition to God's grace, depends on the realization of its place in the new world of institutions of social animation. Therefore, its future depends on the clear-sightedness, the integrity, and the energy with which it finds its place between two possible extremes: being a service provider at one end or being ideological legitimators of an economic system.<sup>38</sup>

To enable what is counter-cultural in contexts of inequity is to effectively guarantee teaching and learning processes that are meaningfully and socially relevant for entering the labor market, a successful transition into higher education, social involvement of citizens and democratic participation, inclusion in ecclesial and social organizations, construction of a personal life-project with Christian values, and skill acquisition for bringing about social transformation. To enable equality is to create everyday conditions for the education of individuals capable of full professional, social, familial, productivity, organizational, and historical inclusion. One shares the state's and society's responsibility for the critical inclusion of new generations.

To enable inclusion implies, furthermore, to turn children and youth into protagonists of the educational act. By integrating the specific contributions of vulnerable groups, regardless of their ideological leanings, educators turn children and youth into actors and into proactive subjects of their rights. When thought about this way, we are talking of a school that takes into account the students' reality and the knowledge that they contribute; they too have knowledge and skills that are part of the learning process.

Daily schooling, and in particular each relationship, each mechanism that is implemented, and each didactic unit that is thought, contains the possibility of enabling equality, inclusion, and rights. This implies thinking about different styles of democratic and participatory leadership and coexistence. This means thinking and building new mandatory and optional curricula that include looking at the impoverished of the system as well as all kind of constructs that lead to wish for, to love, to search and to build social justice. It implies facilitating a community spirit among educators, administrators, students, families and organizations with a Lasallian approach: communities in dialogue with reality in order to transform it. It means thinking of spaces, time, furniture, structures and rites that help people shape themselves according to their dignity and rights, and who are able to create opportunities for social equality.

5.2.5 *In a time where societies produce passively consumerist, politically apathetic, and shallow-minded subjectivities, the challenge of helping develop men and women with interiority and critical-citizenship awareness, an environment-caring awareness, and who affirm the principles of solidarity.*

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is to generate new knowledge about schooling. So that school management as feat becomes knowledge management, development and maturation of knowledge and best practices, visions and values" (Romero, 2010, p. 26).

<sup>38</sup> Gil, 1994, p. 374.

Vulnerability refers to the condition of the postmodern, impoverished subject, stripped of his or her rights, living in the midst of a neo-capitalist society with practices of exclusion and inequality. For the most part, this subjective conscience is fragile, with fewer subjective resources to face the many adversities of daily life. On the other hand, in other social contexts and in many other places worldwide, new generations lack the required instances of initiation and mediation – on the part of adults and institutions - that help to shape themselves as subjects, with skills and capacities, with desires and horizons, with enthusiasm and potential to dream, to plan and to act. The new generations grow in societies with mechanisms of exclusion, speed, confinement, individualism and fragmentation.

The role of Lasallian educators is to help to awaken desire, passion, and initiative. The Lasallian educator needs to teach each subject so as to build the necessary tools to act independently on pursuing dreams and wishes. Usually, we call this *resilience*, the capacity of an individual to overcome adverse situations.

While the hegemonic discourses invite us to the thoughtless conformity under the false “we are all free” premise, we watch a dangerous withdrawal of the adults, the institutions and the State, leaving infants, adolescences and youth unprotected and vulnerable. The counter-cultural alternative to this withdrawal is to be there, to roll up one’s sleeves, and to take charge, being convinced that the role of the adult, the educator, and the school is to mediate, to initiate, to accompany, and to stimulate processes of growth, maturity, and social insertion. No one loves unless taught to love; no one loves the unknown or the unhappened. This young generation will love whatever the adult generation teaches them to love.

The economic, political, social, and cultural models that we assume progressively in its totality are unsustainable because of the results that they produce: increase of the inequality and violence, global warming, pollution of the environment, upsurge of natural catastrophes, loss of life meaning and horizons, intolerance and xenophobia, abandonment of people, and indigence increase. New forms of poverty in the 21<sup>st</sup> century, the weakened presence of the state, institutions, and adults, and the new postmodern cultural forms, create subjectivities that sometimes acquire self-destructive formats, such as low horizons and low self-esteem; scarcity of personal and social dreams, violence against oneself and against the immediate milieu.

It is necessary to believe again that it is possible and it is necessary to live otherwise, personally, communally, and socially. Hence, the resilience insofar as ability to teach one to dream, to wish and to make dreams come true so to live a life worthy of being lived, with awareness of being part of the global village, men and women together, as human beings.

Today more than ever, our fraternal Lasallian identity is needed: to be brothers and sisters to our students, to know how to accompany and to design processes of accompaniment; to know how to create institutional cultures that promote the protagonism and active participation of students, families, male and female educators, lay partners and social organizations. The intended purpose is to open ways for the formation of leaders who are resilient, able of thinking of themselves as initiators of social change and builders of communities and organizations that make different worlds possible.

- 5.2.6. *In a society where velocity and sensationalism prevail, and where the ephemeral and fleeting are economically profitable, the challenge is to build a global, integral, multi-perspective assessment that is in agreement with global and integral institutional planning.* 78

The marketocracy attempts to measure the educational processes in the same way that processes of the production of goods and services are measured. Following its logic of subject reification and the insatiable accumulation of capital, in many occasions, the marketocracy has converted education into merchandise and the right to education into an opportunity for accumulating. From this position, the assessment procedures applied to education end up being those used in the market.

In light of this, our challenge is to evaluate the evangelizing educational projects with new instruments, variables and meanings. If we evaluate with variables typical of the administrative school, in many cases, it will not be possible to assess to what extent our educational evangelizing projects announce the Gospel and accompany the advancement of the Kingdom of Justice and Peace. We need to think of new assessment variables of educational quality in contexts of social vulnerability and also in contexts of satisfaction and economic affluence. To design variables, to prepare the instruments, to implement them, to dialogue about them, and to discern them in community and with surrounding organizations, will help us exercise a permanent surveillance on the meanings that we offer and of the transformations that we are achieving in our surrounding communities.

The aim is to communally design, in an attitude of discernment, the global projects, their sustainability, and the integral assessment of the initiated processes. Once a year, the first Lasallian community of teachers had time to look at the reality and to contemplate God's plan revealed through it; to develop a sense of belonging to that plan, and to realize that their initiatives were also part of the plan of salvation; to evaluate and to ponder the transformations that occurred in contrast with the history of salvation, in which all participate. *Meditations for the Time of Retreat* stresses this point: a community that discerns from the standpoint of the poor, that builds an educational answer day by day, and that attempts to give God glory here and now and with the poor.

### 5.3 Conclusion

We call Lasallians to form communities of educators, men and women<sup>39</sup>, who look critically at the present context, with eyes of faith, seeking an answer to today's reality that is in line with the first Lasallian community and the more than three hundred years of lived history. There is not a single Lasallian school, or any Lasallian educational proposal, without a community of educators who are aware of their heritage and who continue this spiritual tradition. This is why the association for the educational service for the poor is the central axis or the core of what it is called *Lasallian*: in the center of the educational project there is a stable core of individuals who,

<sup>39</sup> We do not refer here to the regular and stable religious community of men and women. Above all, we refer to all community proposals that have emerged in the last years: group experiences, teams, lay communities or mixed communities –Lay partners and Brothers- who live the experience of animating in an associative way an educational project for the service of the poor.

in historical faithfulness to this genesis and to their own time, offer to people entrusted to them a hope sustainable in time. Any other effort will lack this identity, regardless of its value. In every march, there is progress and regression.

The community of the origins (1679-1719) offered a public educational service<sup>40</sup> and the stability of its presence guaranteed, above all other matters, that the *children of the artisan and the poor* could exercise their right to education<sup>41</sup>. In different ways and in a variety of strategies, the above-mentioned community lived through a process of "making their lives resembles the life of the poor and of Jesus Christ, recognizing Jesus Christ in the poor people"<sup>42</sup>. Today, an educational Lasallian project has at its center a community that searches to conform itself to Jesus Christ, in relationship to the impoverished and the disinherited ones, building together with them the educational proposal. Therefore, the impoverished and the vulnerable ones are the social, epistemological, political, and theological place where this community lives and reflects. Communities such as this know that they form part of large groups that work in similar projects.

A Lasallian educational proposal is one that focuses on transforming reality into one with higher levels of inclusion, dignity, humanization, promotion and development. The community does a critical reading of reality and discerns, in the light of faith, the necessary response for every context. Moved by its faith, this community looks at the world with God's perspective: He does not want the children of the artisans and the poor to suffer great evils. The central point from where social transformation has to be initiated is the reality lived by the impoverished ones: their causes, struggles, cultures, and daily lives.

It cannot be the others, the well-off, those who have and are well regarded; these cannot be the ones who open the way to change. As it was in the time of the Founder, those who are affluent are usually keepers of the *status quo*. If we managed to return the Word to the poor people, it is they who will build the future.<sup>43</sup>

The Lasallian School is the one that returns the Word to the poor; the word is understood here as capacity for relationship, openness to the world, and of belonging, critical inclusion, and community.

For the Lasallian community, in historical faithfulness, the school is equal to salvation. The conviction that God wants the salvation of humankind moves the whole Lasallian community to look at the school as an instrument of divine salvation. That is why we oppose an expelling and selective school, one that does not promote meaningful inclusion, and where only a few learn.

The tuition-free schools for abandoned young people demand the creation of a community of men attired by the Saving God and by the calls of youth far away from salvation; a community that

<sup>40</sup> We do not refer to "public or private", because in 1700 there was not a proposal on governmental management for all the population, but rather to private initiatives that in some cases were sustained by public funds. Public means open to everybody.

<sup>41</sup> Even though at that time education was not thought as a human right, the Lasallian community of the beginnings was aware that the failure of a project of schooling for the "children of the artisans and the poor" meant the end of their possibilities of a better the future, and the failure of God's saving plan.

<sup>42</sup> Alpayo, 2000, p. 454.

<sup>43</sup> Gil, 1994, p. 373.

wants to be entirely devoted to bring this salvation closer to the young people and to work for God's glory.<sup>44</sup>

For Lasallian communities, the school is an instrument for God's glory, an instrument for the advancement and dignity of people. But the school is not the only instrument available. In the face of some current calls and needs of the impoverished, sometimes it is necessary to leave the school and move to non-formal educational projects, or even to annex them to the school, so that the school becomes a more integral and truly liberating project.

A Lasallian educational proposal is carried out by a community and fosters social transformation, is creative and innovative, keeps a tradition but is free to reinvent the future, and puts everything at the service of pupils, their families, and the social environment that it serves. From this position, this community creates and recreates curriculum, innovates educational offers, invents devices, reformulates didactics, redesigns contents, rethinks the school, and is open to new forms of non-formal education. Just as the first Lasallian community (1679-1719) was able to create and to innovate almost everything - new curriculum, new teaching practices, substitution of Latin as the language of instruction, new methodology, and new educational relationship – so can the contemporary Lasallian school.

A Lasallian educational proposal acknowledges that transformation happens thanks to educational relationships between educators and pupils; together they build a Christian wisdom that helps us to intelligently understand and demystify the world; they are active protagonists of its transformation. As a result, these teachers, male and female, will become brothers and sisters of each other, of each student, and of Jesus Christ. The pedagogy of fraternity will be the framework for the Lasallian educational relationships. Christian brotherhood breaks rationales that promote relations of inequality and opens up to horizons of true inclusion.

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<sup>44</sup> Sauvage, 1976, p.14.

## INTERNATIONAL PARTNERSHIPS, INTERNATIONALIZATION, AND INTERNATIONAL ASSOCIATION OF LASALLIAN UNIVERSITIES (IALU) NETWORK COLLABORATION

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### **6.1 Research Context and Significance**

Globalization, and the consequent need for internationalization, has created demands on institutions of higher education to ensure their graduates are well prepared for today's marketplace and needs. Internationalization is thus a part of what quality education in higher education looks like, and the scope of the impact possible. More than this, higher education institutions play a unique role in society, educating a relatively elite few who have greater opportunity to understand the world and, it is hoped, make a positive impact for society<sup>1</sup>. This social responsibility for the public good is important, and perhaps the most effective way of stopping the perpetuation of classism and the oppression of poverty when done right. The local experience of communities can and should inform global understanding and promote more positive solutions. The process of internationalization has clearly been expanding as the number of higher education initiatives increases around the world and the range of their shared purposes broadens<sup>2</sup>.

Examining the advancement of the term internationalization, Knight proposed a working definition to acknowledge the changing realities in this realm: "...the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education"<sup>3</sup>. This definition indicates the breadth of the phenomenon, as well as the areas that it affects. Maximizing the effectiveness of the university in a global environment, according to Marginson and Sawir, requires "imaginative realism"<sup>4</sup>. This term captures the balance that international relationships can require: skillful collaboration in order to envision new possibilities and initiatives together while meeting realistic goals.

Postsecondary institutions have responded to globalization by broadening their curricula, programs, and student-faculty experiences through international partnerships. Such partnerships,

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<sup>1</sup> cf. Hall, 2001.

<sup>2</sup> cf. Sakamoto & Chapman, 2011.

<sup>3</sup> Knight 2003, p. 2.

<sup>4</sup> Marginson and Sawir, 2006, p. 369.

however, tend to differ by region and institution so that multiple forms of partnerships have developed – most with a unique mission, vision, and strategy – and have progressed at different rates through a variety of developmental stages. While the cross-border partnership initiatives of higher education institutions are ever-evolving and varied, among the most common activities are: student and staff mobility, academic exchanges, curriculum development, joint course or program delivery, and research collaboration<sup>5</sup>.

Tedrow and Mobokela defined higher education partnerships as “relationships between institutions where the participating partners derive mutual benefit from the involvement”<sup>6</sup>. In a practical sense, when higher education institutions collaborate with partners beyond their national borders, they may be seeking different benefit from each other and value the arrangement for different reasons<sup>7</sup>. There are a large range of motivations and possible activities; and, as a result, multiple terms are used somewhat interchangeably such as linkage, collaboration, or partnership. Beerkens (2002) delineated between inter-organizational cooperation and coordination. Cooperation involves no formal rules, emphasizes the individual goals and activities of institutions, requires the utilization of few resources and poses little threat to the autonomy of the institution. Coordination, on the other hand, involves formal rules, emphasizes joint goals and activities, and requires more resources and interdependence<sup>8</sup>. Within this range of relationship, an institution may simply be providing funding for another’s project, or there may be exchange of information and expertise. Getting more involved, institutions may offer a dual or joint degree opportunity. The internationalization of a higher education institution is a continuum that on one end may be more symbolic. On the other end, it is a transformative process that influences the roles and activities of all stakeholders<sup>9</sup>. For the purpose of this study, the focus is cross-border partnerships as the means to further internationalization for higher education institutions.

International collaborations range from simple to complex in scope, and can extend well beyond two partnering institutions. Higher education associations may be formed in order for institutions to pursue a collective interest, an advocacy versus a transactional relationship<sup>10</sup>. Frequently accompanied by international conferences and journals, associations’ work to provide opportunities to meaningfully engage shared values to better serve their constituencies. The International Association of Lasallian Universities (IALU) is an example of this type of association, collectively carrying forward the Lasallian educational mission of the Institute of the Brothers of the Christian Schools at the postsecondary level.

The Institute of the Brothers of the Christian Schools has grown into a global network with institutions in 77 different countries<sup>11</sup>. The founder, John Baptist De La Salle, and the Brothers of the Christian Schools were attentive to the needs of the times and responded creatively in groundbreaking ways. Today’s Lasallian institutions (ministries, K-12, and higher education) are

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<sup>5</sup> cf. Chan, 2004.

<sup>6</sup> Tedrow and Mobokela, 2007, p. 160.

<sup>7</sup> cf. Jie, 2010; Sakamoto & Chapman, 2011.

<sup>8</sup> cf. Beerkens, 2002.

<sup>9</sup> cf. Bartell, 2003.

<sup>10</sup> cf. Beerkens, 2002.

<sup>11</sup> cf. Institute of the Brothers of the Christian Schools, 2015.

also challenged to serve contemporary societies which are similarly faced with issues of “hunger, forced migration, dismemberment of the family and the new forms of poverty that narrow the horizon for this new generation”<sup>12</sup>. In the spirit of De La Salle, the Institute of the Brothers of the Christian Schools has continued to bring together like-minded people to work for the common good, such as through the creation of training colleges for teachers, technical schools, and post-secondary institutions specializing in modern languages, arts and sciences<sup>13</sup>. Leaders of Lasallian institutions of higher education have met as an international group since the 1970’s; however, it was not until after two *Encuentro* meetings – global meetings of Presidents and top administrators – were held in Rome in 1995 and 1997 that a formal international organization was founded<sup>14</sup>. This formal organization became IALU.

Throughout its internationalization process, the Institute of the Brothers of the Christian Schools felt the need to bring together a wider range of perspectives from across the entire Lasallian family, and this led to formation of the International Assembly of the Lasallian Educational Mission inaugurated in Rome in 2006. This historic event gathered leadership and delegates from all regions of the Institute. “It was to represent all persons and groups who share the educational mission based on the same Lasallian charism. The participants in the Assembly were to manifest the diversity of the Regions and the different ways of being Lasallian”<sup>15</sup>. Recommendations from the Assembly called for more collaboration—specifically identifying higher education as an important partner—to assist in serving the Lasallian educational mission around the world.

In the years following the International Assembly, initiatives and agreements grew, and established relationships became more broadly shared. Landeros (2010) has observed in particular, “Bilateral and multilateral cooperative agreements have proliferated exponentially throughout the IALU regions”<sup>16</sup>. Another development worth noting was the establishment in Rome of the International Lasallian University Leadership Program in 2007. With an expressed goal of promoting cooperation among Lasallian universities, this program has led directly to an increase in the number of individuals engaged in this activity with a large number of institutions represented<sup>17</sup>.

Despite a seeming emphasis on collaboration between network higher education institutions, communication about projects and sharing even within institutions can be challenging and there is room for improvement. There is a need to evaluate initiatives and to share the successes and lessons learned within the IALU network. Lasallian institutions must continue to generate research that will facilitate development of more successful collaborations, and leverage these insights for the benefit of the network. Brother Craig Franz, F.S.C, the first President of IALU, has characterized the global network this way: “To use a physics analogy, the network has a lot more potential than kinetic energy”<sup>18</sup>. Working toward the conversion of this potential to action,

<sup>12</sup> Rodriguez Echeverria, 2009, p. 24.

<sup>13</sup> cf. Institute of the Brothers of the Christian Schools, 2012.

<sup>14</sup> cf. Landeros, 2010.

<sup>15</sup> International Assembly, 2006, pp. 10-11.

<sup>16</sup> Landeros, 2010, p. 13.

<sup>17</sup> cf. Eubank, 2010.

<sup>18</sup> cf. Personal communication, March 29, 2012.

this study is a multi-site case study that explores the nature of international partnerships conducted by exemplar institutions from each region of the IALU network.

## **6.2 Methodology - Research Design**

The research is a multi-site case study designed to describe the phenomenon of international partnerships conducted by exemplar institutions of the International Association of Lasallian Universities (IALU) network. The research question specifically is: What is the nature of international partnerships conducted by regional exemplar institutions of the International Association of Lasallian Universities? Case study methodology is uniquely suited for providing the answer to the research question. In addition to rich depictions of each individual site, it makes possible an examination across sites to identify patterning variables and themes<sup>19</sup>.

In order to explore the research question with intentional representativeness of the network (IALU), the study included at least one Lasallian University from each of the five regions of the Institute of the Brothers of the Christian Schools. These regions are: (a) Europe and French-Speaking Africa, (b) Mexico, (c) North America, Bethlehem, and English-Speaking Africa, (d) Central and South America, and (e) Asia and Pacific Islands. In order to study partnerships, “exemplar institutions” were identified within the IALU network. Exemplar institutions were defined as an institution that demonstrates significant experience with the continuum of international initiatives as defined in the literature and is validated by regional and international experts.

A three-part process was used to identify the exemplar institutions. First, the website of each of the 71 member institutions was reviewed<sup>20</sup>. Based upon criteria identified in the literature review, each institution was assessed and the following evidence was documented: (a) ease of use of the website, in multiple languages; (b) website allowed for English translation; (c) commitment to international partnerships was evident in the university mission and vision statements; (d) identification of personnel responsible for international initiatives; (e) offered study abroad or student exchange; (f) offered course work with an international component; (g) offered degree programs with an international component; (h) offered joint or dual degree opportunities with an international partner; (i) maintained a branch campus in another country; (j) maintained a virtual presence accessed internationally; (k) actively engaged in collaborative research with an international partner; (l) engaged in faculty or expertise exchange; (m) hosted international events; and (n) provided a list of formal memorandums of agreement with other universities. Based upon the review of university websites, the top three universities were identified in each of the regions of the Institute.

Consultation with regional and international experts was the next step to ensure a strong sample. The list of the top three institutions in each IALU region was submitted to the respective General Councilor for that region. The General Councilors were asked to choose the exemplar from their region. Finally, the identified exemplars were submitted to the General Councilor assigned to the IALU executive committee for validation. Through this process five institutions were identified. However, a sixth institution was also identified as a historic and recognized leader in

<sup>19</sup> cf. Merriam, 2009.

<sup>20</sup> cf. IALU, 2011.

international collaborations within the IALU network. This institution was used in the study as a foundational example to corroborate, extend, and enrich the findings from the exemplar institutions. 85

Semi-structured interviews were held with the chief academic officers of each exemplar institution. In addition to responding to interview questions, participants were asked to identify other individuals in their universities who were knowledgeable about the institution's international collaborations for additional interviews. Field notes were taken during the interviews, and the interviews were transcribed. Participants were asked to provide documents to aid in the understanding of the institution's international partnerships and collaborations. Submitted documents included: organizational charts, mission and vision statements, lists of partners, and the nature of the relationships.

