

Institute of the Brothers
of the Christian Schools

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Lasallian Centers of Higher Education



IALU
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Institute of the Brothers of the Christian Schools

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Via Aurelia 476

00165 Rome, Italie

Coordination:

Claude Reinhardt, fsc, General Councillor

Design and Lay-out:

José A. Warletta, fsc

Translation coordinator:

Bernardo Montes, fsc

La Salle University! Where?

Some months back, a European Brother asked me whether we had not made a mistake in one of our Institute educational statistics by speaking about more than 70 institutions of higher education throughout the world. 'No', I replied, 'the information is correct.' In fact, depending on whether you live in one region of the world or another, the Lasallian presence in higher education is very different.

In recent years, in addition to older and better known foundations, institutions have been added in new urban zones or in those deprived of centres of education (for example in the Philippines or in Latin America) which, in addition to traditional studies, propose new courses of study adapted to present day local needs. And so, under the heading "higher education" we need to include several cycles of higher education, offered in 'Colleges' or Universities, if they lead to a Doctorate. There are also Schools of Engineering or Polytechnic Institutes. There are also short post-secondary school cycles but within the limited framework of this Bulletin we will not go into details of description.

The overall Lasallian world does not always know these institutions since the world of higher has its rhythms, its laws and its structures, its specialized contents of teaching and research, its projects and its social solidarities. It is in order to make it better known that the General Council has chosen to devote the present Bulletin of the Institute to the Lasallian establishments of higher education and to the international network which they form.

The persons who have collaborated in this Bulletin are numerous and we express our gratitude to them all. The authors of these articles, the majority of whom are daily involved in the teaching, animation and administration of these institutions, open up to us the doors of Lasallian higher education. They respond to the explicit or underlying questions which might be posed by those who are not involved at this level of education or who know little about it.

How and why were Lasallian universities created in certain countries?

Was it really necessary?

How do the universities live the key elements of the Lasallian Education Project?

How is the educational service of the poor lived there, since many of these institutions are very large and have private status?

What links have these universities with the Lasallian District or Region in which they have been implanted?

Is collaboration possible between the different educational establishments of the same District?

What Lasallian formation can be given to the professors?

What pastoral ministry can one organize for the university students of today?

While reading the articles which follow and which, purposely, are unequal in nature and length, you will be led to understand the history of these foundations, their present-day reality and the challenges which they face, as well as the numerous networks of which they form part. You will read here articles of an institutional type which make clear their mission and stimulate their educational and pastoral zeal. You will come to understand the social or educational significance of the opening of one or other department. You will share the discoveries and satisfactions of



*Br. Claude Reinhardt, FSC
General Councilor.*

teachers who have followed various Lasallian formation courses, either in their own countries or in the course of international sessions. Finally, you will find two possible models for the formation of teachers, given as examples, and which might inspire other establishments of the same type.

Your information will be completed by a list of Lasallian establishments of higher education. And what you do not find in the pages of this Bulletin, due to the limits of such a publication, you will find by consulting the web page of IALU/AIUL (International Association of Lasallian Universities) www.ialu.net and the web pages of the establishments themselves.

Enter and get a wider knowledge of this part of the Lasallian Mission which takes in thousands of students around the world!

The Lasallian International University Network: Progress and promise

In collaboration with Br. José Cervantes,
Bureau of University Formation and
Leadership, District of Mexico North.
Office of university formation and leadership,
Mexico-North.

Lasallian education has passed the threshold into a new millennium and a new age of interconnection. It can be proud of the centuries of accomplishments. Hopefully, this threshold will mark the beginning of an energized international commitment of Lasallian higher education to create a network which will sustain the worldwide Lasallian educational community.

Brother Alvaro Rodriguez, Superior General, opened his address to the Encuentro VII of the International Association of Lasallian Universities assembled in Barcelona on January 14, 2004, with the words: "My presence among you is intended to be a sign of the importance our Institute gives today to higher education and an act of faith in its enormous possibilities. In the history of the Institute, the growth of Lasallian universities in almost all the regions of the world is without precedent and is a sign of the times, which we cannot ignore." (1)

Recognizing the origins of lasallian higher education

The place of Lasallian Higher Education is coming to the fore in the Institute. Only recently have there been explicit reflections regarding the historic place of higher education in the evolution of the Institute. From the vantage point of three hundred years hence, it has become obvious, that advanced, specialized education has always been a fundamental element for the Lasallian Educational Mission. Brother Alvaro Rodriguez also reminded the Presidents and Rectors of IALU that, "In a certain way, we can say

that higher education in the Institute was born with the Founder and his concern for the formation of teachers..." Education of his own Brothers as teachers and education of rural schoolmasters were early initiatives that showed his response to the concrete educational necessities of his times. The constant training and perfecting of the Brothers' professional skills and spirituality was the Founder's focus and has been part of the Lasallian charism long before our modern-day reference to life-long learning.

LaSalle's proposition of salvation through education was not static. He offered inspired pragmatism: seeing the reality of the circumstances, trusting in God's providence and guidance, and committing to transformation, which historically has led the Institute to inspired innovation. Even before the French Revolution, the Brothers had developed specialized options and pedagogical strategies beyond the primary level.

Brother José Cervantes, fsc, reflects upon the antecedents to the founding of formal Lasallian institutions of higher education in his notes entitled:

Higher Education, yes, universities, not yet...

De La Salle dies in 1719 and the whole 18th century will be referred to as the Enlightenment or the Age of Reason. Knowledge becomes increasingly elitist y takes refuge in the academies and universities.

Neither LaSalle nor his immediate disciples, who struggled and created popular education, ever considered building a university. This, nevertheless, did not mean that higher education was not cultivated from the first Novitiate, created in Reims in 1679, to prepare future Brothers. Even in the creation of two "seminaries to prepare rural schoolmaster," the curricula was already different from those of the primary schools. (2)



Joan M.W. Landeros, Director
Center for International Education
Universidad La Salle, México D.F.

It would be erroneous to conclude that, since De La Salle and the first Brothers created free, popular primary schools, they never involved themselves in higher education. History shows quite the contrary.

De la Salle already accepted students at St. Yon "to meet the requests of businesses in the city and surrounding region that wanted their children to have a preparation related to their profession." (3) In 1749, a school "similar to the one in St. Yon" was opened. (4)

This tendency would be seen in the educational institutions of the 18th century, which set the guidelines for practical, technical knowledge, directly applicable to employment. These *Pensionnats*, difficult to translate with the modern connotation as "boarding schools", would reflect what they really were. Under the Brother Superior General Agathon, precise educational and pedagogical objectives were developed.

It is revealing just to read the courses taught in those *pensionnats*, besides religion and other regular courses, the following lessons were taught:

- Foreign money exchange
- Banking problems
- Accounting ledger
- Geometry and algebra
- Drawing of the human figure and ornamentation
- Civil and military architecture
- Real estate questions
- Agriculture
- Hydrography
- Gnomonics (construction of sundials)

In Marseilles, the following was also taught:

- Navigation
- Music, dance
- Foreign languages

The level of instruction can certainly be appreciated by the number of works used by the Brothers and which we preserve today.

And research? We can be truly amazed by this quote from Rigault: "A spotless and perfectly written notebook of 250 pages presents us a theoretic and applied arithmetic to which is added a course of accounting". The first page reads: "This book of arithmetic has been finished on January 31, 1786, by the Brother of the Christian Schools of the *Rossignolerie, Angers*". (5) Possibly, this same work today could be presented as a thesis proposal.

From very early on, this type of teaching was an alternative to the teaching of the "Humanities"

offered, above all, by the Jesuits. It focused more on the practical than the theory (6), something similar to what we call today technical schools or polytechnic universities. These technical schools continued and proliferated until the 20th century, not only in France, but also in Spain, Italy, and Latin American. Many of them continue their function of offering a practical preparation for life and, as at St. Yon, "give the sons of the business people a preparation aligned with their profession".

In the 19th century, secondary education, evening adult classes for workers and trade and technical schools began to evolve into the institutional forerunners of our contemporary Lasallian higher education institutions. In the early 1850's, Manhattan College, New York, and the Agricultural Institute of Beauvais opened within months of each other. The former was charged with the preparation of teachers and seminarians, but soon included, not only "classical education", but also polytechnic preparation. The latter became the modern expression of over a century's tradition of French Lasallian technical training. In the following decades, Lasallian tertiary education was well-established through other institutions or, their predecessors, like St. Luc, Brussels, the College of Santa Fe, LaSalle University, Philadelphia, and St. Mary's College of California, among others.

Through the first decades of the 20th century, prominent Lasallian colleges, universities and technical institutes continued to be established in France (ESAIP, ECAM, etc.), Spain (LaSalle Engineering, Barcelona) and the U.S. (St. Mary's, Winona, Christian Brothers', and Lewis). Lasallian higher education was established in Asia Pacific with the founding of DeLaSalle, Manila, in 1911. In 1957, the visionary Brother Ginés (Pablo Mandazan Soto) founded the LaSalle Foundation for Natural Sciences in Venezuela dedicated to research, education for the sustainable development and self-determination of the poorest regions of Venezuela. During the same decade, first Latin American Lasallian University was opened in Havana, but was closed by the Cuban revolution before its first graduation. Shortly after, Universidad La Salle, Mexico City, DeLaSalle, Bogotá and DeLaSalle, Bajío, were founded in the early 60's. The Brothers' educational tradition in Bethlehem, Jerusalem, Jaffa, Nazareth, Turkey, Lebanon, Jordan and Egypt, since 1893, gave rise to the establishment of Bethlehem University, in 1973, in cooperation

with Palestinian leaders and the Vatican. In just over a century, the Lasallian Educational Mission was very decidedly positioned in higher education, with notable institutions in most regions of the world.

The Beginnings of a Lasallian International Network

Universities have always claimed to be international institutions, nevertheless, most of those institutions founded since the mid 19th century, have been, in fact, national and, in many cases, primarily regional institutions. With local and regional focus, it is understandable that colleges and universities did not begin to consider themselves as globally connected institutionally, until the onset of information technology and pervasive globalization made the world a village. Lasallian universities have not been an exception.

Although the international migration of Lasallian education included all levels of education and many kinds of ministries, national and regional conditions directly influenced the development of Lasallian higher education and the character of its relationship with the Institute for over a century. Most Lasallian institutions of higher education were founded at the invitation of local Bishops or by the extraordinary initiative of a few Brothers. These Lasallian institutions were considered exceptional to the mainstream regional and district activities of the Brothers, who were primarily involved in formation, basic and secondary education. Until quite recently, there has been a persistent questioning of the legitimacy of higher education in the Lasallian Educational Mission.

Brother José Cervantes offers historic insight into the early recognition of the role of Lasallian higher education within the Institute and the gradual organization of a representative international group:

Tentative Beginnings

In 1976 a General Council was elected for the first time around the Brother Superior General. Instead of the usual 15 assistants, this was a smaller group of six, including the Vicar General. The Chapter that elected them asked for a collegial government, replacing the regional geographic responsibilities that were formerly assumed by the assistants.

For ten years, from 1976 to 1986, within the inter-

nal organization of the General Council, Brother José Cervantes was specifically charged with overseeing the Educational Mission. With this responsibility, in 1978, he convoked the first meeting of all the Presidents and Rectors.

This first meeting, Encuentro I, took place at Cocoyoc, an old sugar plantation converted into a hotel, near the city of Cuernavaca in Morelos, Mexico. La Salle University, Mexico City, efficiently assumed the organization and logistics for the gathering. To mark its character of exchange and reflection, rather than normativity, the gathering was referred to as “Encuentro”, in Spanish, the name which has been retained to the present.

There, Brothers of great prestige gathered from around the world, from Australia, Liverpool, Philippines, Europe and America. The feeling was fraternal; nevertheless, besides curiosity and natural expectations, there were fears. Some perceived, erroneously, that it was an attempt “of Rome” to exercise control over the universities. There were excellent presentations made by the same Brothers, among them Brother Patrick Mac Garrick, Provost of Manhattan College and Brother Andrew Gonzalez of the Philippines. Due to the natural distrust of things just initiating, no permanent form of continuity was structured and all possibility of an association and any statutes that would rule it, were rejected. Curiously, there was no participation of a single lay teacher.

Due to the lack of structure, the heads of the universities did not meet again for ten years. In 1987, with Brother José Cervantes, now as Rector, and with the approval of Brother John Johnston, who gave a great impulse to higher education in the world, the second meeting, Encuentro II, was organized by La Salle University, Mexico, near Cuernavaca at the Hotel Del Parque. Once again, 33 participants from all over the world were present: Extraordinary Brothers, like Andrew Gonzales, James Gaffney, Stephen Markham, Octavio Martinez, Eugenio Fossá, Adelardo Alvarez, José María Martínez, Emeric Mollenhauer, Theodore Drahman, Manuel de Jesus Alvarez, attended and, for the first time, laymen, like Dr. Araceli Sanchez de Corral and Arturo Rojas de Bengardi.

Almost all the suspicions disappeared. The themes covered were of great relevance: “What the Church Today Expects from Higher Education”, “What the Institute Proposes for Higher Education”, “What the Lasallian Universities Ask of the Institute,” “Is a Guiding Document Necessary for Lasallian Universities?” Two presentations were particularly notable: “The Role of Laymen in the

University,” developed by Brother Andrew Gonzalez and “The University of the Future,” by Brother José Cervantes. The dynamics of the Encuentro was varied and very participative, including panels, group discussions and presentations. For the first and only time, there was the notable presence of university students with the panel: “What students hope and want of Lasallian universities.” The meeting on the La Salle campus in Mexico City permitted a surprisingly open, frank and challenging dialogue between the 33 Presidents and Rectors with a thousand students in the university auditorium. At the end of the meeting, the site for the next meeting, Encuentro III, and its organization fell to St. Mary’s College of California and its President, Brother Mel Anderson. This gesture, apparently so simple, marked the internationalizing will of the group to change the venue. There was still no designation of officers, let alone, statutes. These would come in time. For the first time, proceedings of Encuentro II were printed.

It is important to note that the Institute’s first call



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to action, directed specifically toward Lasallian institutions of higher education, was by the 42nd General Chapter in 1993. The signs of the times were marking a new era for higher education. During the late 1980’s and early 90’s, the boom of new Lasallian universities began in Latin America and the Philippines.

Le Centre Lasallien Africain, Abidjan, Ivory Coast, began in 1991. Christ the Teacher Institute for Education at Tangaza College, Nairobi, Kenya, was founded in 1996.

Demographics and demand for specialized and tertiary education were also pressuring long-established Lasallian institutions to create branch campuses to serve the demand for Lasallian higher education of the families of Lasallian primary and secondary schools, and to reach out to new constituencies. In addition, in many areas of the world, especially in developing countries, teacher education was gradually being officially incorporated into higher education, which began to close the real, or perceived, distance between Lasallian higher education and traditional Lasallian educational ministries.

All facets of the Lasallian Educational Mission were responding to paradigm shifts caused by globalization and internationalization. Being attentive to the needs of the times, it was not surprising that in 1993, the capitulants looked to a force within the Institute, which had begun to consolidate a unified presence, the Lasallian institutions of higher education. Solutions to the causes of poverty and social injustice needed researchers. Preservation of the environment required specialists. Collaboration with international organisms needed intermediaries. (7) The time had come when the universities had to accept these Lasallian challenges, not only on a local level, but also as a unified, international force.

The pressure to internationalize and to engage collaboratively with diverse sectors, agencies, and institutions, did not come just from the center of the Institute. The phenomena of the rise of universities joining together to form multilateral consortia became more prevalent in the 1980’s. This trend increased exponentially through the 1990’s, parallel to the development of regional trading blocks, such as NAFTA, MERCOSUR, the integration of the European Community, and their increasing needs for strategic intra and interregional collaboration. Higher education, as the classic motor for development, was enticed

by programs such as Erasmus, ALFA, the North American Mobility Program, etc. The growth of these consortia over the past 20 years also reflects the growing recognition of the impact of globalization on higher education and the need for the internationalization of institutions to better integrate outside perspectives, implement delivery methods accessible to a broader range of students, share scarce resources and systematically engage with international corporations, governments, non governmental organizations and other higher education institutions.

The combined group of Lasallian institutions of higher education was not oblivious to these forces. During this same period, collaborative efforts within the Institute's regions began with greater intensity and purpose. It became obvious that there was a unique competitive edge in joining forces in a united Lasallian effort, rather than competing with one another:

LACUP, the Lasallian Association of College and University Presidents, brought together the American Lasallian higher education representatives for a growing agenda of mutual concerns and cooperative efforts. In Mexico, ILMES, *Instituciones Lasallistas Mexicanas de Educación Superior*, united the interests of fourteen institutions of higher education. Through RELAL, Region Lasallista de America Latina, universities in Latin America had communicated and collaborated on projects of mutual institutional interest, as well as regional educational development, most notably, the PERLA, Proyecto Educativo Regional Lasallista Latinoamericano, project. Similarly, the Lasallian superior technical institutes and universities from Spain, France and Belgium had met regularly, not only for projects promoted by the European Union and the Bologna process, but also because of the added benefit of their shared heritage, tradition and strategic unity. In the Philippines, the DeLaSalle system grew to over 100,000 university students and the united Philippine Lasallian Educational Mission became "One LaSalle."

Even though Presidents and Rectors of Lasallian institutions of higher education had met as an international group, since the 1970's, but it was during Encuentro IV (1995) and Encuentro V (1997), both held in Rome at the Generalate, that the necessity of creating a representative, international organization came to maturity. The International Association of Lasallian Higher Education, IALHE, was founded under the leadership of Brother Craig Franz, then President of



Susan WD - Flickr - St. Mary's University, Winona



Bethlehem University

St. Mary's College of California. Awareness of the true international dimensions and character of Lasallian higher education became dramatically apparent at the individual institutions, within the regions and throughout the Institute. By the turn of the Millennium, most of the Lasallian colleges and universities were comfortably referring to themselves as international and as members of the international group of Lasallian institutions of higher education. In many of the Districts, the educational mission began to seek complementarity, rather than autonomy between ministries and levels of education.

By the 43rd General Chapter in 2000, the recommendations to the universities and tertiary level institutions were clear, precise and vital to the future of the Institute. Research was requested on the conditions of education around the world, and of the characteristics of Lasallian higher education. Support for the Rights of the Child, a renewal of the Lasallian values, the proclamation of the Gospel and the promotion



of ecumenical and inter religious dialogue were just some of the recommendations made to the whole Institute, but it was clear that the talents and capacities of Lasallian higher education had opened great expectations. (8)

The existence of an identifiable international organization of Lasallian higher education was empowering. As the lines of communication were strengthened and greater knowledge was disseminated, the level of activity began to increase exponentially among the members. Encuentro VI, 2001, in the Philippines, was distinct because it was a gathering of an association, not just a meeting of representatives of individual institutions. Regional Directors were elected, goals were set, and vision had been given by the recent Chapter. The reelection of Brother Craig gave needed continuity of leadership.

The unwieldy IALHE/AIILES was changed to IALU/AIUL, International Association of Lasallian Universities/Asociación Internacional de Universidades Lasallistas/Association Internationale des Universités Lasalliennes –international, inclusive and united.

By 2004, Encuentro VII in Barcelona, the representatives of Lasallian higher education, had a common logo, a mapa mundi, with all the members of the Association graphically present. Since the meeting in Manila, Academic Vice Presidents, Vice Rectors and

Provosts had come together, as well as, staff and faculty responsible for Lasallian formation, Deans and Directors of the Business Schools and Directors of Campus Ministry. Each institution now arrived to Barcelona with tangible experience of the existence of a greater Lasallian international whole. Even if an institution had not directly participate in the activities sponsored by IALU, they received the news from the Association, the District, the Institute, through bulletins, newsletters, announcements and the web page, which created a new consciousness of an evolving interconnected community.

It was providential that the opportunities for Lasallian institutions to come together through IALU coincided with a number of common social, economic and institutional realities facing higher education world-wide: the call for internationalization of colleges and universities, the recognition of the positive and negative impacts of globalization on education, the advent of the internet, the need to combine resources and create partnerships for institutional sustainability, development and effectiveness, the increase demand for study abroad and academic exchange, the preeminent necessity to collaborate and learn with colleagues around the world through teaching and research. "It would appear that the final factor, our collective interdependence, is the principle paradigm driving all of the collaborative arrangements...There is little doubt to administrators, faculty, students, policy-makers and funding systems that the future truly belongs to those who seek to understand different world views and establish international partnerships with institutions of higher education across the globe." (9).

The Coming of Age of the Lasallian Higher Education Network



The Encuentro VIII, January, 2007, Canoas, Brazil, could mark the overt recognition of the mature role of Lasallian higher education in the Institute's Educational Mission. University representatives had served on the Standing Commissions for

Association and the MEL and had participated in the Regional Assemblies, as well as, the recent First International Assembly, anticipating the 44th General Chapter in the spring of 2007. Lasallian higher education had become an integral co participant, rather than an incidental reference.

Brother Alvaro's opening remarks at the Encuentro referred to the universities as a sign of the times "...a miracle in our common history, an unprecedented event in our more than 350 years of service in society and the Church...university development allows us to weave a more integral fabric from our works, where all, from the youngest to the oldest, find place, guidance, opportunity for development, and a human and Christian sense for their lives. It does not seem paradoxical to me, but more complementary; that...primary schools are multiplying alongside the Universities...it responds to the intuitions of our origins and allows us to be traveling companions throughout the different stages of the human itinerary." (10)

Together with this recognition, came the Superior's call for Lasallian higher education to continue its role in the whole associative movement for mission and in the implications of the urgencies and challenges of the world today, marked by the International Assembly and reiterated in the 44th General Chapter. "These four aspects: hunger, migration, the disintegration of the family and the new forms of poverty, are they not the call of the spirit asking us for a prophetic response at this moment in our history?" (11)

Brother Alvaro asked the universities how they could impact the totality of Lasallian projects, works and ministries worldwide, and how they could be a real and significant presence in the district, regional and international structures, even in the new virtual networks.