Within case and cross case analysis of the data was conducted<sup>21</sup>. This data from the exemplar institutions was compared to the data from the foundational institution. The four major themes that emerged as the findings of the cross case analysis and a resulting new model of transformational internationalization is the focus of this article.

### **6.3 Findings**

All exemplar institutions included in this study are private institutions. Table 1 and Table 2 below summarize information about each of the regional exemplar institutions.

While organizational factors do differ, there were many common themes and insights that resonated across all of the cases. The insights are organized into four major themes: (a) organizational framework, (b) partner compatibility, (c) relationship cultivation, and (d) network factors. These major themes also have multiple "sub-themes" that are described.

#### *6.3.1 Theme One: Organizational Framework*

Each of the case sites has distinct organizational cultures, differing structures and resources, and cultural contexts that have influenced the paths taken in regard to international partnerships, and subsequently internationalization. What are shared, however, are the Lasallian educational mission and the desire to strengthen international relationships in order to broaden how it is being lived. Each of the case sites has framed its own unique paths in alignment to the mission in order to bring quality, transformational experiences to its students and staff. In order for this to happen effectively, the organizational culture must be able to embrace change.

While the case sites each have unique organizational culture aspects, the following organizational framework elements emerged as important to all: (a) having a strategic university vision, (b) appropriate funding, and (c) the ability to integrate internationalization into the very ethos of the institution. Knight and de Wit (1995) identified four approaches to internationalization, two of which were the ethos approach and the process approach. These two were described as closely linked, and when looked at together, would produce a higher education

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<sup>21</sup> cf. Merriam, 2009.

institution that values and supports intercultural perspectives and initiatives, but also has integrated international perspectives and learning into the major functions of the organization.

### 6.3.2 Theme Two: Partner Compatibility

Potential partners can emerge from circumstance, intentionality, or external requirement (e.g., terms of a grant opportunity). Institutions both seek partners and are sought out by potential partners for various reasons. In this study, a priority emerged of seeking partners that shared similar values. This mission-aligned approach resonated across all sites, and validates the approach in the literature review that partner selection should include an examination of this alignment<sup>22</sup>.

Regardless of how the partnership opportunity presents itself, it is important to discern if the partner is a good fit, and if there is sufficient advantage gained for both parties by collaborating. The factors that emerged from the cross-case analysis as important to partner compatibility are: (a) mutual benefit; (b) program compatibility; (c) language; (d) reciprocal learning; and (e) concrete actions.

### 6.3.3 Theme Three: Relationship Cultivation

The cultivation of the relationship with a potential international partner generally occurs long before the signing of an agreement, and must continue to be nurtured throughout the partnership. One important aspect that institutions need to keep in mind is that relationships with international partners take *time*. The opinions of the participants in this study ranged in regard to how much time an effective partnership takes to produce desired results; everything from one year to up to five years was estimated, all depending upon the scope and purpose of the partnership. While it may take only two to three months to secure an agreement, that is only the beginning.

Many things contribute to the success or failure of an international partnership, funding and strategic plans aside. The following factors emerged as critical across all sites in this study: (a) creating the opportunity for a relationship; (b) cultural sensitivity; (c) trust; (d) commitment; and (e) the right people, or champions.

### 6.3.4 Theme Four: Network Factors

While the previous three themes are largely validated by the literature, the fourth theme is unique to this study as it pertains to the IALU network in particular. Each of the institutions included in this study have a sense of belonging to the network of the International Association of Lasallian Universities, and view the network as a real strength for future accomplishments. While geography and cultural contexts differ, this sense of belonging was expressed in the following three areas: (a) network culture, (b) network collaboration, and (c) network wisdom.

<sup>22</sup> cf. Chan, 2004; de Wit, 1998; Van Ginkel, 1998.

Table 1  
Regional Exemplar Institution Profiles

| Institution | A                                                                          | B                                                                                                                                                | C                                                                                         | D                                                                                                                                  | E                                                                   |
|-------------|----------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------|
| Region      | Europe and French Speaking Africa                                          | Mexico -                                                                                                                                         | North America, Bethlehem, and English-Speaking Africa                                     | Central and South America                                                                                                          | Asia and Pacific Islands                                            |
| Founded     | 1854                                                                       | 1970                                                                                                                                             | 1973                                                                                      | 1964                                                                                                                               | 1911                                                                |
| Scope       | Bachelor: 1<br>Masters: 3 with 14 specializations<br>Research Platforms: 8 | Secondary, vocational, and higher education: 4 High Schools<br>Bachelor: 42<br>Master: 55<br>Ph.D.: 3<br>Professional Associate: 4<br>5 Campuses | Professional diploma: 6<br>Diploma: 4<br>Bachelors: 20<br>Higher diploma: 9<br>Masters: 3 | 8 Schools<br>13 Research Centers<br>1 Institute<br>4 Campuses<br>Bachelor: 27<br>Masters: 10<br>Doctoral: 2<br>Specializations: 11 | 8 Colleges<br>36 Academic Departments<br>11 Research Centers        |
| Enrollment  | 2,500+<br><br>(1800 undergrad; 700 grad)                                   | 16,000+                                                                                                                                          | 3,200<br><br>(330 grad; 2870 undergrad)                                                   | 15,000+<br><br>(1,000 grad)                                                                                                        | 18,000+<br><br>(15,000 + undergrad; 3,000+ grad)                    |
| Descriptors | Highly Selective; Specialized                                              | Innovation                                                                                                                                       | Leadership; Perseverance                                                                  | Teaching Institution with heavy research focus; Highest Accreditation status                                                       | Learner-Centered Research Institution; Highest Accreditation status |

*Note: Information from interviews, submitted documents, and/or institutional website (2013)*

Table 2  
*Regional Exemplar Institution Staffing and Agreements*

| Institution         | A                                                   | B                                                                   | C                                                                            | D                                             | E                                                                                                     |
|---------------------|-----------------------------------------------------|---------------------------------------------------------------------|------------------------------------------------------------------------------|-----------------------------------------------|-------------------------------------------------------------------------------------------------------|
| Org. Structure      | International Relations Office, 3 staff members     | International and Intercultural Office, 4 staff members             | Coordinator of External Academic Relations, .5 FTE (under direction of VPAA) | International Affairs Office, 7 staff members | External Relations and Internationalization Office, 10 staff members                                  |
| # Formal Active MOA | 100+                                                | 250+ (30 Internat.)                                                 | 25                                                                           | 300+ (76 Internat.)                           | 200+ *about ½ active                                                                                  |
| Interviewed         | Vice President; Director of International Relations | Vice-Rector; Head of the International and Intercultural Department | Vice President of Academic Affairs                                           | President; Head of International Affairs      | Vice Chancellor for Academics; Executive Director of External Affairs and Internationalization Office |

*Note: Information from interviews, submitted documents, and/or institutional website (2013)*

*Network culture.* As already discussed, IALU is international by heritage, referring to the founder *St. John Baptist De La Salle* and the *Institute of the Brothers of the Christian Schools*. The shared Lasallian educational mission binds the higher education institutions in this study to the larger Lasallian network of districts, ministries, and K-12 schools around the world. Multiple participants in the study described the network as *family*. The presence of warmth and feeling of family as a central value is an important finding of this study relating to this network of higher education institutions. The culture of the IALU network, therefore, seems to extend beyond the institutions themselves to the fabric of the larger Lasallian network and mission.

*Network collaboration.* As discussed earlier, the network has been characterized as having “a lot more potential than kinetic energy”<sup>23</sup>. However, there have been documented efforts of increased collaboration across the IALU network since its inception as cited by Landeros (2010) and others. Two aspects that emerged as central to network collaboration in this study are: (a) knowing each other and (b) mission.

*Knowing each other.* Overwhelmingly across all sites, the importance of knowing each other in the network was articulated. Whether it was a desire to have more general knowledge of programs and initiatives, or having meaningful connections to more individuals across the institutions, it was clear that the participants felt collaboration hinged upon this. Participants also asked some very specific questions in regard to shared knowledge that might facilitate this, such as centralized information regarding programs, curriculum, staff, and schedules. As these examples indicate, knowing each other within the network emerged as a basic requirement to enhancing and increasing collaboration among IALU institutions.

*Mission.* Each institution identified the importance of mission to network collaboration hopes. The prevailing feeling was not that IALU institutions were the only partners or even the best fit for all initiatives, but rather that they are a natural consideration due to shared mission. Taking this further, one participant voiced hope in the collective power of the network to benefit individual institutional efforts. As stated earlier, funding can be a challenge for creating and sustaining international partnerships. This idea of leveraging the strength of the IALU network for the procurement of monies in order to live out the mission transcends individual institutional partnerships.

*Network wisdom.* Along the same lines of utilizing the network for the leveraging of funding, there are other ways that participants felt network wisdom could be accessed. As Lasallian institutions differ in their areas of growth and development, partner institutions with the needed strengths or initiatives can assist others. This sharing of experiences could mean use of agreements, consultation on strategic planning, faculty collaborations, and many more possibilities. Each of the participating institutions identified the importance of research in one way or another, from collaborative research as an important initiative for starting partnerships to an institution-wide focus on research, as of parallel importance to teaching.

<sup>23</sup> cf. Franz, C., Personal communication, March 29, 2012.

## 6.4 Foundational Example

This university was founded in 1962. It is a government-accredited Institution of Excellence, and offers 29 undergraduate programs, 32 specializations, 18 master's programs, and three doctoral programs. Institution F has over 11,000 students, and approximately 70,000 alumni. Two high schools, one comprised of about 2,800 students and the other with 300, are also situated on its urban campus; approximately 40% of these students go on to attend the university. Institution F has a cultural center, a language center, and an international center. Its Center for International Education has nine staff members who maintain relationships with more than 150 national and international universities, including formal agreements with 25 IALU institutions. Interviews with the Academic Vice-Rector and the Director of the Center for International Education were utilized, along with supporting organizational documents.

*Institution F Insights.* While insights from Institution F were not integrated into the cross-case analysis, many similar themes and codes emerged. Insights from this case site offered nuanced understanding of the themes in the following areas: senior administrator commitment; leadership formation; integration into ethos; and network culture and wisdom.

### 6.4.1 Senior administrator commitment

For the IALU network, while the commitment of senior leaders of the higher education institution directly impacts the ability of an organization to effectively embrace international collaboration, validation and commitment from another group of leaders—the Superior General and the General Council of the Institute of the Brothers of the Christian Schools—is also important. The more focused engagement with higher education has established a new pattern of practice for the Institute of the Brothers of the Christian Schools and was helpful as the Institute transitioned to new leadership.

### 6.4.2 Leadership formation

The formation of higher education leaders is important and should include international experiences that enhance their ability to envision the value of international initiatives. Not all presidents, vice presidents, or other leaders have had the opportunity to engage beyond their borders in these ways. When they do, it impacts the way in which they see the landscape of opportunities for the university and those they serve. The meaningful and intentional inclusion of international experiences in leadership training in higher education institutions may not be a widely adopted practice; however, the hiring of individuals with this experience and understanding could also better support an institution's international vision.

### 6.4.3 Integration into the ethos

Even with a highly developed Center for International Education, continued integration of internationalization efforts across the university is a work in progress. Mobility statistics of students and faculty are not sufficient for evaluating this type of progress, and a multi-faceted rubric to measure institutional impact has been developed. Faculty members need to be

significantly involved, feel accountable, and support the initiative. Institutions may differ in their faculty model, which has an impact on internationalization efforts (e.g., a high use of adjunct faculty). The desire to integrate internationalization into the fabric of the university expands the nature, purpose, and urgency for varied and meaningful international partnerships. Of particular singular note was the advice offered by the Academic Vice-Rector from Institution F who advised any newly emerging institution to not begin their internationalization process with student mobility, but rather, to first give an international and global focus to course content, program profiles, curricular design and academic collaborations in order to achieve an international character from the roots. This underscores the finding of developing a strategic university vision and full integration of internationalization, which is perhaps easier to do when initially conceiving an international agenda.

#### *6.4.4 Network culture and wisdom*

The terminology of “family” to describe fellow Lasallians also emerged in this foundational case site. Insights from Institution F indicated that the awareness of the scope of the Lasallian network and the number of individuals who have gained international experiences have grown over the years inside of the network. The attendance of presidents, vice-presidents, and deans at gatherings has had an impact on network culture. There is hope that collaboration within the network will begin to occur more naturally, apart from network events, aided by today’s connectivity and technology. As IALU institutions continue to learn more about one another and understand that working toward meaningful international partnerships holds some common struggles, those with more experiences can be of significant support. However, this takes concerted intention and commitment. Institutions are all at different levels in regard to their engagement of international partnerships, but planning and strategy can be formulated now. Implementation may take time, but the decision to move ahead with intentionality can be made.

#### *6.4.5 Summary*

The findings of the cross-case analysis and the foundational example all indicate an embracing of, and common struggle for, internationalization. No matter if the institution is in Europe, or Latin America, or elsewhere, there are many shared organizational concerns and hopes for optimizing engagement with global learning. How do the findings answer the research question: What is the nature of international partnerships conducted by regional exemplar institutions of the International Association of Lasallian Universities?

International partnerships conducted by regional exemplar institutions are aligned with mission and a strategic university vision for growth. They occur both intentionally and spontaneously and are varied, mutually beneficial, and created with concrete objectives. They require time and investment. They also sometimes fail. The international partnerships, in all forms, are valued as a key toward meaningful internationalization. Better assessment strategies to evaluate the progress toward internationalization are needed and have begun. This resonates with the practice of other experienced higher education institutions in the literature, irrespective of private or public status and whether or not they participate in a network. However, the regional exemplar institutions and the foundational example are also concerned with leadership formation in this context, and have hopes for their network.

### 6.5 Higher Education and Transformational Internationalization

For this study, the focus was examining the literature on higher education international partnerships that are academic in nature, and in doing so approaches to internationalization were also included to give context for these international partnerships<sup>24</sup>. However, the importance of full internationalization quickly emerged as the focus and the aspirational goal across the case sites. The participants believed strongly that partnerships are a means to this desired internationalization, and strategic internationalization plans in turn provide purpose, intentionality, and guidance. This is significant because while higher education institutions may value international partnerships and understand increasing globalization, they may not necessarily see fully integrated and articulated internationalization as the goal. Therefore, it became clear that this exploration of the nature of international partnerships conducted by the regional exemplars also needed to include insights as to what is *possible*.

Fully integrated internationalization for a higher education institution means that all functions of the institution are enhanced by the efforts: curriculum and degree opportunities, student experiences and internships, faculty experiences and broadened expertise, research contributions, community enrichment, and more. If the goal is transformational internationalization, connoting a thorough and dramatic change for the institution, then a broad strategic vision, an articulated framework, and wide support is required. The goal of integrating international perspectives and learning into the ethos of the university is an important finding, leads to a better understanding of the wide support needed to reach this, and helps frame the organizational “road” to transformational internationalization.

### 6.6 Transformational Internationalization Model

As a result of this research, a new model for transformational internationalization has been developed. This model is based significantly on concepts found in the literature; but has been interpreted in light of the findings of this research. Figure 1 synthesizes the major findings of this study depicting the building blocks of transformational internationalization for higher education institutions: mission and vision; fundamental approach and articulated philosophy of internationalization; opportunity and resources; relationships: trust and concrete interactions; leadership formation and commitment; strategic plan: institution-wide framework for internationalization; planned phasing of allocation of resources; design for collaboration and sustainability; and effectiveness measures. Each component will be discussed.

#### 6.6.1 Transformational Internationalization

This pyramid of components (Fig. 1) that propel a higher education institution toward transformational internationalization has some intentional order to it; however, transformation may occur more iteratively, and not this linearly or simply. Similar to Maslow’s human motivation model of the Hierarchy of Needs (1968), there are basic and more advanced elements. While Maslow asserts that generally the more advanced needs cannot be met prior to satisfying

<sup>24</sup> cf. Altbach & Knight; 2007; Knight, 2004; Knight and de Wit, 1995; OECD, 2004.

the basic needs, this model of transformational internationalization differs in that the basic components represent those most typically addressed by institutions (the bottom four).

The more advanced components, beginning with leadership formation and ending with effectiveness measures, represent more sophisticated institutional efforts for internationalization. Thus, this is a descriptive model that demonstrates a common trajectory of institutional development; however, the model does not require that an institution's path will or must follow this progression. Furthermore, transformational internationalization in and of itself is not the goal. Rather, the goal of such internationalization is to impact the ability of the institution to improve learning for the benefit of society. The institution needs to articulate, through all of these components, what that impact looks like and whether or not it is meeting its goals. As the institution grows in its experience, each component may be refined with increased understanding, as indicated by the "Assessment, Enhancement, and Redesign" bi-directional arrow spanning the elements.

### 6.6.2 *Mission and vision*

The mission and vision of an organization reflect its values, and is the foundation from which all should extend<sup>25</sup>. While this is an assumed practice for all higher education institutions, a re-envisioning of international identity should also be supported by these documents<sup>26</sup>.

### 6.6.3 *Fundamental approach and articulated philosophy*

This component is the place where institutions typically begin exploration: seeking more international collaboration, responding to the desires of students and faculty for international experiences, and setting some general aims for those endeavors. An institution may initially start by seeking revenue generation as a goal and as means to do more, and with some experiences also come to appreciate the other approaches to international partnering: mutual understanding, skilled migration, and capacity building<sup>27</sup>. However, it is important that there be intentional dialogue and understanding about the purpose of increasing international efforts. This helps encourage individuals at an institution, for example faculty, to engage opportunities and feel some level of support.

### 6.6.4 *Opportunity and resources*

Institutions need to have opportunities for international partnership, and accompanying resources are important so that they can be accepted and embraced<sup>28</sup>. Resources of institutions vary and in some cases are the catalysts for partnerships if there is a mutual benefit<sup>29</sup>. Grant funding may be available, but institutions need to also build capacity of resources for partnerships that they deem worthy. Included in this notion of resources is also the consideration of human resources, or capacity building of those who may be "project champions."

<sup>25</sup> cf. Agnew & Van Balkom, 2009; Bartell, 2003.

<sup>26</sup> cf. Agnew & Van Balkom, 2009; Chan, 2004; de Wit, 1998; Kezar, 2004; Trim, 2003; van Ginkel, 1998.

<sup>27</sup> cf. OECD, 2004.

<sup>28</sup> cf. Dewey & Duff, 2009; Gray, 1996; Knight, 2004; Tedrow & Mobekela, 2007.

<sup>29</sup> cf. Jie, 2010; Sakamoto & Chapman, 2011.

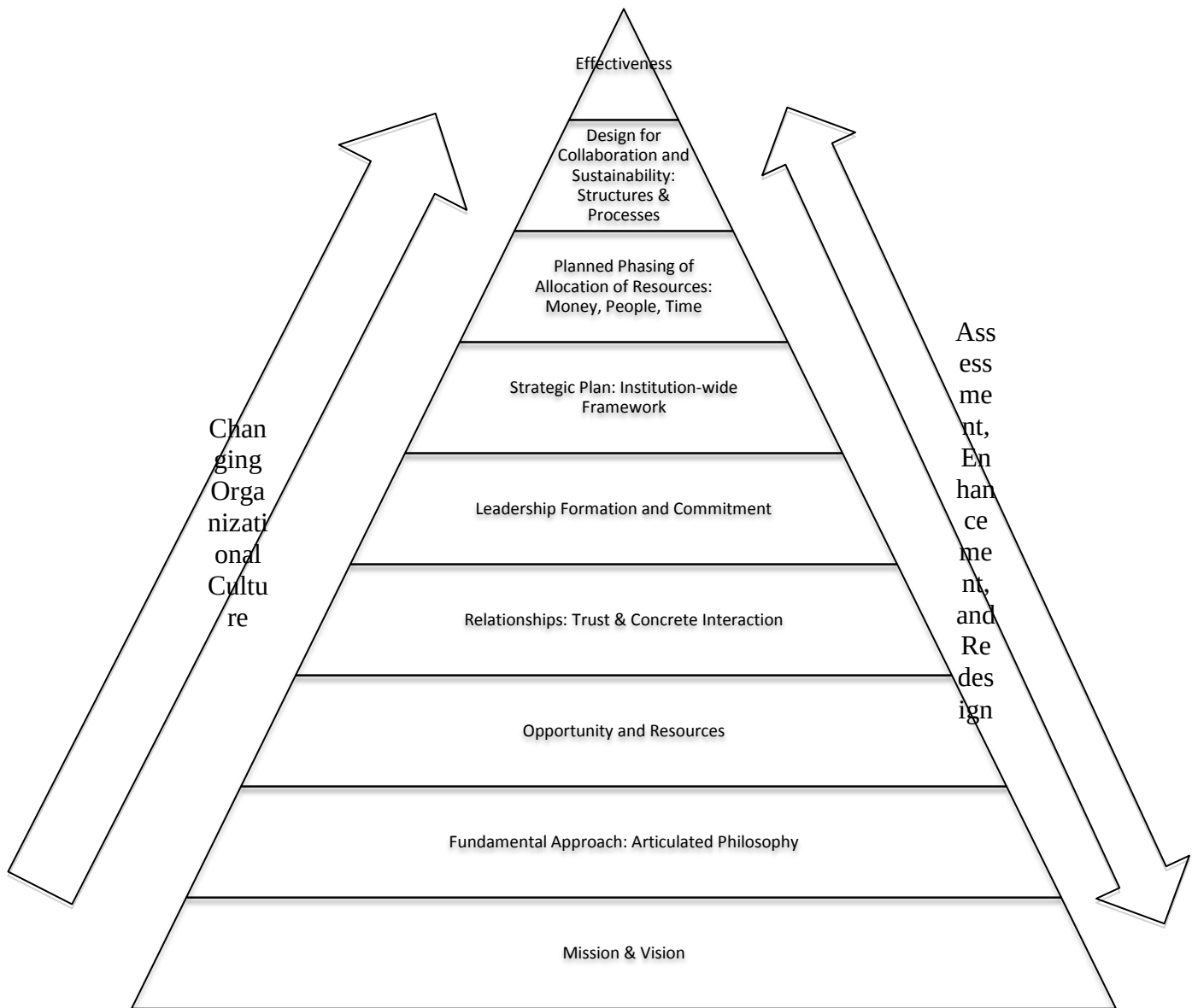


Figure 1. Cultivating a Culture of Transformational Internationalization

Reasonable expectations for participation, workload adjustments, and support such as travel and research funding may be needed<sup>30</sup>. There are many different ways to find opportunities, from involvement in professional associations to sending faculty abroad for development or initiating visiting professor programs. A university that is a part of a network should have additional relationships and access to possibilities. As an institution gains more experience and has a better sense of its direction, opportunities should become more purposeful and supported. With intentionality, it is hoped the incidence of failed relationships decreases.