Finally, he specifically made reference to the influence and impact the International Association of Lasallian Universities (IALU) could have in promoting:

- Academic excellence combined with the capacity and vocation to serve society and contribute to the common good;
- The dignification and professionalization of teachers;
- Specific research directed to society's main problems, as well as Lasallian research which would offer new approaches on charisma, spirituality and Lasallian pedagogy;



table - Photocase

- "Faith committed to action...that looks to understand and transform...A passionate faith, a passion for God and a passion for the poor...The experience of voluntary service... " (12).

The IALU assembly ratified the new president, Brother Ronald Gallagher, President of St. Mary's College of California. The Association Mission Statement was approved and work on formal statutes began. The identity of a formal organization had been achieved, which would represent the reality of the ever-increasing interaction of Lasallian higher education.

Until the last decade, the reference to the worldwide Lasallian group was true in essence and in potential, but not too much in consequence. This is not to say that individual institutions or the regional groups were not engaging internationally. Nevertheless, the interaction among Lasallian universities had been minimal outside of the regions until the Association began to bring together members of specific interest groups at the LaSalle Conference Center, in Cuernavaca, Mexico. Soon thereafter, specialized groups began to organize meetings to move ahead on their own collaborative agenda. This sparked the beginning of the unique Lasallian higher education international community, a network of networks.

Even though Lasallian institutions are competing strategically internationally to meet the contemporary challenges of quality and pertinent higher education, fidelity to its founding her-



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itage gives coherence to its higher education community through an identifiable set of characteristics and values commonly shared throughout the world. In spite of the diversity of the Lasallian higher education community, which mirrors the complexities of any multilateral, multicultural network, there is a distinct advantage of sharing a common educational mission. Difficulties of language and intercultural relations still exist. Economic asymmetries prevail, as well as, a wide variety of stages of institutional and systematic development. Since each institution was created to meet specific needs at a particular moment in history during the last 150 years, it would be ludicrous to assume that every Lasallian college and university could respond similarly in every circumstance. Nevertheless, communalities of vision and mission are transforming diversity into a competitive advantage.

In an analysis of the initiatives that have been undertaken among Lasallian institutions of

higher education, a foundation of trust, communication and commitment has marked the most successful partnerships, even among very distinct institutions. Trust may appear to be a popular buzz word for business analysis, strategic planning, sales or even international education, but without it, networking and collaboration would be impossible. Trust is not instantaneous, even within an organization that shares a common vision. It takes time to know one another and each other's institutions. Communities and networks can not develop or make progress without trust. Communication has become essential to develop projects with the adequate balance between vision and strategy. Specific and ongoing attention has had to be given to organizational and systematic processes and to the practical realities of programs and projects, their design, implementation and evaluation. Fortunately, institutions with more experience and expertise in program and project management have taken leadership roles in creating viable collaborative networks between various regions in the IALU world. Communication and information technology has facilitated the rapid development of consortia, programs and projects and has helped to maintain frequent and routine dialogue. Commitment is the magic third element identified by analysts of successful collaborative initiatives. Commitment has come from the top down. Collective trust and commitment is being encouraged and shared among all the participants. They, in turn, are sharing their experiences with their constituencies and this is creating greater confidence in the viability of future Lasallian networks.

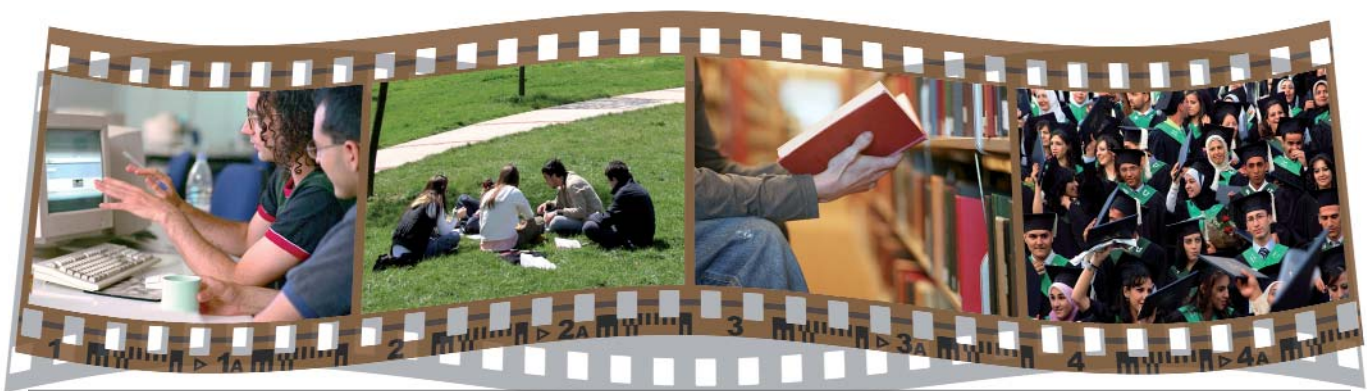
A key element in creating a critical mass of prepared and inspired university collaborators to champion the Lasallian network has been the International Lasallian University Leadership Program, begun in June, 2007, at the Casa LaSalle, Rome. The theme "Lasallian Partners in Catholic Universities: Enhancing Understanding, Eliciting Commitment" has demonstrated the new energy on the part of Lasallian higher education to fully embrace the Shared Mission of the Institute and promote Lasallian Association. The initiative, spearheaded by Dr. John Wilcox, Vice President for Mission at Manhattan College, and sponsored by LACUP, has been extended to all IALU member institutions.

During the initial three years of the program (2007-09), approximately 150 university leaders from all the IALU regions have participated.

Funding from anonymous foundations has provided financial support to cover transportation of representative from developing countries. The projects proposed by the representatives of each participating university have had notable impacts on their home institutions, and their regions and have had a multiplier effect in the creation of similar local formation programs. Colleagues are creating new international linkages, sharing curricula and experiences. During the Encuentro IX, held at LaSalle University, Philadelphia, June, 2009, LACUP announced the continuation of the program in Rome for an additional three years.

The regional reports during the last Encuentro showed that the panorama of collaboration can now be distinguished by a wide variety of activities that have evolved very rapidly in a half decade, as shown by these few examples:

- Bilateral and multilateral cooperative agreements have proliferated exponentially throughout the ILAU regions: Student mobility has expanded in number and diversity. LACUP created a study abroad consortium to pool their international program offerings. A greater number of Lasallian students can now participate in academic exchanges with tuition waiver. Short term special study programs, shared social service programs and experiential learning programs have increased yearly. Dual degree programs are being developed. Credit transfer and recognition of academic equivalencies have become easier as staff have become more familiar with partner institutions.
 - Promotion of graduate programs within the Lasallian international group has become prevalent due to the improved communication network, new recruiting efforts and a greater familiarity of international opportunities.
 - An international MBA program shared
- between the US, Mexico, Europe and the Philippines has resulted from the Business School Deans' conference in Cuernavaca. Undergraduate Business majors can now study two semesters abroad at Lasallian institutions and receive a diploma from IALU. Joint graduate Business programs have been developed between LaSalle Philadelphia, Barcelona, Madrid, Beauvais, etc.
 - The *Lasallian International Research Network* (LIRN) was organized in 1999, by DeLaSalle University Bogotá, as a result of the Cuernavaca I meeting of Academic Vice Presidents, the previous year. The network is now comprised of 18+ Lasallian universities from Latin America and Spain. This science and technology network has participated in ALFA projects and has continued to organize thematic meetings as well as videoconferences. After the Cuernavaca IX meeting for Research, in 2008, animated by Brother Claude Reinhardt, from the General Council, the LIRN/RIILSA network includes the entire Lasallian group of colleges and universities. Data on research interests, capabilities and joint projects are being shared. Special collaborative attention is being given to the areas of expressed concern of the Institute – the rights of the child, causes and remediation of poverty, migration, the new poverties, the family, as well as, pedagogical innovation, new technologies and the contemporary interpretations and applications of the Lasallian charisma and traditions.
 - Lasallian Engineering Schools in 2005, took the initiative to meet to combine efforts, integrate infrastructure and services. Christian Brothers' University, Memphis, convoked a meeting to move forward on the "Lasallian Global University System." This marked a significant step in Lasallian collaboration from a focus on bilateral and regional online





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La Salle - Philippines

projects, to an international, holistic vision of all levels of the Lasallian Educational Mission, utilizing communication and information technology, without sacrificing the fundamental values of Lasallian pedagogy. At Encuentro IX, 2009, La Salle, Barcelona presented a global Lasallian University with high quality educational programs that can be shared on a global scale within the Lasallian network at lower cost. New information technology offers innovative possibilities for the exchange of students and teachers, collaborative research and access to Lasallian education online, especially for the poor.

- The *Centro Superior de Estudios Universitarios*, Madrid proactively promoted the creation of knowledge networks throughout the IALU. The advances of these new knowledge networks have been limited, but other new responses have emerged, including Innovation Parks dedicated to: Human Services, in Madrid and Technology and PYMES, in Barcelona.

- Lasallian Volunteer efforts have begun to integrate. LaSalle Volunteers in the US have begun to collaborate with Mexico to complement areas of talents and needs. International Lasallian volunteers can be seen all over the globe. Just as there has been an increase in academic mobility, networks for social service and attention to the poor and needy have become internationalized on Lasallian campuses. Community development programs, education for the marginalized and solidarity in emergencies have gathered Lasallians in Africa, the Middle East, the Philippines, Latin America and the US.
- Universally, Lasallian university communities have committed themselves to actions for the preservation of nature, sustainability and responsibility for the environment, similar to the Philippine Lasallian Institute for the Environment (LIFE) that coordinates environmental education, issue advocacy and field projects.
- Access to quality higher education is a demonstrated universal concern for all the Lasallian institutions. Significant financial commitment is given to scholarships and financial aid. Outreach to underserved sectors of society through bilingual programs, community development programs, and educational services for learning disabled and the physically challenged, etc. is a constant throughout all the IALU regions. (13)

Encuentro IX shared a vast, effervescent panorama of Lasallian higher education. With a membership of approximately 60 institutions, IALU welcomed two new members to the association, *Escuela Universitaria de Magisterio "María Inmaculada"*, Antequera (Málaga), Spain and *Universidad Tecnológica La Salle*, Leon, Nicaragua. The historic assembly in Philadelphia approved By-Laws for IALU to be officially constituted. Brother Armin Luistro, President of DeLaSalle University, Manila, was elected President of IALU and Brother Carlos Gomez, Rector of Universidad DeLaSalle, Bogotá, Vice President. The election marked a change in the seat of leadership from the United States to the Philippines, and the transfer to Manila of the Executive Secretariat of IALU, which, almost from the beginning, had been masterfully and diplomatically handled by Dr. David Ford at St. Mary's College of California.

Brother Alvaro's message to the Encuentro IX assembly was unequivocal that Lasallian higher education was no longer tentative about its character as an international force, that there remained little question regarding its vital role in the Institute and that the Lasallian mission must be central to its being.

In preparing his message *"The Lasallian Mission at the Tertiary Level,"* for the Encuentro IX, Brother Alvaro had asked members of IALU to define the Lasallian higher education mission and describe their institutional Mission and Vision. His presentation systematically, explored, analyzed, critically reviewed and expanded upon the prophetism of Lasallian response at the tertiary level. He indicated that, "overall the texts that describe our mission and our educational projects reflect the search for loyalty to the Lasallian legacy within Catholic tertiary education." (14)

Brother Alvaro observed that the priorities of Lasallian higher education seem to be focused on teaching and research in response to the needs and extreme situations facing young people, rather than useless academic and ecclesiastic debate. "Such a Lasallian characteristic gives us, compared to other Universities, a different perspective...When we fail to embrace these values, we stray from the charism entirely... We must be more intentionally aware of the mission, with at least the same vigor with which we ensure academic quality and financial resources for our work. Evangelical excellence is what must set us apart. This form of excellence essentially manifests in our preference for the poor, for those who have been excluded, for those who have not been loved, for those who have fewer opportunities, making their cause ours..." (15)

Brother Alvaro explicitly marked that the future challenge of guaranteeing mission requires the immediate increase of

formation activities for students, professors, administrators, staff and alumni.

He challenged IALU to be much more recognizable and stronger by making the Lasallian educational mission at the tertiary level was one of its concerns. "IALU should cease to be a merely benevolent association that watches over its tertiary institutions and shares fraternally. It should create a body, based on what we already have, that will allow it to affirm, support, and effectively transform the educational mission at the tertiary level through our loyalty to the Lasallian legacy." (16)

Brother Alvaro emphasized that the future resides in the vigor and energy of the Lasallian network: "Knowing and accepting who we are and what we do, we help one another mutually. Institutions with more experience and resources may become mentors for those starting out, or for the poor. The most powerful institutions can provide fraternal support to the most fragile institutions. I feel that we should not allow this moment or the opportunity to create a more coherent, cohesive IALU with greater focus on the mission slip away...I am not encouraging you to create a colossal giant body that will control and paralyze our activities, and require enormous resources, but rather one that will facilitate and aid in a modest but effective collaboration. The review of our presence at the tertiary level that I have given you is undoubtedly one of the clearest signs of the times for our Institute. Now is the time to reinvent IALU with ambition and hope." (17)

Considering the Future

In his book, *The Rise of the Network Society*, sociologist Manuel Castells focuses on the revolutionary information and communication technologies that emerged during the



last three decades of the twentieth century. He observes that, as the Industrial Revolution gave rise to the "Industrial Society," the new Information Technology Revolution has given rise to an "Informational Society." He argues that this recent information technology revolution has created a new economy, structured around flows of information, in global networks. Castells also observes that throughout society, networking has emerged as a new form of organization of human activity. He has coined the term "Network Society" to describe and analyze this new social structure. Castells believes that to be able to contend with globalization, we need to understand the deep systemic roots of the world now emerging due to networking. He goes on to propose the hypothesis that all major trends of change constituting this new, disconcerting world are related, and that sense can be made of their interrelationship. He insists that observing, analyzing, and theorizing about the phenomenon of networks is a way of helping to build a different, better world (18).

The international Lasallian group of universities is becoming part of the Network Society. The emerging Lasallian global connections are using the charisma of the Founder, to see the needs of the times, to analyze, and to commit to transformation. Castells is hopeful that networks will eventually bring a new order to our chaotic world. Lasallians are creating their own new structure because they are convinced that they can make a difference.

The growing interconnection within Lasallian higher education is also creating phenomena of pervasive social networks within and beyond individual institutions. Each communication creates thoughts and meaning, that give rise to further communications. Fritjof Capra, in *The Hidden Connections*, says that this is the way networks become alive and self-generating. This is how the Lasallian networks of higher education are helping to generate living networks within the entire Institute. Lasallian higher education is contribut-

ing to, and benefiting from, the production of common contexts of meaning, shared knowledge, values and conduct, which are now contributing to the definition of the Lasallian Family of the future. Communication, trust and commitment are assuring the success of this expanding interconnectivity.

Organizational theorist Etienne Wenger has coined the term "communities of practice" for self-generating social networks. He refers though, to the common context of meaning, rather than the pattern of organization through which the meaning is generated. Wenger explains that as people pursue any shared enterprise over time, they develop common practices that are shared ways of doing things and relating to one another that allow them to achieve their joint purpose. Over time, the resulting practice becomes a recognizable bond among those involved (19). Capra has developed this idea further by observing that within every organization, there is a cluster of interconnected communities of practice. The more people are engaged in these informal networks, the more developed and sophisticated the networks are. Consequently, the better the organization will be able to learn, respond creatively to unexpected new circumstances, change and evolve. The organization's aliveness resides in its communities of practice (20).

This is precisely the strength of the Lasallian network of networks. Lasallians share thousands of diverse communities of practice all over the world and yet, are recognized distinctly as Lasallian. Responding to the needs of the times will always mark the new life generated by Lasallians everywhere, who work, "together and by association." So, as we stand and look to the future of Lasallian higher education, we can see it resting securely upon the values of the Founder and conscious of its role as the creator of the networks and a vital connection throughout the entire international Lasallian family.

"Each Lasallian University or Higher-learning Institution must be a laboratory of peace, harmony, pursuit, acceptance, respect, compassion, solidarity, and wisdom. Only then will we turn into a reality what the Second Vatican Council gave us as a task of top priority: *The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an*





echo in their hearts... In our days, though mankind is stricken with wonder at its own discoveries and its power, it often raises anxious questions about the current trend of the world, about the place and role of man in the universe, about the meaning of its individual and collective striv-

ings, and about the ultimate destiny of reality and of humanity (1:3). This is the place of Lasallian Universities, where the destiny of humanity lies and an attempt is made to answer the ultimate questions." (21)

NOTES

- (1) Rodriguez, fsc, Brother Alvaro, "Opening Remarks", IALU, Encuentro VII, Barcelona, January, 2004.
- (2) Lauraire, L. Cahiers Lasalliens, No. 61, pp. 225-227.
- (3) Idem, pp. 78-80.
- (4) Bédel, H. Cahiers Lasalliens, No. 6, p. 151.
- (5) Rigault II, p. 532.
- (6) cf. Bédel, *El Siglo XVIII*, p. 157.
- (7) Circular 435, pp. 25-26.
- (8) Circular 447.
- (9) Sternberger, 2005.
- (10) Rodriguez, fsc, Brother Alvaro, "Our Lasallian Universities: A Path of Mission and Association", IALU, Encuentro VIII, Canoas, Brazil, January, 2007.
- (11) Ibid.
- (12) Ibid.
- (13) IALU, Encuentro IX, Philadelphia, "Minutes of the Plenary Sessions, Regional Directors' Reports, 2007-09", June, 2009.
- (14) Rodriguez, fsc, Brother Alvaro, "The Lasallian Mission at the Tertiary Level", IALU, Encuentro IX, Philadelphia, June, 2009.
- (15) Ibid.
- (16) Ibid.
- (17) Ibid.
- (18) Stalder, 2006.
- (19) Wenger, 1998.
- (20) Capra, 2002.
- (21) Rodriguez, fsc, Brother Alvaro, *The Lasallian Mission at the Tertiary Level*, IALU Encuentro IX, Philadelphia, June, 2009.

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A global challenge for Lasallian Universities

Br. Armin Luistro, elected President of IALU/AIUL in June 2009, shares his reflections on the Lasallian Universities of today.

The common vision of a global Lasallian community—interconnected and collaborative, faithful in its mission, and clear in its purpose—is the force that binds the International Association of Lasallian Universities (IALU). This vision is further clarified by the reading of the situation that our global Lasallian family is in and the challenge that lies ahead as described by the 44th General Chapter. Circular 455 further describes Lasallian institutions as:

moving at different speeds towards a new model of the Lasallian family at the local, regional and global levels. At these different levels, co-responsibility, collegiality and shared decision-making for the mission and the living out of our proper, interdependent identities are realities that are experienced with joy. [They] seek structures of animation and government where the mission is carried forth by all those associated for the mission, where Lasallian spirituality is shared and enriched, and where the Brothers fulfill their role.

The most important challenge for IALU at this time is the task of ensuring that our organization becomes even more effective in animating Lasallians in our institutions so as to deepen their understanding of and association with our Lasallian mission. As the network of Lasallian universities, IALU will have to be more fully conscious of the responsibility to be responsive to this challenge.

Understanding who we are. The quest begins with defining what, indeed, is the Lasallian university. This existential question begs an answer in today's world. Noting the paradox in technological advances that both link and alienate people, in the preoccupation in war while the overburdened planet is taking lives by the thousands, in

the prevalence of apathy and complacency amid poverty, IALU needs to answer the question to remain relevant.

While these paradoxes are easily revealed in the discourses between the faculty and students in our universities, we recognize the tensions that continually prevail in our institutions of higher learning. We are continually confronted with how the pursuit of professional competence deflects our attention away from the end of our mission to educate for justice. We continually face the challenge to bring forth a greater awareness of the Lasallian tradition of working together and by association even as we confront issues of autonomy and diversity.

As an initial step, we may need to see a more detailed picture of the organization through the collection of the profiles of all IALU-member universities. I am convinced that we would need to begin our journey by collating baseline data that can help us understand who we are today as Lasallian universities and then use this data as reference so we can begin to identify the qualities we commonly share as well as the qualities unique to each institution. This profiling project is an opportunity for IALU members to articulate our Lasallian identity.

Br. Francis Tri Nguyen's *Lasallian Universities' Identities in the Twenty-First Century* presents an attempt to understand the identity of Lasallian Universities. The study yielded a mosaic of vision and memories recalling the struggles and aspirations of both Brothers and Lasallian Partners to understand, interpret, and live the shared Lasallian charism in the changing social environment of higher education in the 21st century. Specifically, his research looked at the patterns of common and essential themes across 16 Lasallian universities in Europe, Latin America, Asia and North America. These common and essential themes constitute the structural components of Lasallian university identity



Br. Armin A. Luistro, FSC
President of De La Salle University,
Manila, Philippines
President of IALU



La Salle - Philippines



Bethlehem University



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in the 21st century. These are: community of practices strengthened by organizational coherence; educational ministry striving for educational excellence, engaging in social research, and working for social transformation; social networking for the betterment of society; and leading by example, fostering creativity, and managing multiple identities effectively.

Formation of faith communities. From the

detailed profiles of our universities, we should be able to determine the breadth of our most important task: that of constantly animating educational communities towards a more profound understanding of the mission of Lasallian institutions and consequently, leading them towards a journey that would also incrementally deepen their association with our mission.

In his message to the participants of the IALU Rome Leadership Program, Br. Thomas Johnson FSC reminded us that:

*to be a member of an educational faith community requires not only information but also formation. It is not just a matter of the head (the intellect) but also of the heart and of our deep inner being. We need to know the Lasallian story, the heritage of our mission, its gift or charism and to connect it to our own stories. Formation is a process of awakening and intensifying in the person the sensitivity to help discover God's presence and call, while at the same time encouraging responses based on personal liberty and human maturity. It is that process or journey that makes us see teaching not merely as a job but as a vocation. It is formation that makes us aware of the joy and thrill that comes from making a difference in the life of a student, to see a student change, to experience the growth of a student and knowing that you are in some mystical way joining in the act of creation. **Formation is essential in carrying out the Lasallian Mission at each level.***

If we wish to seriously pursue the long-term task of forming faith communities, we would need to invent new modes of forming our Lasallian Partners. For after all, they will continue to grow in number and become not only increasingly responsible for the administration of Lasallian universities but will also be in direct contact with our learners.

Development of leaders. Faith communities will thrive if we address the need to continue the training of Lasallian leaders not only among the Brothers but perhaps more importantly among our Lasallian Partners. The very positive reviews of the annual leadership program in Rome organized by the *United States Lasallian Association of College and University Presidents* encourage us to pursue and expand formation programs for Lasallian leaders and ensure their sustainability.

A major goal of leadership training is to develop the academics' appreciation for values that are essentially Lasallian. In their decisions and

actions, we would hope to find Lasallian Lay Partners making more reference to the principles espoused by our Founder, St. John Baptist de La Salle. People should realize that a constant returning to the basic Lasallian principles is not just piety –the practice of which is no longer as attractive to contemporary laity– but also, and more importantly, an attitude of life. We would need to translate the existing *Lasalliana* literature into a language that can be appreciated and understood by the member universities' administrators and professors. More importantly, we cannot just pay lip-service to our commitment to provide –together and by association– a human and Christian education to the young especially to the poor as this needs to be re-lived and re-defined constantly in a fast changing world.

Promotion of research. Noting the potential of the IALU network of universities in the world, it would also be important to promote a culture of research that would be in line with our Lasallian identity and mission by focusing on two major areas for future collaboration.

Firstly, we can focus on the traditional Lasallian advocacies in education, poverty alleviation, and youth-at-risk with a focus on “social transformation” that Br. Alvaro described in Encuentro VII. Each school can be a resource for researchers and each research project can be a product of multi-disciplinary collaboration that can create a greater impact in local communities or the society at large.

Secondly, a major research priority that IALU universities should pursue is in the area of Lasallian research. Most of the existing studies on the Lasallian tradition tackle issues and concerns confronting Lasallian schools in the primary level, and the targeted research audience were mainly the Brothers of the Christian Schools. It would be important to contribute to an increase in research that refer directly to the context of a Lasallian university, i.e., what is the added value of a Lasallian university in a particular context or socio-historical milieu? What makes Lasallian universities today live out the founding charism of the Founder? Where can Lasallian universities be most effective in delivering its role in evangelization? These are some sample research topics which can help Lasallian universities increase their self-knowledge as well as their application and relevance in the society and the Church.

An efficient IALU structure. To pursue these goals, member universities may need to review IALU'S

present structure and perhaps create committees or task forces that can be regularly tapped to coordinate programs or projects for IALU, thus also ensuring greater active participation of its members while ensuring open lines of communications.

In the near future, we hope to see more active and empowered regional communities of IALU member universities. Research conducted in Costa Rica can perhaps be validated by similar experiments conducted in Honduras, Nicaragua, Guatemala, El Salvador and Panama. Education specialists in Bolivia can perhaps experiment on pupils of schools in the rest of Colombia, Brazil, and the other countries in South America.

While planning and implementation can be decentralized to the regional communities, we should still encourage a fertile exchange of students and scholars even beyond the regions. Will it not be such a worthwhile project to have Engineering students from IALU schools in Mexico spending two weeks in Northern Philippines building a micro-hydro power plant with partner students from IALU schools in the Philippines? Will it not be good to have business professors from La Salle Barcelona spending a month teaching in an IALU school in Mexico and Philadelphia? Will it not be a great experience for students from IALU schools in South and Central America to spend a semester in La Salle Beauvais near Paris, St. Mary's University in California, or the University of St. La Salle in Bacolod City, Philippines?





In the IALU community, we find who we really are. All of IALU's gatherings and projects should somehow contribute to a clearer articulation of the identity of the Lasallian university. An activity conducted by one La Salle University might be consistent with the mission of just that one university. A thrust or program that has naturally emerged and has permeated the structure, culture and community spirit of all La Salle universities in the world – that would probably be a manifestation of our being Lasallian.

Without incorporating in our own identity as an individual university the experience of other Lasallian schools worldwide, we will not be able to see very clearly who we truly are. And indeed, without associating ourselves with all other Lasallian schools worldwide, we may not be faithful to who we really are.

Our task today may not be very different from what the early Lasallians were confronted. As the Founder and our pioneering Brothers continued to discern on a regular basis how the Lasallian Mission could be more relevant and effective in their world, so too must we continue to be flexible and adaptive to the signs of the times, bold in taking risks and courageous in trusting in Divine Providence.

The Lasallian Mission at the tertiary level IALU Encuentro IX

Every two years, the Presidents of the Lasallian universities gather for a General Assembly which they call a 'meeting'. The Br. Superior General regularly participates in this. Here is the text of last his talk in Philadelphia, in June 2009.

A Christian university must take into account the gospel preference for the poor. This does not mean that only the poor will study at the university; it does not mean that the university should abdicate its mission of academic excellence—excellence which is needed in order to solve complex social issues of our time. What it does mean is that the university should be present intellectually where it is needed: to provide science for those without science; to provide skills for those without skills; to be a voice for those without voices; to give intellectual support for those who do not possess the academic qualifications to make their rights legitimate. (Ignacio Ellacuría, S.J., "The task of a Catholic university," a speech delivered at Santa Clara University on June 12, 1982).

Introduction

First and foremost, I would like to extend warm greetings to the members and directives of the International Association of Lasallian Universities (IALU), especially to the participants in this 9th Encuentro of Universities. On several occasions, I have been invited and have had the pleasure to speak at these meetings and other activities organized by IALU.¹

My presence at these meetings has sought to show the importance that this highly diverse network of Lasallian university Centers, technical and agricultural Institutes, higher-learning Institutions that may or may not be affiliated with another University, Colleges and Universities found on every continent holds for me and our Institute. In many ways, whether through a liberal or professional formation or by pursuing a specific professional career track, our university students are preparing themselves to assume their

social, civic and political responsibilities for the common good. While the local presence and influence of some surpass that of others, we can say that these centers exist in every Lasallian Region around the world. Some date back to the mid-nineteenth century and have been gradually gaining strength and number, particularly between the sixties and today, which had not been foreseen from the outset.

This explosion of tertiary institutions is questioned by some. Such individuals think of the Lasallian mission as being centered solely on primary or secondary education. They likely view this unexpected development as the dispersion of the Lasallian legacy and the project of the Founder and the first Brothers, whose main goal rested with the Christian education of children and young persons, particularly the children of craftsmen and the poor and that of those who had been abandoned. For others, this wonderful development is considered as an ideal extension of the multiple, diverse ways in which La Salle and his associate Brothers responded to very diverse situations and needs. These new creations perpetuate an attitude of presence, a critical view of the reality lived by young persons. They breathe new life in our era into the educational responses given to carry on the mission of Jesus: *I am come that they may have life, and may have it more abundantly (John 10:10)*. Thanks to the ambition of some Lasallians, this propagation of Universities, particularly on continents where the world population continues to grow and where there are a large number of young persons, is taking the form of a new horizon of meaning and new opportunities. You have run the risk of taking our Lasallian association to new territories, of placing us in frontier situation again, of living in extreme situations, so that we can, from there, respond to the needs of today's university students.



*Br. Álvaro Rodríguez Echeverría
Superior General*

I have not attempted to justify this new phenomenon in my previous presentations. Nor will I attempt to do so in this one. In turn, I have accepted it as a sign of the times, as a prophetic call to all Lasallians, collaborators in the Work of God, in primary, secondary, and tertiary education.

In this conflict-ridden and violent world, as I reminded participants in Canoas in 2007, children, young persons and university students live under the impact of globalization, as well as its psychological and socio-economic implications, which are often tragic, disastrous, scandalous, and unacceptable. Its impact, of course, has positive aspects as well. Indeed, in a world without borders, with a greater chance for humanization, young persons are able to find unprecedented possibilities since doors to growth and professional integration in society are open to them. Paradoxically, however, this is not what normally occurs. Violence is becoming unbelievably crueler and wars, often under false pretexts and lies, are increasing in number. Health, education, work and the environment become secondary and dispensable. The fight against terrorism takes center stage; immigration policies turn tougher and poverty begins to strike every household on every continent.

As I was telling you then, the young people of today, impacted by an increasingly international culture, live the conflict of values and counter-values with which they are bombarded continuously by the media. With the dismemberment of the traditional family, this role of the surrounding culture

is omnipotent. Young people have a hard time finding communities where they can live a harmonious process of internalization and appropriation of values, on a path of experiences sufficiently significant and powerful to become sources of memories with which they can give meaning and purpose to their lives.

In this respect, they live their lives threatened. Threatened by the disintegration of the nation-states that could guarantee a minimum of equality in education that no longer have the means to do so. Threatened by the emergence of ideological and religious groups that are self-enclosed, favoring intolerance and extremist sectarianism. And threatened by the destruction of ties of international solidarity, which is why each country has been left to its own devices.

What kind of future will the young persons, boys and girls of this generation have? What dreams can the young persons who should be the sweet hope of their families and their towns nurture? Hunger, forced migration, dismemberment of the family and the new forms of poverty that narrow the horizon for this new generation. Are these perhaps not also calls from the Holy Spirit demanding a prophetic response from us at these times in our history?

These calls and the prophetic response of the Lasallian mission at the tertiary level will be the focus of this presentation at Encuentro XI. The central focus of this presentation will be to explore, analyze, critically review and expand upon the prophetism of our responses at the tertiary level.

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We will begin this exploration by first **examining and analyzing** what we say about who we are and what we do, as described by our pedagogical guidelines or educational projects. This will enable us to identify the values that we consider central to Lasallian tertiary education. Secondly, **we will revisit and reinterpret** the calls and responses made in the area of education by La Salle with his first associates, in the light of the Catholic intellectual tradition and the social doctrine of the Church. From this perspective, we will identify the values that seem central to the Lasallian mission since its beginning. Last, **we will address** what we say about our mission with the values emphasized by the spiritual and intellectual legacy of Catholicism and La Salle and **we will presciently review our mission** in creative loyalty to the charism we have received.

I. Based on how we define the Lasallian educational mission at the tertiary level, who are we and what do we do?

The reflections that I want to share are based on the documents that many of you sent me in preparation for this presentation.²

I sincerely thank you for your swift responses. And although the list is incomplete, this sample allows us to have an idea of the diversity of our presence in tertiary education. In fact, in addition to the Universities and Colleges that combine a general liberal formation with a professional formation, there is a wide array of university centers, Institutes and higher-learning Institutions, affiliated or not with a particular University, that are instead focused on providing a professional formation so that students can pursue one or various professional career tracks. This diversity shows that there is not just one single model of Lasallian tertiary education. This diversity also reveals the abundance of responses to local needs. All of them recognize themselves as heirs of the Lasallian legacy but they are all not the same. In this respect, we must avoid the temptation to reduce these sorts of Lasallian university projects in the world to abstract central values that do not reflect reality and fail to respect the originality of local responses.

- **The focus of my analysis**

My reflections are clearly based on the texts you sent me. I have tried to use the vocabulary in these texts as objectively as possible. Still, it is



important to take into account the fact that these texts were written

in their own contexts. These texts are not entirely understood without the individuals who wrote them, isolated from the processes they used to author them. Moreover, not every institution uses them in the same manner. Some expressly incorporate them into their curriculum and administrative practices while others take them into account much less so in their day-to-day activities. For my part, I have experienced their context more closely during the pastoral visits that I have had the privilege of taking as Vicar General and later on during my first term as Superior General. I spoke with presidents, rectors, directors, administrators, and faculty, as well as a large number of students at both formal and informal meetings. I have very fond memories of many of these meetings. I was amazed at the creativity and the generosity shown by so many Lasallians who throughout the world engage in a rigorous academic life devoted to the needs of the poor. They endeavor to respond to their urgent needs for research and outreach, and for the formation of professionals driven by a sense of justice and equity, and committed to working in the interest of the common good. It is therefore through people more so than texts that I have been able to take note of the passion that inspires us and the compassion that drives us to pursue the mission. It is from within this Lasallian context of preferential action for the poor that I have attempted to analyze what we say we are and do in tertiary education. Without this focus, we cannot speak of Lasallian works.

What do we consider a statement of our vision and mission, and what purpose does it serve? Although we already know the answer, we

would do well to recall that the idea is to define the purpose of the institution and the criteria that must be used to guide decision-making processes and lines of action. Indeed, through their texts, Universities and Higher-learning Institutions not only tend to define their identity but also affirm what they value most in terms of their essential and guiding principles. They show what is unique and specific to them and what sets them apart from other similar institutions. The process of building a vision and mission often prompts them to also define their *raison d'être*, their long-standing foundations, their purpose or central focus, and the vision of the future that motivates them.³

In any case, my purpose here is not to come up with an abstract formula that would apply to all of our tertiary institutions. Attempting to erase local influences and eliminating the abundance of variety would be a horrible mistake. Instead, we should find commonalities, locate where emphases are placed, or use, if you will, the Lasallian *lens* that allows us to see the needs of university students and respond to them in a different manner. I think that we are all aware of the fact that many of the programs that we offer are also offered at other tertiary institutions. By examining our affirmations, we ask ourselves, however, if we are really carrying out our mission in tertiary education from an individual perspective that is rooted in a common source of inspiration: the sign of the times, the Gospel lived in Church and the Lasallian charism.

• **Elements of the Lasallian vision-mission in our texts**

I will now share the salient features of the Lasallian mission in tertiary education as they appear in our texts:

- We are Universities and Centers at the tertiary level founded in **Catholic thought** and in **the spirit of Saint John Baptist de La Salle**, who guides their educational endeavors with a preference for the poor.
- Our mission is driven by **three traditions**: the classic tradition of liberal arts, the intellectual and spiritual tradition of the Catholic Church, and the educational vision put forth by La Salle and implemented by the Brothers of the Christian Schools for over 300 years. Dedicated to these traditions, we promote quality education, one that takes into account what university students value and, at the same time, ultimate, transcendental values.

- In terms of Catholic and Lasallian Universities, we consider Christian inspiration and faithfulness to the Gospel fundamental. We are fundamentally committed to **the search for truth** through the research, conservation and dissemination of knowledge. Knowledge is the result of a lifelong search conducted through creative and critical interaction in a learning community. We offer quality education, confident that intellectual and spiritual development depend on and nurture one another. We are also committed to contributing to God's plan in the interest of His people and all mankind by teaching and engaging in constant reflection in the light of the Catholic faith about human knowledge and service. Our programs prepare young persons to serve their communities and assume progressive leadership roles.
- Rooted in the Catholic tradition, we promote **constant interaction between faith and all forms of knowledge**, in a free atmosphere, with the conviction that all that is created is intelligible and coherent. In this respect, we assist our students in liberating themselves from narrow interests, prejudices, and perspectives, and in learning to observe reality with precision, to judge events critically and independently, to think logically, and to communicate effectively. We seek wisdom; that is, to grasp those basic concepts which can give order to particular facts. We recognize God as our ultimate reality, as the central source of wisdom, inspiration and conviction that unifies the diverse forms of knowledge in the search for Truth. All the while, we also recognize the diversity of human experience.
- Guided by the Lasallian legacy, we promote a **spirit of association** based on a shared mission, to respond to situations of injustice, poverty and oppression, with a view to building a world ordered by justice. Each of us contributes to the mission of the university: students, faculty, administrators, staff, the board of directors, families, and alumni. Our association grows stronger with a shared vision that unites our efforts in order to achieve the objectives of our mission.
- A University sees to it that university students discern the close ties that exist between different forms of knowledge by promoting a well-rounded culture based on deep scientific and humanistic knowledge and the resolve to bear witness of their faith before the world and fulfill the obligations arising from their faith.
- This is a university **that fosters the discovery of new knowledge** contributing to social and pro-

ductive change in the country, and one that promotes and disseminates this newfound knowledge through teaching and publications, as well as other forms of communication.

- A university whose **teaching** is characterized by a **pedagogical relationship between faculty and students based on quality and on excellence**, according to each discipline's individual pedagogical models, with their respective scientific methods, and the search for interdisciplinary overlaps.
- A university **that learns because it engages in research**, one that promotes research between faculty and students in the spirit of inquiry, a critical view and encouraging independent thought, with a view to teaching them to make their own decisions and to resolve their problems when exercising their social and political responsibilities.
- A university that shares what it researches and teaches, that is, both its research and teaching have a **social impact through the university's open invitation** to involve the public at large, seeking out ways to share the knowledge gained with the community.
- It utilizes research, teaching and outreach to promote a **well-rounded formation** for the human development of top professionals who are upstanding and capable individuals, convinced of the value and dignity of man and of their important destiny; professionals who feel a responsibility toward the community and who, based on their values, help transform society, inspired by the Christian tradition and a humanistic and ethical vision, based on the Gospel of Jesus. The values that we hold highest are: the meaning of truth and respect for the autonomy of knowledge, solidarity and fraternity, honesty and social responsibility, respect and tolerance, hope and faith, and community and service.
- The mission also entails **evangelization and a commitment** to spreading the message of the Gospel and striving to do so because the message penetrates the spirit and hearts of all, both on and off campus.
- **Commitment to a more democratic and just society**, by increasing opportunities for majorities and recognizing the plurality and right of minorities. Its values: equity, a right to life, building nationality, and a commitment to comprehensive, sustainable human development. We are committed to studying the causes of injustice, poverty, and oppression. We value the sacred dignity of each and every person; we affirm the dig-

nity of work; we promote change in oppressive systems.

- **Collaboration with the local Church** by sharing and disseminating Christian moral and social ethical thought, promoting the search for truth in the search for solutions to the problems and unanswered questions facing humanity, all the while respecting all other forms of religious expression.⁴

II. Items that are central to the educational mission of La Salle and his first associates

In addressing our reflections, we will begin with the conviction expressed in the Rule of the Brothers, quoting a portion of The Brother of the Christian Schools in the World Today: A Declaration (1967): The Brothers are convinced that the Holy Spirit has taken a special form in the life, work and writings of Saint John Baptist de La Salle, his Father, and thereafter in the living tradition of his Institute (Declaration 5.6 cf. Rule 4). Inspired by this conviction, and aware of the importance that the intellectual tradition and social doctrine hold for our university projects, we should ask ourselves now about the impact they could have had on the foundation story of La Salle and the first Brothers.

We all know that the educational project and written work of La Salle respond to the urgent needs of families of workers and craftsmen, of school-less children left to themselves, and poor young persons with no professional formation or college aspirations. His attempt to create a Seminary of rural teachers and his work in the pedagogical and catechistic formation of the Brothers could likely be considered the initiatives he



pursued that most closely resemble tertiary education as we view it today. Still, we can clearly and undoubtedly affirm overall that the purpose of his Institute consisted in providing human and Christian education to young persons, especially the poor. This purpose was in response to the educational needs of children and young persons who needed schools and pastoral care of a corrective nature. La Salle did not include Universities in his projects like today.

But La Salle was a university graduate. In his professional work, he spent endless hours researching specific pedagogical and catechistic topics, published his work, and applied his knowledge to the social reality lived by the children, young persons, and educators of his time. We should ask ourselves then, what impact could the intellectual tradition have had on La Salle and how were the central values of the social doctrine of the Church determined? We will follow the professional and spiritual development of La Salle during his journey, which we can divide into three parts for our purposes: his formative years, his years of transformation and creation and the paradoxical years of his new life amid strong passivity.

• His formative years

Biographers tell us relatively little about the early years of La Salle's life. All, however, note that he attended the Bons Enfants school until he was ten, when he began an education that for the

most part focused on the vision and curriculum of the Middle Ages. The school was in Reims and had a long-standing intellectual legacy that dated back to the X century. His roots were therefore in his medieval schooling. As a student, La Salle arrived at an institution undergoing sweeping changes. Its by-laws were being revised but its curriculum, which was focused on classical languages, literature, and philosophy, remained intact and organized into the seven liberal arts: the trivium, or the lower division comprising grammar, rhetoric, and logic, and the quadrivium, or the more advanced division comprising arithmetic, music, geometry, and astronomy. The academic structure was exceedingly strict. Six hours a day were devoted to practical exercises that included memorization, text translation and interpretation, improvisation, and discussions. The cultural environment was dominated by a Gallican-style clerical culture. The curriculum followed left little room for contemporary authors or for matters concerning social and political life to be explored.⁵

These early years of basic study were followed by years of study in theology at two very different university centers, first in Reims and then at the Sorbonne in Paris. His first year at the University of Reims, the curriculum followed Peter Lombard's Book of Sentences. Due to tension at the University of Reims, his father had him continue his studies in Paris. The atmosphere of the second university differed significantly from that of Reims. Everything was awash in doctrinal and political controversies. None of this seemed to leave its stamp on La Salle, however. The young seminarian did not seem to be interested in the controversy surrounding Jansenism, Gallicanism, or Cartesianism. From this period, we learn of the course that provided him with an overview of the sacraments and grace.

We are aware of the fact that he participated in a course on the Incarnation and followed the standard method for theses that had to be proven using authoritative sources. But neither the courses nor the hours he spent at the Sorbonne left its stamp on his written work. His life as a seminarian at Saint Sulpice introduced him to the rich spiritual life of the Seminary. Olier, Henri Baudrand, and other spiritual mentors introduced him to the practice of God's presence, to the contemplation of mystery, and to a complete surrender to the Spirit's movements. The spiritual legacy of the French School of spirituality undoubtedly constitutes a matrix and existential



Jean Scheelen - sxc

source for a profound inner life. Moreover, under the direction of Tronson, he learned the significance of silence, of inner prayer, and of the catechistic ministry.

La Salle did not complete his studies at the Sorbonne. In 1673, he resumed his studies in Reims where he would complete his secondary education in 1675. By 1678, he had fulfilled all of the requirements needed to receive an undergraduate degree. Only after he was ordained as a priest would La Salle complete his doctoral degree in theology in 1680.

This journey of preparation in ecclesiastical and academic life left little room for pastoral matters. When he was 29 years of age, La Salle became a cathedral canon. He had now stepped inside a society and a very complex Church, with a vision that relied on a medieval world of ideas. This left him ill-equipped for the whirlwind evangelic adventure that would unfold over the next forty years. I wonder how was it possible for this young canon, with a medieval formation in his head, with a heart committed to the interests of his family, and a likely bright career in the Church, to venture into such a radical place, among others from a different social, academic, and professional level. We undoubtedly find ourselves before the mystery of grace.