This study identified three concepts not significantly explored in the literature, which provide additional understanding of opportunity and resources in the above transformational model: (a) program compatibility; (b) professional associations; and (c) the impact of a network.

#### *6.6.5 Program compatibility*

The concept of program compatibility emerged as an important aspect of partner selection. This is helpful in refining the questions that institutions may ask prior to entering a partnership: Is the philosophy of the curriculum compatible? Is there a “match” for the specialization needed? Is language an issue? Will schedules and duration of programming align well enough? These would certainly be considerations for partner compatibility and would be influenced by the institution’s chosen strategic initiatives.

#### *6.6.6 Professional associations*

International partnerships arise from intention as well as from natural professional contacts and happenstance. A strong finding from the study suggests professional associations are important to discovering and creating significant opportunities for international partnerships. This implies not just belonging to the professional association, but really optimizing the resources and people that the association has to offer. An institution should think strategically about the right associations, the right individuals from the institution to engage with the association events and networks, and how to translate these into the internationalization plan. For example, Institution D used the reports and relationships from professional associations to understand how its proposed initiatives matched with the needs and initiatives of other countries. As a result it was able to revise its partnership strategy and understand where greater compatibility could be found. Professional associations may also be a key resource in planned leadership formation for university administrators.

#### *6.6.7 Impact and potential of a network*

While the study focused on IALU institutions that are considered regional exemplars for their broad international partnership experience, and did not focus on partnerships within the IALU network itself, insights emerged from the study about the network that were not presented in the review of literature. The importance of mission compatibility was, however, present in the literature<sup>31</sup>. The greater community of the Institute of the Brothers of the Christian Schools

<sup>30</sup> cf. Agnew & Van Balkom, 2009; Dewey & Duff, 2009; Kezar, 2005.

<sup>31</sup> cf. Chan, 2004; de Wit, 1998; Van Ginkel, 1998.

includes IALU; and all live out one shared mission in different ways<sup>32</sup>. Network sharing of expertise and resources presents the potential of a collective advantage for member institutions. 96

### 6.6.8 Relationships

International partnerships ultimately come down to people. The building and nurturing of strong relationships is critical and important across all phases<sup>33</sup>. Trust is built by in-person interactions, and the level of position of those involved can have an impact on the perceived importance of the relationship<sup>34</sup>. Concrete interactions mean having explicit goals, as well as the ability to follow through on even small details. This signals seriousness about the relationship versus simply having a memorandum of agreement to place on the shelf.

### 6.6.9 Leadership formation and commitment

A visible and strong commitment from senior level administrators to internationalization is critical<sup>35</sup>. These are the individuals who set strategic priorities, allocate the resources, and have the ability to create structures and policies. Therefore, it is paramount that leaders have relevant international experience and appropriate formation to set direction and guidance in a global environment.

Leadership formation should not be assumed, but rather should be cultivated and considered in the hiring and promotion process. This finding was not significantly explored in the literature and elaborates on senior level administrator commitment in a nuanced, developmental way. The ability of senior level administrators to commit to and shape a meaningful internationalization vision is strengthened if this is deeply understood and rooted in related experience. The findings of this study highlighted the importance of intentional hiring and professional development for these leaders. For example, Institution F viewed the International Lasallian University Leadership Program in Rome as a valued opportunity to assist in this leadership formation, as well as other esteemed professional associations such as the Association of International Educators.

### 6.6.10 Strategic plan: Institution-wide framework

Integrating international efforts into strategic planning helps to ensure the best use of resources and institutionalizing of these efforts<sup>36</sup>. Strategic planning is an intensive process, and encompasses an institution-wide view. However, it is possible to complete this in-depth process and not include international efforts as a priority, much less the goal of full internationalization.

In order to cultivate and achieve a culture of transformational internationalization, it must be explicit and embedded in the strategic planning process as an institution-wide approach. This

<sup>32</sup> cf. International Assembly, 2006.

<sup>33</sup> cf. Girot & Enders, 2003; Heffernan & Poole, 2005; Kezar, 2005; Ring and Van de Ven, 1994; Shore & Groen, 2009; Walsh, et. al, 2005.

<sup>34</sup> cf. Heffernan & Poole, 2005; Shore & Groen, 2009.

<sup>35</sup> cf. Back, Davis, & Olsen, 1996; Chan, 2004; Kezar, 2005; Knight, 1994; Tedrow & Mobokela, 2007).

<sup>36</sup> cf. Knight, 1994.

requires articulating goals for each of the areas, which in turn provides direction and avenues for participation across all functions of the institution. Collaboration is key, and it is really about working together for the larger vision that is “lived out” in different ways across the institution. 97

### 6.6.11 *Phased allocation of resources*

Institutions are all at different points in the journey toward internationalization. Some institutions have fully staffed, large international centers, while others position the chief academic officer and subsequent designees to shoulder the responsibility; many organizational possibilities exist in between these choices. Wherever the starting point, planned phased allocation of resources can assist the institution in targeting strategic international initiatives for support in a reasonable way. However the budgeting process occurs at an institution, those resources should be aligned, or re-aligned, to match the articulated direction. This cannot happen overnight as colleges and universities are complex institutions and international partnerships take time and investment; however, this is the next logical step on the journey.

### 6.6.12 *Design for collaboration and sustainability*

Redesigning structures and processes is an advanced endeavor for a highly established institution. It requires organizational examination and establishment of need, quality communication and collaboration, and subsequent culture change<sup>37</sup>. Because for many higher education institutions cross-border partnerships arise in a decentralized manner from faculty and department connections, the creation of a university international office or an international initiatives team is a positive initial step. This office or team can be a strong driver for partnerships; however, in order to achieve internationalization on the grander scale it cannot function alone or in isolation.

A well-developed international office still needs the commitment and engagement of the faculty and administration, including time and allocation of resources. On a basic level, leadership and the international office need this engagement to implement and ensure quality partnerships that are nurtured and sustained beyond initial plans and relationship building. A strong partnership requires multiple people at an institution to take care of the relationship in different ways. Integrating structures that promote more comprehensive participation and the creation of more inclusive processes is helpful<sup>38</sup>. Some partnerships are short-term with modest goals, which may or may not turn into more. Others are longer term investments meant to bear different kinds of fruit. The strategic vision provides the guidance and flexibility, and implementation benefits from accompanying supports in the form of positions, teams, and budgets. This can help the institution avoid putting the success or failure of an international partnership onto the back of a “project champion.” When systems encourage collaboration, and processes and relationships are institutionalized, partnerships are more sustainable<sup>39</sup>.

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<sup>37</sup> cf. Burke, 1994.

<sup>38</sup> cf. Kezar, 2005.

<sup>39</sup> cf. Kezar, 2005; Larsson, et al, 2005; Ring & Van de Ven, 1994.

### 6.6.13 Effectiveness

Evaluating the effectiveness of international partnerships has been difficult for many higher education institutions<sup>40</sup>. In addition, institutional learning regarding effectiveness advances with experience and the revisiting of the other model components. In order to achieve transformation as a result of internationalization efforts, the institution must first be able to articulate what that transformation “looks like” for all stakeholders. This is done in part during the strategic planning process outlined earlier; however, metrics and indicators of success need to accompany the goals. How will you know when you get there? Who is a part of defining this? What kind of data needs to be gathered? What instruments need to be used or developed? What should the continuous improvement process entail?

This could be done at any stage of experience with international partnerships, and would provide a mechanism for evaluating or “categorizing” those already in place. This approach assists the institution with articulating how “transformation” is defined, as well as what types of partnerships and partners will help them get there. The evaluation aspect is critical and moves the institution into more advanced understanding of value and selection. Institutions can have an espoused belief in the value of international initiatives and collaboration, and have some positive international partnerships; however, without moving to a more advanced level of vision, planning, alignment of funding, and evaluation, an institution will not realize the full potential.

### 6.6.14 The IALU network

Insights from the foundational example that resulted from its contributions to and experience with International Association of Lasallian Universities conferences (i.e., *Encuentros* and International Lasallian University Leadership Program in Rome) suggested that over the years a critical mass of educational leaders have been engaged and network awareness has grown.

There are many indicators of this from increased attendance numbers to a redesign of the IALU website, documented partnerships and accomplishments, and established lines of research for the network with metrics and grant opportunities. It would seem that the network is primed and poised for more. However, the Academic Vice-Rector of Institution F still sees untapped potential referring to the network as a “sleeping giant.” In addition, all of the regional exemplar institutions expressed a desire and need to know more about IALU network institutions, individuals, and academic pursuits.

While there is a desire to collaborate and participate more fully with Lasallian partners, the complexity, autonomy, and current structures of each institution may not necessarily lend themselves to this. Also, it has been established that a diversity of partners is desirable and partnerships should align with needs, fit, and strategic plans. IALU institutions without strategic plans that are inclusive of internationalization efforts may be less inclined to engage and provide the support for that engagement. Ojeda Ortiz (2013) studied IALU network universities in regard to management and creation of organizational knowledge. He concluded that the universities studied tend to be more traditional and have complex and bureaucratic models that hinder and

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<sup>40</sup> cf. Van Damme, 2001.

limit collaboration. Further, he concluded that these IALU universities tended to collaborate within their own environment, focus on their own development, and show diminished efforts regarding collaboration with other non-Lasallian universities and even lower collaboration within IALU. Similar to Kezar (2005), Ojeda Ortiz asserts that universities need to redesign structures and practices in order to facilitate collaboration and leverage networks. While the task of redesigning university structures and practices, much less changing an organization's culture, is no small task, perhaps new IALU leadership conference topics and research could explore these ideas.

Higher education institutions are complex organizations. What would it take, therefore, to be able to leverage an entire network? If the findings of this study suggest that institutions need to create integrating structures and policies, and thereby create capacity to promote collaboration, perhaps this is instructive for the network as well. What could be accomplished if the IALU network had dedicated personnel working to promote collaboration, create databases, and provide consulting or coordinate consulting teams to assist with institutional goals? How could language barriers be overcome? As multiple participants indicated, institutions with established expertise could accompany others, and knowing each other is of primary importance. "Matches" could be made that optimize mutual benefit to partnering IALU institutions.

#### *6.6.15 IALU progress*

Just as creating a culture of transformational internationalization in an institution requires wide support and effectiveness measures, an endeavor such as this at the network level would also require the same. With a new IALU President and Board of Directors as of Spring of 2015, some exciting new steps in this direction have been taken: (a) new Executive Director position created, (b) review of IALU membership, (c) IALU newsletter created and regularly disseminated, and (d) new IALU committees proposed with full regional representation. The three new committees are an integrative structure for the network that will support the Board's efforts to operationalize international collaboration and move the agenda forward (IALU newsletter, April, 2016).

The structure of and focus of the committees are shown below in Figure 2.

### **6.7 Conclusion**

While residing in different parts of the world with varying national, regional, and cultural contexts, the participants in this study expressed various common experiences, including opportunities and challenges, regarding higher education academic international partnerships and the aspiration for meaningful internationalization. Institutional journeys may be quite different because of the varying needs of the students and communities being served; however, there is transferable learning to be obtained from the higher education institution's struggle to internationalize. Culture is not a barrier in and of itself, but rather is inherent to the purpose. Culture does matter, however, in regard to approach to partners, relationship cultivation, and openness to learning. Organizational culture needs to be cultivated and changed in order to embrace the goal of transformational internationalization, and this requires leadership and community.

The institutions in this study all share something more as well, the Lasallian network and educational mission. The Lasallian colleagues approached about this study were extremely 100 opened, committed, and passionate about their work. The main points of the advice from each of the case sites for an institution just starting to explore international partnerships is: (a) Start out with focused and intentional efforts; (b) Commit to it fully with the expectation that it will take time; (c) Build capacity; and (d) Move in ways that make sense for your institution, but know where you are going. Ideally, along with higher education institutions in general, those belonging to the International Association of Lasallian Universities network will find additional value in the network wisdom shared in this study as they shape their futures in the global environment.

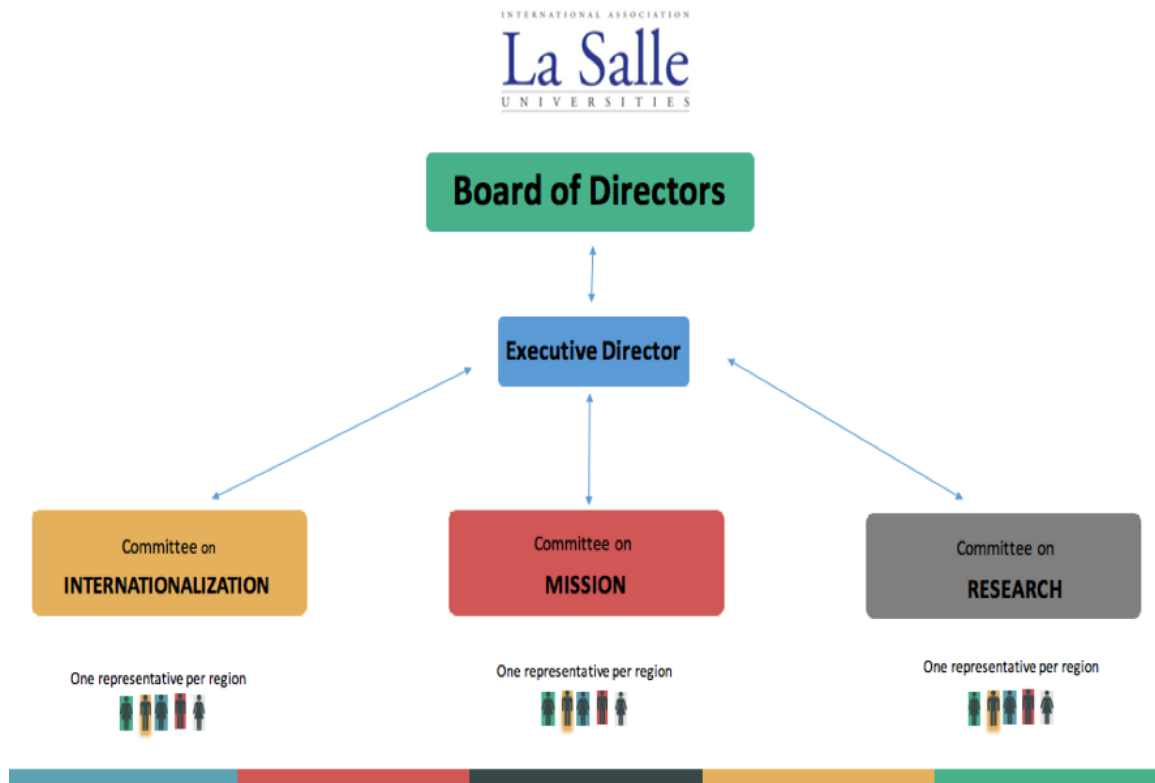


Figure 2. International Association of Lasallian Universities Network Committees

## THE IMPACT OF INFORMATION AND COMMUNICATION TECHNOLOGIES (ICT) IN EDUCATION

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### 7.1 Introduction

Herrera-Batista (2009) makes the case that educational innovation is not simply a matter of incorporating ICT (Information and Communication Technologies) into various learning activities in the school. Rather, the deeper value of ICT lies in how it empowers and enhances the learning process.

Gonzalez (2008) provides an additional perspective by noting that the incorporation of ICT into a school curriculum is also to institute a kind of change in the school culture. ICT doesn't replace what is to be learned; rather, it supports the learning process. But this support depends on changing the attitudes of educators, which can be a challenge.<sup>1</sup> Nevertheless, educational institutions should spare no efforts or resources to raise educators' awareness of the benefits of ICT and how it can benefit students' programs of learning.

Bringing the school culture to see the benefits of ICT involves a new understanding of modern students; it involves modifications in how teachers teach and perform their duties; it involves administrative changes regarding school-wide systems of communication; and all of these involve changes in the canons of teaching-learning which lead us to more flexible models of education.<sup>2</sup>

The key ideas expressed thus far will be explored in the rest of this chapter under four general areas: the first takes into account the complexity of today's world and explores the levels of knowledge generated by ICT; the second area focuses on the pedagogical uses of ICT, exploring the mediating function ICT has in the learning process and the adjustment of teacher and student roles; the third area explores the path an educational institution can follow as it integrates ICT into the curriculum; and the fourth area highlights the centrality of the person as a substantial element in the Lasallian educational model.

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<sup>1</sup> González, 2008, p.6.

<sup>2</sup> cf. Salinas, 2004.

## 7.2 ICT in Education

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The world we live in today is changing rapidly, and the education we provide to our students must both reflect and respond to that change and to the needs of the world both we and our students inhabit. Though we live on a planet characterized by complexity and contradiction, we need to face these pressures in creative and dynamic ways which grow out of a person-centered conception of education and development based on respect for life, human dignity, rights and equality, social justice, diversity, solidarity, and a shared responsibility for a sustainable future. Furthermore, it should not surprise us that all these elements are also at work in the Lasallian educational style. And today they are complemented by new technologies which enable us to access and exchange in new ways the cultural and artistic expressions of peoples around the world. These exchanges result in ever new and richer forms of knowledge.

The shifts that are taking place have consequences for education and both point to and necessitate the emergence of new learning contexts. These contexts not only require new practices but also new points of view from which to grasp the nature of learning and the role of knowledge within the educational context. What knowledge is actually acquired through education and why, when, and how it's used constitute essential questions both for the development of individuals and societies.

The models under which ICT are incorporated are different according to each context. The outbreak of a digital world has produced new forms of production knowledge, the rise of new subjectivities, the integration of multiple actors, and the strengthening of networks as a space for development. These are some of the axes that converge and significantly challenge educational systems, the institutional school space, teachers, school officials, and pedagogical practices in general.

These challenges call for policies on how ICT are incorporated into educational/pedagogical systems which will directly improve student learning. At the same time, it must be understood that not all curricular content can be treated the same way. Various educational approaches depend on the pedagogical mediation of the educator, on his/her own knowledge, the ways to manage students' prior learning, and the resources available to the institution and each community.<sup>3</sup>

Furthermore, the integration of ITC raises new questions and exposes significant differences among those who access and use the technologies: between those who use them and those who manipulate and transform them significantly, between women users and men, and between places with connectivity and those without it.

Some scholars (e.g., Arrese, 1997 and Percival and Errington, 2004) distinguish between technology *in* education and the technology *of* education. The former refers to the use of instrumental means to transmit messages in teaching; the latter involves more systemic perspectives that emerge in opposition to approaches focused exclusively on media and which fail to take into account the participants in the instructional act or their learning contexts.

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<sup>3</sup> cf. SITEAL Report, 2014.

On the other hand, Pelgrum and Law (2004, 2006) identify three basic models: learning *about* ICT, learning *with* ITC, and learning *through* ITC. 103

Learning *about* ICT relates to the integration of specific content into the curriculum. This involves a subject or area that has a specific time allocation and, many times, a particular physical space (e.g., a computer lab) with a specialized teacher who manages the class. This is often the case with informatics or computer science, which are subjects in their own right.

Learning *with* ITC involves tools like the internet and various multimedia resources for learning the usual contents of a particular curriculum, but without modifying the approaches or strategies of teaching. This is to use ICT as didactical tools.

Learning *through* ICT is the most innovative and complex option because it involves fitting or adapting ICT to various educational methods in order to enhance those methods. In this way, ITC modify the transmission processes and the construction of knowledge both in and out of school (sometimes referred to as the “formal” and the “informal” curriculum).

The potential for new ways of learning through ICT in the classroom grows out of larger pedagogical questions: what kind of school do we want, and what is the best way(s) to create and deliver knowledge in this school? It is clear that the inclusion of ICT is fostering change in educational institutions that results in new teaching and learning methodologies at various levels within the school system.<sup>4</sup>

At the same time, these new movements also face technological, pedagogical, and institutional obstacles which must be overcome in order to unleash the potential of ICT as a powerful accompaniment to more traditional modes of learning. One obstacle is the lack of technical training and clear guidelines for teachers. Another is developing in teachers the ability to recognize that learning happens in a bidirectional way, and that students are also producers of knowledge. It is also important to recognize the crucial role the school administration plays as facilitators and promoters of the integration of ICT into the school environment. ICT provides a fundamental platform for digital content within the school curriculum as well as the development and access to even newer digital resources.<sup>5</sup>

At the same time, it is necessary to consolidate various kinds of digital skills within an educational community. Cobo (2009) notes that there are five types of literacy that play a role in this consolidation – all of them complementary to each other: e-consciousness, technological literacy, informational literacy, digital literacy and media literacy.<sup>6</sup>

### 7.3 *Pedagogical use of ICT in the classroom*

The chief agents in the pedagogical use of ICT are teachers, students, and the content of the curriculum.