- **His years of transformation and creation through the activities in his new profession**

Ultimately, his classical formation was consistent with the professional and pastoral options of the young canon. We know that, despite incessant requests made by his spiritual director, Nicolas Roland, La Salle did not waver from a decision made in the financial interest of his family: he assumed charge of his siblings' education and his family's affairs. This was all quite compatible with his canonical functions. Having settled in to an already very secure position, the transformation that he underwent is even more surprising when he gradually drifted toward unknown territory, toward an extreme situation that was normally lived by teachers without the means or resources to perform their duties, by abandoned children, by the families of workers and craftsmen, by young persons without hope on the horizon.

We can say that certain characteristics and assumptions of the spiritual and intellectual tradition may have prompted a transformation in the young canon with a classical medieval formation and intense spiritual life. Faith and reason



may have set him on this search for truth as an intellectual and spiritual path. Faith and reason are not opposing but rather complement one another, a combination that leads to diverse knowledge, which all together leads to the mystery of God. Every human being has dignity and is called upon to seek out this truth. Reality must be deciphered. Neither literally nor in a fundamentalist manner, faith seeks to be understood through signs. On this spiritual journey, we discover new knowledge, which provides meaning and purpose. Grace does not replace or destroy what is human.

In light of these assumptions, we can take note of the level of rationality of La Salle's decisions, as stated in a text quoted by biographer Blain. The text lays out the reasons given by La Salle when accepting the fact that his vocation as a canon had abandoned him before he himself had abandoned it. All of La Salle's reflections are anchored in the intellectual tradition. But these are not the reasons that drew him away from his world to embrace another that he barely knew: the world of poor teachers.

As Pascal stated, *we know the truth, not only by the reason, but also by the heart... Principles are felt, propositions are proved... It is the heart which experiences God, and not the reason. This, then, is faith: God is felt by the heart, not by the reason.* In addition, we can say that love makes us "feel" the truth, allowing our spirit to experience it more profoundly and more easily. We could say that it is savored knowledge. Saint Thomas tells us that he who loves refers to the object loved as himself or as something of his. In this same connection, Saint Augustine said that we are what we love.



These reasons of the heart are surely those that prompted this unexpected change in direction: love focused on specific faces and founded on new relationships.

We must therefore view these decisions within the context of a journey of unprecedented, unsought, fragile relationships, absent any guarantee of economic stability. La Salle, in relation to Nyel; La Salle in relation to two talented young persons—Nicolas Vuyart and Gabriel Drolin—who would become beloved, close associates for many years. La Salle in relation to the friends of Roland; La Salle in relation to the Sisters founded by Roland, and the community founded by Nicolas Barre; La Salle in relation to Father Barre. A galaxy of individuals: signs that drew him into unknown territory, where the poor live in extreme situations.

Gradually, as life unfolds, into new relationships, new signs appear and new evangelical texts are read and interpreted from another perspective. Prayer, the Eucharist, and judgment with the support of spiritual directors brought him to this new place. In the process, the medieval world collapsed and La Salle found himself in a new world where faith and reason would be used for understanding and creation. In his mind, a classical curriculum would work but in his heart, new demands were emerging that lead him to new knowledge.

We must remember that La Salle did not enter this extreme world alone, unaccompanied. Vuyart, Drolin, and other young persons in the community were his guarantors, not in a financial sense but rather as his adventuring companions. With the support of this first form of association, the young canon became an educator and catechist. He began to feverishly author new

works and multiple publications on the educational mission.

• **Research and applied activities**

In his prodigious written work in pedagogy and catechesis, La Salle applies his new knowledge to the formation of teachers and catechists. And this application to the reality of the teachers and catechists was derived from his amazing ability to research. La Salle would not pull things out of thin air. He was an avid reader, and he would select, remove, add, and modify what he read. Basically, publishing was based on a systematic, tireless intellectual pursuit and an ongoing, close contact with reality.⁶

Looking at La Salle as a researcher sheds new light on the way in which the intellectual tradition applied to his professional life. La Salle did not repeat knowledge that was useless or that lacked purpose. He accepted knowledge that seemed valid and practical to him. He discovered new knowledge that he could apply to reality. But this reinvention was not a solitary effort; he developed this knowledge in partnership with his associates and his students. The full scope of the matter surrounding the sources of Lasallian works should be taken back up from an investigative and teaching standpoint, which is more consistent with our experience as a University.

It is therefore surprising to learn that the source of inspiration and the first beneficiaries of this research were his associates. Association is what guides the direction taken by research, so that what has been researched can be taught and so that what has been decided jointly for the school to run smoothly can be applied. Research, teaching, and outreach with a social impact that can change society nurtured one another in a community of learning and work, devoted solely to the spiritual and intellectual development of all its members, so that not only the minds of young persons are touched, but their hearts as well.

• **The paradoxical years of consolidation amid passivity**

In the final stages of his professional life, La Salle experienced the paradox of success and failure, of acceptance and rejection. Those dark times do not surprise us entirely. His activities went hand in hand with the passivity experienced on the journey of every follower.

A school system that depends on the structure and medieval ideas of the University and the Papal Chancery that tries to submit the ideas to

the authority of the Bishop would be a breeding ground for situations of intense conflict. The curriculum proposed by La Salle and the structures of these new Christian schools was problematic in relation to the interests of other associations of teachers, as well as in relation to the regulations established by the local ecclesiastical authority. La Salle, a teacher and catechist, became the enemy of some and the spiritual leader of others as a result of his school successes and political failures.

The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. This passage from the book of Job that appears in the last version of the Rule for speaking of the spirit of faith is perhaps revealing of the tensions that La Salle endured in his final years. Still, with the support of his faith and his associates who would remind him of his role in God's work, who would confess their faith in the gifts that God had bestowed upon him and who ordered him to take back up the central governance of Society, La Salle returned to complete his publications and the structuring of the community and his work.

These final years were not years of inactivity but rather intense intellectual activity, reediting, rewriting, and reviewing his academic, pedagogical, catechistic, and spiritual works, as well as completing a final draft of the Rules for the community. And even if a somewhat anti-intellectual tone in the language he used may be discerned in regards to the controversies surrounding grace and Jansenism, or Gallicanism, it was not because he considered the Brothers ignorant or immature. La Salle did not encourage them to be ignorant, as some have claimed with a literal interpretation of the Memoir on the Habit. He advised them to avoid disputes for which they were not prepared and in which different opposing parties could manipulate them. Once again, the intellectual tradition of the Church drove him not toward empty theological discussions but rather the extreme situation of an educational ministry with the poor. He told his followers in what direction to look and encouraged them to passionately embrace the vocation and the association that God had given rise to in the educational service of the poor. As in the early years of his journey, La Salle had little interest in useless, sectarian, and partisan digressions. He was passionate about the extreme situation lived by the poor to whom we are called serve through education.

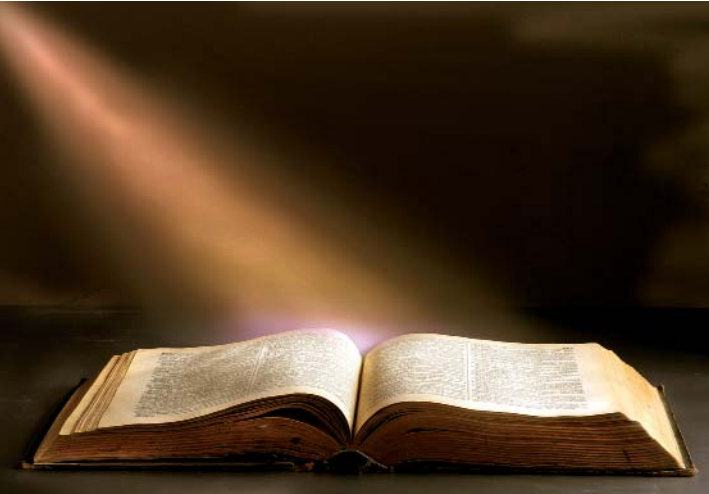
III. Reinventing the educational mission at the tertiary level in the light of the spiritual, intellectual, and social legacy of the Catholic Church and the legacy of Saint John Baptist de La Salle

La Salle without a doubt vigorously pursued a professional life inspired by the spiritual and intellectual tradition of the Catholic Church. La Salle was not familiar with the systematization of the Church's social doctrine that was completed towards the middle of the XIX century. Still, the broad strokes of these Catholic social teachings are undoubtedly found along his journey and in his writings: human dignity, the sacrality of life, one's responsibility to one's surroundings and creation, the dignity of work and workers, human and social rights, responsibilities, justice, non-violence, and the economy, etc.

Under the first point of this presentation, we identified some principles and central values that express our documents on the mission. We, just as La Salle, inspired by the same intellectual tradition and the social doctrine, we have found main themes and central values that we experience in extreme situations. Like him, we find ourselves in an extreme situation created by new forms of poverty, feeling a profound empathy for university students, workers, immigrants, and those who are persecuted by justice, who have all inherited a complex, dysfunctional globalized world. Against this backdrop, we are recasting the central values that were inspired by a faith that seeks to understand through reason, that were driven by God's love and that of the poor, in a humble community that seeks to learn, investigate, teach and transform.

I do not think that proposing university models for the future falls within the scope of my competence. It is an urgent matter that must concern every





President of each University. Others with more expertise in these matters could identify how the profile of the universities has been changing and how they rank in terms of social responsibility. What seems clearer to me is that there are strong tendencies in today's reality that we cannot control and that drive us to make changes to: our advertising and admissions policies and our recruitment and hiring practices for new administrators, faculty, and employees. We can also cite economic strength, global culture, legislation in the various countries, and competition with other institutions, etc. Still, there is something over which we can indeed have control: the sources we use to understand what is or what we want the Lasallian mission at the tertiary level to be. In order to take a critical look at this challenge, I will offer you three clues that can illuminate what we today consider the Lasallian mission at the tertiary level to be.

1. The first source: The Catholic spiritual and intellectual tradition.

In straightforward terms, we could define this tradition as the over 2000-year conversation that arose from the following conviction: serious intellectual reflection about "faith and culture" must always be beneficial for both believers and non-believers. In this new, globally emerging culture, certain questions concerning faith would be highly interesting. At the same time, it can be said that our intellectual life and our knowledge about human existence would be greatly enriched if we did not eliminate questions about the spiritual dimension of life and about God from the conversation.

Throughout history, we can find dramatic examples of how we have failed to live according to these demands for autonomy and freedom in the search for new interpretations. Indeed, a *de facto* intellectual tradition has coincided in our history with a distrust of all that is intellectual. It has also coincided with an anti-intellectual attitude that has sought to impose its favorite religious interpretations and its small, inadequate truths.⁷

Unfortunately, instead of assuming the wisdom accumulated by men and women of faith who have honestly undertaken a rigorous journey to do what is right, their narrow theological assumptions close them off and prevent them from seeing new, grander horizons. They prefer to focus on one aspect that they have selected from the vast pool of knowledge and that they have given priority—one that would not necessarily normally be a central issue in our Catholic tradition. Sometimes an insignificant doctrinal point expressed in obsolete vocabulary, or fascinated by some esoteric ritual that perhaps had meaning in other time and place, polarized by sentimental devotions, in artistic images, expressions from other periods, satisfies the comforting desire to live protected with utter security in the past, so as to not have to bravely confront the difficult and disconcerting doctrinal and ethical questions of today. These pseudo-intellectual attitudes often strengthen and take the form of structures that idolize religious authority.

None of our universities, centers, institutes or tertiary schools can escape from this trend. At one time or another, we will have probably experienced the tension caused by the anti-intellectualism of some groups, which are often small in number but do exert a lot of pressure.

And I dare to say that this attitude is neither intellectual nor Catholic. We would not genuinely be a university founded on the spiritual and intellectual legacy of the Church if we allowed, on account of the pressure exerted by a select few, universities to become futile, sectarian grounds that prevented us from being places that promote impassioned intellectual inquiry into all matters surrounding creation, history, and society.

The Catholic intellectual tradition, in turn, is the product of the interaction of honest men and women who are not afraid of today's culture, which they seek to understand. They found their beliefs not on a minor article of faith or moral, but rather on this incredible adventure of faith

that seeks to understand the world throughout history.⁸

We must not forget that our Lasallian Universities are set in the XXI century in the current of this great intellectual movement within the Catholic Church. The Tradition that is our foundation is more inclusive than the Catholic Church or any other religious institution. Furthermore, let us not forget that this grand journey in faith is not the exclusive job of Catholics, much less that of authoritative figures within the Church. Paradoxically, this tradition always grew amid creative albeit sometimes dramatic tensions, among tireless seekers and leaders of the Church. This tradition was never a monolithic, static object. It was not only fueled by its own sources but rather it always drew from new Greek, Latin, Roman, Asian, Jewish, and Islamic sources, *inter alia*. Perhaps this explains why a certain level of mutual distrust between universities and ecclesiastical authorities exists and why a free search for truth has become one of the most significant characteristics of the Universities.

Although secularity has indeed liberated the Universities from the weight of an anti-intellectual authority, it is not protected from the attacks of sectarian groups. Nevertheless, we must also recognize that a secularized University loses the opportunity to reconsider questions about human existence when it cuts itself off from the mystery of God. This impoverishment is as negative as that of sectarianism.

We would now do well to ask ourselves if the Lasallian mission at the tertiary level is understood as an integral part of this extraordinary movement of faith in history. Are we heirs of this vision of the intellectual tradition, or are we sectarian or secularized centers? When we say we are a Catholic or Christian-inspired University, what do we mean?

In the Church, some professionals run the risk of forgetting, of failing to recall, what the basis and foundation of identity is. However, this memory is our treasure. I am not saying this so that we take pride in our heritage. It is more important for us to focus on certain principles and guides, which emerge from all the experiences accumulated and deposits crystallized over time. Monika Hellwig, in a book edited by A. Cernera and Oliver Morgan: *Examining the Catholic Intellectual Tradition*, (2000) identifies the following:

- **The continuity of faith and reason.** The need to think about the coherence between faith and the



challenges that we are posed with today through secular events and new knowledge. This philosophical practice does not run counter to faith nor does it deny it. It strengthens it.

- **The cumulative aspect of wisdom.** We do not limit ourselves to the Holy Scripture or the pre-Constantine legacy. Each period in history has had men and women who have responded to and who have understood their faith in new cultures.
- **We prefer a non-elitist bent.** A grand humility is required to accept the fact that not only Catholic intellectuals seek truth. Non-elitism translates into a responsibility to the community when we choose research topics, writers, and resources. Non-elitism means opening up to non-specialists, to those who are less gifted. Non-elitism means that we should make the University affordable for those who have fewer financial means, to the disadvantaged, to those who have been excluded. It means that we respect every culture.
- **We are a community.** This means that all interest groups and institutional groups are open to the general mission and are working toward becoming a community that researches and teaches what it has learned. It means that every discipline conducts its studies with a social impact and that we apply what we learn for the common good of society. It means that we prepare ourselves for effective service in the communities in which we will live in the future.

- **This knowledge and wisdom are to be used.** Human development and professional development go hand in hand with spiritual development. All of this integrated knowledge does not have to lead to a mature life of self-sufficiency and self-enclosure. In fact, it should lead to a life focused on serving others based on a philosophy of leading a coherent life that creates a system with priorities, a hierarchy of values, and an attitude of humility.
- **The sacramental principle.** A view of history and all creation as a sign that leads to another reality. Our memory allows us to remember and our



La Salle - Philippines

imagination allows us to give new meaning to what we remember. Creation and history are full of thousands of signs. The community of memory and of hope recognizes them, celebrates them in stories, art, music, architecture, and liturgy, and inspires contemplation.

Which of these principles resonates the strongest with our mission texts? Which do we omit? Which will we have to recover from our intellectual tradition to better focus the Lasallian mission on tertiary education?

2. The second source: the general principles of the social doctrine of the Catholic Church.

Many of our universities were born in response to the educational needs of society. Some were born at the request of an authority of the Church, while others by interest groups, such as alumni. Ultimately, however, each university seems to want to develop its programs to prepare students for careers that will have a social impact. The purpose of our universities seems to focus

on the formation of professionals whose human and spiritual development complements one another. It also seems to focus on having them learn by researching social reality and having them apply their knowledge to this reality in order to transform it.

It is therefore a good idea to now recall the source of our legacy that can prophetically criticize and question the authenticity of how we define the principles and central values of the mission.

- **Human dignity.** We recognize every life as sacred and consider the dignity of each person to be the start of the moral vision of society. We believe that we are created in the image of God and that each of us reflects an aspect of that mystery.
- **Community:** the common good. We uphold our dignity and rights in relation to others as a community. How we organize society, economically and politically, directly affects human dignity. We do not live for ourselves but rather neighborly love makes us responsible for others and we work for the common good.
- **Opting for the poor.** The poor need us. We are responsible for the political choices we make that affect those who are the most marginalized. This is not about using a slogan, which pits one group against others. This choice translates into a joint effort aimed at determining the roots of poverty and eradicating all forms of poverty.
- **Rights and responsibilities.** We all have a basic right to life and therefore a right to that which is necessary for a decent life: food, housing, attire, work, health, and education.
- **The role of the government and subsidiarity.** The state must promote the dignity of all, protect human rights, and build the common good. Each of us has the right to participate in government and political institutions that seek to fulfill their individual objectives. The functions of government must remain in grassroots bodies whenever possible, if they can function well. A higher level of government must only intervene when a lower level is unable to perform its functions.
- **Economic justice.** The economy is at the service of the people, not the other way around. Workers are entitled to productive labor, decent wages, and job security. They have the right to form unions and a right to private initiative and private property, within limits. No one has the right to amass wealth when others have basic needs that have not been met.
- **We are servants who look after creation.** We are

not only consumers and users; we are responsible for this creation and its fruits. This respect and care for all that is created is an integral part of our worship of the Creator.

- **We promote peace and disarmament.** Peace is not only the absence of war. It requires collaboration and effective alliances. There is a close relationship between peace and justice.
- **Participation.** No one can be excluded from participating. Each of us has the right to participate in the economic, political, and cultural life of society.
- **Global solidarity and development.** Ethnic, national, racial, and ideological divisions aside, we are one family. Development is for all. The individual and national rights of all must be respected. All forms of extremism, whereby the overdevelopment of some leads to the underdevelopment of others, must be avoided.

Which of these principles characterizes the purpose of the mission of our educational projects? Which do we not recognize? Which do we omit? What changes do we have to make so that our university reflects these values of the Church's social doctrine more transparently?

3. The third source. The spiritual and pedagogical legacy of La Salle.

It is not possible to take into account all of La Salle's writings within the limits of this presentation. I will limit myself to demonstrating this association's values for the educational mission as they appear in Meditation for Time of Retreat. Written towards the end of his life, Meditation for Time of Retreat is a synthesis of La Salle's entire spiritual and professional journey with his associate Brothers. Several principles and central values of our association, in my opinion, founded in the intellectual tradition and the social teachings of the Church, emerge from these 16 meditations.⁹

- **The principle of the mediation of the Father. We are a community of individuals chosen and called together to rebuild the world and today's unjust society with the recreative power of God. The power of mediation that takes the reality of the world and history seriously.**

We are mediators, creators, collaborators, workers, and laborers in the hands of a provident, compassionate, and present God. From the extreme place where we live and serve amid the

chaos in which the young persons of families of workers, God reveals his plan. His created world and its history need workers, architects, and rural farm workers, who will build the new creation, the new land. Enlightened by faith and inspired by the zeal of God's work, we became mediators. They do not see God; we ensure his saving presence and his plan of salvation for all.

- **The sacramental principle of the Son. We are a community of followers and brothers of Jesus, who we represent. We are Signs of his redeeming power. The power of unity and prayer.**

As ambassadors, representatives, extensions of one life, we are signs that point to another sign. The redeeming power that we have comes from the Ultimate sign, from the center of our community. We pray and work every day. We read the Gospel every day from one lens: reading the Gospel to see and hear what Jesus did and said to his followers. Jesus is the center and the summit, the sign that assures us that the Father's plan is being fulfilled. From his passion and resurrection grace arises. Our community, united in prayer and work, is a sacrament. Each one of us is the hands, mouth, feet, and eyes of Jesus. United under him in the face of human suffering, we are signs of forgiveness and life, of life to the full.

- **The principle of participation in the work of the Spirit for ecclesial communion. We are a community of lay ministers. We evangelize as part of our work the world of those most distant with the sanctifying power of the Spirit that brings us**



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together in communion. The power of a lay community.

Apostles, angels, ministers, builders of an ecclesial community by way of an unordained lay ministry. We are messengers of the Gospel, sent to the heart of chaos in the world, of injustice in history; our functions place us in the critical world of young persons, as ministers of the ecclesial community. Our functions require us to embed ourselves in the realities of those most distant and to be for them the good news from the Kingdom since they are also called to live as part of the Alliance.

- **The principle of the evangelical demands that are derived from our trinity consecration. We are a community of prophets passionate about God and about those who have been entrusted to us. The power of the commitment to the demands discerned with others.**

Together we discern what God requires of us in the love and prophetic service of education. Our pedagogical interventions require specific inquiry into the situations in which our students live so that we may intervene with the power of justice and compassion.

- **The principle of judgment to give an account of our administration. We are a community of administrators of this creation, entrusted with its development and the development of a fair society in which each of us can grow. The shared power in obedience.**

And every day we give an account of this administration, of the gifts and talents that have been given to us for the common good. Subjected to this word that judges us, we are open to a more authentic conversation.

- **The eschatological principle in the specific fabric of relationships, here and now. We are a community of servants of hope. The power of the Kingdom's view of peace and justice.**

The hope that we give rise to among the poor, here and now, and the hope of everyone, with the definitive realization of the Kingdom in which all of us find ourselves united in the mystery of God. Those whom we help become our defenders and saviors.

Conclusion

At the start of this presentation, I confessed my admiration for the diversity and scope of our presence in Catholic tertiary education. In closing, I feel entirely convinced of this viewpoint. We can affirm overall that the texts that describe our mission and our educational projects reflect the search for loyalty to the Lasallian legacy within Catholic tertiary education.