<sup>4</sup> cf. Inform SITEAL, 2014.

<sup>5</sup> cf. Pedró, 2012.

<sup>6</sup> See Appendix.

Bartolomé (2011, cited in Cuevas 2014), writing about the pedagogical use of ICT says: “It’s a combination, integration, complementation and conjugation of media, resources, technologies, methodologies, activities, strategies and techniques to achieve a complete education and thus have a real student-teacher commitment.”<sup>7</sup> There are additional considerations in the relation of ICT with the three agents involved in the learning process that must also be taken into account: the quality of the learning materials, the shared resources of the learning materials, and the quality control of the learning process with the use of ICT.<sup>8</sup>

Díaz Barriga (2011) mentions that teachers and students generally use ICT to present information, but notes that many teachers lack technical and didactic training when integrating ICT in the classroom due to the lack of adequate programs of preparation and training and the lack of favorable conditions for the pedagogical use of ICT. Not infrequently nowadays, students are more exposed and/or adept in the use of ICT than their teachers. Obviously, it is necessary to empower teachers and strengthen their sense of competence in the use of ICT.

Coll (2011) considers that ICT are mediators between the three educational agents: students, teachers and the pedagogical content. This mediating function becomes more complex as one looks at the larger teaching-learning process which begins with the search for information, then the selection and classification of the information. This leads to the generation of knowledge and the sharing/transferring of that knowledge. In light of this, Coll proposes five categories within this mediating function:<sup>9</sup>

1. *ICT as a mediator between students and learning contents.* This refers to its use for search and selection of learning content, access to content repositories, multimedia material, simulations, use of articles databases, bibliography, tasks, preparation of class presentations, reports, statistical reports, etc.
2. *ICT as a medium between the teacher and the teaching-learning content.* This refers to the search, selection and organization of teaching activity content; repositories of learning objects, access to articles databases, magazines and bibliography, elaboration of student tracking logs and of the planning of the class, slideshow presentation, along with all those technological tools that facilitate the teacher's planning, preparation and exposition of the thematic contents in the classroom.
3. *ICT as a medium between the teacher and the students or between students.* This involves the exchange of academic information between the teacher and the student as information repositories of the class, platforms of documents exchange, etc.
4. *ICT as a medium between the teacher and the students during the teaching practice.* This is the exhibition, illustration, simulation or presentation of class material by the teacher (or student) in the classroom, where information about the learning process is transmitted. In this category, long distance education plays a fundamental role in synchronous (real-

<sup>7</sup> Cuevas, 2014, p. 20.

<sup>8</sup> cf. Martín, 2009.

<sup>9</sup> Coll, 2011, p. 121-122.

time) or asynchronous (deferred time) activities.

5. *ICT as configurative instruments of environments or work and learning spaces.* These points to collaborative work online, as portals that allow for both teachers and students to interact for the tracing or diffusion of synchronous or asynchronous academic activities, where its integration in academic learning has the potential to generate new spaces of innovation and diffusion of knowledge.

One of the situations to consider in the evaluation of ICT in the classroom is the quality of the processes that are supporting the learning process. In them the courses' development, the activities and the generation of multidisciplinary work teams must be done without leaving the entire load to the teacher. Furthermore, teachers must be accompanied by professionals in the field of information technologies, instructional content designers, coordinators, style editors that unify the form of the contents and, especially, the school administration. The latter must be involved consistently in the adjustment of institutional policies and provide appropriate incentives for teachers.

Today there are different ways to incorporate ICT in the learning process, the most developed ones are: E-Learning, B-Learning, and M-Learning. E-Learning (or electronic learning) uses ICT to allow students to access educational material outside the traditional classroom setting. Often, this refers to courses, programs, or even degrees that an educational institution delivers online. B-Learning, or blended learning, combines/blends traditional classroom methods with online or digital material. Students and teachers are physically present, but students have some control over elements like the time, place, or pace of the learning process. A computer might take the place of the teacher in the delivery or execution of a particular activity. Finally, M-Learning or mobile learning involves students learning across multiple contexts by using mobile devices at their own time convenience.

#### **7.4 *ICT and the learning process***

For Herrera-Batista (2009), ICT have been incorporated gradually into the field of education thanks to four conditions: their great communication capacity, the accessibility they provide to countless documentary resources, the daily practice of communication and interaction students have and, its increasingly important presence in students' academic curriculum.

ICT allow the stimulation of "mainly sensory channels through visual and auditory codes"; in the stimulation of the senses lies the initial stage of the learning process.<sup>10</sup>

It is role of the teacher or professor to exploit this stimulation of the senses for the benefit of the students' learning; this requires rethinking the teacher's role in light of the use of ICT. The role of the teacher goes from transmitter of knowledge to a more active role that facilitates and guides the students' learning as they are immersed in a growing body of information that they're not always able to assimilate properly; that's when the teacher, tutor, or counselor, will have to address this need.<sup>11</sup>

<sup>10</sup> Herrera-Batista, 2009, p. 3.

<sup>11</sup> cf. Daniel, O., Velarde, F. & Rivera, I., 2010.

González (2008) highlights the teacher and student roles in the transformation of educational practice in a knowledge society context. The teacher must be open to "recognize, appreciate and accept a different model of approach to knowledge"<sup>12</sup> beyond the more traditional exhibition model...while the student is not a mere receiver of information because it's even possible that "[the student] learns more and better outside of school than inside the classroom."<sup>13</sup>

Technology shall be seen as a medium which allows learning and teaching, regardless of the curricular content that will be used; but, the curricular content becomes the decisive point of process because today's students are virtually born with the technology in hand, and thus they manage it in a way that broadly exceeds the teacher's ability to use it. Students, then, are able to search immediately the topics that are being covered by the teacher in the classroom and verify their accuracy and topicality. This can create conflicts within the classroom by finding a disharmony between what the teacher "says" and what the student "finds." If the teacher does not have the ability needed to cope with such situations the learning environment of the group can be disrupted as well as the teacher-student interaction.

Daniel and Cols (2010) mention that the teacher role as the only provider of information is surpassed by the possibility that all students can now contribute, improve, deepen, and even contradict what the teacher has said. This leads us to a change of model in which it is recognized that the poles of the teaching learning process – teacher and student – are both agents that can have an impact on the definition of the curricular content. In light of this, the roles of both have to be rethought.

For Perdonomo (2008) the teacher who makes use of ICT, will have to play a role that conjoins three basic actions: facilitating learning, mentoring the student, and being a technology mediator. On the other hand, the teacher's transition from a content expert to a learning facilitator will lead him to build learning experiences for all the students, provide an initial structure to start the interaction among themselves and towards self-study, as well as designing and providing different points of view on the same topic.<sup>14</sup>

It is a big challenge to organize and develop creative educational resources to support teaching that respond to today's students' needs and the educational quality required. Many of the devices that in the past were regarded as innovative are no longer current for students because they were born with them. Television, computer, video games, internet, mobile devices, among others, are part of their language and their everyday life, and in some senses even their mentors.

Amador (2008) notes that when students use ICT apart from their teacher, they tend to be independent and take responsibility for their own learning. Nonetheless, the teacher-student relationship remains transcendental: how the teacher motivates the student to learn, how he is capable to provide tools for this purpose, how he helps the student to become aware of how he learns (metacognition) so that the student himself/herself is able to cope with more complex educational learning situations.

<sup>12</sup> González, 2008, p. 4.

<sup>13</sup> González, 2008, p. 3.

<sup>14</sup> cf. González, 2008.

From a cognitive-cultural posture, information, communication, and construction of knowledge are three elements that are present in the complex structure of knowledge mediated by ICT. For Campos (2008): 107

The information is the textual, visual or auditory content that is made available for students....The communication is a two-way interaction process that enables the collaboration, the underlying social construction and improvement of the individual process of assimilation of learning content...it just makes sense if it focuses on the student as performer of his own socio-cultural process...The information that it is integrated to prior knowledge and other informative and experiential sources, it is reconstructed by the student in a constructive process that incorporates its own inferences and conclusions; that is when it turns into knowledge.<sup>15</sup>

The importance of ICT resources is that they are key elements in this change of teaching and learning conceptualization, and their purpose is to focus on the student's work and involve teachers in this new educational practice.

### ***7.5 Appropriation of ICT inside the institution***

The context of the institution and the classroom largely determines the evolution of ICT in those places because, depending on them, different perspectives are required to attend to the different needs of the student, the teacher, and the content.

Almerich and Cols (2008) set out a critique of the current teaching situation in which the professor undervalues the use of ICT during classroom activities and hardly uses technological resources for the student evaluation or as a support in the learning process. They concluded that ICT have increased, but they are often separated from everyday teaching activities. Similarly, the professor faces a major challenge generates two types of teachers: those who involve the use of ICT in their daily teaching/classroom activities and those who use it in a very rudimentary way.

Roberts, Jones, and Romm (2000) describe four models in function of ICT appropriation inside the classroom that follow educational directions in a natural way. According to the categories presented by Pegrum and Law (2004) mentioned above, it can be inferred that the first model corresponds to learn *about*, the second to learn *with*, and the last two to learn *through* ICT.

1. *Entry-level model*: this is a one-way communication, as in a presentation or an online document. It doesn't give many chances for interaction or dialogue and it doesn't provide extra resources. It is the most cautious model used by professors who are starting to get involved with ICT.
2. *Standard model*: this is communication that includes bidirectional aspects between the teacher and the student as, for example, the incorporation of LMS<sup>16</sup> that has facilitated

<sup>15</sup> Campos, 2008, p. 144.

<sup>16</sup> Learning Management System; Pineda and Castañeda (2013) define them as software that allows the creation and management of online learning environments in an easy and automate way. These platforms offer wide possibilities for communication and collaboration between various agents in the learning process.

universities' learning evidence generation through these platforms, and where classroom activities can be monitored.

3. *Evolved model*: this is where there is a paradigm shift in the operation of the classes because they can be transmitted in real time and/or recorded for later reference via internet. In this case, the physical classroom becomes virtual.
4. *Radical model*: here students are organized and learn by interacting among themselves. This includes the use of web resources, video tutorials, distribution and discussion lists, online exhibition classes, intensive collaborative work, research, etc. The teacher is a guide when it is required, an adviser.

In all these models the changes inside the institution must be contemplated beforehand in both application and evaluation. This includes planning processes, procedures, work instruments, financial implications, technological and accompaniment aspects, etc.

Another aspect of the appropriation process relates to the student who generally has outstanding skills in the use of technologies, but this is limited to interaction on social networks and through direct communication tools. The student lacks the knowledge of how to use digital skills for academic purposes. One must start from the fact that students acquiring a good portion of their (digital) knowledge mainly through experience (space, time and speed) and that teachers are not used to providing it in the classroom.

According to the SITEAL (Information System of Educational Trends in Latin America) report, to implement ICT four scenarios should be considered which will guarantee the success of the implementation: 1) the financing and acquisition of resources, 2) good practice model, 3) the shared digital resources and 4) support for the implementation and monitoring of the educational agents.

### **7.6 Centrality of the person in the use of ICT**

From the perspective of the field of Sociology of Education, ITC is considered as a corrective for existing inequalities. And while it is true that they are neutral tools, they are also forces that rapidly promote the development of societies. Hence, to incorporate them into education can be viewed as a step towards social welfare.<sup>17</sup> Andradem and Campo (2008) note that there is a kind of political behavior intrinsic to technology itself, that the digital gap is not limited to the technological aspect but is also linked with structural inequalities inherent in social and economic systems. Therefore, public policies are required which promote the removal of this economic and social gap behind the digital gap, so that the use of ICT is a daily part of ordinary citizenship, bringing opportunities to all segments of society.

To place educational phenomena within this context demands an epistemological way of thinking. That is to say, one approaches these phenomena with the critical use of categories relevant to the problem and with reasoning perspectives that allow one to think within, or into,

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<sup>17</sup> cf. Andradem and Campo, 2008.

diverse real situations. ICT can help alleviate poverty and generate social capital where the opportunities for such are improved. It is also necessary that the strategies employed via ICT maintain a humanistic view of the whole person which is the ultimate goal of and model for education. 109

The integration of ICT in schools demands a reflexive strategy of thinking (or “thinking outside the box”), not a strategy that is reductive, radical, or polyphonic. This reflexive strategy requires close attention and calm. Thinking this way allows one to re-think their own dynamic of knowledge and understanding from a model that addresses knowledge as a biological, cerebral, spiritual, logical, linguistic, cultural, social, and historical process; in other words: complex. For Burch (2005):

We are backing a social project where the information is a public good, not a commodity; the communication a participative interactive process, the knowledge a shared social construction, not a private property, and the technologies a support for it, without becoming an end in itself.<sup>18</sup>

## 7.7 Conclusions

Our conceptualizations of learning and teaching must evolve and be consistent with this time of increased ICT utilization in the field of education. We cannot continue to think that teaching is merely transmitting information and that learning is simply remembering and repeating said information. Nowadays, students, in many ways, are the builders of their own learning and teachers also learn from them. ICT are tools that promote and enhance the teaching-learning processes.

Incorporating ICT in the classroom does not guarantee *per se* the improvement of the learning processes. For this there needs to be a coordinated effort of perfecting the pedagogical models, the academic processes, the contexts within and outside the institution, the curricular contents, the socio-historical characteristics of the actual students, the financial and technical resources, besides, of course, the technological training of the teachers.

Facing the picture of the impact of ICT within education, the background challenge is finding innovative and supported strategies in the education field, particularly from the cognitive sciences, to promote a deep learning and the cognitive development of students in such a way that it is clear that technology is not knowledge *per se*, but a tool to build it. To achieve this, teacher training programs (professionalization) in different fields are required, but mainly in scientific knowledge, education sciences (cognitive and learning), information processing in the human mind, and the exploitation of technological resources for learning.<sup>19</sup> For all this, the required skills, including literacy,<sup>20</sup> need to be developed in order to create innovative educational practices with the use of ICT.

<sup>18</sup> Burch, 2005, p. 29.

<sup>19</sup> cf. Herrera-Batista, 2009.

<sup>20</sup> The literacy includes all knowledge, skills, attitudes and values derived from widespread, historical, individual and social use from the written code (cf. Cassany, 2005, p1); digital literacy demands that we develop, in direct proportion, an increasing critical capability. “The digital literacy has hypertext as the basic structure of its discourse. The hypertext narrative reading process obeys the principle of nonlinearity, where the page sequence is replaced by the presence of links, making the reading process an act of choice.” (Sampaio, 2010, p.110)

The integration of ICT in an educational institution requires administrative and management mechanisms which will also consider economic benefits to teachers, either through promotion or other benefits. Administrative support is also crucial in supporting the practice of teaching in each school, beginning with an intensive, periodic, and gradual training in the use of ICT to enhance the learning process of the students and motivating the teachers to use them. 110

On the other hand, the acquisition of ICT may be considered, in a lot of cases, as a luxury from a financial point of view because the value that they generate in the learning process is not immediately obvious; usually it is easy to quantify how much is spent on them but it is difficult to measure their impact. It is advisable that the investments in ICT be made collegially, considering academic and financial factors such as: cost, technological trends, obsolescence and investment risks, among others. ICT acquisitions must be planned, considering from the beginning technological updating programs, staggering implementation, increase and training, all in accordance with the academic programs, the educational community, and the mission of the school.

Within numerous educational organizations there are plans and programs that can be accessed to make the implementation of ICT more feasible depending on the needs of a particular institution. Choices range from freeware, an open source software, and software trials, to agreements and contracts. Licensing costs depend on the type, use time and the quantity. Nevertheless, most large companies have special prices for schools, from major discounts to outright donations. Regarding hardware, prices will depend on the negotiations made with the companies, including volume discounts and the acquisition of added values (maintenance policies and extended warranties). Some hardware producers manage leasing schemes which can be attractive for some schools.

It is also wise to consider alliances with other educational centers, institutions, or schools to make joint purchases, for example: form groups to access software licensing programs that individually wouldn't be possible, thereby obtaining significant price reductions.

Education in, with, and by technology would not make sense in the Lasallian school if the technology was not student-centered and financially supported in ways that are consistent with the school's commitment to the growth and dissemination of knowledge. ICT will allow, without a doubt, the full and continuous development of people. On the other hand, when a person (student) is excluded from access to and use of ICT, they lose ways of being in the world and, likewise, the world loses them.

Within the Lasallian School, it will also be necessary to identify and eliminate the barriers that prevent and make difficult the access, use, development, production and distribution of new technologies; this is why it is very important to promote frameworks of respect for individual differences, freedom of speech and opinion, as well as the freedom to obtain, receive and facilitate information and ideas under equal conditions.

## APPENDIX

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Cobo (2009)<sup>21</sup> notes that the adoption of ICT must be accompanied by a set of complementary skills and abilities, called digital skills, that far exceed the management of certain technological devices. He concludes with five types of literacy which consolidate these digital skills and that are highlighted below:

1. *E-awareness*. This cognitive skill is characterized by the user's comprehension of ICT's role in the world of information. It is based on the familiarity with various technical devices, but mainly on the understanding of how these tools can be beneficial or prejudicial to the development of contemporary society. Fundamentally, E-awareness is an act of cognition influenced by an increasing flow of information and knowledge oriented to the generation of added value in specific contexts. E-awareness is based on the understanding (comprehension and critique) of knowledge as an input value that is enriched when shared.
2. *Technological literacy*. This literacy is related to the right use of the electronic media for study, work, and leisure. It is understood as the ability to interact with both hardware and software, as with productivity, communication and management-related applications. This kind of literacy allows the use of main computer resources, such as word-processing, spreadsheets, databases and tools for the storage and management of information. It also includes activities like the understanding of how to make a strategic use of the Internet and other electronic means of communication for activities such as networking, sharing information, and telework, among others.
3. *Informational literacy*. This literacy involves the ability to understand, assess and interpret information from many different sources. This goes beyond simply being able to read; it means the ability to read with meaning, to understand critically and, at the same time, to be able to analyze, evaluate, connect, and integrate different information, data and knowledge. Acquiring this competence includes the combination of a set of abilities and skills. It requires the capacity to make informed judgments about what is found in and out of the Internet, identifying the source, the author, and the different views under which information is created. It includes the ability to evaluate the reliability and quality of the contents as key elements to determine what information and when is appropriate for a specific audience or context.
4. *Digital literacy*. This refers to the capacity to generate new information or knowledge by the strategic use of ICT. The main aspects related to digital literacy combine the ability to get relevant information (the instrumental dimension) with the production and management of new knowledge (the strategic dimension). Being digitally literate means using ICT to access, retrieve, store, organize, manage, synthesize, integrate, present, share, exchange, and communicate information in multiple formats, either textual or multimedia. Critical, creative, and innovative thinking is combined and empowered with the skills to transform information (e.g., rip-mix-burn). Digital literacy also means

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<sup>21</sup> Cobo, 2009, p. 314-316.

understanding that the management or exchange of new products of information can be enriched through networks of collaboration, co-creation, and exchange (just as open software communities do). 112

5. *Media literacy*. This literacy has to do with understanding how traditional communication media are migrating to new electronic media platforms. Some of the related skills and knowledge here are based on the understanding of how media works, how it is organized, and how it is evolving towards new formats, platforms, and forms of interaction, all exploring how previous forms are gradually transformed digitally. Finally, it includes the understanding of how the media produces and generates meaning, as well as the social, legal, political, and economic implications.

## **LASALLIAN HIGHER EDUCATION INSTITUTIONS IN THE PHILIPPINES: RESPONDING TO WORKFORCE DEMANDS**

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### **8.1 Introduction**

In the first World Bank East Asia and Pacific Regional Report (2012), Vice President James Adams posited that expanding employment and increasing productivity are at the top of the agenda for policy makers across the globe. He also suggested that creating jobs and raising productivity are important concerns to spur economic growth. Similarly, these two issues are considered part of the priority for young people nowadays. Students and graduates everywhere are asking for more and better opportunities—to study and work, and to learn and create new knowledge and businesses. In this regard, the role of higher education institutions (HEIs) in economic growth is taking on a greater significance. Further, with the advances in technology and a global economy, HEIs are finding themselves with the challenge of preparing a workforce for a race that is seemingly hard with which to keep pace. In order to keep up with workforce demands, it will be vital for institutions of higher education to keep their fingers on the pulse of the 21<sup>st</sup> century skills.

HEIs need to consider that education needed by workers is not only to fill anticipated jobs, but also more importantly, to adequately prepare workers to keep up with the educationally progressive world of work. Using surveys and the latest available documents, the functional skills that graduates of Lasallian HEIs must possess to be employable and to support industrial firms' competitiveness and productivity is presented in this paper.

### **8.2 De La Salle Philippines**

De La Salle Philippines is a network of educational institutions within the Lasallian East Asia District (LEAD) established to facilitate collaboration in the Lasallian Mission and the promotion of the spirit of faith, zeal for service and communion in mission that together constitutes the heart of the journey of its founder, John Baptist de La Salle.

De La Salle Philippines (DLSP) is committed to building up educational communities that demonstrate commitment to young people, especially those who are poor, by providing them with access to a human and Christian education that enables them to participate in the

transformation of society. In 2008, DLSP formulated the *Lasallian Guiding Principles*, which refer to the fundamental principles Lasallian schools need to carry out to their students. In an effort to concretize these principles, the *Expected Lasallian Graduate Attributes* (ELGA) were formulated. Implemented in 2009, ELGA emphasizes on four qualities that Lasallians should embody upon graduating from the University. 114

For instance, in De La Salle University-Manila, graduates must be a critical and creative thinker, an effective communicator, a reflective lifelong learner, and a service-driven Citizen. Essentially, integration of ELGA in the curriculum involves teaching with a clear goal, following the transformative learning framework. This means that an academic institution must first have a vision of their ideal graduate. The vision will serve as the framework for curriculum mapping, creation of course contents, methods of assessment, and modes of classroom instruction.

Principally, this paper takes a look at how Lasallian HEIs in the Philippines have met workforce demands and have responded to the call to develop highly skilled workforce. Having experienced the kind of tertiary education provided in these Lasallian HEIs, it was deemed appropriate to survey the graduates' perceptions on their HEIs conditions and provisions that prepared them for work.

Among the sixteen schools of De La Salle Philippines, there were nine HEIs included in the survey. The survey involved a total of 806 graduates from five 5 batches covering academic years 2006-2010.

Table 1. Graduates of Lasallian HEIs in the Philippines included in this study (N=806).

| <b>Lasallian Higher Education Institutions<br/>in the Philippines</b> | <b>Location</b>  | <b>Year<br/>Established</b> | <b>Number of<br/>Respondents</b> |
|-----------------------------------------------------------------------|------------------|-----------------------------|----------------------------------|
| 1. De La Salle University (DLSU)                                      | Malate, Manila   | 1911                        | 423                              |
| 2. University of St. La Salle (USLS)                                  | Bacolod City     | 1952                        | 11                               |
| 3. De La Salle Lipa (DLSL)                                            | Lipa City        | 1962                        | 10                               |
| 4. La Salle College Antipolo (LSCA)                                   | Antipolo city    | 1985                        | 3                                |
| 5. De La Salle University-Dasmaringas (DLSUD)                         | Dasmaringas City | 1987                        | 34                               |
| 6. De La Salle Health Sciences Institute (DLSHSI)                     | Dasmaringas City | 1987                        | 14                               |
| 7. De La Salle College of St. Benilde (DLSCSB)                        | Malate, Manila   | 1988                        | 294                              |
| 8. De La Salle Araneta University (DLSAU)                             | Malabon City     | 2002                        | 8                                |
| 9. La Salle University Ozamiz (LSUO)                                  | Ozamiz City      | 1994                        | 9                                |

### **8.3 Profile of graduate respondents**

#### **8.3.1 Academic Discipline**

When grouped according to classification of disciplines following the typology prescribed by the *Commission on Higher Education* (CHED), survey results showed that about 32.4% of the Lasallian respondents (N=806) were graduates of Business Administration and other business-related courses, followed by Information Technology (11.3%), Service Trades and Hospitality-Hotel and Restaurant and Institution Management (8.31%), Social and Behavioral Science

(7.1%), Education and Teacher Training (4.8%) and Engineering and Technology (4.3%) (Fig.1). The other program category that returned very few respondents included Political Science, 115  
 Consular and Diplomatic Affairs (International Studies and Relations), Humanities, Fine and Applied Arts, Mass Communication and Mathematics at less than 2% in each of the aforementioned programs (Fig. 1).

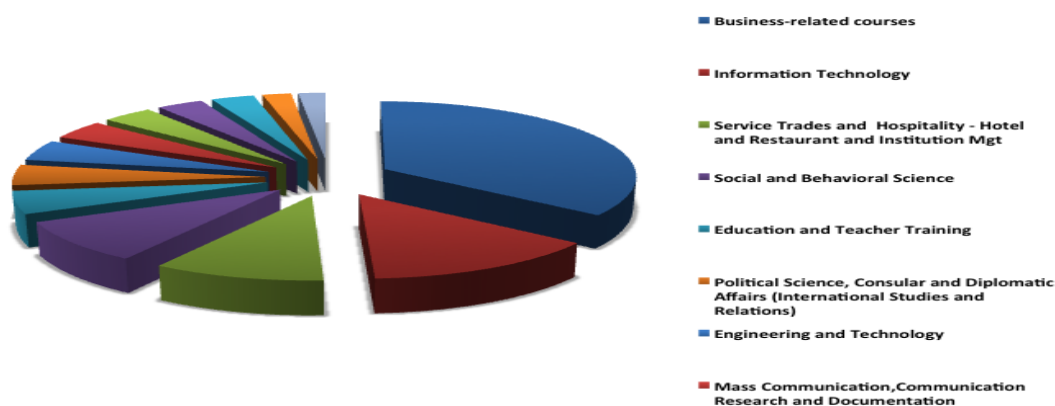


Figure 1. Profile of respondents based on classification of disciplines by CHED.

### 8.3.2 Employment Profile

The employment profile of Lasallian graduates (N=806) included in this survey returns the response rate according to their employment status, tenure in current job, monthly earnings, and level of satisfaction with current job.

In terms of employment status, about 82% of the Lasallian respondents are employed either full-time or part-time (Fig. 2). Full-time employment refers to employees working for 40 hours or more in a week while part-time employment refers to 39 hours or less of working time. On the other hand, the self-employed respondents were found to be more than 7% of the graduates. This result is similar to the employment status of all the graduates in Philippines as reported in the third Graduate Tracer Study<sup>1</sup>. Likewise, data on employment status from other tracer studies conducted in other countries such as in Indonesia<sup>2</sup>, in Armenia<sup>3</sup>, and in Mauritius<sup>4</sup> were reported at 85%, 83%, and 82%, respectively. On the other hand, about 11% of the Lasallian respondents in this study are either previously employed but currently unemployed or never had any employment since graduation.

<sup>1</sup> cf. CHED, 2013.

<sup>2</sup> cf. Sitepu, 2011.

<sup>3</sup> cf. EV Consulting CJSC, 2011.

<sup>4</sup> cf. Tertiary Education Commission, 2011.



Figure 2. Percentage distribution of respondents based on their employment status.

As regards tenure in their current jobs, most of the Lasallian graduates were relatively new to their jobs, where 63% of them have been working for 1-3 years in their current jobs, while 20% of the graduates have been working for less than one year. On the other hand, 17% of the respondents have been working between 6 to 9 years in their current jobs.

Considering their monthly earnings, about 65% were earning within the range of 10,000-29,999 pesos (approx. between 200-600\$ US), about 17% were earning between 30,000-49,999 pesos, and a meager 10% were earning more than 50,000 pesos (approx. 1,000\$ US) per month (Fig. 3).

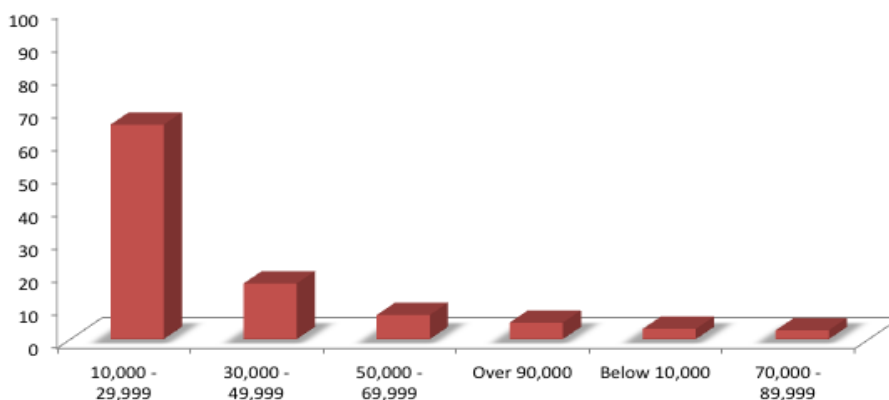


Figure 3. Percentage distribution of respondents' monthly earnings.

When queried about their level of satisfaction with their current job, it can be deduced from Figure 4 that Lasallian graduates were extremely and very satisfied with their current jobs due to a number of factors. About 75% of the respondents attributed it to their supportive colleagues, while 72% of the respondents ascribed their feelings of satisfaction from their work, which provides them with opportunities to take responsibility. Moreover, 70% of the respondents credited their work environment as satisfying due to having an accessible supervisor who provides timely feedback and in having congenial team members at the workplace. These results are suggestive that relationship among co-workers is of primary consideration for job satisfaction among the graduates surveyed.

## 8.4 Education and employment

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Linking education with employment is anchored on the idea that the purpose of education is to enable the society to have a command of knowledge, skills and values for achieving the country's vision of attaining the status of fully developed nation<sup>5</sup>. Higher Education Institutions (HEIs) in particular are expected not only to produce skilled manpower but also educated citizens with adaptive and flexible skills to respond in a rapidly changing technological, political, social, and economic environment.

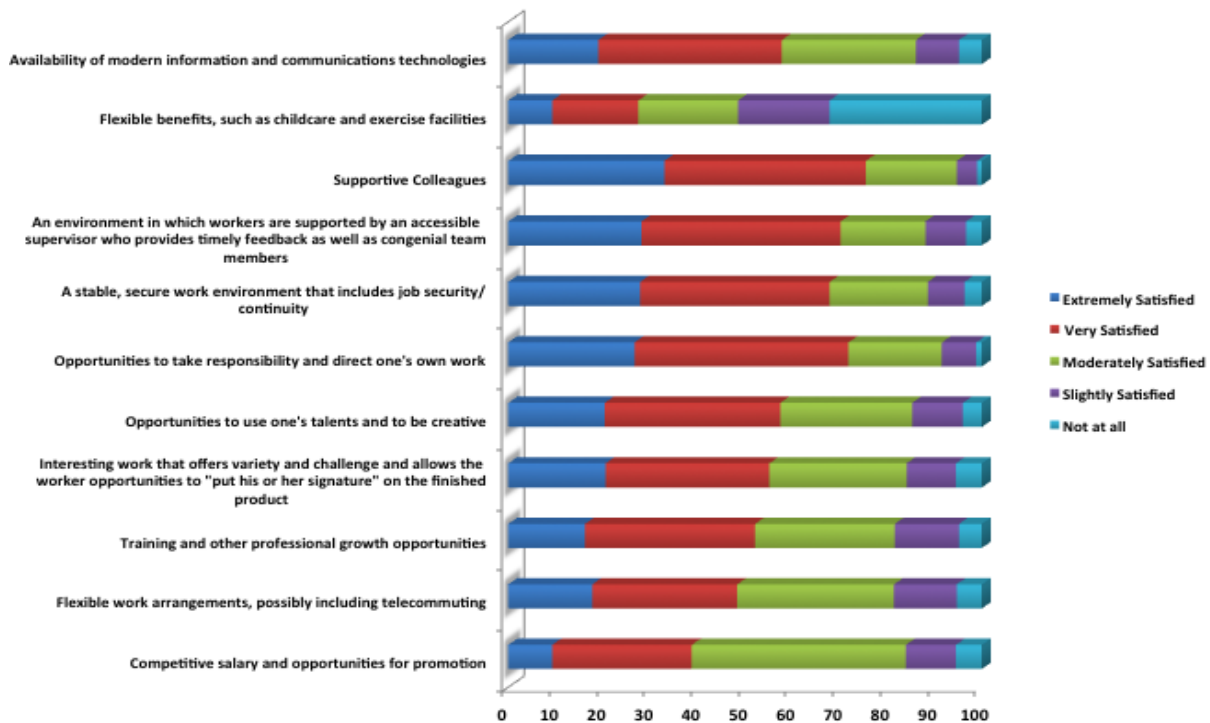


Figure 4. Percentage distribution of respondents' level of satisfaction with their jobs.

According to Teichler (2009), education is linked to the world of work in two principal respects:

- (1) education has a qualifying function of fostering the cognitive and possibly affective and sensorimotor capabilities, which might be useful to cope with job tasks, as well as challenges in other spheres of life;
- (2) education has a status-distributive function. This implies that the level of "educational attainment" determines to a certain extent the monetary resources and the social recognition of a person in his/her subsequent life.

<sup>5</sup> cf. Abu Bakar, Jani and Zubairi, 2009.

Education therefore is perceived to be a powerful factor in obtaining access to prestigious occupations and providing the means for professional achievement, which are directly linked to differential remuneration and socio-economic status<sup>6</sup>. 118

In the Philippines, the objectives of every HEI are stipulated in the “Education Act of 1982”, which states that: “one of the objectives of higher education is to instill and foster appropriate and relevant attitudes, skills, and knowledge to enable each individual to become a useful, productive and gainfully employed member of society”. However, the ability of higher education institutions to supply the needed knowledge, skills, and competencies remains a challenge especially in developing countries like the Philippines. The changing nature of work environments, the emergence of technology-driven processes, and the diversified needs of clientele are challenging the ability of higher education institutions to meet the demand for employable graduates<sup>7</sup>. The World Bank report entitled “Putting Higher Education to Work” strongly contends that higher education today does not sufficiently provide its graduates with the skills that firms need to increase their productivity<sup>8</sup>.

### ***8.5 Education at Lasallian HEIs in the Philippines***

How the Lasallian HEIs have responded to the demands of the workforce were examined by asking the graduates to retrospectively evaluate the quality of conditions and provisions of their Lasallian HEIs. Graduate respondents were also asked to describe how their education enabled them to learn 21<sup>st</sup> century skills that are relevant to their current work and/or employment.

#### ***8.5.1 Study Conditions and Provisions***

The graduate respondents were also asked to evaluate the study conditions and provisions at their respective HEIs in terms of some given attributes. In evaluating each of the given condition/provision, the following rating criteria were used: 1-poor; 2-below average; 3-average; 4-above average; and 5-excellent. A summary of their evaluation is presented in Figure 5.

It can be gathered from Figure 5 that among the study conditions and provisions at the Lasallian HEIs, library collection and facilities was evaluated as the highest as 63.02% of the graduates find it as excellent and another 26.60% find it at above average level. This was followed by the quality of computer/internet facilities and quality of technical equipment rated as excellent by 58.75% and 54.77%, respectively, by the graduates. On the other hand, the variety of courses offered, the design of degree programs and the quality of instruction were rated within above average to excellent levels by 84.64%, 83.64% and 81.79% of the graduates, respectively. Interestingly, the provision of work placements and other work experiences as well as the opportunity to participate in the formulation of school policies were rated within above average to excellent levels by 66.86% and 63.73% of the graduates, respectively. Generally, majority of the graduates - ranging from 63.73% to 89.62% - have rated the provisions and conditions at their HEIs as within above average to excellent levels. These evaluation ratings are indicative of the Lasallian HEIs capability to provide quality education for its students.

<sup>6</sup> cf. Teichler, 2009.

<sup>7</sup> cf. De Guzman and De Castro, 2008.

<sup>8</sup> cf. World Bank, 2012.

### 8.5.2 Knowledge, Skills and Competencies

In order to examine the 21<sup>st</sup> century skills that are relevant to their current work and/or employment, it was necessary to cluster the knowledge, skills, and competencies as follows:

1. *Knowledge of Core Subjects* – includes general knowledge, field-specific and cross-disciplinary thinking/knowledge, and field-specific knowledge of methods/laws/regulations.

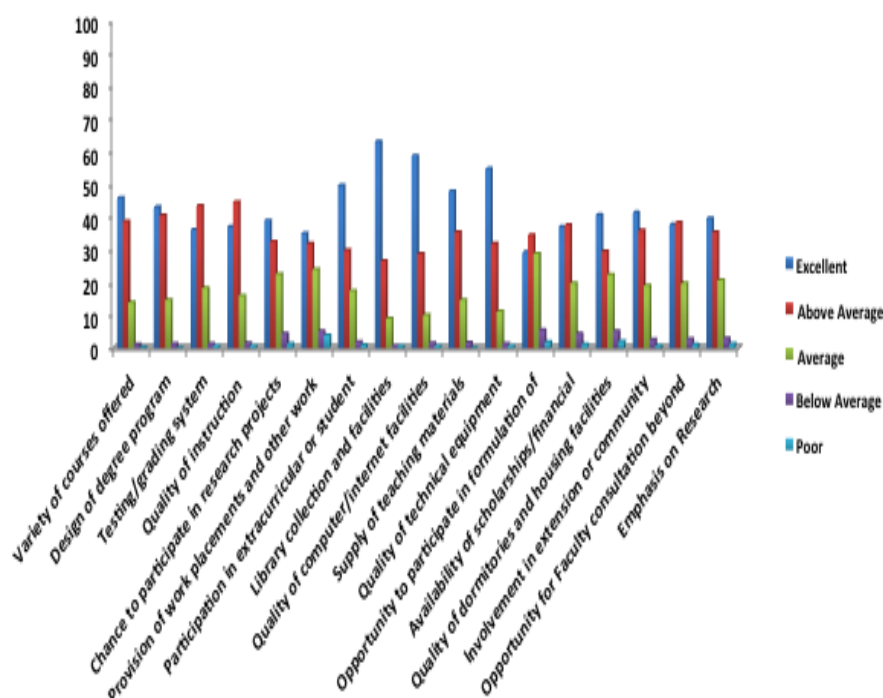


Figure 5. Percentage profile of Lasallian graduates' evaluation of study conditions and provisions at their HEIs.

2. *Flexibility and Adaptability* –refers to the ability to adapt to varied roles, job responsibilities, schedules and contexts, work well with others irrespective of age, gender, race, religion or political persuasion, and assume shared responsibility for collaborative work and value individual contributions on team efforts.
3. *Critical Thinking and Problem Solving* –pertains to showing independence and initiative in identifying and solving problems, applying a range of strategies to problem solving, interpreting information and drawing conclusions based on the best analysis, and reflecting critically on learning experiences and processes.

4. *Information, Media, and Technology Skills* –consists of the ability to articulate thoughts and ideas effectively using oral, written and non-verbal communication skills, having a range of IT skills, using technology as a tool for research, organization, management, evaluation and communication, using information accurately and creatively to solve problems or issues. 120
5. *Leadership and Responsibility* –refers to the ability to demonstrate initiative to advance skill levels towards a professional level, contributing to the learning community at the workplace, and act responsibly with the interests of the larger community in mind.

Among the five aforementioned clusters of 21<sup>st</sup> century skills, it can be gleaned from Fig. 6 that most Lasallian graduates (88.47%) perceived that flexibility and adaptability are very important in their work. This is followed by critical thinking and problem solving as perceived by 86.22% of the respondents. Leadership and responsibility were also perceived as very important by 84.44% of the Lasallian respondents. While in examining each of the skills, showing independence and initiative in identifying and solving problems were perceived by 91.72% of the respondents as very important. Moreover, 89% of the respondents considered that ability to adapt to varied roles, job responsibilities, schedules and contexts were likewise very important to their work. Additionally, the skill of working well with others and assume shared responsibility for collaborative work and valuing individual contributions on team efforts were also perceived as very important by more than 88% of the respondents.

Additionally, Lasallian HEI graduates' retrospective evaluation of the knowledge, skills, and competencies learned at HEIs is presented and examined (Fig. 7). This examination of knowledge, skills, and competencies was conducted within the framework of the 21<sup>st</sup> century skills. This framework posits that in order to meet the challenges of the 21st century, people need to become proficient in various skills – learning and innovation, life and career, information, media, and technology skills.

In evaluating how well the degree helped the Lasallian graduates learn, develop, and apply the given knowledge, skills, and competencies in their current job, the following rating criteria was used: 1 = not at all, 2 = slightly helpful, 3 = moderately helpful, 4 = very helpful, and 5 = extremely helpful. Results show that Lasallian graduates have rated all the given knowledge, skills, and competencies as “very good”, where flexibility and adaptability as well as critical thinking and problem solving skills returned the highest mean. Information, media, and technology skills returned the lowest mean (Fig. 7).

It is noteworthy that the skills perceived by the Lasallian graduates as important in their jobs were the same set of skills that they evaluated as having learned, developed and applied in their studies during college. In general, it can be gathered from Figure 7 that more than 80% of the graduate respondents evaluated their college degrees as having helped them in being flexible and adaptable, in showing independence and initiative in solving problems, and in working well with others. It is apparent that the quality of Lasallian tertiary education they have experienced enabled them to be prepared for their work after college.