We respond to a very broad spectrum of young persons, we avoid elitism, and we do not segregate those less gifted. And together, faculty and students, we seek to ensure a quality pedagogical relationship through a liberal and professional formation or a technical formation. Through the interaction of a range of diverse knowledge we move forward in the search for truth. The research that we conduct, whether little or a lot, tends to generate new knowledge that we teach and apply in society to contribute to its transformation. We prepare young persons and we share the word of the Gospel with one another to encourage the development of a spiritual and intellectual life in their professional field with a social impact so that each one discovers his or her vocation and how to contribute to the common good. The search for wisdom goes hand in hand with the search for justice. We want to be a community of learning, faith, and service.

I think that we can be direct when we say that our presence in the tertiary world is rooted in the charism of La Salle, or through it, in the intellectual and spiritual tradition of the Catholic Church. It seems that our university actions show that we are less interested in or concerned about useless academic or ecclesial debates because they seem futile to us, and that we focus all of our investigative and teaching capabilities on responding to the extreme situations faced by young persons. Such a Lasallian characteristic gives us, compared to other Universities, a different perspective: that of the poor, of young per-

sons without hope, for those for whom we have been chosen together and sent out together. When we fail to embrace these values, we stray from the charism entirely.

Still, none of our universities or centers is immune to the temptation of elitism, of unsustainable growth, of appearing to be something we are not, of making do with a business-type excellence. We must therefore take constant stock of who we are and how we act in the light of the mission that has called us. This means, it seems to me, that we must be more intentionally aware of the mission, with at least the same vigor with which we ensure academic quality and financial resources for our work. Evangelical excellence is what must set us apart. This form of excellence essentially manifests in our preference for the poor, for those who have been excluded, for those who have not been loved, for those who have fewer opportunities, making their cause ours.

Integrating the mission into the academic and personal life of the students and faculty is a task that is incumbent upon all: presidents, vice presidents, the board of directors and administrators, faculty and staff, and students and alumni, as well as their families committed to the works performed, etc. Our perspectives change entirely when we place the mission at the heart of our strategic or annual planning both in terms of academic life and student life.¹⁰

Before closing, I would like to again emphasize the following matter. The future of our Universities as well as that of IALU rests not only in the hands of the Brothers. Looking at the reality of the Brothers' presence at the tertiary level is enough to take note of the fact that most of the universities are inspired by laymen. We cannot reasonably expect the future of the mission to be guaranteed by the stability of the Brothers. Its continuity will be ensured so long as a significant number of men

and women of faith, community, and service understand and experience the demands of what it means to join in a mission. It therefore seems to me that the formation activities that I mentioned before, for students, professors, administrators, staff, and alumni alike, *inter alia*, must increase without further ado.

I would like to close with a request. At the start of my presentation, I stated that very diverse tertiary works were present within IALU: Universities and Colleges, University Centers, Institutes and Higher-Learning Institutions. Not all speak the same language nor do they have the same resources available. IALU will be that much more recognizable and stronger if the educational mission at the tertiary level was one of its concerns. IALU should cease to be a merely benevolent association that watches over its tertiary institutions and shares fraternally. It should create a body, based on what we already have, that will allow it to affirm, support, and effectively transform the educational mission at the tertiary level through our loyalty to the Lasallian legacy. Our works are diverse but among us no one category of work is more or less important than another. Knowing and accepting who we are and what we do, we help one another mutually. Institutions with more experience and resources may become mentors for those starting out, or for the poor. The most powerful institutions can provide fraternal support to the most fragile institutions.

I feel that we should not allow this moment or the opportunity to create a more coherent, cohesive IALU with greater focus on the mission slip away.

I am not encouraging you to create a colossal giant body that will control and paralyze our activities, and require enormous resources, but rather one that will facilitate and aid in a modest but effective collaboration. The review of our presence at the tertiary level that I have given you is undoubtedly one of the clearest signs of the times for our Institute. Now is the



time to reinvent IALU with ambition and hope.

As you can see, the challenges are enormous, as is our dream to build a future inspired by our Lasallian values. As the heirs of La Salle, I think that you should deeply feel this call to continue in his footprints and build a world in which everyone is taken into account and treated with respect and affection; one in which education and new technology are at the service of justice, peace and solidarity; one in which we are not afraid of announcing that Jesus is our Savior; one in which a spirit of respect, dialogue, and tolerance of other religions prevails and one in which we know how to join forces and come together with men and women from diverse cultures and religions in order to build a more fraternal and just society. Each Lasallian University or Higher-learning Institution must be a laboratory of peace, harmony, pursuit, acceptance, respect,

compassion, solidarity, and wisdom. Only then will we turn into a reality what the Second Vatican Council gave us as a task of top priority: *The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts... In our days, though mankind is stricken with wonder at its own discoveries and its power, it often raises anxious questions about the current trend of the world, about the place and role of man in the universe, about the meaning of its individual and collective strivings, and about the ultimate destiny of reality and of humanity (1:3).* This is the place of Lasallian Universities, where the destiny of humanity lies and an attempt is made to answer the ultimate questions.

¹ The following are some of the most recent presentations that I recall:

In 2006, Encuentro VII in Barcelona: College Education in the Lasallian Mission.

In 2007, Encuentro VIII in Canoas: Our Lasallian Universities: A Path of Mission and Association.

In 2008, at a formation session in Rome: Results of the 44th General Chapter and their Implications for Higher Learning.

² I consulted texts from the following Universities, Colleges, Higher-Learning Institutions, University Centers and Institutes, in order by IALU Region:

Mexico and Central America: ULSA de México, Ulsa Pachuca, Ulsa Chihuahua, Universidad de La Salle-Bajío, Ulsa La Laguna, Ulsa Noroeste, and Universidad La Salle de Costa Rica.

South America: Both Universidades de Colombia, La Salle de Bogotá and la Corporación Universitaria Lasallista de Caldas. From Brazil: Centro Universitario La Salle de Canoas, Unilasalle Faculdade Lucas do Rio Verde, and Institutos Superiores La Salle de Niterói. From Bolivia: Universidad La Salle.

United States, Bethlehem and English-speaking Africa: Lewis University, La Salle University in Philadelphia, St. Mary's University of Minnesota, St. Mary's College of California, Manhattan College, Christian Brothers University in Memphis, and Bethlehem University.

Europe and French-speaking Africa: Technological and business university centers in Barcelona.

Asia and the Pacific Islands: De La Salle University, Manila, St Benilde College, De la Salle University Medical Center in Dasmariñas, De la Salle Health Services Institute, De La Salle Lipa, St. La Salle, Bacolod, De la Salle-Juan Bosco and De la Salle Canlubang.

³ Right here, at La Salle University in Philadelphia, I can recall a memorable meeting with 24 professors and students who were attempting to tie academic curriculum in with serving the city's most needy directly. And recently, at the Universidad La Salle in Bogota, during a discussion with a group of students that went on

for more than an hour and a half, I was amazed by the students' enormous interest in helping society and their desire for the University to further protect Colombia's indigenous world.

⁴ Some final observations to conclude this brief analysis of our documents.

First observation: None of our universities would probably consider that they embody all of the items listed here. Other items that I have not noted may also exist. What amazes me the most, however, about these items is the conviction of being heirs of the spiritual and intellectual legacy of the Catholic Church and of the legacy of the educational vision of Saint John Baptist de La Salle.

Second observation: Based on this legacy, we recognize certain general principles that are expressed more or less by each one of our tertiary institutions:

The free search for truth and constant interaction between faith and all forms of knowledge.

The discovery of new knowledge that contributes to social change. An education based on quality and excellence.

A close relationship between research, teaching and outreach: a University learns because it engages in research and shares what it researches and teaches.

A well-rounded formation, faith and a professional life nurture one another; the development of faith and professional development prepare students to serve their future communities and assume leadership roles.

Evangelization on and off campus.

Commitment to a more democratic and just society.

Association is mentioned by only one University but all emphasize the notion of community.

These central items are sometimes translated more concretely. Various universities, for example, recognize the triad of faith, service and community as central values. Lewis University, for its part, using the metaphor of a star, speaks of five central values that focus on everything previously stated: Knowledge, loyalty, wisdom, justice, association. These five values are grounded on the intellectual

tradition and Lasallian charism. Others, in turn, use language that is closer to the social doctrine of the Church.

Third observation. All of us found a principle and foundation in the legacy of the intellectual tradition and the Lasallian vision. And as the heirs of this legacy, we have a positive view of the search for truth and of the ability of young persons to develop a passion for the truth. All of our institutions bear the seal of a certain level of dramatic optimism that is constantly fueled by a fundamental conviction that inquiry, in different disciplines, reveals to us additional knowledge, and that it leads us to the discovery of a transcendental truth that evades us and draws us irresistibly into history. As such, we will not settle for preserving the knowledge of the past but rather anytime this knowledge or new experiences run counter to our faith, we feel driven to seek out new explanations, new answers.

Fourth observation. I am also amazed that each of us talks about a well-rounded formation in a way that intellectual development and the development of faith are not viewed as two separate dimensions. We seek to prepare professionals with a critical and robust faith, who are committed to society, for the common good and the construction of a more just society. Therefore, while not always expressly stated, Catholic social teachings combined with the intellectual tradition will play a significant role in their formation.

Fifth observation. Everyone emphasizes the centrality of the student-professor relationship as an educational relationship based on quality, focused on the student, but this is always understood in relation to educators. This search for excellence is not understood in elitist terms.

Sixth observation. Some universities give specific importance to the campus ministry, a ministry that constitutes the lynchpin between the celebration of faith in a faith-based community and the pursuit of knowledge in a learning community. Rarely are evangelization and its connection with the local Church expressly spoken of.

In summary, we can say that while Lasallian tertiary institutions share a common ideology and some common central values, they also have very diverse focuses. Some of the institutions prepare their students for a professional career by combining professional formation with a liberal education. Other centers and institutes seem to emphasize a technical and professional formation that prepares students for productive work in society.

⁵ The classical influence of his formative years can therefore not be denied. From 1661 to 1667, he lived in a masculine and clerical world, reciting grammar rules, preparing and presenting the writing exercises required of him, and learning the Latin and Greek classics and how to discuss and defend his ideas in public. Perhaps the clearest impact that we can confirm these years had on him was on his writings, which were never very lyrical but rather finished, with complete, well-formed, logical and above all accurate sentences. Apparently, neither classical poetry nor classical authors made a strong impression on his writings, which in turn contained numerous passages from the Scripture and quotes by the Fathers of the Church. His last two years of philosophy earned him a Master of Arts in 1669, conferred *summa cum laude*.

⁶ Lasallian studies have demonstrated this effort. Behind every pedagogical work, for example, the *Conduct of Christian Schools* or the *Rules of Christian Decorum and Civility*, etc., there was an amazing bibliography that La Salle consulted and used. Behind his catechistic works: various sources were used, accepted or transformed in the four books on the *Duties of a Christian*. Several well-known works that helped or inspired him to write were behind his spiritual works, such as *Meditation and Meditation for Time of Retreat*. The way in which La Salle worked on these publications and particularly his way of referring to the Holy Scripture and the Fathers of the Church are indicative of a rigorous intellectual pursuit that was not improvised in the least.

⁷ It would not be very hard to name many embarrassing and ridiculous moments in the history of the Church and in particular, during the lifetime of our Institute. Even today, it would not be difficult to identify individuals who are well-intentioned but absurdly closed-mind-

ed and sectarian groups inspired by a single element of the tradition that they have identified as central and that on its behalf they proclaim themselves the defending heroes and the sole defenders of the purity and integrity of the tradition, to save it from what they claim to be destructive, corrupt, and liberal forces in society.

⁸ Even the first generation of followers had to tackle a tendency within the community to remain in their comfort zone with a tight grip on the ethnic, social and political vision and the religious ideas of generations past that spoke Aramaic, lest they would let in a new generation that spoke Greek. Nothing short of a leap of faith that questioned the most beloved and valued convictions and practices of the past had to be taken.

We also took this leap of faith in the second century when the fathers of faith faced unprecedented situations: how could faith be explained to Greek intellectuals? It was not enough to translate the concepts of the Bible and the Gospel into another language. The Word rooted in another land, in another culture creates new concepts. In order to evangelize, and at the same time remain faithful to the tradition received, they had to selectively abandon some of the languages of preference in their culture so that the authentic truths were not left out in the new culture.

In the fourth century, amid intense conflict, during the immense, pluralist Roman empire, in a Latin culture that was more legalist and precise than mysterious and contemplative, in contrast to that which they had seen in the initial stages, creeds and rites had to be reformulated using concepts and a language that differed substantially from that of the Holy Scripture and the tradition received. During these formative centuries, the Church had to open up new doors, in the ongoing search for truth, creating new, unprecedented structures.

At the start of the medieval era, many Catholic intellectuals helped promote continuity using a tradition that was alive: as writers, teachers, and students. Between 600 and 1000, monastic schools were learning and cultural centers that preserved the classical written texts and translated them into new languages for other cultures. Later on, the cathedral school continued this intellectual and spiritual tradition and between 1000 and 1300, these schools became universities.

Last, with the emergence of the Renaissance and the Enlightenment, which gave way to a more scientific and historical awareness, approaches to studying that were more scientific were developed and a distance began to grow between universities and the authority of the Church. The runaway secularization seen in the past few centuries has freed universities from ecclesiastical control but in the process they have lost important elements such as a contemplative dimension.

⁹ We will not be surprised to see that the guiding principles outlined by Monika Hellwig and the central values of the social doctrine are explicitly echoed in these Lasallian principles, although they are reworded.

¹⁰ Based on what I have been able to gather from several universities, I propose the following activities be given priority:

Student Admission

We should revise the policies and materials we use to attract students. They should reflect the central values of the University, as a University founded in the intellectual and spiritual tradition of the Catholic Church and loyal to the legacy of La Salle.

We should revise our financial aid policies to make the University more accessible to students with academic difficulties or fewer financial resources.

We should conduct interviews and provide orientation programs that resemble judgment processes more so that they know from the beginning what the goals of a Lasallian University are. So they are familiar with La Salle as a person and with his work.

They should be admitted to the student body of the University at a large symbolic and significant event, with uniquely Lasallian rituals.

All incoming students should read several core texts and whenever possible, should do so as an integral part of an interdisciplinary course with a service component.

Hiring of faculty and administrators

We should revise the ways in which new personnel is selected and hired through workshops for department heads and the human resources office with a view to better understanding what the purpose and what the values of the University are.

We should conduct interviews and provide orientation programs for new candidates so that they understand what they are committing to in terms of academic, administrative, and campus life, and what guiding principles are followed.

We should hold individual and group orientations on the mission through supervising mentors.

Continued Lasallian formation of students

We should provide opportunities to experience a community of faith and service.

We should encourage groups to form spontaneously based on interests or have institutionally established groups learn gradually to share faith and service, as they tend to be authentic communities.

We should incorporate direct service for the poor into the curriculum as an integral part of the discipline.

Interdisciplinary meetings should be held whenever possible to examine the social impact of what is being researched and learned.

We should increase the number of service opportunities available at the international level.

Continued Lasallian formation of faculty and administrators

We should offer short seminars on who La Salle the Founder was as a person, on La Salle as an educator, as a catechist, as a spiritual Master.

We should propose workshops and courses on formation in adult faith and its lay ministry based on a particular professional field with a view to contributing to the common good in society.

We should offer interdisciplinary workshops on how to incorporate research into teaching with a social impact.

We should revise our research policies to ensure the mission is taken into account. We should work with the Institute's center on educational Mission and Association projects.

We should participate in courses organized by the Lasallian districts or regions or at the international level.

We should offer international service opportunities in conjunction with a Lasallian project in another country as an integral part of some courses.

An individual responsible for the mission in the President's office

In collaboration with the president, this individual would be concerned with future leadership.

He or she would ensure the ongoing formation of the board of directors concerning aspects of the mission.

He or she would ensure that the strategic plans and annual planning were based on the mission.

There should be a mission council that would work in collaboration with other councils and institutional groups of the University to plan formation activities throughout the year.

In collaboration with the religion, education, and philosophy departments: research on the intellectual tradition and on La Salle should be conducted through joint readings at conferences and study groups.

In collaboration with the campus youth ministry: our legacy should be celebrated at significant symbolic acts. These could take the form of liturgical cycles, Institute parties, a Founder's party. The presence of Catholic and Lasallian symbols on campus through art, icons, etc., to remind us of and help us experience important aspects of our spirituality, such as the presence of God, should be ensured.

Members of the university who are praiseworthy in the areas of research, teaching or service should be recognized with honorable mentions.

We should be working together with other Universities and on other works, Lasallian or otherwise, in the city, region or another country, especially those that work with those most in need.

Candidates should be singled out to attend local, national, regional, and international educational events.

At the end of each Lasallian's life as a member of this educational community: graduation, retirement or end of contract period

Symbolic events should be held in celebration of the end of a student's academic program.

When an employee's contract ends or when an employee retires, symbolic events to recognize the employee's service should be held.

The alumni association should work with the same criteria of faith, community, and service, as a bridge with the generation currently enrolled or that is finishing its studies.

The contribution of Lasallian Higher Education Establishments to the Lasallian World Network

IALU Cuernavaca Conference IX
Tetela, Cuernavaca, Mexico. October 22-25, 2008

Every two years the Vice-Presidents of the Lasallian Universities gather for a "Conference". In October 2008, Br. Claude Reinhardt, General Councilor, conjured up with them all the domains of possible collaboration between the Lasallian Universities and the overall Lasallian Education Network.

Introduction

Two major events from recent years justify my being invited to your meeting in my capacity as the General Councilor assigned to accompanying our Secretariat for the Lasallian Educational Mission in Rome: *the International Assembly of the Lasallian Educational Mission and of Association of 2006 and the 44th General Chapter of the Brothers in 2007*. In the course of the International Assembly (AI), the representatives of the Lasallian universities participating in the debates, declared their availability and their willingness to place themselves at the service of the overall Lasallian Educational Mission (MEL) and to help it as much as possible. On their part, the other delegates to the International Assembly drew up lines of action for the coming years, mentioning subjects and areas for research and action in which the participation of the universities would be wished for and required.

The General Chapter of the Brothers integrated the conclusions of the International Assembly into its own work and, in the name of the General Council of the Institute, I come here today to transmit to you our expectations and our propositions for lines of collaboration so that, along with the overall Lasallian mission throughout the world, we can hear the needs of the young of today and try to respond to them in a more coordinated and efficacious way by pooling our competence and our expertise.

In preparing this morning's presentation, I consulted several groups and persons:

– 25 persons very active in our education network,

some of whom were members of our International Council for MEL between 2000 and 2006 and some who are still members today,

- I also consulted the General Council of the Institute and some Secretaries of our General Services in Rome,
- And thirdly, I sometimes drew inspiration from that very interesting work published two years ago, entitled: *Reflections on Lasallian Higher Education*.¹ Some persons here present contributed articles to this.

I am also aware of the limits of my presentation:

- it is easier to speak and present objectives than to act and carry them out. I know this and I promise you, as far as possible, the collaboration of our Lasallian Educational Mission Secretariat and especially that of Brother Jorge Fonseca and of Mrs. Carmelita Quebengco, Co-Secretary. But it is true that it will be up to you to reflect on strategy and putting things into operation, with the IALU Bureau.
- in my remarks I will be opening up paths for the future and not passing judgment on the past or the present. I will not be speaking of what has not been done but rather of what we could do and wish to do together, being at the same time aware that your institutions have competences and structures which are very different from each other but which can be complementary. No one institution can respond to all the demands. We are being called to progress, not to an impossible perfection. And when I cite examples of possible actions, I know that some of your institutions are doing them already with efficiency and excellence. I will be men-



Br. Claude Reinhardt, FSC
General Councilor



tion -
 ing them only by way of example,
 in a spirit of sharing "good practice".

To begin this talk and before talking of the possibilities for collaboration, I would like to say a word about the identities of our institutions. This is a preliminary reflection. If we have not a clear awareness of who we are, we will find it difficult to give educational responses which are clear, characteristic, identifiable, Lasallian and in conformity with our tradition.

1. The identity of lasallian higher education establishments

1.1. Our origins

As Joan Landeros recalled in the work I have cited, one could say that higher education in the Institute began with the initiative of the Founder in training the teachers: 1) first of all in training the Brothers by the creation of a Novitiate and the personal involvement of the Founder in the training of the Brothers and also 2) in training the lay teachers for the country schools... Thus one could say that with the formation of the teachers we are at the very heart of the Lasallian foundation and mission. Later on, depending on the countries, the needs and possibilities, the establishments you represent were created, and you know their history.

1.2. Recent years

We have been very happy in these recent years to see the reinforcement of the IALU structure. Brother Superior has himself followed this evolution and has regularly spoken at the General Assemblies of the Presidents, proposing to them in his conferences, perspectives for a pastoral understanding of our institutions and objectives

for social orientation, exhorting us to always work better in the educational service of the poor. I remind you of the titles of his conferences and invite you to re-read them:

- encuentro IALU/AIUL VII, Barcelona: *Higher Education within the Lasallian mission.*
- encuentro IALU/AIUL VIII, Porto Alegre: *Our Lasallian Universities: ways for mission and association.*
- formation group in Rome, June 2008: *the outcome of the 44th General Chapter and its implications in higher education.*

Furthermore, we are also convinced that you have the assets and the opportunities that need to be developed more and put at the disposition of the Lasallian network worldwide. Our more or less private status, depending on the country, gives us a certain flexibility and allows us to adapt ourselves more easily than state universities. As is indicated by M. Choquet in the work cited, our form of organization and the taking of decisions is more flexible than in other institutions and we can easily take initiatives in terms of investment and opening new departments.

1.3. A sense of identity

Thus, if we wish to remain true to our Lasallian history and tradition of creativity, of a capacity for responding to the educational needs of today, and of originality in the responses given, we need to keep in mind a strong sense of Lasallian identity that one could express by a conviction and stimulate by two questions:

- we do not want our universities to be photocopies or clones of other universities, doing the same things as them, following a standardized model submissive to the constraints of production, consumerism, a search merely for prestige according to the criteria of rich and arrogant societies
- How then to continue to serve those who are in need?
- And how to live - at the level of higher education - the Lasallian spirit which ought to lead us to serve those who are in need, those who are living the poverties of today: material, intellectual, cultural and spiritual poverty?