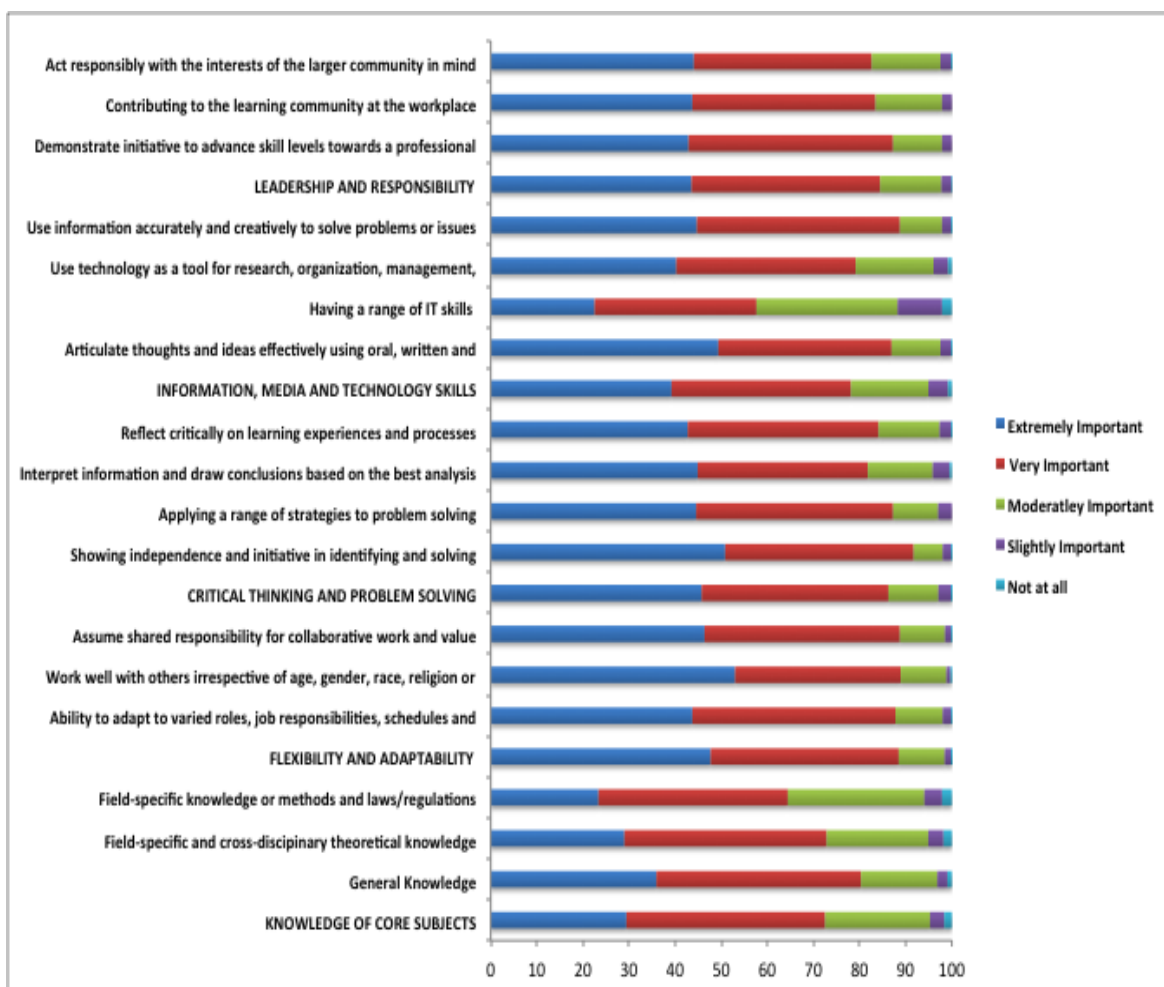


Figure 6. Percentage profile of Lasallian graduates' perceptions on the importance of knowledge, skills and competencies on their current jobs.

Moreover, these results seem indicative of the external efficiency of the Lasallian HEIs in the Philippines. External efficiency of an HEI is indicated when students are being prepared for fields in which there is clear demand and when the skills and knowledge of graduates align well with the workplace needs of employers<sup>9</sup>. Evidence suggests that both issues—fields of study and relevance of preparation—were given attention by the Lasallian HEIs in the country.

Findings here were consistent with the results of the surveys conducted in Thailand, where 72% of the respondents indicated that the knowledge and skills gained from the course works have been highly and very highly useful<sup>10</sup>; in Botswana, where majority of respondents rated all the

<sup>9</sup> cf. ADB, 2011.

<sup>10</sup> cf. AIT, 2009.

courses as relevant to their current task<sup>11</sup>, as well as in Liberia<sup>12</sup> and in Malaysia<sup>13</sup> which also reported the same high overall satisfaction among the graduate respondents.

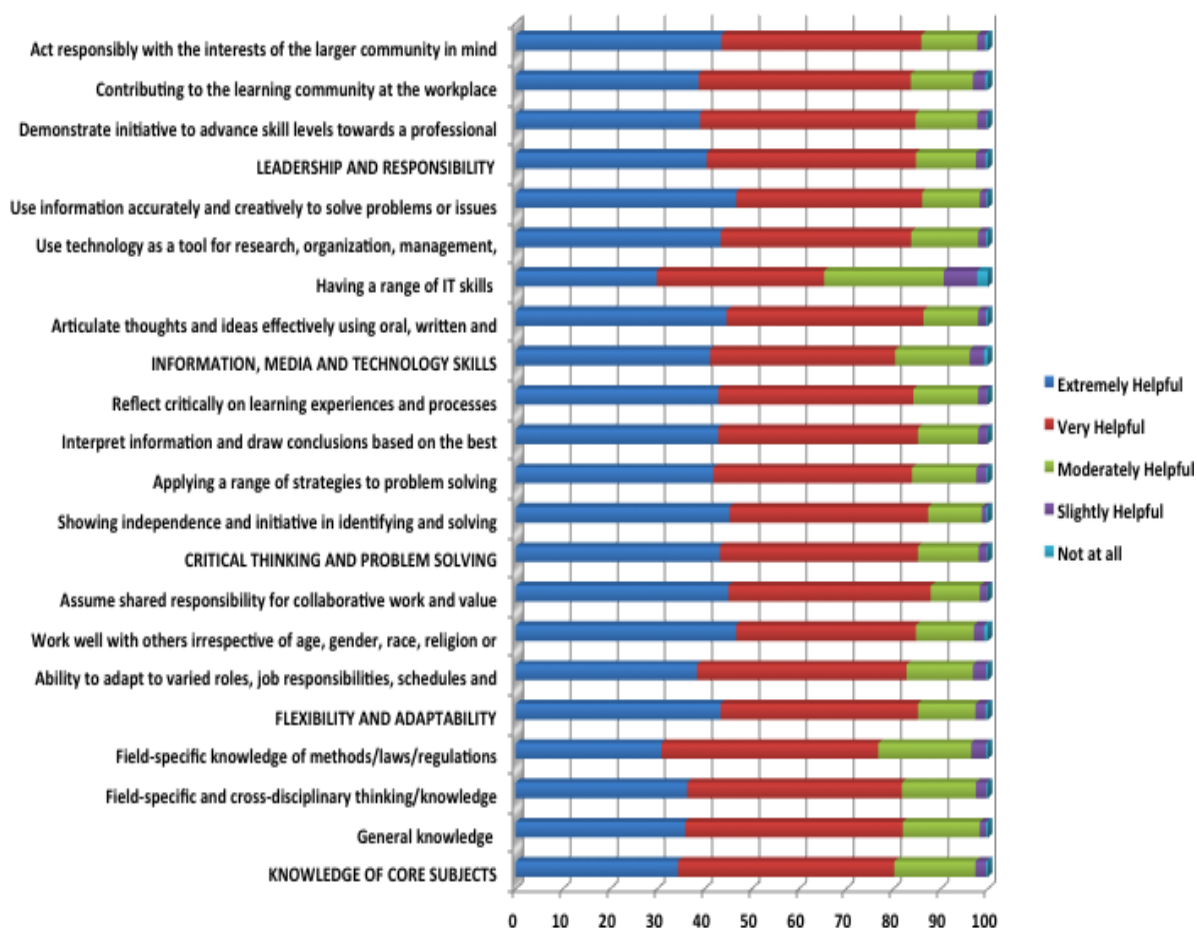


Figure 7. Percentage profile of Lasallian graduates' evaluation of how helpful were their college degrees at their HEIs in learning the necessary knowledge, skills and competencies.

## 8.6 Conclusion

This paper examined how Higher Education Institutions (HEIs) in the De La Salle Philippines Sector have responded to the demands of the workforce. Graduates of nine Lasallian HEIs were surveyed to look at the relevance of knowledge, skills and competencies learned at their HEIs to the knowledge, skills and competencies required at their current employment.

Results showed that employed Lasallian graduates rated all the given knowledge, skills and competencies as “very important” in their current work, wherein *flexibility and adaptability skills* returned the highest percentage of respondents. Survey results also indicated that *leadership and*

<sup>11</sup> cf. Aina and Moahi, 1999.

<sup>12</sup> cf. Flomo, 2013.

<sup>13</sup> cf. Abdol Latif and Bahroom, 2010.

*responsibility skills* and *critical thinking and problem solving skills* were rated as “very important” to their present work. The graduates were also asked to retrospectively evaluate the quality of conditions and provisions at Lasallian HEIs that enabled them to learn work-relevant knowledge, skills and competencies. 123

Generally, majority of the graduates rated the provisions and conditions at their HEIs at within *above average* to *excellent* levels. These evaluation ratings underscore the quality of education provided to its students in keeping with the mission of HEIs of the De La Salle Philippines Sector. It is noteworthy that the skills perceived by the graduates as very important in their jobs were the same skills they have learned, developed and applied in their studies during college. Therefore, it can be said that the quality of education they have experienced at the Lasallian HEIs have enabled them to transition smoothly from graduation to employment. Generally, findings provided evidences that Lasallian HEIs in the Philippines were able to respond to the demands of the workforce as acknowledged by the graduates.

## **EPILOGUE - PART TWO EDUCATION TO PEACE: A CHALLENGE IN THE WORLD OF EDUCATION**

*Prof. Lawandy Michel Choukry  
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### **9.1 Preamble**

Education to peace is an essential element of basic quality education. It is defined as a process that allows one to promote acquisition of knowledge, skills, attitudes, and values that lead to behavioral changes.

Such changes enable children, young people, and adults to prevent conflicts and violence, resolve conflicts peacefully, and create the conditions that can lead to peace both within a person and among people and groups, at the national as well as international levels.<sup>1</sup>

As Lasallian institutes installed in multi-cultural and multi-religious countries, our mission is to offer a human and Christian education that aims at an overall formation of the person.

This human and Christian formation aims to become a time of mediation and a time when a word received and given, and a time when all our students, regardless of their religious belonging or their sensitivity, feel well received, respected, and listened to, in a spirit of coexistence. Here are some of the major challenges of the 21st century:

- How to convey the spirit of diversity to students from different religious denominations?
- How to prepare young people and adolescents to meet the challenges of the 21st century so that they may wish for and be able to participate on an equal basis in sustainable development, peace, and the search for equity?
- How to build a system of education for young people who do not belong to the models made to select and train them in the framework of an economic and social structure well suited to the industrialization of the twentieth century and the challenges posed by a

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<sup>1</sup> Fountain, 1999, p. 1.

"humanistic globalization" as humanity requires of them? (Question from the Director-General of UNESCO, Mr Koïchiro Maatsura).

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Through education to peace, coexistence, gratuitousness, and a spirit of brotherhood the Lasallian school can contribute to the construction of a better future and respond with specific projects to the new vulnerabilities of the 21<sup>st</sup> century.

Coexistence within Lasallian institutes is an indisputable reality, especially in institutions working in complex contexts, with students from different religions, cultures, and confessions.

Before trying to understand coexistence within today's school, in spite of this diversity, let us give an overview of the situation and the current problems, with a special focus on the Middle East District.

Let's start with two situations which introduce us to the theme.

- The International Community, during its 53rd General Assembly (July 1999), declared 2000 the *Year of the Culture of Peace*. This effort urged people at the beginning of this millennium to privilege dialogue in the resolution of conflicts, develop skills to appreciate differences, and take constructive actions with others to sustainably promote peace, and economic and social development.
- The report of the *Synod on the Middle East*, which took place in Rome in October 2010, stated: "We have a duty to educate our faithful to interreligious dialogue and acceptance of religious diversity, respect, and mutual esteem."

The school as an institution of society cannot neglect such reflections.

## ***9.2 Reality of this part of the world: a mosaic of peoples and cultures***

The Middle East has been the center of conflict since the end of the First World War. It is among the regions of the world in which tensions and conflicts are the most numerous. This is a paradox in a region that is endowed with a cultural heritage of extreme diversity. This diversity can also be found in most of our Lasallian institutions in the world.

### ***9.2.1 A multitude of peoples***

The Middle East encompasses a great diversity of peoples. Arabs, Turks, Persians, and Jews are living in this region of the world. Each of these peoples has its own traditions.

On the occasion of the *Universal Declaration on Cultural Diversity*, adopted unanimously by the 31st Session of the UNESCO General Conference, the Director, Mr. Koïchiro Maatsura, remarked:

- The cultural richness of the world is its diversity in dialogue.

- This declaration was the opportunity for States to reaffirm their conviction that intercultural dialogue is the best guarantee for peace and to categorically reject the assumption of the inevitability of conflicts between cultures and civilizations. 126
- Cultural diversity is elevated to the level of the common heritage of humanity, "as necessary for the human race as biological diversity in the order of life" and turns its defense into an ethical imperative, inseparable from respect for the dignity of the human person.

### 9.2.2 A religious mosaic

The region is mostly marked by the Muslim religion. However, religious divisions are numerous. Christians are also present and are greatly divided into different Churches. Judaism is here too. As for Lebanon, it is characterized by confessional pluralism. The State officially recognizes 18 religious communities.

The events of recent years show that this part of the world is more on the path of war than on the one of peace: conflicts, from Iraq to Libya to Syria to Egypt, threaten not only the entire Middle East but also most countries of the world.

While tragedies that stir the world generate a climate of suspicion among communities, they also urge citizens, educational institutions in general and Lasallian institutions in particular, to react and not let anyone destroy by blind violence our most precious treasure, peace. This situation certainly increases the importance of our role as Lasallian educators with respect to students, teachers, and parents.

### 9.3 Some information about the Middle East District

The Middle East District is made up of the following sectors: Lebanon - Turkey - Holy Land / Jordan - Egypt / Sudan.

Number of institutes: 20

| Number of students | Christians | Muslims | Israelites | Others |
|--------------------|------------|---------|------------|--------|
| 24,000             | 40%        | 58%     | 1.95%      | 0.15%  |

The goal of educational action is the fulfillment of the person, but the person develops, grows, and lives in a world which is not only a natural space, such as a forest or a grove, but a human space, a world of values, beliefs, and ideas. It is not possible to fulfill a person only in a human world, an orderly and harmonious world. The second ineluctable purpose of education, just as important as the first, is to transform the world, to strive to change the world in which we live and make it more humane, just, equitable, transparent, and ecological. It is only possible to

transform the world by transforming the people, and their customs, values, and knowledge, who live in it. On the other hand, it is only possible to fulfill people in the context of a human world.<sup>2</sup> 127

Education to peace and non-violence seems to be increasingly an urgent need of society in the twenty-first century, as well as an important skill for the labor market.

The privileged skills for entrepreneurs are also a peculiar feature of the 21st century.

#### ***9.4 The skills of the 21<sup>st</sup> century***

In our era of digital culture, new demands appear in the fields of education and employment. Over the last twenty years, various terms have been used to designate, as a fundamental capacity, essential skills, key skills, and a common basis of knowledge and skills, etc. For the last five years a consensus has come about on the 'skills issue' of the 21<sup>st</sup> century, encompassing it in a more meaningful and general way when compared to other issues. If we look for an agreement on terminology, what could we say about the definition of these skills? In this paper, we shall explore the investigations of two teams of researchers - one is Dutch, the other North American - who have focused on this question.

The skills about which there is consensus:

Dutch researchers Joke Voogt and Nathalie Pareja Roblin investigated the key parameters of reference aimed at promoting the skills to be taught in 21<sup>st</sup> century schools. Three of these parameters of reference come from well-known international organizations: UNESCO, OECD, and the European Union. One comes from Australia and three from the United States and their particularity is that they received support from large private corporations, which is an indication, researchers say, of the "strong interest of civil society for the skills of the 21<sup>st</sup> century."

These are the skills mentioned in all the reports: collaboration, communication, information and communication technology (ICT), relational, social, and cultural skills, and citizenship.

These following skills have been identified in most parameters of reference: creativity, critical reflection, problem solving, developing quality products, and productivity.

*What do we do in our schools?*

Besides the quest for excellence in teaching and learning as a main feature of our Lasallian institutes, coexistence is something we live on a daily basis.

In the Middle East society, the presence of a multitude of minorities may prove to be a good thing for its outcome in terms of mutual enrichment, but it can be also a source of permanent conflict. It is undoubtedly the latter that is currently taking the first place. In order to make one's voice be heard and in order to exist, some people think that the most efficient way is opposition, exclusion, ignorance, over-strengthening of particularism and eventually violence in all its forms.

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<sup>2</sup> cf. AIMEL, 2013, p. 16-17.

In this context the Lasallian works established in the region have been proposing for decades a very different path - certainly a more difficult one, but more secure in the long run. They are very relevant for the climate of openness, dialogue, and calm because of what they offer to young people and adults. It is through a daily and tireless practice that they plant in the hearts of people the seeds that are indispensable to build a society which is tolerant and open to the other persons.

The Lasallian presence appeared, in the middle of the nineteenth century, first in Turkey and then in Egypt, before extending to the other bordering countries: Palestine, Israel, Jordan, and Lebanon. Vocations - numerous at that time - allowed us to create and increase our institutions: some small, others more imposing, but always with the concern of serving young people without any distinction. From their origin until today, they always practiced the culture of dialogue and respect without any community-based discrimination. They are willing to be hospitable to all regardless of their religious or social belongings, and they offer each one the respect due to him or her and the opportunity of taking up a commitment together in mediation, discovery, and service to others. All the educational and pedagogical initiatives proposed are included in this perspective.

One characteristic of the Lasallian institutions in the Middle East is the collaboration among religions: Christians (Catholics, Orthodox, and Protestants), Muslims (Sunnis, Shiites, and Druze), and Jews (whether observant or secular, living in Israel or from the diaspora). All these young people, entrusted to us by their parents who recognize the quality of the education we provide, grow together during a multi-year schooling. During this period, much effort is made to promote fraternity.

*In Turkey*, a general mobilization of teachers, students, and parents from all religious groups allowed for the construction of a primary school in a village destroyed by the earthquake of 1999. Several associations were created during this time and lasted longer beyond the event. A thrust for solidarity and attention to the other persons, whoever they are, has since gained ground, and led to other initiatives, more humble indeed, but significant in this spirit of openness and tolerance: sponsored courses, activities for street children, and technical training programs for young girls excluded from the ordinary school system.

*Syrian refugees*: according to the United Nations, at the end of 2014, over 3 million people had chosen the way of exile. Along with Lebanon, Turkey is the most affected country: officially more than 1.1 million refugees were received here, but the reality is undoubtedly closer to 1.5 million if we include illegal immigrants. In fact, not all of them are registered with the UN; they prefer to live in the inner towns rather than in the refugee camps near the border.

In the face of such emergencies, *The Social Aid Club* helped a parish in Istanbul that provides assistance to these migrants: the Salesians opened a school for these young people (donation of material, photocopying machine). Then, through secure contacts, they decided to go further and help directly the refugees from Urfa and Diyarbakir.

In *Lebanon*, the month of Ramadan is the occasion for students to organize intercommunity meetings among teachers and students, as well as with young people from Islamic institutions. Sharing bread generates friendship.

As for mothers, Christian and Muslim alike, they meet and have moments of sharing. The concerns of some are also those of others. This gives way to the possibility of mutual visits in this country wounded by fifteen years of civil war and deeply affected by community fragmentation. Such mutual visits help in overcoming resistance and fear and make them discover the vitality of Muslim or Christian institutions to which mothers can commit themselves.

In the *Holy Land*, the Lasallian work in Jaffa feeds our hope for a fraternal world. The school population includes several ethnic groups and many nationalities. Because of the different religions, each one respects and discovers through a program of religious culture. In fact, learning about and discovering other persons' ways of invoking God erases and eliminates ignorance, which is always ready to feed fears. It is also a way of illuminating human minds and fighting against prejudice and discriminatory approaches.

As for professionals, they also reflect this mosaic of beliefs. The fact of working together, for the same mission, transcends political gaps and religious belonging. All religious festivities proper to each community are respected and regularly marked with a holiday or a friendly initiative.

*Amman, (Jordan)*. This school, according to Br. Rafael Gonzales, is an evangelizing factor, not only in proclaiming the Word but also by embodying Gospel-based values through extracurricular actions. "Beit Al Rajaa" (House of Hope), a charity initiative, assures aid to poor families, without any distinction. This movement is led and animated by current and former professors as well as by *Signum Fidei* members. It reaches out to a large number of families, not only in the social field but also for school help.

Another activity in favour of the children of the neighborhood deserves attention and support by our Institute because it is part of the educational service to the poor. Every Friday morning, under the supervision of sports teachers, at the beginning of school hours, hundreds of children and young people aged 10 through 17 years old come from the Jabel Hussein region and its refugee camp. They inhabit the property of the school for some time because they cannot find anywhere else, not even a single square meter of ground to kick a ball. They respect us and are aware of the service we offer to them and to society.

In *Egypt*, institutions are open to dialogue and to the culture of this dialogue. In addition to intercommunity activities promoted during the month of Ramadan, conferences of Christian and Muslim voices on social issues or daily life are proposed to the students. For example, an air-conditioned prayer room for Muslim students is given for their exclusive use. Occasional visitors, in events such as weddings or funerals, are encouraged. A program based on openness and social commitment is proposed to students and educators. Living together a commitment to the service of the other persons, no matter who they are, develops solidarity and civic sense and generates great friendships.

Christian and non-Christian parents acknowledge the pursuit of excellence in teaching and education that characterize our Lasallian ministries. They also recognize that these places are conducive to the human values they want to hand down to their children. In this way, all those who remain in our works receive the basis upon which they can build a pluralistic society in which the other person will not be perceived as an enemy but as a potential friend, thus opening a treasure to share.

### ***9.5 The Lasallian Educational Mission in facing the new vulnerabilities***

#### *The challenge of educating refugee children*

One of the biggest catastrophes in world history and in the Middle East in particular is the displacement of almost 10 million people from Libya, Lebanon, Palestine, Syria, and Iraq, passing through Turkey, Jordan, Yemen, Somalia, Sudan, South Sudan. This is considered by the UN Security Council as the largest and most difficult catastrophe since World War II. We understand that the issue of migration in the Middle East comes up under two aspects: emigration and refugees.

"Refugee children, like all children in the world, have the right to education. It is crucial that children who have been uprooted by war and violence are no longer forgotten," said Filippo Grandi, United Nations High Commissioner for Refugees.