Each of our institution is therefore invited to develop the qualities of a Lasallian university, by reinforcing, especially at the level of teachers, the sense of belonging and of association for the mission.

1.4. Our Christian and Catholic identity

But how do we keep alive the sense of mission? We must root it in our Christian and Catholic identity: an identity of service and welcome for all.

While saying this, I am very conscious of the fact that our institutions of higher education find themselves in very different countries and religious environments. Clear identity does not mean proselytism nor refusing to welcome and serve persons of other religions or of no religion. I am also aware of the risks of religious fundamentalism which we notice in some Churches or religions. That is not what we mean. The Lasallian establishments are open and ought to develop ecumenism and inter-religious dialogue. To understand what we mean by Christian Catholic identity, I invite you to re-read the excellent articles on this subject in the work I have cited. I am summing up the essential elements as an invitation to continue reflection on this subject and to keep in mind some fundamental orientations of our institutions and of the Lasallian Mission in general:

- the ultimate reference point of our institutions is Jesus-Christ as presented in the Gospels.³
- if we claim to propose a total vision of existence, a global understanding of the human person, we need to develop serious teaching in philosophy and in religious sciences.⁴
- and, as our lamented former Superior General used to say: *“our commitment is far from reducing the religious sciences to the lowest common denominator which would serve only uniformity or neutrality.”*⁵
- the quality of the human relations and witness of Christian life ought to be a constant concern in our institutions.
- in our institutions, we are like “interfaces” between the Church and the world of the young, between the Church and a certain number of non-Christian or non-believing colleagues. As Brother Hengemüle suggests: *“we should at the same time present what the Church says and listen, in the name of the Church, to what the world of the young is saying and searching for, in order to repeat it to the Church.”*⁶

On the basis of this clearly defined identity and of the witness given by the community of believers in the midst of our institutions, the first service which the Lasallian university renders is evidently that of formation.

2. Formation

To contribute in a resolute and competent manner to formation.

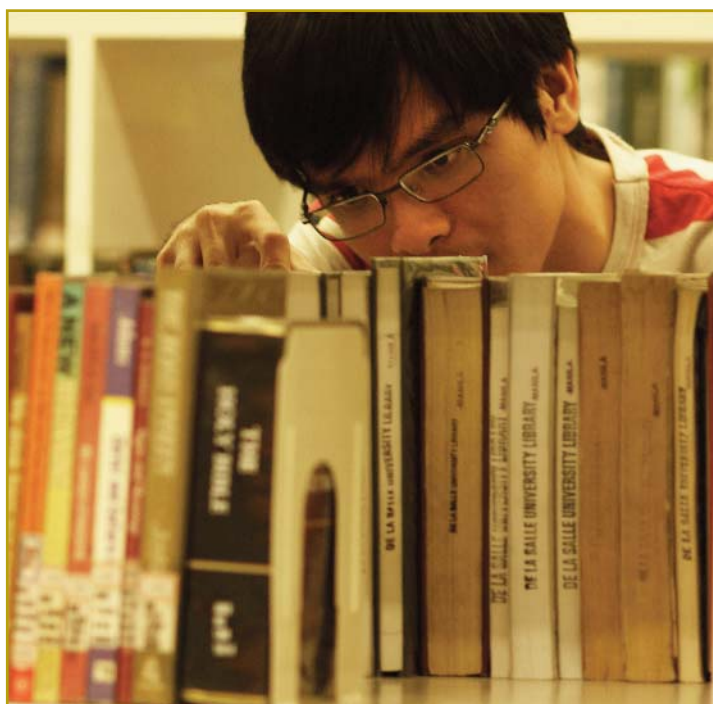
2.1. The formation of the young

It goes without saying that the first people our programs and efforts are aimed at are the young. Your colleagues whom I have consulted give here three non-exclusive paths to be followed.

I have just been referring to the Christian identity of our establishments so it is therefore appropriate that we verify (1) **our propositions and programs of Christian formation** and that we promote **the evangelization of the culture and the pastoral ministry of the intelligence** in the context of the dialogue of reason and faith. Likewise, we know that our institutions form the leaders of our societies for tomorrow. We therefore need programs on what is meant by leadership for Christians and on the identity of the Catholic intellectual as a committed lay person.⁷

The second path is (2) the **professional dimension of our formation courses**. The “practical” dimension of the studies was from the beginning, a preoccupation for the Founder. Brother Edgard Hengemüle reminds us from MTR 194.1: *“the children also come to school so that when their parents want them to go to work, they are prepared for employment.”*

Moreover, as I have reminded you, our institutes



La Salle - Philippines



PARC - APLEC 2005

have all been founded to respond to the needs of a given society. Their vocation is (3) **to serve the society** in which they have been inserted. I will refer to openness to the exterior and social commitment towards the end of this talk. It is one more reason for including the professional dimension in our formation programs.⁸

2.2. The formation of the adults and personnel of the universities and of the whole lasallian network

This can only be done in coordination with the bodies which are already concerned with this: the Lasallian Regions and Districts. You should therefore make sure that you have a contact with those in charge of MEL at the level of your Lasallian District and Region and that you know their programs. Then you can develop the following elements:

- to offer to your Districts the formation programs which you have in regard to human resources so as to always aim at the improvement of the teaching and competence of persons
- to collaborate in the initial and ongoing formation of Lay Lasallians and Brothers and to ensure the follow-up and ongoing formation after the Lasallian programs of the Regions and Districts...
- to study the manner of recognizing this formation officially by according the corresponding international university credits
- to put your means at the service of the Lasallian formation (history, charism, spirituality, pedagogy...) not only of teachers but also of administrators and other personnel
- to commit yourselves more to the formation of the agents and animators of the Lasallian Mission in our Districts, by developing the teaching

of religious sciences, of theology, of pastoral ministry

- to know where the formation of teachers takes place in our Districts. Have we departments for the training of teachers? Is it possible in the countries where we find ourselves?
- to study the means for putting these programs at the disposal of the greatest number: distance learning, on-line etc. This has already been done by several Districts.

2.3. Evaluation and criteria

Within the framework of this formation, several persons consulted have rightly stressed the possibility which you have for refining the criteria for evaluation and improvement of Lasallian institutions. Some of your departments have possibilities for offering evaluation programs for educational institutions and helping them by proposing models for institutional organization, administrative processes (selection, personnel evaluation, human resources programs, financial evaluation etc.). This can only be done, as I mentioned a moment ago, at the request of the institutions and Districts concerned and with their approval. It is a question of putting ourselves at the service of other Lasallian institutions, in a spirit of service and complementarity, and not of imposing a single model for the management or direction of an establishment.

Many of our institutions have obtained an official accreditation in their country, granted by the Ministry of Education or by specialized agencies engaged for this purpose. We could very well have some discussion on the quality criteria of Lasallian institutions, not forgetting what I mentioned earlier: to have a system for the attribution of university and international credits for our students, both young and adult.

3. Lasallian resources and research

3.1. Review

Our universities and establishments of higher education offer, from the very fact of the university level which is theirs, the possibility of training Lasallian specialists (scholars) as well as Lasallians who will know how to introduce Lasallian principles and articulate them in their areas of teaching.

This degree of research and specialization ought to allow them to help the Lasallian world to

reflect on and express a global education project and the Lasallian orientations which could be useful and determining for the 21st Century.

The departments of religious education can help to evaluate and enrich the religious education programs.

It is up to them also to ensure the follow-up of doctorate students, those who are preparing doctoral dissertations on Lasallian themes. It is incredible and astonishing that nobody today in the Lasallian world has a complete list of doctoral theses written on Lasallian themes: names of the 'doctors', theme of thesis, year it was defended, university of origin, District to which he/she belongs. All the Lasallian universities ought to be in possession of this, as well as the Secretariats in Rome and the Visitors of the Districts.

Finally, our universities can help the Visitors and those in charge of education in the Districts in identifying future participants in International Lasallian sessions and in building up a group of Lasallian specialists and formators in the Districts.

3.2. Research on three central themes. Association / faith and religion / education

3.2.1. Association

Our Lasallian researchers and our departments of Lasallian Studies could contribute to the pursuit of reflection on Association. You know that it is an essential theme in our Lasallian Family, on which there has been a lot of reflection and a lot of publications in recent years. Studies have been carried out which present the historical, ecclesiological and pastoral dimensions. These need to be pursued.

3.2.2. Faith and religion

As I mentioned earlier, our institutions of higher education are open to all and offer their services to diverse populations in countries which are themselves very different, but their Christian and Catholic identity is clear and known. They were created on the initiative of Christians and continue to be directed and animated by Christians, even if non-Christians contribute their support and collaborate loyally.

For this reason, our institutions are in a privileged position as a meeting place between faith and culture, between faith and reason. In the world of culture, they bring the support and presence of

the faith, not only by their departments of theology or of religious sciences, but by the presence and the action itself of Christians and their witness as believers in the midst of those who are searching for meaning in life and in the world.

One of the logical effects of this position is that our institutions, both by their rooting and their openness, can deepen and continue the ecumenical and inter-religious dialogue. And, way beyond strictly religious themes, they can also explore complementary notions which are apparently in competition with each other such as:

- secularization, secularism **and** Catholic thought,
- the freedom of university research **and** Catholic doctrine,
- science **and** religion,
- preparation for the labour market **and** an integral education based on a Christian understanding of the human person.

Our universities situated in so many different countries can contribute greatly to thought in the ensemble of Catholic universities, about their own characteristics, following the principles expressed in *Ex Corde Ecclesiae* and by Benedict XVI in his talk to the presidents of the American Catholic universities. They will also be able to propose ways of applying these principles to Catholic universities.

And in the Lasallian world properly so-called, we encourage you to develop research on the themes which are particularly dear to us: the rights of the child, the right to education, the dignity of teachers. In continuing that, we should not lose sight of the need to promote the vocations of new Christian teachers for the future, both Lay and Religious.

And finally, you could participate in the research called for by the IA of 2006: to identify and define the Lasallian values



shared by the teachers with no religion or whose religion is not Christian. In the western and rich countries in particular, some of our colleagues declare themselves non-believers or are remote from the Christian religion but share the values of our educational project. In other countries with Muslim or Buddhist majorities, our non-Christian colleagues tell us they appreciate and share the values and qualities of the Lasallian education project and claim the title of Lasallians! We need to reflect together, with them and among ourselves, to understand how they are so.

3.2.3. Education

Reflection and research in education and in pedagogy is evidently the domain 'par excellence' of our Lasallian network.

I have already cited the subjects of reflection linked to religion and to the rights of the child and we need to add education and formation in the rights of the human person, in the promotion of social and inter-ethnic justice, the defense of nature and the respect of creation in the service of all. We will need to develop the necessary collaboration with our Districts and with the MEL Secretariat in Rome, in order to continue to pinpoint educational urgencies and to propose possible responses in the domains of pedagogy, catechesis and new educational initiatives in favour of the poor.

But at the strictly university level, that is to say high level intellectual research, we need to do some serious reflection in two directions, as we are invited by Brother Flavio Pajer, university professor in Rome:

"a critical and scientific reflection on what our education network produces in education. We need a dynamic and 'contextualized' theory of the School, of what is

*specific to it and of its social and cultural potential"*⁹

We need this fundamental study, which ought to produce quality publications.

*"Our universities, our education departments ought to define, or rather re-define for today, the 'fundamentals' of this educational culture which we say is ours, in order to help us to found, structure, re-qualify and transform our mission and our educational and pastoral practices."*¹⁰

4. An International Network

4.1. Networking

I have already raised the need for networking in some domains. I will take this up again here while taking on the suggestions which some of you have made to me:

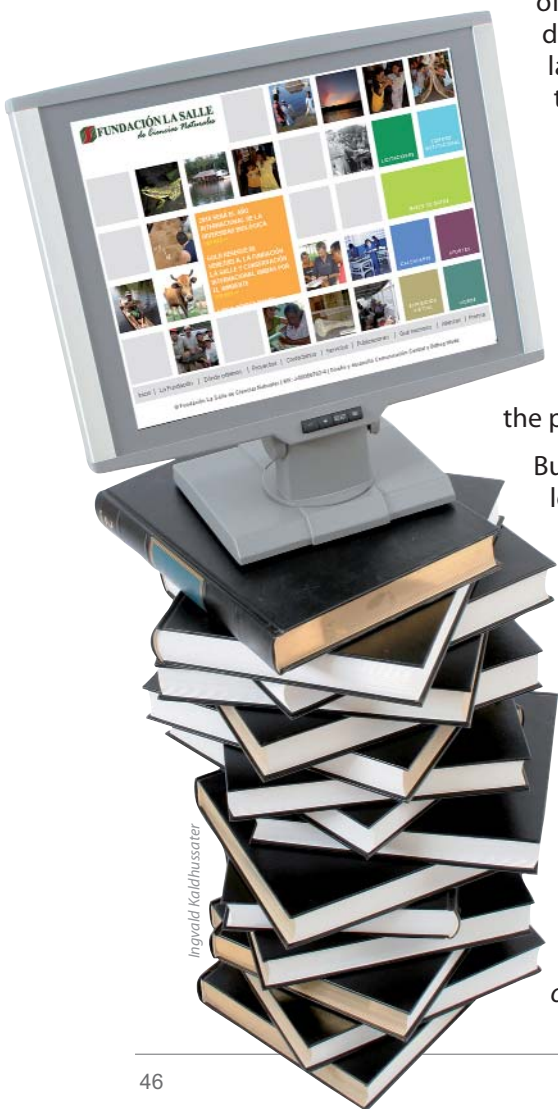
1. I remind you of the principle whereby no Lasallian institute is an island. Each establishment of higher education has its partners in a District, a Region, the Institute.
2. The Lasallian universities ought also to develop contacts between themselves and beyond the Lasallian world. They can do so by exchanging experiences and visiting other institutions.

They can promote study programs in the international Lasallian network by setting up agreements, by proposing scholarships, by facilitating international relations. Some countries have already done this in a very well-organised way (for example: La Salle Barcelona which has received Mexican students).

One could also think of contracts or agreements between Lasallian universities and Districts where there is no university within the framework of the formation of Brothers and Lay Lasallians.

There are also public international programs promoted by our countries of origin which allow for exchanges of students and for studies overseas: Erasmus, ALFA, the mobility program in North America, etc...

We can also participate in the work of other international organisms (agencies) which are occupied with big educational or social themes (the rights of the child, the right to education, the dignity of teachers...) and which speak out publicly on these themes in the world of the media and in the world of politics.



Ingvald Kaldhusaeter

4.2. An accessible network: finances, scholarships, fund-raising...

To permit students from a poor or modest background to attend our institutions ought to be at the centre of our preoccupations. This corresponds not only to the initial plan of John Baptist de La Salle and to the objective of our education projects, but has also a profound social significance... How are we known and recognized by our social environment?

By endeavouring to take in students from a wide social background, we give a very strong political sign: we proclaim the right of everyone to education and we start a dialogue between the social classes and we refuse to accept the unjust separation between the social groups.

And you are well aware of the means which we can place at the service of this cause:

- the offer of scholarships,
- finding donors
- offering less expensive courses when it is possible...

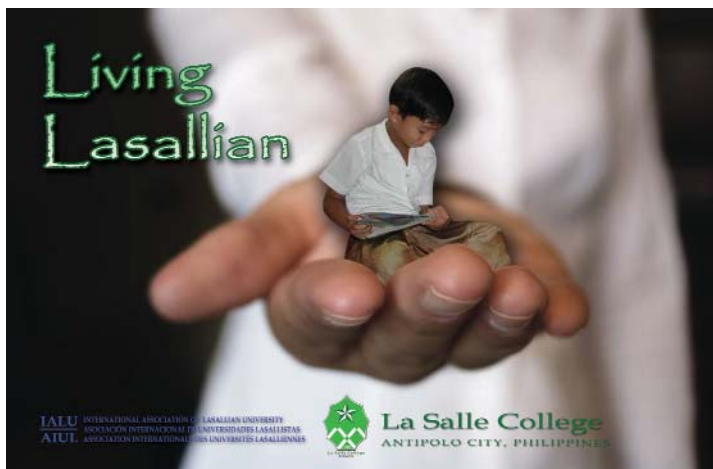
We can also endeavour to eliminate physical or intellectual barriers by also accepting students who have greater difficulties with studies but who will succeed if they are helped and handicapped students. Here also we can ask ourselves the following questions: Are we interested in social prestige according to the criteria of the rich? How are we known and recognized in our social environment?

5. Communication and publications

5.1. Communication

In many of our institutions, we have specialists in communication and in modern and sometimes very sophisticated equipment. It remains for us to be very aware of the links which ought to exist between us and to draw up something as simple as a list of the correspondents which we should have in order to be always well informed and to participate actively in the life of the Lasallian network: the Secretariats in Rome, the Region and the Districts, the other member institutions of IALU, etc. The setting up of all of what I have been talking about up to now depends on the frequency and the quality of communication.

At a more practical level, one could mention again distance learning and the link with the



poorer zones of the Institute.

And in relation to external contacts, we need to reflect on spreading Lasallian thinking, in coordination with our Secretariats in Rome, through the organization of forums, colloquiums, congresses...

In certain countries, we are also sensitive to the spreading of the La Salle "trade mark", in the sense that we try to have some uniform visual or linguistic means which immediately display the richness and the diversity of network to public opinion and which reinforces our sense of belonging.

A very important means of communication is the publication of documents and research. Several members of Lasallian universities have drawn my attention to this point. I believe we need to make serious progress in this area.

5.2. Publications

There is, of course, communication by Internet and news bulletins from your institutions as well as bulletins or yearbooks of a scientific nature. On our part in Rome, we have different types of publications: those of the MEL Secretariat, those of Lasallian Studies (*Lasallian Themes, Lasallian Essays, Cahiers lasalliens...*) Who knows about them? Who reads them? How are they distributed and used? This remains a difficulty for us all.

It would be good if we were all well informed about the publications of high intellectual and scientific quality which are produced in the Lasallian world, that we would at least know of the existence of these publications, of doctoral theses or the results of research, at least in the human and social sciences, in theology and in philosophy for example, not to mention Lasal-



lian research properly so-called. We need to create a data-base, an international and multi-lingual organ which will publish, once a year, the complete list of these publications, giving the ad hoc addresses and thus facilitating access to these publications. You will find in your dossier a list of our Secretariats in Rome and there you will find the names of the persons in charge. Let us commit ourselves from today on to including these names and e-mail addressed in our list of correspondents!

And finally, the last point which I wish to take up is perhaps the most important. It touches upon one of the objectives of our mission, **beyond our institutions** and the persons who serve us directly. It refers to our openness towards society, to the social impact of our institutions, to commitment and service to make people happier and societies more just.

6. Social service and commitment to the poor – Outreach / social service and commitment

I will deal with this subject under three headings:

- knowing our societies and the world in which we live
- giving ourselves the means to understand the causes of social evils
- proposing programs and means of service

6.1. Knowing our societies and the world in which we live.

I will limit myself to summing up an observation

which I have borrowed from Brother José Cervantes. I feel you all will agree in saying with him that, in the world of today, solitude, social fragmentation and isolation have multiplied. The question which presents itself for us is, therefore:

How, in these circumstances, do we live solidarity?

At the beginning of my talk I mentioned our institutions in non-Christian countries. In certain Islamic countries in particular, we give responses: our institutions wish to be schools of peace, of social peace, of religious peace...

How can we think more widely about service in our societies?

6.2. Giving ourselves the means of understanding the causes of social evils.

6.2.1. In the first place, as Brother Louis De Thomas often emphasizes in the work quoted¹¹, we need to give to all our students, including those from privileged backgrounds, the intellectual, conceptual and practical tools for understanding the social and political systems which foster or provoke poverty and social injustice, with a view to changing them. A powerful network like ours ought to help us to be more sensitive to God's plan for humanity and lead us into action for justice and peace.

6.2.2. Two phenomena are complicating the social and economic situation of many of our contemporaries: **the rural exodus** in developing countries which breaks up the possible progress in rural zones, but above all creates and reinforces urban misery with its train of misfortunes... Here, as is indicated by M. Philippe Choquet, Director of La Salle Polytechnic Institute, Beauvais, France, our institutes of higher agricultural education or our departments of agriculture and of social development ought to be in the front ranks of studies and propositions and later of publications and effective service wherever we can.

There is also the phenomenon of the massive **migrations** from poor countries to rich countries and to the interior of certain rich countries. All our countries are affected by the migrations towards the north. It is a phenomenon which demands from us new and bold responses in favour of young populations, uprooted and abandoned to their fate.

6.3. Proposing programs and means.

6.3.1. In order to stimulate ourselves into doing it, let us remember that John Baptist de La Salle wished to form “good citizens”¹² and that formation for citizenship is part of many national and educational projects of our Districts at a time when “civility” is often lacking.

Our institutions can therefore:

- create courses and study programs on poverty and the causes of poverty and introduce this dimension into other subjects (sociology, history, political science, religious studies...),
- develop programs of initiation to values and of evangelization,
- take steps so that credits and diplomas sanction these specific studies and give them a recognized value,
- to favour research, publications and taking a public stance on social problems and in particular on poverty, its causes and social justice.

6.3.2. To achieve these objectives, we can also:

- set up projects which respond to these needs by proposing new structures,
- place our pedagogical competence at the service of these new projects and of effective responses to poverty situations...

6.3.3. Offer to teachers and students the possibility of participating in Volunteer programs in the service of social groups in situations of poverty:

- integrate into the programs of our insti-

tutions an experience of service (many do so already but this should be more systematic),

- place our knowledge and experience in this domain at the service of primary and secondary schools,
- promote voluntary service among the students but also among those who have finished their studies or young alumni, so that they can commit themselves to the priority projects of our Lasallian Regions. We already have examples in this domain: the USA and Mexico¹³, young Mexicans and Australians in France, etc.

6.4. Projects for the future: new universities?

Certain Districts have opened a number of universities in recent years. Others feel it would be good to open some but do not have the means. Still others prefer to ‘consolidate’ the present institutions and reinforce the departments or open others within the same institution. The Brothers of the Christian Schools ought also to ask themselves how to be present in the establishments of higher education: in the administration, in teaching or in pastoral ministry? What type of community witness do they wish to favour? What community of Christian educators do they wish to promote? In short, the criteria for discernment are numerous and projects for opening need some long reflection. But certain presidents or directors of your institutions are inviting us to open new establishments of higher education and believe that our Lasallian network has sufficient potential to continue to serve at this level, especially in areas of the world where we are not



Thiago Martins



Stock

present. M. Choquet from France offers us some suggestions:

The creation of new Lasallian universities could take place, he says:

- where universities exist already (new creations or the fusion of existing universities),
- in countries where there are already non-university Lasallian institutions, where the new universi-

ties could count on the support of the existing network (for example, in the Mediterranean basin and in India),

- in countries where there are neither Brothers nor Lasallian institutions, but which present a strategic interest for the network and the Lasallian mission...one could cite for example, Eastern Europe, China, South-East Asia¹⁴.

These are new ideas proposed by one person. They are interesting and ought to stimulate our reflection and our creativity.

7. Conclusion

Dear friends, we could feel ourselves crushed and powerless faced with the enormous task to be accomplished. I have given you a list of various domains where you can become committed and involved. As I said at the beginning of this talk, we cannot do everything on our own. The strategic part is now in your hands. Among yourselves and in conjunction with the Secretariat of IALU, it is up to you to see what service you can render and how to do it.

I remind you again of the availability of our services and our wish to be in contact with you.

I am sure that we can begin a time of more intense collaboration for the benefit of the young people confided to our Lasallian educational establishments.

¹ *Reflections on Lasallian Higher Education*. Editor Craig J. Franz, FSC. AIUL 2006.

² Op.cit., p. 122.

³ Op. cit., p. 19. José Cervantes.

⁴ Op. cit., p. 22. José Cervantes.

⁵ Op. cit., p. 95. John Johnston.

⁶ Op. cit., p. 51. Edgard Hengemüle.

⁷ Op. cit., p. 135. Carlos Gómez Restrepo.

⁸ Op. cit., p. 53. Edgard Hengemüle.

⁹ Note from Br. Flavio Pajer.

¹⁰ Note from Br. Flavio Pajer.

¹¹ Op. cit., p. 63, 64.

¹² MF 160.3, quoted by Edgard Hengemüle in op. cit., p. 53.

¹³ Op. cit., p. 12. Joan Landeros.

¹⁴ Op. cit., p. 128. Philippe Choquet.

The International Lasallian University Leadership Program in Rome

Since 2007, those teaching at Lasallian Universities follow a two-week formation course in Rome. Roxanne Eubank presents this formation to us and five participants from the June 2009 session give us their impressions.

In June 2007 the International Association of Lasallian Universities initiated the International Lasallian University Leadership Program. The program is a direct outcome of a project that Dr. John Wilcox of Manhattan College completed as part of his participation in the Buttimer Institute for Lasallian Studies. John recognized a need in the world of Lasallian higher education for more formation for campus leaders on the Catholic Lasallian heritage of the universities and created this program to address that need. The program goals are to: immerse the participants in the Catholic Lasallian heritage of our universities; facilitate understanding of the world wide Lasallian higher education network: and, promote cooperation among Lasallian universities.

The two week program is held each summer at the Generalate of the Christian Brothers in Rome, Italy. In the past three years, approximately 140 administrators and professors representing 25 universities in eight countries have participated in the program.

Presentations by Catholic and Lasallian scholars provide a rich background that promotes lively discussion among the participants. The presen-

ters include representatives from the Vatican, General Council, Generalate Central Community, Lasallian Universities and theologians. Each shares their expertise on a specific area of interest to administrators and faculty at Lasallian Universities.

In addition to the presentations by the scholars, the participants are asked to make a presentation about their individual universities and culture groups are asked to host an evening social that is representative of their cultures. The socials are filled with food, music, dance and games that serve to promote understanding across our Lasallian world. The combination of the university presentations and socials provides a rich context that promotes dialogue across districts, regions and cultures.

The participants are expected to design a project as the outcome of their participation in the program. A number of projects have been completed and even more are ongoing. Faculty exchanges, formation activities, and research initiatives are just examples of some of the projects that participants have initiated. All of the projects have added to the vitality of the Lasallian mission at the university level.

The discussion and collaboration among participants has not ended with the program projects. Participants report ongoing dialogue with colleagues from other institutions and from their own institutions.

This year's program will be held Sunday June 6th through Saturday June 19th. Registrations are due February 26th, 2010.



*Dr. Roxanne Eubank,
Director of the Institute for
Lasallian Studies, St Mary's
University of Minnesota, USA*

Rome, “an unforgettable experience”



JAW + LiveU4

Just a few days ago I returned from a trip which seemed to me the most surprising in all my life and which I thought I would never be able to achieve - to go to Europe for a course with the De La Salle Brothers. The experience was at first disconcerting because of the long flight and the time difference. My first intention was to strengthen links with people from other countries, up till then unknown to me.

I learnt quite a lot of things, from the fact that, although I knew that we all think in different ways, I had never heard it in different languages at the same time. A torrent of emotive presentations shed light on the identities of the different universities through presentations and gifts.

What ornamented the place and filled it with multicolored joy were the different speakers: Brothers Rondal Gallagher,

Louis De Thomasis, Tom Johnson, José Cervantes, Charles Kitson, Jorge Fonseca, John Cantwell and Claude Reinhardt with translation support from Brothers Michael French and Alfonso Novillo. They left their mark on those 14 days. The experience of getting to know Brother Superior General personally was wonderful and what can I say of my companions from whom I received unconditional praise and support and who were set on producing an atmosphere in which fraternity was the common denominator.

The moments of reflection given to us by Roxanne Eubank, Mary Fox and Joan Landeros were excellent.

472 Via Aurelia was quite an experience in my life. I don't think the setting could have been improved. I could feel the presence of Our Founder through its walls and from the Brothers with whom I would have liked to spend more time, since the time slipped away like water through my hands.

I believe that this experience should be lived by all those who are dedicated to formation. My commitment from now on will be to offer a quality accompanying to any member of the community, to form a cohesion between the Institute and the university, to increase the experiences of visits by the Brothers, to come as close as possible to the young and not to lose contact with the new friends I made in Rome.



So with my journey at an end there is nothing more for me to say than 'a thousand thanks to all'.

*David Augusto Trejo Aguilar
Director of Formation
University of La Salle Morelia
(Mexico)*



cybele-la - Flickr

Course of Lasallian formation – June 2009: a unique experience

In June this year, I was chosen, along with two of my colleagues from the Brothers' Catholic University of Bethlehem, to participate in a Lasallian Formation Course over two weeks at the Mother House in Rome. It was an extraordinary experience which I would never have imagined having the opportunity of living. We were from all parts of the world where there are Catholic Universities run by the Brothers of the Christian Schools.

The weeks went by alternating times of formation and exchange, with times of conviviality, fraternity and friendly enjoyment. Day after day the atmosphere became more intense and serious. The formation concentrated on the Lasallian mission, of fundamental importance for an educator and for whoever, like me, finds himself teaching pedagogy in the context of a conflict, in which the sense of being a person "in the image of God" is often lost".

They were days of discovering the mission proposed by St. John Baptist De La Salle as the mission of origin, not only charitable but above all formative. Personally I enriched my experience by finding new methods of approach and rapport with my students. Exchanges with colleagues who were present appeared very worthwhile, especially when we shared difficulties in living our mission as teachers. The organizers were able to communicate to us a strong sense of hope and the call to take on the challenge in our workplace while keeping in mind the mission and why we carry it out. The variety of experience of the participants, coming from all corners of the world, enriched us deeply. The differences between us did not alienate us but on the contrary made us feel that we belonged to one large Lasallian family.

One unforgettable moment was on the last day when we were presented with medals, symbols of De La Salle. This symbolic act made me feel a strong sense of responsibility in being an educator with a Lasallian spirit and point of view. I left after that experience more conscious than ever of the significance of being a professor in a Lasallian university, and of the mission which we have in our dealings with the young who are the future of our country and of humanity.

One fruit of the meeting with colleagues from the other continents and with experiences different from my Palestinian experiences, was the creation of a partnership with the University of Minnesota for the development of special pedagogy in Palestine and as a contribution to a work begun two years ago in our university. The success of the partnership was represented by the sharing of professional skills in a meeting which was really in the Lasallian spirit.



*Sami Basha, Assistant Professor
Faculty of Education/
Bethlehem University*

Connecting as a Lasallian family in Rome

Last June I had the privilege of participating in the International Lasallian Leadership Program in Rome, Italy which was held at the Generalate of the Brothers of the Christian Schools. I was so grateful and honored to be selected as a representative of Saint Mary's University of Minnesota. As a busy administrator in the Schools of Graduate and Professional Programs, I worked diligently in the weeks leading up to the program to prepare to be away. I wasn't sure what to expect, but I was excited, full of questions, and ready to learn.

What I experienced in this two week program was a powerful sense of our global community, surprising renewal, and inspiration for continued learning and engagement with our LaSallian mission. Not only is Rome a beautiful place, but holding this program at the Generalate connected us in a very special way to the Christian Brothers themselves. The Generalate itself is serene and full of beauty...the grounds, the artwork and collections throughout the halls, the chapel, the remains of De La Salle himself, and the stories and artifacts in the museum. More importantly, being in the Generalate afforded us the opportunity to connect with the Brothers who live there and who serve in so many important roles. We were able to experience their informative presentations, engage in continued dialogue while sharing a meal, sing together in celebration and worship, and enjoy each other's company during organized socials. The Superior General himself even attended one of our socials and met each of the participants.

The presentations during the program all offered opportunity to develop a deeper understanding of the Lasallian heritage and the Lasallian family. Participants were also invited to reflect together in different kinds of groups: by institution, region, and role at the university. We were able to think about our own practices, programs, and structures as well as learn about those in our colleague's institutions. These discussions also helped us to each formulate ways to bring the experience back to our respective institutions. The integration of reflection was critical to allowing us to truly step back and examine our lived realities. We did this together formally in our work sessions, informally together outside of "work" times, and individually such as during our day of silence. We even had our very own labyrinth.

During one of our large group discussions, one of my colleagues said "Lasallian is better lived than defined". I have thought about this many times in reference to the Rome experience. The relationships built were powerful, both professionally and personally. I will always remember our time together in prayer, all of varying faiths, connected as a Lasallian family. Lifting our voices together in song is a memory that has also entered my heart in a very special way. Now for me the question is—what is next? How can I help carry this forward and continue learning and sharing? Part of my commitment from this experience is to take action and to continue forging connections within our Lasallian network. As a result, Saint Mary's University of Minnesota has joined Bethlehem University as an international partner in their creation of a master's level teacher preparation program in Special Education in Palestine. This is the first program of its kind in Palestine—groundbreaking work that lives our shared Lasallian mission. I am looking forward to learning of other Lasallian network partnerships from our colleagues, and I truly hope that we all commit to nurturing our Lasallian connections into the future.



*Rebecca Hopkins – Dean, Graduate
School of Education; Saint Mary's
University of Minnesota*

A fortnight at La Salle Central

It was a wonderful feeling when our Vice President for Lasallian Mission and Planning informed me that I will be a delegate to the International Lasallian Leadership Program at the Lasallian headquarters in Rome, Italy. Although I was briefed by fellow community members who went before me on what to expect from the IALU program, I was not prepared for the experience that I went through during the two memorable weeks at Casa La Salle. The experience of meeting new friends who share the same passions and convictions in educating the youth, knowing that you are not alone in your work, knowing that you have a vast network behind you, has had a tremendous impact on me personally. I am now able to see my work in a whole new light. It is no longer about me and my small little corner of the globe. I realized that I am part of a vast global community, whose members are ready to help out, if we would only reach out to them.

IALU has allowed me to benchmark our practices with the global Lasallian network. All participants were given the chance to share their experiences at their schools in their own countries, allowing us to benchmark with each other and share best practices and find ways of doing things better. IALU has shown me the potential that can be achieved in my own institution. I believe the greatest strength of the program is that it allows similarly dedicated people from across the globe to meet with each other to share ideas and action plans under the direct guidance of the Lasallian brothers.

My time at Casa La Salle also gave me an excellent opportunity to re-establish old connections and develop new ones with the Lasallian Brothers. They graciously shared their home with us and proved to be excellent hosts. There was never a moment that I felt like an outsider. The talks given by the Brothers were very informative and thought provoking. It gave me a deeper understanding of the works of the founder and clearly outlined the way forward for the Lasallian Community. The three amigos (Roxanne, Mary and Joan) ensured that all our needs were looked after and were great to work with.

My most important takeaway from the program is the realization that there is still much work to be done. One of the specifics that I need to work on is the formation of not only our students but the other members of the Lasallian community as well. We need to reach out to our faculty members, staff and even the parents of our students. There is no value in good education if one is morally bankrupt and cannot discern from right or wrong. As I live in a country where corruption is the norm and the people have almost lost hope in their leaders, I believe that now, more than ever, we need to ensure that the values espoused by our community are practiced by our members in order to show that there is still hope. Hope that things will be better in the future. Hope that we are currently planting the seeds that will usher in a better world for us.

As I look back, I believe that the IALU program has significantly contributed to my growth as a Lasallian educator. It allowed me to gain better insight and purpose. It allowed me to meet wonderful new friends and colleagues. And more importantly, it gave me a chance to re-focus and re-dedicate myself to teaching. I will never forget this experience.



Benhur Ong, Dean, School of Management and Information Technology, De La Salle-College of Saint Benilde, Philippines

The strength and the future of Lasallian presence

From June 7 - 20 we had the opportunity to meet with several lay Lasallians from different parts of the world at the Generalate of the Institute of the Brothers of the Christian Schools in Rome, Italy. We attended an International Program for Lasallian Leaders and its objective was to reflect on various topics related to the current situation of Lasallian higher education around the world.

The Generalate, with its corridors overlooking ample gardens, clean and comfortable rooms, welcoming chapel with the relics of Saint John Baptist de La Salle, meeting room for group work sessions and equipped for simultaneous translation, allowed for socializing, discussion and the exchange of ideas.

During these two weeks we dealt with basic topics in order to continue De La Salle's mission, since the decline in religious vocations on the world level as well as the current state of multi-denominations (Christianity with different manifestations and the presence of our works in the Muslim world), makes it necessary to carry forward the practice of one of the fundamental points of La Salle in the 20th and 21st centuries: Shared Mission.

Throughout the talks, we participants realized the importance of active and committed participation on the part of collaborators in the Lasallian work, since its future is found precisely in the union of efforts between the Brothers and lay partners, due to the fact that day by day the number of Lasallian religious is reduced, but at the same time the population of laity with whom we identify in the Lasallian educational mission is on the increase. In this sense, those of us who attended the Rome meeting in conjunction with the Brothers who gave several of the conferences and, in accord with the policy of the General Council of the Institute, we agreed on the need to strengthen the horizontal dimension among all the Lasallian players for the purpose of taking on the responsibility of being co-inheritors of the work of Saint John Baptist de La Salle, that is to say, the Brothers ought to allow those of us who are not Brothers equal participation along with them, since we are truly anxious about contributing to the maintenance and the growth of the mission and not that we are perceived as workers who want to appropriate it, on the contrary, we are aware that in La Salle the active presence of Brothers is always essential, but we also know that today our responsible presence and participation are necessary in all areas of La Salle.

This meeting also afforded us the opportunity to discover the great potential that La Salle has currently, since we are living in a globalized world, this world reality offers us great opportunities as we are present in our work in more than 80 countries. This reality makes us the largest educational work in the world and it represents for us a possibility of creating a great network of inter-institutional relationships to respond better to the needs of our teachers and to the demands of the world today.

The task that we must take on consists in beginning to reduce the distance that there is between the various Universities around the world, trying to build bonds of exchange between them in academic and formation areas as well as to generate an unique image of identity for all institutions that we have worldwide, that is to say, to unify a world logo to strengthen Lasallian presence in the world.



*Mtro. Jorge Hernández Muñoz
Head of the Department of
Ethics-Axiology
La Salle University – Mexico City*

*As we move, each one of us
Seeking*

*Truth
Perhaps invited through a different door
Our hearts have felt it
We've seen it in each other
Our students at the core*

*Now, together
A mosaic taking shape
each piece joining with another...
wondering...desperately wanting
to take in the view from above*

*Glimpses of powerful association
Belonging, growing and redefining
Engage!*

*Set your heart afire!
Carry the spirit with you as you
compile the chapters of your living book
Brothers and Sisters*

*Rebecca Hopkins
Saint Mary's University
Rome Experience 2009*



Collaboration initiative in the Lasallian Higher Education Network: St Mary's University of Minnesota – Bethlehem University

The program and the experience of formation in Rome have brought immediate results, as this example testifies.

Saint Mary's University deans consult on groundbreaking special education program in Palestine.

Update from President & Cabinet, August 25, 2009.

As two of our 8 Planning Priorities direct, Saint Mary's University is committed to promoting "a culture which invites and develops the professional competence, commitment, innovative spirit, and personal health and well-being of each individual." We are also committed to pursuing "an intentional dialogue about how the university situates itself in ... an increasingly international, global, and multicultural world." Recently, two Saint Mary's deans put those words into action when they traveled from Winona to Ramallah, Palestine, for the first national conference on special education programs in Palestinian universities.

On August 5, Dr. Jane Anderson, dean of the School of Education, and Rebecca Hopkins, dean of the Graduate School of Education met with Brother Robert Smith, FSC, academic vice president of Bethlehem University and other educators from Bethlehem University, the Pales-

tinian Ministry of Education and Higher Education, and Palestinian non-governmental institutions. The conference participants worked to launch the basic framework for special education training as part of a broader initiative to establish a Palestinian university program in special education. As Brother Robert told participants, "Special education in Palestine is a significant and largely unmet need."

Dr. Sami Basha, project director and education faculty member at Bethlehem University, invited Saint Mary's to collaborate on this initiative to develop the first teacher preparation program in special education in Palestine. Prior to the August 5 conference, the curriculum and program structure of Saint Mary's new M.A. in Special Education was shared with Dr. Basha and his team. At this summer's IALU conference in Rome, the partnership was solidified. The basic structure of the Bethlehem University special education master's degree has now been developed, and continued work on curriculum writing and assessment planning will occur in the months to come.

As Hopkins observed, "The notion of mission-driven program development was a strength that both Lasallian universities brought to the discussion. Through passionate dialogue and invited input from key stakeholders from the community, critical components were established and a framework for a master's degree in special education was crafted. There are no programs like this in Palestinian universities, and the schools desperately need teachers who are ready to provide appropriate instruction for all kids in their classrooms. This work is truly groundbreaking."



Br. William Mann, FSC
President, Saint Mary's University
of Minnesota

Partner seminars in the ministry of higher education today: A Lasallian Perspective

At local level also, the Lasallians Universities are establishing formation programs for their professors and administrators. As an example, we present here the basic structure of two formation programs - one at La Salle University, Philadelphia, USA and the other at Universidad De La Salle, Bogota, Columbia.

Adapted from: A local two years formation program for lasallians in the Ministry of Higher Education

1. Context

Each academic year, administrators, faculty and staff are exposed to the foundational story of the De La Salle Christian Brothers and the University. Through a variety of venues, they receive helpful insights into Lasallian pedagogy and come to appreciate La Salle's spiritual legacy. While faculty orientations, celebratory events, occasional lectures, and liturgical celebrations all provide helpful opportunities for partners to embrace Lasallian understandings, the institutional dissemination of this information typically has been done in a non-systematic way.

This being said, for more than 10 or 15 years, the Universities and Colleges have been increasingly intentional about initiating community members with an understanding of the Lasallian mission of the University. One of the ways they have done this has been to send administrators and faculty to the national Lasallian Leadership Institute (LLI) in the United States and to the international seminar of the International Association of Lasallian Universities (IALU) in Rome. These programs provide solid fundamental instruction in Lasallian studies. Participants express gratitude for the opportunity to deepen their Lasallian understandings. Through interviews conducted with graduates of these programs, the participants also have expressed their need for a campus-based structure that will sustain their professional and spiritual development. These individuals frequently mention their desire for accompaniment and continuing formation opportunities.

The creation of a local formation/accompaniment program easily, effectively, and inexpensively could respond to such professional

yearnings. Opportunities to interact with those who already have been initiated in La Salle's pedagogical and spiritual tradition could be experienced by those who have had little exposure to our Lasallian heritage.

Ideally, the participants of such a program will have experienced LLI, or IALU or the Buttimer Institute. On occasion, there may be reason to admit less formally trained but equally interested participants. The interaction of those who already know about the Lasallian tradition with those who have less experience might foster a productive mentoring relationship among the participants. Within such a relationship, they might comfortably share their faith experiences, their ongoing search, their personal doubts, and their critical assessment of closely held assumptions and beliefs.

This formation program for administrators, faculty and staff might well be called: *Partner Seminars in the Ministry of Higher Education Today: A Lasallian Perspective*. Through a series of seminars, the emphasis would be placed not so much on the foundational story but rather, on the present association of Brothers and colleagues – “partners” – who share our common Lasallian mission. In these Partner Seminars, the emphasis is not on the past, but on the present.

2. Lasallian Culture at the University

Since their foundation, our Lasallian Universities and Colleges have responded with courage and innovation to the educational needs of youth. Under the leadership



Br. Miguel A. Campos, FSC
La Salle University,
Philadelphia, USA

of the De La Salle Christian Brothers, our University has developed a unique and enviable Lasallian culture. This living culture highlights an identifying set of core values. While these values are explicitly and implicitly present in our daily discourse, they are more consistently expressed in our foundational stories, our stories of crisis, stories of our saints and other significant contemporary icons who contributed to the development of the University. These core values are found in our rituals of initiation and our rituals of endings.

Our mission statement is the explicit manifestation of that culture in terms of our deepest expectations. The mission statement clearly articulates what we value the most, identifying our cherished core Lasallian values that give meaning and direction to our collective venture.