The *Fratelli Project* (Lasallian response): This is an inter-congregational collaboration involving the Marist Brothers and De La Salle Brothers; other congregations are invited to assist. At present, approximately one hundred refugees - about sixty Muslim, particularly Syrians refugees, and some forty Christians, particularly Iraqis who live in Bauchi (Beirut) - take advantage of this project.

### ***9.6 Conclusion***

On the basis of what is said above, it is clear that:

- Due to the growing development of immigration, we live in an increasingly multicultural and multi-religious society in almost all our Lasallian works.
- The number of refugees and displaced persons is incessantly on the rise - it is getting catastrophic and involves many countries.
- The International Decade (2001-2010) for the promotion of a culture of non-violence and peace for the benefit of all children of the world did not lead to the expected outcome. In spite of the considerable efforts made to establish peace and reduce violence, the world is still deeply mired in violence and there are violent conflicts in many regions of the world.

Education to peace and non-violence is an increasingly urgent need of 21<sup>st</sup> century society.

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- The Lasallian School as an institution of society cannot neglect such reflections. It shall, at this moment in history, adapt to the challenge of education to peace and face it in a radical way. This will be done by clearly stating and integrating this challenge into our educational projects.

To do this, we ought to:

- Give precise guidelines to carry out an authentic pedagogy of interculturalism aimed at promoting relationships of solidarity among diverse social and cultural groups and put an end to any demonstration of selfishness, discrimination, or racism that may appear in our behaviour.
- Support linguistic diversity - in respect of the native language - at all levels of education wherever possible, and encourage the learning of multilingualism from an early age.
- Dissipate stereotypes and false perceptions in our encounters and actions of dialogue and stimulate exchanges between students and teachers in all school grades.
- Encourage coexistence: support mutual acceptance, teamwork, fraternal relationships, respect for opinions and all beliefs, ideas, or traditions.
- Encourage the initial and ongoing training of teachers so that they can respond to the challenges of 21<sup>st</sup> century education.
- Support twinning initiatives between educational centers.
- Multiply extracurricular activities to give students more choices and contacts among them.
- Support young people in participating in open movements for all, without religious or ethnic distinction: Scouts, MIDADE, etc.
- Excursions, school-camps, and volunteering are good means of training young people and helping them to get to know each other better.
- Having education to peace as our main target, we should offer opportunities for students to engage actively in actions (ex. blood donation) or social support projects.
- Given the importance of the topic, we think it would be interesting to organize a meeting at the level of each sector, followed by another meeting at the level of each district.
- Gather action proposals and create a 'bank of ideas' that is available to all. This would make it possible to identify the educational needs of children and young people and the strategy to be followed to respond to it.

In relation to the issue of displacement and refugees:

- The main theme of the 2015 Pastoral Letter of the Brother Superior, entitled *A Gospel Adventure: Outside the Camp* reflects the apostolic exhortation of Pope Francis as well as his reminders to us at the end of the International Congress of Catholic Education in Rome, in November 2015. Here the Holy Father referred to Isaiah 54, "Widen the space of your tent, extend the curtains of your home, do not hold back! Lengthen your ropes; make your tent-pegs firm!"
- "Make your tent-pegs firm!" Let us return to our sources, our traditions, our legacy... not to imitate them but to harness the strength of the foundations. Oftentime fidelity to a Founder is situated in the very act of founding.
- We have to find people who are different, not just our family, friends, or neighbors who are like us. We need encounters that take us beyond intellectual, cultural, national, racial, and religious difference.
- The *Fratelli Project* is an institute-based response. We are called to respond as best we can to this refugee crisis. This project is aligned with the calls of our General Chapters to meet the needs of those who live in the human peripheries. It is not limited to action in the Middle East. We think such projects could be established where children and adolescents are suffering from conflict, or in favour of displaced persons, refugees, or migrants.

This requires precise studies in other Regions of the Institute to see the possibilities of action, so as to respond to this new form of vulnerability.

## CONCLUSION SECOND PART THE EDUCATIONAL REALITY OF THE 21<sup>st</sup> CENTURY CHALLENGES US

### *Discerning in community, a fundamental Lasallian trait*

During this first moment of reflection while writing the research towards the *Declaration*, we have proposed five challenges that originated from our perception of the educational reality of the world for our discussion:

- *the challenge of the poor and the fight against poverty* as our fundamental educational option;
- *the challenge of the internationalization of education* in a globalized and interconnected world;
- *the challenge of technology* and its impact in education in essential points such as the educator, the curriculum, and students' learning.
- *the challenge of formation for life*, offering a school that connects with the students' life and with their need to prepare for future employment; and, lastly,
- *the challenge of coexistence in school while being in an intercultural and interreligious world*, taking as an example the reality of Lasallians in the Middle East.

Until now, we have offered these main subjects: poverty, globalization, technology, work, and coexistence at school. But we wish to leave the discussion open to other subjects current society demands from us. We believe the best way to do this is through *discerning in community*, fundamental to our Lasallian tradition. Concerning this matter, the new Rule (2015) reminds us that:

The Brothers discern God's calls in community and respond to them in faith and with zeal. Their discernment takes place also in gatherings in which other people involved in the Lasallian mission take part. They take into account the gifts of each person as well as the signs of the times, the challenges of the Gospel and of the Church, and the guidelines of the Institute (R. 18.1).

Let us remember that the discussion has just begun. During the coming years we shall continue to work in other essential matters such as: the Lasallian Educator, their identity and spirituality (2016-2017); the faith-culture dialogue in today's school (2017-2018); and the defense of children's rights and the construction of citizenship from the Lasallian School's point of view (2018-2019).

Just as we have done in the *Conclusion of the First Part*, we would like to receive *Notes* on the subjects hereby proposed and on all challenges the society of the 21<sup>st</sup> century presents us as Lasallian Schools open to the future. Your feedback will be invaluable in order to move forward together. 134

[Please review *Suggested reflection working methodology* of the Conclusion- First part].

## PRESENTATION THIRD PART RESPONDING TO THE FUTURE

The 45<sup>th</sup> General Chapter invites the Institute to formulate "... a series of criteria that help to strengthen the degree of belonging of an educational work in the Lasallian network" (C.469, Proposition 13). With this proposition, Lasallians have officially begun to empower themselves with the contemporary demands of educational quality.

However, consistent with our pedagogical history, we want to embrace a *gospel quality that promotes inclusion* rather than a *quality requirement that excludes*. The 45<sup>th</sup> General Chapter states we want to assure the vitality of the corporate commitment of Lasallians so *the schools always run well*.

This is a complex task. Lasallian educational works represent a diversity as large as the whole world. Is it possible to establish universal parameters to measure the vitality of the Lasallian educational mission while considering the belonging of local educational works?

The Third Part of this publication offers research carried out in the Latin American Lasallian Region (RELAL). This case study opens the discussion on the criteria of Lasallian educational quality we need to think about in light of the *Declaration*. This study is the starting point of a collective work that will require the participation of all.

The conclusion offers a new proposal for the discussion and elaboration of Notes, according to the same methodology presented in the first part of this publication.

## THE QUALITY OF EDUCATION IN THE PROCESSES OF TEACHING AND LEARNING IN THE 21<sup>st</sup> CENTURY LASALLIAN SCHOOL A CASE STUDY

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### 10.1 Introduction

Current society in the world framed by the 21<sup>st</sup> century must continue to move forward toward a future in which the human person continues to be at the center as the foundational criteria for understanding society as created by unique and unreplicable human beings. However, what often happens in human societies is that economic factors tend to dominate over cognitive, social, and emotional ones. It is in this context that Lasallians, wishing to remain faithful to their founding principles, look to bring life to their mission. Because of this, they strive to continue serving the needs of the person and society, especially those most in need, so that they can become the key players of the integral formation in the society of the 21<sup>st</sup> century.<sup>1</sup>

Currently, the issue of educational quality is a matter of significant relevance in the Institute. In light of this, the 45<sup>th</sup> General Chapter has established proposals related to the areas of association, our educational mission, and the formation of Lasallians that aims to “ensure the vitality of the corporate commitment of Lasallians so that the school prospers.”<sup>2</sup> In addition, in *Circular 470*<sup>3</sup> the Institute's lines of animation are laid out for the years 2015-2021 which is intended to be a period of research. This present work aims to explore and better understand the quality of the Lasallian educational tradition from the perspective of the Latin American Lasallian Region (RELAL).

In pursuing this line of research, some limitations were encountered, particularly in the diversity of documents that could be used as units of analysis. The proposed methodology made it difficult for the research team when it came to the unification of the types of institutional documents to be selected, since in some Districts it was possible to acquire quality models or pedagogical models;

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<sup>1</sup> cf. RELAL. s.f.

<sup>2</sup> C. 469, § 3.6.

<sup>3</sup> cf. C. 470.

in other documents only philosophies, educational proposals, or ministerial (pastoral) horizons were laid out. The consequence of this was that the time allotted for the stage of identifying categories and dimensions in the analysis unit became greater than what was originally contemplated. 137

The results of this research are important because they are a first approach to the knowledge, perceptions, meanings, and understandings of educational quality in some institutions within a Region of the Lasallian world. This offered many clues about the way in which quality was established and organized within the institutions studied, and, especially, it is a first step in understanding the short-term implications of the issues studied, since the methodology used has enabled the systematization of some of the results.

## **10.2    *Quality and its processes***

### *10.2.1 Quality Concept*

The conceptualization of the term quality is not simple, due to the fact that this concept has many meanings. From a denotative point of view, quality corresponds to the properties of something that can be rated as equal, better, or worse than those of its species.<sup>4</sup> Therefore, from a general perspective it can be considered that this term designates that the product or service meets the expectations of the beneficiaries.

However, from the perspective of the field of education, it is necessary to consider that the service that is offered complies with the development of the values designated in the formative project as well as with high standards of academic and human performance. Within the meaning of the term, consideration must also be given to the decrease in failing, dropout rates, and the overall management system that promotes the achievement of the educational project.

### *10.2.2 Quality Management*

According to Castillo and Martínez (2006),<sup>5</sup> a quality management system is a documented process that ensures the consistency and improvement of the work practices as well as in the products and services that are created. This system is based on standards that make a specific procedure effective in order to achieve quality management.

All quality management systems aim to plan and implement, in an orderly manner, opportunities that improve the processes that are performed, with the purpose of obtaining the expected results. This way the trust and the organization's value are increased and both the processes and use of resources become far more efficient.

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<sup>4</sup> cf. Pérez Ibarra, 2011.

<sup>5</sup> Quoted by Tovar, 2009.

### 10.3 Educational Quality

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Educational quality is a relative concept, since it makes reference to parameters from which it is specified and that, on a regular basis, are established by whoever is implementing them. This is why each time period and each society defines the idea of educational quality terms based on their needs and conceptions. Therefore, to think about educational quality, within the context of the characteristics of a knowledge society, requires a structural redefinition of what is understood as good education, that is, to review the parameters.<sup>6</sup>

Educational quality means that students should learn valuable elements for their own lives, for their personal happiness, and for the development of society.<sup>7</sup> The continuous improvement in education has to do with consistency between what is intended by the curriculum and what is learned by the students on the one hand, and what really happens in the classrooms on the other hand, to ensure the learning outcomes are met.<sup>8</sup>

#### 10.3.1 Dimensions

According to Seijas (2002) and Tenti (2015), educational quality can be measured from the following dimensions (or subsystems according to Malpica (2012)): the classroom, the school, and the community. At the same time there are in each one of these systems a number of perspectives<sup>9</sup> from which the concept of quality is actually tangible and measurable, and thus objectively identifiable within the larger educational context.

As for the first dimension, which is the classroom, the basic starting-point has to do with the students and their learning process because it is possible to define quality from these.<sup>10</sup> Another element is the teacher, with focal areas such as initial formation, professional development, and methodologies used that, as affirmed by Aguerrondo (2010), provide specific traits that help one see and assess quality. In these very same dimensions, other factors generate clues to identify educational quality, such as the didactical objectives, the learning contents, the sequence, the timing of activities, and the evaluation.<sup>11</sup>

An ancillary dimension of the quality of education is the school. In this dimension many aspects can be considered such as the school's organization<sup>12</sup>, how it operates,<sup>13</sup> and the infrastructure.<sup>14</sup> A third dimension is the one that makes reference to the community. In this regard, one explores the conditions that promote learning within/among students' families. About this, Zabalza (2000) says that when families are well-coordinated with the teachers and the administration of the school, as well as having a cultural development in line with the needs of their children, they may actually increase their children's learning ability at school.

<sup>6</sup> cf. Aguerrondo, 2010.

<sup>7</sup> cf. Tenti, 2015.

<sup>8</sup> cf. Malpica, 2012.

<sup>9</sup> cf. Carrascal & Sierra, 2011; Prieto, 2007; Rodríguez & Ibarra, 2013.

<sup>10</sup> cf. Aguerrondo, 2010.

<sup>11</sup> cf. Malpica, 2012.

<sup>12</sup> cf. Prieto, 2007.

<sup>13</sup> cf. Malpica, 2012.

<sup>14</sup> cf. Aguerrondo, 2010.

### 10.3.2 References for the construction of indicators

Malpica (2012), based on a series of researches, suggests that if the aim is to have a model or referents to delimit educational quality it is necessary to start from two aspects: the first deals with the school's educational purposes. This begins with the premise that the relativity of the concept of quality depends on the fact that each institution has its own specific purposes. When these purposes are documented properly they become one/some of the foci for the establishment of indicators. The second aspect deals with the need to establish objectively the pedagogical model on which the teaching practice within the school is based.

Another way by which indicators can be identified or established is what Zabalza (2007) designates by stating that if we search for the effectiveness of learning we should start with the quality of the teaching, since it is in the classroom where the measurable aspects of educational practice and learning processes become apparent. These are linked to educational improvement, and below ten basic dimensions of the quality of teaching will be explored.

## 10.4 Lasallian Educational Quality

To begin, it is necessary to clarify the term *Lasallian Educational Quality* because it doesn't correspond to the initial era of the Founder and the first Brothers. What is needed first is a critical reading that explores the Founder and first Brothers' references in texts, in such a way that it becomes possible to discover the early and essential elements of Lasallian education.

"Make sure the school runs well, as well as the regularity of the home"<sup>15</sup> recommends the Founder to Brother Robert in a letter. What was La Salle thinking with the expression, "*the school runs well?*" The review of St. John Baptist de La Salle's *Complete Works* allows us to identify some answers to this question.

When is the Lasallian School running well? The answer contains three aspects: the school organization, the teacher's role, and the results that are observed in the person of the student and his behavior. From these elements it is possible to identify the quality criteria that the first Lasallians observed.

A school does well if Christian education is given to the students. When schools are founded with this intention, when teachers are with them all the time, and when the students are taught to live well, they are instructed in religion, they are inspired by Christian ideals, and they are educated as they should be.<sup>16</sup> The school does well – St. La Salle keeps insisting – when the teaching is done without payment and simply for the love of God,<sup>17</sup> because God does not charge to save us. At the same time, the ideal was to make the necessary materials available to all the students, regardless of their economic situation.<sup>18</sup>

<sup>15</sup> C 57,12.

<sup>16</sup> RC 1,3.

<sup>17</sup> RC 1,1; 7,1; C 99,7.

<sup>18</sup> RC 7,10.

Another aspect of quality in the Lasallian school is how it benefits students from the middle and lower classes.<sup>19</sup> Every choice and action in the Lasallian school that deliberately seeks the benefit of these students in particular, strengthens the overall Lasallian identity and quality of what is done in that school. 140

The school will be *Lasallian* when those who teach in it do so with the awareness that formal education also involves a spiritual dimension,<sup>20</sup> that it is a means to touch the hearts of the students and open them to the transcendent.<sup>21</sup> Furthermore, the school does well if it is able to adapt to each student, seeking their well-being, and taking care of their necessities.<sup>22</sup>

Now, what does this quality imply for the person of the educator? These teachers strive to seek the welfare and salvation of their students physically and spiritually, through their advice, their attention to them, and their good example.<sup>23</sup> It is also necessary that Lasallian teachers be attentive to correct their students, to guide the progress of their education, and to monitor the environment in which they are educated.<sup>24</sup> Vigilance, one of the Twelve Virtues of a Good Teacher in the Lasallian tradition,<sup>25</sup> plays an important part in a well-managed school – a constant, loving, and diligent attention to the environment.

Another significant aspect of the Lasallian educational style is that teachers are not to punish students except on rare occasions and for an authentic necessity – and the students' well-being.<sup>26</sup> This insures that teachers are conscious that every educational endeavor has a formative purpose, even forms of correction.

Lasallian teachers are called to base their actions on faith.<sup>27</sup> In the thought of De La Salle, the Spirit of Faith is proper for Lasallians. This is a Spirit of Faith which manifests itself in three vital attitudes: look at everything with the eyes of faith, do nothing but with an eye to God, and attribute all to God. These attitudes which God entrusts to teachers in the Lasallian school end up producing in them a burning zeal for the salvation of each of their students.

Another aspect that should characterize the Lasallian teacher is seeking to evangelize – explicitly where possible and implicit always, to lead by example and be master of himself,<sup>28</sup> aware that the best way to proclaim the Gospel is a life of testimony. In addition, the teacher strives to know each student and collaborate with others to promote the well-being of every student.<sup>29</sup>

Another criterion for teachers in the Lasallian school is ability to promote and live in collegiality and collaboration with each other and with the students. This fosters the learning and the

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<sup>19</sup> RC 1, 5.

<sup>20</sup> cf. C 100, 4.6-8.

<sup>21</sup> cf. GE 7,1,1.4.

<sup>22</sup> cf. GE 24, 2,1.

<sup>23</sup> cf. RC 2,10;7,15; GE 1,2,2.

<sup>24</sup> RC 7,2.

<sup>25</sup> cf. CT 5.

<sup>26</sup> cf. RC 8,1; 8,2.

<sup>27</sup> C 1,1.

<sup>28</sup> cf. C 14,19; C 35,13.58.15.

<sup>29</sup> GE 13,0,1

personal success of every student, and it is away to accompany them effectively.

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A further essential aspect of the calling of a Lasallian teacher has to do with their continual formation as a Lasallian.<sup>30</sup> This provides teachers with numerous opportunities not only to better themselves in their chosen profession, but to see it as a true vocation, a mission, a lifestyle – not simply a job.

Looking at these aspects of the Lasallian School, one realizes the impact they have on the teachers and the students who see that the school is organized in a clearly purposeful way. The first consequence of this is that students learn to live aware of God's Presence in day-to-day life<sup>31</sup> which, in Lasallian spirituality, is the key of life here and in the hereafter.

Another aspect of the Lasallian School is that students learn generosity and charity for those who are in need.<sup>32</sup> The original Lasallian School formed students in solidarity by motivating them to visit classmates who were absent to find out about their situation and share whatever bread might have been left over from school. In this way, students learn to see God in their neighbor, respect him, and serve him.<sup>33</sup>

Based on empirical evidence and theoretical discussion the following research questions emerged:

- How do we understand the educational quality in the teaching and learning processes in a 21<sup>st</sup> century Lasallian School, keeping in mind the Institute tradition from the RELAL perspective?
- What does it mean to talk about educational quality in the teaching and learning processes of 21<sup>st</sup> century Lasallian School, keeping in mind the Institute tradition from the RELAL perspective?

We also considered the following secondary questions:

- What elements constitute quality in the teaching and learning processes in a 21<sup>st</sup> century Lasallian school from the RELAL perspective?
- How does the evangelical perspective fit into the quality of education in Lasallian education from the perspective of RELAL?

The general objective of this investigation has been to understand the meanings of educational quality in the teaching and learning processes of the 21<sup>st</sup> century Lasallian School consistent with the Lasallian tradition from the RELAL perspective. The specific objectives were to identify which elements constitute quality in teaching and learning processes of 21<sup>st</sup> century Lasallian education in RELAL, and to determine the way in which the educational quality of the Lasallian

<sup>30</sup> cf. GE 25,1,2; 25,3,0.

<sup>31</sup> cf. GE 1,1,9; RU 0,0,1; 0,0,2.

<sup>32</sup> cf. GE 2,1,2. 6; 3,1.

<sup>33</sup> RU 0,0,1-2.

School is enhanced by evangelical considerations from the RELAL perspective.

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Based on the issues raised so far for this study, we determined that Lasallian educational quality is related to the consciousness of the teacher as having a vocation and being in continual formation – in Lasallian association for the mission, in the transcendent sense formation, and in the development of social consciousness.

Furthermore, this investigation highlights the fact that the teaching and learning processes in the 21<sup>st</sup> century Lasallian School are enhanced by accompaniment, integral formation, and the students' participation in their own formation process.

## 10.5 Methodology

### 10.5.1 Design

#### *a. Type of study*

This type of study is qualitative, because of the characteristics of the object of study and because of the questions of the research.<sup>34</sup> Thanks to such questions a description can be developed of what today is meant by quality in teaching and learning processes in some Lasallian institutions. But from the beginning it has been necessary to reflect, practically and theoretically, on the way of understanding and comprehending<sup>35</sup> quality from the Lasallian perspective, as well as on the fundamental criteria used to deal with the topic of the quality from the Lasallian perspective.

The method used was case studies, which are suitable for the needs of the research by allowing an exact, understandable, persistent, and a deep inquiry, of each one of the selected<sup>36</sup> analysis units. In regard to the strategy of collecting information, the discourse analysis (DA) was implemented by its deductibility which allowed it also to be used as an analysis<sup>37</sup> technique.

### 10.5.2 Universe and sample

The universe that embodies this study corresponds to four Districts that belong to RELAL: Northern Mexico and Antilles-South Mexico, they participated with an analysis unit;<sup>38</sup> the District of Bogota, Colombia, with two analysis units; and the Chile Sector of the District Brazil-Chile with two units. These Districts were selected for the ease of collecting information and because they represent the diversity of RELAL.<sup>39</sup>

<sup>34</sup> cf. Sandín, 2003.

<sup>35</sup> cf. Eisner, 1998.

<sup>36</sup> cf. Rodríguez, et al., 2009.

<sup>37</sup> cf. Sayago, 2014.

<sup>38</sup> When we talk about analysis units it is about the documents sent from the persons in charge of the Educational Missions of the Districts; the documents contain the description of the way of understanding the quality or they describe the educational and ministerial processes that are developed in each District.

<sup>39</sup> We thank Brother Alejandro Gonzalez Cerna, of the North Mexico District, for the support he gave in checking the founding documents of the Institute; to the teacher Santiago Amurrio, who provided the documents of the Brazil-Chile District; to Mr. Jose Maria Ruiz, to Mrs. Dora Echeverry, and to Brother Nicky Murcia, for his collaboration

For purposes of this research, the analysis units are documents or writings that represent the core or spirit of the institution where the ideas are captured, whether in direct ways or in subsumed ways, by means of standards, budgets or principles that contain references about the Lasallian educational quality. A variety of documents were used, attending to the criteria of each District (see Table 1).

**TABLE 1**  
*Analysis unit per District*

| <b>District</b>                                         | <b>Analysis unit</b>                                                                                                                               |
|---------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|
| Mexico – North and Antilles<br>South Mexico<br>Colombia | Lasallian Quality Model                                                                                                                            |
| Brazil – Chile                                          | Ministerial Educational Horizon<br>Quality Manual<br>Lasallian Curriculum Project<br>Educational Proposal of the District La<br>Salle Brazil-Chile |

The analysis units were obtained through RELAL. For the coding and the analysis, a previous study work was conducted, in reference to the obligation of being, that is to say, to the categories and dimensions of the study. These arose from a detailed analysis of the founding documents, as described in the fundamentals. In the analysis units clues were sought, references, views, and concepts relating to the Lasallian educational quality, where eight categories were established (Table 2 and 47 dimensions (Appendices A-H Categories and dimensions)).

**TABLE 2**  
*Categories*

| <b>No.</b> | <b>CATEGORIES</b>                                             |
|------------|---------------------------------------------------------------|
| 1          | Teacher's vocation                                            |
| 2          | Accompanying                                                  |
| 3          | Lasallian association for the mission                         |
| 4          | Continuous education                                          |
| 5          | Transcendent dimension                                        |
| 6          | Social consciousness                                          |
| 7          | Integral formation                                            |
| 8          | Students participate in the responsibility of their formation |

The collection of data was conducted by carefully reading each one of the analysis units. The coding was chosen on the basis of categories that were already pre-set, and it was carried out

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to obtain the documents from Colombia, and to the teacher Florencio Audeves, from the North-Mexico District, who contributed with the documents from Mexico.

through the strategy of triangulation; this gave to the process stringency, depth, and complexity.<sup>40</sup>

## 10.6 Results

The analysis of the data carried out through the methodological processing of the DA, raised by Sayago (2014), is formed by seven moments or stages: (1) categorization, (2) coding, (3) labeling or placarding, (4) coding which includes unbundling, (5) regrouping of the analysis units, (6) interpretation, (7) elaboration of array and production of argumentative text. This process was conducted with each one of the five analysis units. With the obtained texts, we proceeded to conduct the triangulation. This carried out with systematic comparisons substantiated in the establishment of theoretical proposals, the stipulation of interpretations and of practical relations, the elimination of the proposals and fragile interpretations, the recovery of revealing interpretations, the stock of the contrasting proposals, and the reformulation of prominent approaches.

### 10.6.1 Presentation of the data

#### a. Mexico

The DA of Mexico is carried in the document titled *Modelo de Calidad Lasallista [Lasallian Quality Model]* (MOCALA), which is an instrument for the educational management of schools used by the North Mexico and Antilles-South Mexico Districts, "which aims strengthen the institutional identity and to guarantee the educational service quality that is offered in Lasallian institutions, through the development of processes that, based on evaluation, generate continuous improvement."<sup>41</sup> For purposes of this research, the MOCALA is the analysis unit of Mexico.

The analysis unit was reviewed searching for the presence of categories and dimensions. Although the entire document is plentiful about the quality and the Lasallian educational quality, the indicator of quality organized by field is located in the fifth chapter. It is there where the features that indicate the Lasallian quality are identified according to the established categories and dimensions. Like this, 64 indicators that have relation with one or several dimensions of this study were found, warning specifically of 180 relations between the indicators with 47 dimensions, identifying some dimensions that are not present in the analysis unit, the seventh of the eight categories: *the discipline promotes self-mastery*.

The categories with a level of high presence are: in first place, *integral formation*, and in second place the *development of social consciousness*. The ones that have an average level of presence are, in order from higher to lower presence: *continuous education*, *Lasallian association for the mission*, *accompaniment*, the *development of the transcendent dimension*, and the *participation and responsibility of the students in their formation*. The category that has a low level of presence is the one that refers to the *teacher's vocation*.

*The dimensions with more recurrence are: educational project animated by a community,*

<sup>40</sup> cf. Okuda & Gómez-Restrepo, 2005.

<sup>41</sup> Distritos Lasallistas de México, 2015, p. 6.

*continued formation, promotion of solidarity, kindness and charity, the learning of social abilities, care for all the dimensions of the person, and the formation of a structured, organized and systemic person.* 145

#### *b. Colombia*

To carry out the DA of Colombia, two basic documents were used. The first one corresponds to the *Ministerial Educational Horizon [Horizonte Educativo Pastoral]* (2013) and the second one is *Quality Manual*, both from the Lasallian District of Bogota (2016). The first analysis unit, *Ministerial Educational Horizon*, is a document that synthesizes the identity, the mission, the vision, reference of sense, and the articulator axes of the practice of carrying out the Lasallian educational mission. The second analysis unit is the *Quality Manual*, a document which contains the different elements of the management system of quality designed in the District of Bogota, including the processes and those responsible for it.

From a global perspective, in a first approach of analysis, it is possible to find that the category that had a higher presence was *Lasallian Association*. On the other hand, the dimensions that had more frequency of occurrence correspond to *care for all the dimensions of the human being; promotion of solidarity; kindness and charity; promotion and experience of the human and Christian values, as well as providing evangelical models of life*. All these elements correspond to the categories of integral formation, social consciousness, and the transcendent dimension.

In the *Ministerial Educational Horizon*, there was a greater presence of the studied dimensions. Likewise, other aspects were found there that were not present explicitly, but it is possible that they are incorporated implicitly in other dimensions, as will be detailed when analyzing each category.

#### *c. Chile*

The DA of this region of Latin America was based on two documents: *Lasallian Curricular Project*, the theoretical framework,<sup>42</sup> and the *Educational Proposal of the District La Salle Brazil-Chile* (n.d.), that for the purposes of this research are the analysis units of this District. The first of these units contains the management, organization, pedagogical, and epistemological basics; the second contains pedagogical materials supporting the classroom practices of the different educational levels in the District.

By the end of the study of these analysis units it will be possible to identify two types of findings: the first in reference to a holistic view, where generic aspects are globalized which reveal a first pattern of the contents. In this view, it is possible to clarify the categories according to the recurrence of their presence in three levels: high, moderate and low. Category eight stands out repeatedly in reference to the *students who participate in their integral formation*, since it is the one that appears the most, especially in the dimension that refers to the pedagogical methods that promote autonomy.

<sup>42</sup> Instituto de los Hermanos de las Escuelas Cristianas, s/f.

The other one is an atomized view where, in a detailed way, the DA encourages the progressive reflection of category by category DA, dimension by dimension, providing a wealth of information in regard to discoveries that bring life and presence to the legacy of the Founder. The discoveries starting from this vision are presented structured by categories. 146

The distinct discoveries are dimensions that emerged from their own learning units; that is to say, they do not take part in the operational definitions but in practice they are present and linked directly to the Lasallian heritage. These dimensions are two and are placed in the category of integral formation.

The first one is known as *inclusion* and it refers to “the attention of those students with deficiency, with global disorders of development, as well as gifted students or with high abilities, the same with the ones that are in a socially<sup>43</sup> vulnerable situation.” The second discovery is the one named *permanent dialogue with the other*. This has as delimitating features the intention and the action of opening in a cultural way to the present diversity (religious, ethnic and cultural) of the 21<sup>st</sup> century.

### 10.7 Discussion

Various discoveries were made when carrying out the process of triangulation between the different analysis units. It was found that from a general perspective there is no coincidence in the categories that present the greater recurrence, since Chile was the number eight: *Students who participate in the responsibility for their formation*. For Mexico it was the number seven: *integral formation*, and for Colombia the number three: *Lasallian Association*. This may be due to the type of documents used and how it was specified in that part of the methodology. They were sent by the Districts considering that they were the principles and basis of the Lasallian educational quality.

The analysis of the contents of the texts allows determining that the documents from Chile have an educational approach; the one from Mexico is more an approach to quality, while the ones from Colombia have different characteristics: one is focused on the ministerial area, though the other one is linked with quality management. However, the one that provided more formation in respect to the studied dimensions was the *Ministerial Educational Horizon*. This document has a more pastoral view, as its name shows.

The patterns of convergence found when analyzing the speech of the documents of the three countries show that there are important aspects that have to be considered when speaking of Lasallian educational quality. The *integral formation* is a category with a high presence in the different analysis units, even in the document from Mexico it is the category that had the highest score of all the considered categories. Another coincidence that was found in this category has to do with the highest dimension of the three countries, this is the one of *care to all the dimensions of the human being*. This one again was the highest of all the ones that were studied in the analysis units from Mexico. This responds directly to the mission of the Institute that is “to give a Christian education to the students, and with this aim in mind the school has the students from

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<sup>43</sup> cf. Rule 2015.

the morning till afternoon under the direction of the teachers, teaching them how to live well [...] and give them all the appropriate education.”<sup>44</sup> If Lasallian education does not consider the integral formation of students and teachers to be a priority aspect, it is not answering to the purpose which it proclaims and must be updated and adapted to different historical needs and contexts within which it finds itself. 147

The following coincidental category is the *social awareness* aspect, which also has a high valuation in the three analyzed countries. The most mentioned dimension and where practically all the frequencies are grouped is the one that refers to the *promotion of solidarity, generosity, and charity*. From the beginning, there has been sensitivity with regard to the *conversion of the social environment* in which the student is present, and in recent decades this has received relevance from the perspective of increased *social awareness*. According to Botana (2002), the construction of knowledge must be accompanied by a critical analysis that aims to address the root causes of situations to determine the most suitable solutions. Hence, the importance that this *social awareness* be considered as an indicator of Lasallian educational quality. Bro. Álvaro Rodríguez (2007) has noted this by emphasizing that the curriculum of a Lasallian school should be characterized by having a component of direct service to the poor which gives historical force to the pedagogical practice.

The *transcendent dimension* is another aspect that was important to consider as a quality Lasallian educational practice, because both of the units of analysis in Chile and the ones in Colombia appear with a high level of recurrence, whereas in Mexico it has an average level. The dimensions whose presence was greater in the studied documents do not coincide; however, the *promotion and experience of the human and Christian values* have a high level in the three countries, whereas Chile and Colombia also coincide in mentioning the *explicit proclamation of the Gospel and catechesis*. De La Salle insisted so much on this aspect and there are many passages that refer to Christian education such as: “Your work does not consist in making your disciples to be Christians, but in helping them be true Christians. This is all the more useful, because it would avail them little to have received baptism, if they did not live according to the spirit of Christianity.”<sup>45</sup> “This is also what ought to engage you to have an altogether special esteem for the Christian instruction and education of children, since it is a means of helping them become true children of God and citizens of heaven.”<sup>46</sup> At present it is necessary to open this perspective to a more ecumenical approach, hence the mention of the transcendent dimension in the indicated category. However, the Lasallian School has a denominational position that it must announce in an explicit way, as it is in the essence of the mission; but it also has to take care of not being exclusive in relation to other religious beliefs; hence the dimension points as the first component the promotion of the human values.

Lasallian Association for the mission is the next category mentioned. In the documents of Chile and Mexico an average number of recurrences were found, yet for the units of analysis of Colombia it had not only a high level, but the highest category of all the considered ones. A found coincidence is that the dimension of the *educational project animated by a community* is the highest frequency for the three countries; plus, the related dimension that teachers are jointly

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<sup>44</sup> RC 1,3.

<sup>45</sup> MF 171,3.

<sup>46</sup> MR 199, 3.

responsible for the educational project also appears as that of major recurrence. This finding is easy to understand because the Lasallian school was raised from its inception as a joint project, as Lauraire says, “it is a collective and concerted effort, the result of community and associative dynamism, wanted from the beginning by John Baptist de La Salle in which they [the teachers] were added.”<sup>47</sup> 148

The eighth category that corresponds to the *students taking part in the responsibility of their formation* presents diverse ways of being catalogued in each of the countries. In Mexico it has a low level of recurrence, in Colombia an average level, whereas in Chile not only does it have a high level but the highest category of all those analyzed. The analytical units concentrate most of the mentions in the dimension that refers to the *pedagogic methods that encourage autonomy*; moreover, dimension that also appears in the other two remaining countries most mentioned.

This aspect of responsible participation of students in their formation is also rooted in how to organize the Lasallian School in its origins, because according to the *Conduct of the Christian Schools*, students were involved in different ways in their own formation. The assigned responsibilities were not only answering to a pragmatic purpose, to be able to attend to a large number of pupils, but as Lauraire (2006) mentions, it had an educational sense, since “some tasks were constituting elements of formation of the students [...] Self-control is acquired by the performance of responsibilities.”<sup>48</sup> From the current historical context, Vidal and Morales (2010) point out that an indicator of educational quality is “to promote the active participation of the student body, both in the learning and in the life of the institution within a framework of values where everyone feels respected and valued as people.”<sup>49</sup>

The category of *accompaniment*, both in Mexico and in Colombia, was described as mid-level, while the units of analysis found Chile's recurrence was low. A particularity in this category is that there is no coincidence in any of the dimensions that were considered among the highest in the documents of the three studied countries. The coincidental dimensions in two countries were the *attention to every pupil*, that the school adapts to the pupil, and that it possesses processes and systems that offer accompaniment. For St. John Baptist de La Salle the accompaniment responded to the need to know the student to provide the care that is required in order to take advantage of the time spent at school, provided that the situation of poverty of the attending population was such that the students did not have time to waste on an inefficient school.<sup>50</sup> From this perspective, the category is an important indicator of the educational quality of a Lasallian School since it ensures the proper performance of the assigned mission. This way Molano and Neira (2009) indicate that the accompaniment is important “to ensure that the teaching practices attend to the particular paces of the pupils,” and that “it is the north of the pedagogic relationship as a basic mediation formation.”<sup>51</sup>

The category that refers to the *vocation of the teacher* had a low presence for Chile and Mexico, whereas in the units of analysis of Colombia the recurrence level was high. The three countries

<sup>47</sup> Lauraire, 2006, p. 245.

<sup>48</sup> Lauraire, 2006, p. 222.

<sup>49</sup> Vidal & Morales, 2010, p. 253.

<sup>50</sup> cf. Lauraire, 2006.

<sup>51</sup> Molano and Neira, 2009, p. 151.

agree that the dimension of *actions motivated by faith* has a significant presence in the studied documents. This dimension is important provided that Lasallian education is called upon to focus all their efforts to favor a social conversion, whose base is a vision of faith that translates into a commitment to educational quality for the service of the poor.<sup>52</sup> 149

Finally, the category that had the lowest mentions was *continuous formation*. In Chile and Colombia, it had a low presence, being the lowest for Colombia's presence in all the analyzed categories. In the document of Mexico, the recurrence was average. Nevertheless, the mentions coincidentally concentrated in the *dimension of continuous formation* and a little less in the *attention to the professional growth*, since it was only mentioned in two countries. However, the concern about the preparation of the teachers was a priority aspect in the mission of De La Salle, as noted by Lauraire, having expressed that “this strong conviction of John Baptist de La Salle on the role of teachers explains the tenacity with which he exhorted the Brothers to continuously improve personal development. To be in continuous process of being more competent; to worry about doing everything better.”<sup>53</sup>

This category, besides being necessary is important to ensure educational quality, and for the Lasallian school continues to make its mark in today's society by contributing to dignifying and professionalizing teachers, as it is said by Hengemüle (2007), affirming that the Lasallian educational project cannot be successful if it doesn't proceed through the teachers who must be provided with initial and continuous formation in line with Lasallian educational practice and its ideals.

### 10.8 Conclusions

The DA performed in the units of analyses proceeding from three countries in Latin American Lasallian Region – namely Chile, Colombia, and Mexico – allows for identifying the elements of quality in the teaching and learning processes of the Lasallian school in the 21<sup>st</sup> century from the perspective RELAL.

Of the eight studied categories, it is possible to say that all of them are quality factors, because they are present in the units of analysis, which states, first, the relevance of the eight categories and, second, that the units of analysis take into account specifying the being and work of Lasallian education.

The study also allowed organizing three groups in a hierarchy of relevance of the categories. In the first group, which is the one with the highest presence, the categories are *integral formation, social awareness, and transcendent dimension*. In the second group, which is moderate presence, it is identified as differentiated because it is only found in some of the units of analysis, namely, that *students take part in the responsibility for their formation, accompaniment, vocation of the teacher, and continuous formation*.

There are several dimensions that were not present in any of the Districts; nevertheless, only one is absent both in the Districts of Colombia and those of Mexico, and it is the sixth dimension of

<sup>52</sup> cf. Molano and Neira, 2009.

<sup>53</sup> Lauraire, 2006, p. 264.

the eighth category: that *discipline promotes self-control*. To go deeply into its importance and relevance corresponds to those who carry out the Educational Mission in the Institute.

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On the other hand, thanks to the study conducted, it is feasible to determinate the way in which the quality of education considers an evangelical perspective on Lasallian educational action from RELAL's perspective. This is determined by recognizing the meaning of quality in each of the units of analysis, where the *attention to the needy* prevails, seen as the child or young person who is looked after in all the dimensions of their person by vocational teachers who, guided by Faith, respond to God's call to participate in the building of his Kingdom. The pupil is formed in values, both human and Christian and offered personal attention with an approach of accompaniment. Thereby, the one who lives in this environment, as much from what they see in their school as from the testimony of their teacher, develops a social awareness that leads them to internalize the attitude of service and to collaborate in the development of their society.

The results obtained are partial, but they offer hints and glimpses of what can be considered as *inputs for an understanding of Lasallian educational quality in the environment of an educational institution*. There is definitely the need for a second stage of study that, from the quantitative approach, facilitates the performance of objective and generalizable approximations on this topic.

The recurrence or not of the categories and dimensions can have diverse explanations. The Districts' needs lead them to emphasize one category more than another. The documents studied probably could not contain all the categories and dimensions referred to in this study. Nevertheless, they are being taken into account in the daily life of the Districts. Another possible explanation is that Districts give random emphasis to a particular category with respect to the others. To answer this question is cause for further investigation.

Finally, it is possible to affirm that Lasallian educational quality must come from the original conviction of De La Salle himself, that the school runs well, or according to his exact words: "take care that the school always runs well, as well as the regularity at home."<sup>54</sup> It is essential that the school be susceptible to changes, considering the historical demands, in order to provide creative solutions to the needs posed by children and the youth of today's world.

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<sup>54</sup> CA 57, 12.

## CONCLUSION THIRD PART

### GIVING A RESPONSE TO THE FUTURE

***What kind of Lasallian School do we dream of building in response to the needs of today's world?***

Let us not lose sight of the finish line. We want to transform today's Lasallian Schools to meet the needs of the children, adolescents, and adults entrusted to our care. We want to offer a school open to the challenges of the universal Church, as well as those of the national and international educational programs. We want to be faithful to the Lasallian charism, and boldly go beyond our own borders, to encounter the most vulnerable ones in whom we see the face of Jesus Christ.

This is why the topic of educational quality is the center of our reflection. Which criteria should we take into account to evaluate the authenticity of our educational centers throughout the globe? Is it possible, for all of us to construct a *Lasallian model of quality education* sustained in the Gospel and attentive to the challenges of reality?

Our invitation is to *discern the Lasallian criteria of school evaluation* that the 45<sup>th</sup> General Chapter has requested within the updated reflection of Lasallian Education.

We invite you to develop *Notes* related to the following aspects:

- The characteristics of Lasallian educational quality for the 21<sup>st</sup> century.
- The criteria of quality within the Lasallian educational centers.
- The methodologies for the evaluation of our Lasallian educational centers worldwide.

It is not about imposing uniformity on the rich diversity of the Lasallian educational mission. Recognizing the richness of this diversity, we want to identify those elements that help us strengthen unity in diversity. We also use pedagogical and pastoral criteria to discern where we want to go into the future, faithful to the Lasallian charism, the demands of the Church, and the challenges of reality, especially the poor and the vulnerable on Earth.

[Please check *suggested methodology of reflective work* in the Conclusion – part 1].

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|                                          |    |
|------------------------------------------|----|
| Letters                                  | C  |
| Handwritten Letters                      | CA |
| Collection of various treatises          | CT |
| Conduct of Christian Schools             | GE |
| Meditations for every Sunday of the year | MD |
| Meditations for the Feasts of the year   | MF |
| Meditations for the Time of Retreat      | MR |
| Personal Rules                           | RP |
| Common rules                             | RC |
| Rules of Christian Decorum and Civility  | RU |
| Testament                                | T  |

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