We name our University culture as “catholic,” “Lasallian,” “undergraduate,” and “graduate.”

As a *catholic* institution, we are grounded in the conviction that one’s intellectual and spiritual development go hand in hand, complementing and fulfilling each other. Therefore, our programs prepare our students for informed service and progressive leadership in their communities as they fulfill their personal goals. For that reason, we promote the free search for truth by teaching skills, knowledge and values that students will need for a life of human dignity.

As a *Lasallian* university,
faith, community and
service are



central values at the heart of the university. Our programs foster an environment of faith and reciprocal respect among all persons. We seek to establish an atmosphere of community in which all our members may bear witness openly to their convictions on peace and social justice.

As an *undergraduate* institution we are committed to a strong liberal arts education which is designed to liberate students from narrow interests and prejudice. We educate our students to observe reality with precision, to judge events and opinions critically, to think logically, to communicate effectively, and to sharpen their aesthetic perceptions. We encourage them to seek wisdom and to develop healthy habits of the mind which will allow them to confront the ultimate questions of human experience.

As a graduate institution, we strive to support the career aspirations of our students and to meet the needs of society. We prepare them for the professional needs of their careers and equip them with the talents to excel in their chosen vocations.

In our mission statement, we acknowledge being rooted in “the Catholic Intellectual Tradition, the pedagogical and spiritual legacy of St. John Baptist de La Salle and the Christian Brothers, and the Liberal Arts Tradition.” We realize that it is incumbent on us to not simply repeat and transmit knowledge accumulated in the past. Drawing from the diverse perspectives of our professional academic fields, we are called to radically adapt ourselves to the new challenges of our times. We collaborate with our students to create new knowledge which can productively impact society. Through our learning and serving the community together, our students grow in faith. They learn the importance of developing their professional talents, working for the common good, addressing life’s inequalities, and striving to build justice and peace. Within our social and political context, we show special sensitivity to the financially poor.

While some faculty and staff are just beginning their professional journeys in our institution, they bring a new impetus, fresh aspirations and welcomed energy to the enterprise. Other faculty and staff, through many years of active professional participation in the community, have developed a rich sense of identity through their experiences within the University’s Lasallian culture. These individuals understand our core values from a different perspective.

3. Diverse perspectives

In the 19th and in the first half of the 20th century, members of the Lasallian community may have experienced a more unified Lasallian culture than we do presently. Some of the most senior members of our university may have experienced a Catholic perspective and an influence of the Christian Brothers in a way that the most junior members of the community cannot possibly imagine.

During this time, a large percentage of the University's professional staff was Catholic. In subsequent years, that percentage diminished. Even among those who currently identify themselves as Catholics, the sense of affiliation to a Catholic institution varies widely. Indeed, there is considerable variation in faculty and administration's views concerning what it means to be "Catholic" on a "Catholic university" campus. Free thought among diverse academic fields results in each of us bringing a unique personal perspective to our community. While such diversity may produce institutional stress at times, these rich perspectives strengthen and enhance our unique Lasallian culture.

Respectful of the University's diversity, we need to be intentional in our efforts to understand, appreciate and celebrate the richness of our Catholic tradition and both the spiritual and pedagogical legacy of De La Salle.

4. Horizons

In our unique personal journeys, each one of us has developed a story richly formed by our family, neighborhoods, city, country, and educational institutions. Such stories are imbued with diverse ethnic and cultural influences. Significant events and our personal professional career choices have also contributed to the development of our unique perspectives. In this way, our field of vision, the scope of our knowledge and the range of our interests are bounded. This is what Bernard Lonergan identifies as "horizons." In front of the horizon lie the objects that can be seen and documented. Beyond the horizon lie the objects that, at least for the moment, cannot be seen.

Horizons are not static, however. As we dare to look at reality from different standpoints, our fields of vision correspondingly vary. Indeed, what one sees depends upon where one stands.

So too, the scope of knowledge and the range of interests vary considerably among members of our academic community. All of us develop according to the period in which we live, our social milieu, and our educational training.

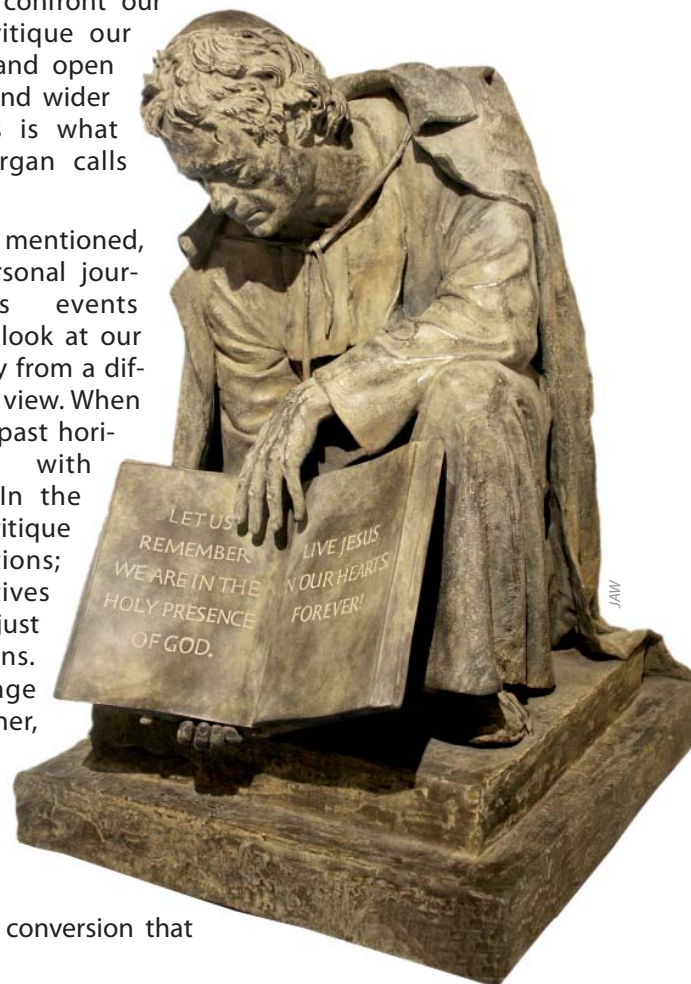
As we engage in conversation with one another, our horizons may clash. What is intelligible for one may be unintelligible to another; what is true for one may be false for another. The seminars in this series of discussions ("Partner Seminars") will intentionally seek to engage participants in an authentic conversation about our horizons and our most cherished assumptions. In the process of confronting our personal stories with a larger story, new and wider horizons may emerge.

5. Passages from one horizon to another

Within the conversation, our horizons may be challenged, new knowledge may be discovered and new horizons may emerge. Indeed, all of us have had the experience of expanding our own personal horizons as we come to a new awareness about life and about ourselves. The Partner Seminars will confront our perimeters, critique our assumptions, and open us to bigger and wider horizons. This is what Bernard Lonergan calls conversion.

As previously mentioned, along our personal journey, various events prompt us to look at our life and society from a different point of view. When this happens, past horizons collide with newer ones. In the process we critique our assumptions; new perspectives invite us to adjust our horizons. From one stage of life to another, new encounters and will lead us to new conversions.

Obviously, the conversion that



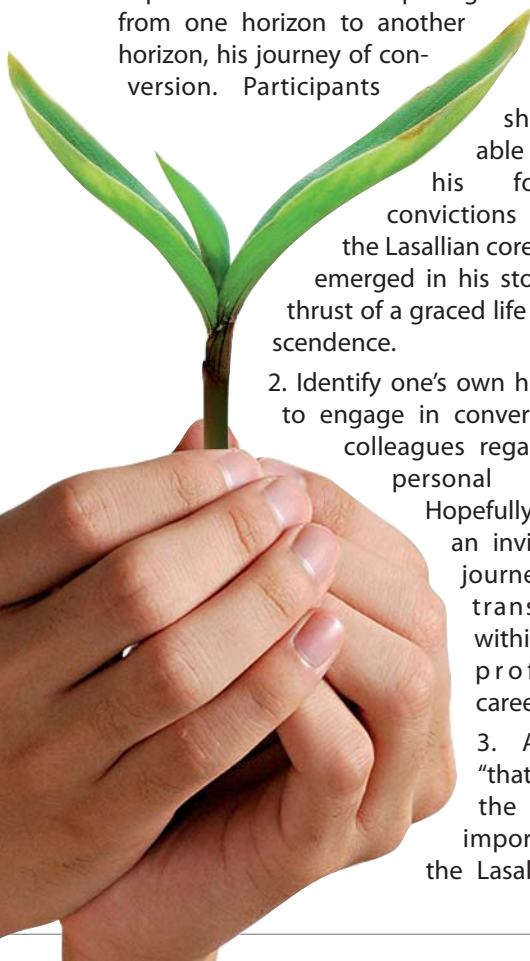
we are talking about has nothing to do with an emotional dramatic experience of turning one's life to God, nor the acceptance of a new moral code, ordinarily connected to a religious institution. Rather, we engage in intellectual, moral and religious conversion as a process.

Intellectual conversion is a change in one's understanding of the process of knowing: knowing, not just seeing. In this process we look through the eyes of our academic discipline, examining the processes of experiencing, understanding, judging and believing. Through this, we come to know. Moral conversion is a change of the criterion of one's decision and choices from satisfaction to values. Religious conversion is allowing one's self to be grasped by ultimate concerns.

6. The expected goals of the formation program: outcomes

What can one hope to achieve through participation in these Partner Seminars? It is reasonable to expect that through this process of discussions and sharing one will:

1. Gain a basic understanding of the life of St. John Baptist de La Salle: the passages from one horizon to another horizon, his journey of conversion. Participants



should be able to identify his foundational convictions and truths, the Lasallian core values that emerged in his story, and the thrust of a graced life of self-transcendence.

2. Identify one's own horizons and to engage in conversation with colleagues regarding one's personal horizons. Hopefully, this will be an invitation to a journey of self-transcendence within one's own professional career.
3. Appropriate "that which is of the utmost importance" in the Lasallian educa-

tional mission in the context of higher education.

7. What and when?

The Partner Seminars will be offered annually and will focus on the works of De La Salle which are relevant for us today. In this way, participants will come to see De La Salle as a person through his autobiographical writings. They will experience De La Salle as an educator through his pedagogical writings. They will appreciate De La Salle as a catechist through his catechetical writings. They will embrace De La Salle as a spiritual master through his spiritual writings. And they will understand De La Salle as a founder through his organizational writings. Sessions will be scheduled in November, December, February, March, April.

The Partner Seminars will be developed in three consecutive semesters scheduled over the course of two academic years: spring of the first academic year and both fall and spring of the subsequent academic year. A capstone special session might be offered every year to all the LLI, IALU, or Lasallian seminars participants.

8. How are these Partner Seminars to be conducted?

Each seminar is developed in three movements or moments.

• First moment

During this initial meeting, a focusing story and activity is presented in order to engage the participants through conversation. This process might ask the participants to identify questions that are currently impacting their lives. They may journal to remember their own story as they focus on understanding the particular theme of the seminar. A formal presentation will be made on "Presenting the Larger Story: La Salle and the Church." After this presentation, some clarifying questions will challenge the participants to examine more critically their actions by remembering their story. They will be invited to explore assumptions that have emerged in their stories about this specific theme and how have they arrived at that conclusion. Believing in the importance of an examined life, they will be asked to reflect on their thoughts, feelings, and actions.

• Second moment

In order to deepen and expand the conversation, participants will be asked to review the major

points of the presentation on their own time. They will be invited to expand the information by exploring some suggested readings and personal journaling. Perhaps, they might deepen the conversation within the group electronically, through a “blog” or “chat room.” Alternately, they may elect to conduct face-to-face informal meetings with one or two colleagues.

It is essential that participants continue the conversation of the first moment by chatting about what they are reading, thinking and reflecting. While some may choose to write their perceptions, those who choose not to do so can serve valuably as listeners to the stories of others. Through this process, the participants share their understanding of the larger story as well as their insights, questions, critical ideas, doubts, and questions which they will bring to a new conversation in the next meeting.

- **The third moment**

Through a final two hour final meeting, participants will engage in a critical conversation by which they will interpret new and old meanings in their lives and resolve to do something about it. This moment will help participants to confront their own stories with the larger stories of others. A formal presentation will be based on the theme of “Reinterpreting the Past Stories: the



C h a l -
lenges of our
Stories Today.”
Once again, partici-

pants will be invited to journal and to develop a new personal synthesis of the theme. During this time, participants will explore new insights which emerge through the conversation. New questions and persistent doubts will be addressed.

As participants conclude this third moment, a brief summary presentation dealing with the need to confronting the larger story and our stories may be given. Believing that the ideas of these movements need to be concretized in action, there will be a time to share how the participants arrived at new decisions regarding the specific theme of the seminar.

Partner seminars: Engaging La Salle in three stories

Stories fascinate our fertile imaginations and recapitulate our epic journeys. Using stories as a stimulus for discussion, the Partner Seminars will explore the evolving journey of La Salle today through our ministry of service in a Lasallian university. His journey is also ours

The first seminar: Stories of abiding faith.

De La Salle’s professional journey was fired up by “a passion for God, a passion for the poor.” What is the source that ignites in us a vision and a passion for our professional service in higher education?

Stock

**The second seminar:
Stories of compassionate love.**

In the XVII century, empowered and sent to evangelize, De La Salle and his brothers became a community of lay ministers who built a communion with those alienated by society and the Church. Today, what is the source of the power that sustains my professional academic development and creates a relationship with colleagues and students in working towards the common good?

**The third seminar:
Stories of undeterred hope.**

In a divided, dehumanized world, De La Salle built a community of Brothers who “together and by association,” possessed a common vision and dream of providing education for the poor. What are the sources of our common vision and dream? As a prophetic community of Brothers and lay colleagues, what is our role in reinventing the mission through our collective ministry to higher education?

*We shall never cease from exploration
and the end of all our exploring
will be to arrive where we started
and know the place for the first time*

T.S. Elliot

The formation of the university professor: Experience and challenges at De La Salle University – Bogota, Colombia

The formation of professors at La Salle University in Bogota, Colombia is one of the concerns that has been present over a period of various years and it is one that has permitted, among other things, the strengthening of a path towards the consolidation of institutional academic quality. As a University and as an educational institution of the De La Salle Brothers, formation – not just training – is one of the components that contributes to the development of the Lasallian University Educational Program and to the Lasallian Formative Approach. In that sense, it is important to situate in a general way some of the precedents, characteristics and plans.

Beginnings

Since the University's origin², and as appropriate for a Lasallian model, the formation of professors was always kept up to date. Nevertheless, since 1981 the University put forward a special program for the formation of professors, and this program was consolidated in the Lasallian Pedagogy courses (CPL). As has been pointed out in an institutional document³, recorded by Barragán (2008: 137-138), these courses were created with the idea of offering formative identity to the teachers and as a requisite for internal institutional promotion. Likewise, he recalls that in 1988, by administrative decree, three levels for the CPL were created, which included areas such as epistemology, pedagogy and Lasallian studies. In 2000, united to this proposal, programs for updating and teacher improvement were proposed, broadening the possibility and coverage of the formation of professors. The subject matter – the document emphasized – “was varied and always articulated the challenges of the time and of pedagogy, but especially it supported many processes of curricular import and teacher growth.” Behind all these activities, there was evidence of interest in the development of relevant teaching, pedagogy, and coming to terms with the meaning of education from a Lasallian perspective.

Beginning in 2005 a transformation process began in the University in terms of academics and organization, within which we noted the

appearance of the Code for Teaching Staff⁴. In this Code the profile of the Lasallian Professor (Article 8) was highlighted; one of the criteria for hiring and promotion was updating and professional improvement (Article 21.f); the importance of training and updating was emphasized as the professor's responsibility and the university's through formation programs and support for training (Article 26); the Institutional Formation Course was established as a requisite for promotion in the teaching scale (Article 27).

With the standardization of processes for professors the topic of formation acquires greater importance and the new Institutional Formation Course (CIF) replaces the CPL with an enhanced focus. Thus, since 2006 the Office for Teaching (at that time dependent on the Academic Vice-Rector's office) began to develop programs for formation and in began the first CIF, with subject matter and speakers of high academic quality, a strategy that has strengthened and broadened beginning that year. United to this brief history, filled with positive results with hundreds of participating teachers and with great possibility for the consolidation of teacher formation in the University, we cannot leave to one side the help given to dozens of teachers in post-graduate studies on the level of specializations and masters degrees from the institution itself and the development of an ambitious support and financial plan for doctoral studies, which at the current time exceeds thirty beneficiaries with studies underway.

New Challenges

This entire panorama which drives and plans new possibilities is linked to two fundamental references points: the Lasallian University Educational Program (PEUL)⁵ and the Lasallian Formative Focus (EFL)⁶. The first one is presented as a type of compass for the University: it highlights horizons of mea-



*Guillermo Londoño Orozco¹
Academic Vice-Rector, La Salle
University, Bogota, Colombia.*



Universidad De La Salle - Bogotá

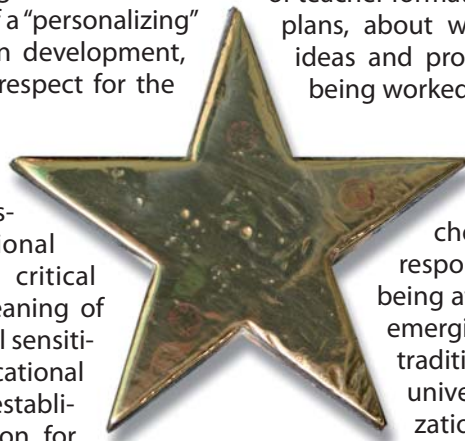
ning, identity, mission, vision and articulatory processes, strengthening the network of a new institution in search of excellence in every sense of the word. To do this, Lasallian educational reflection and the understanding of appropriate teaching are reference points that promote work through teaching development and ongoing evaluation of professors. For its part, the second program is the most significant expression of the range of formation in a Lasallian University. The EFL proposes an entire philosophy of education in the University and, inspired in the PEUL, it gathers, in the current perspective, the Lasallian educational tradition. Starting from this tradition it establishes the vision of a “personalizing” education that fosters human development, an education that seeks the respect for the dignity of the person, that seeks the deployment of the potential of the human being, that facilitates the responsibility of the educational actors, that cultivates the critical sense, that promotes the meaning of life, and that encourages social sensitivity. Beginning with this educational vision important criteria are established for educational interaction, for dialogue with contemporary educators and for the honor of certain didactics in agreement with this understanding.

What can be said when these paths are opened? Once the journey has begun, there is nothing more to do than continue along the highlighted paths. It is precisely this that shapes the proposal of the University and which allows for a journey with sure steps to achieve dreams and projects that have emerged from this process. In the area of teacher formation, especially, there is nothing

more to do than to tend towards a type of development that fosters diverse activities and strategies that will give meaning to university education, so that what was recommended from the institutional horizon and from the Lasallian formation activities will echo the sense and the duties of its professors.

Challenges and current plans for the formation of the Lasallian university teacher

To respond to the concrete need of many of the interests and needs of the University, a Coordination of Pedagogy and Didactics Unit⁷ was created in 2008, attached to the Academic Vice-Rector's office, and its activities got underway in January 2009. Its work is carried out in four basic areas: the professional development of teachers; pedagogical and didactic development of the University; the development of Information and Communication Technologies (TIC) for education; and the development of some academic aspects on the institution. All these aspects united among themselves have as their focus and concern the university professor; and it is starting from this point that there tends to be a series of activities aimed at their certification and development. As a result of this proposal, the horizon of teacher formation acquires new nuances and plans, about which we can highlight some ideas and proposals that in the process of being worked out.



In the first place, it is important to emphasize that the formation program for teachers at the University not only responds to the Lasallian concern for being attentive to teachers, but to the emerging challenges of institutional tradition, of the complexity of the university environment, its globalization and its challenges in the realm of finances, society, politics and culture. Said context obliges one to wonder if the university professor finds himself prepared to take on these challenges and if he has pedagogical formation and experience to reach out to generations that live in this context.

Secondly, a formation program starts from considering university teaching as a profession, perhaps even as one of the most worthy ones with great responsibility, given that its exercise has a direct bearing on persons, their culture, their

performance and their actions. As a result, anything that can be done to strengthen the exercise of said profession deserves the effort for making it work.

Thirdly, it is not unheard of that many professors face difficulties in their teaching. Furthermore, as Zabalza mentions (2004: 145): “the new questions in terms of long-life learning or formation over the course of one's life that personal and professional development raise as a process that requires constant updating” make clear the need for formation and updating.

Fourthly, the success of a formation program for teachers is rooted in the possibility of considering both pedagogical aspects as well as other in the professional, personal, social and human realm. In this way, it is not about a strategy to teach about teaching, but about how to respond to the concrete needs of teachers as subjects of growth and as teaching professionals. The cultural views and world views are diverse, which is what obliges a profound view of the reach of formation in accord with the subjects involved. The formation proposals should try to respond to the need of transforming the teachers to be better teaching professionals, which will be achieved by seeking the transformation both of practices as well as the idea he has of teaching.

Fifthly, in terms of formation in the area of pedagogy, it is important to go beyond the idea of pedagogy from an instrumental concept (recipes to give to a good class). It is about promoting the idea of the pedagogical as a reference point that permits – from pedagogical knowledge – the recognition of possibilities when facing teaching processes-learning, that is to say, ways of acquiring an education, teaching, students and their context.

Finally, a central aspect of the University is its Lasallian character. If the tradition of the Brothers of the Christian Schools includes hundreds of years of experience in education, reflection on its meaning and achievements in the university world is still to be developed. To do that, a formation that fosters and researches the Lasallian meaning in higher education becomes one of the central aspects, not only for the formation of university professors, but for the impetus of a meaning and style of university instruction in the Lasallian way.

Although the formation of teachers must be kept in mind the most, what we pointed out can serve as a reference point to understand the achieve-

ment and the challenges of a formation plan for professors, since it is there that the proposals, programs, courses and other activities of the University acquire meaning.

The Lasallian Formation Plan for Professors (PFPL)

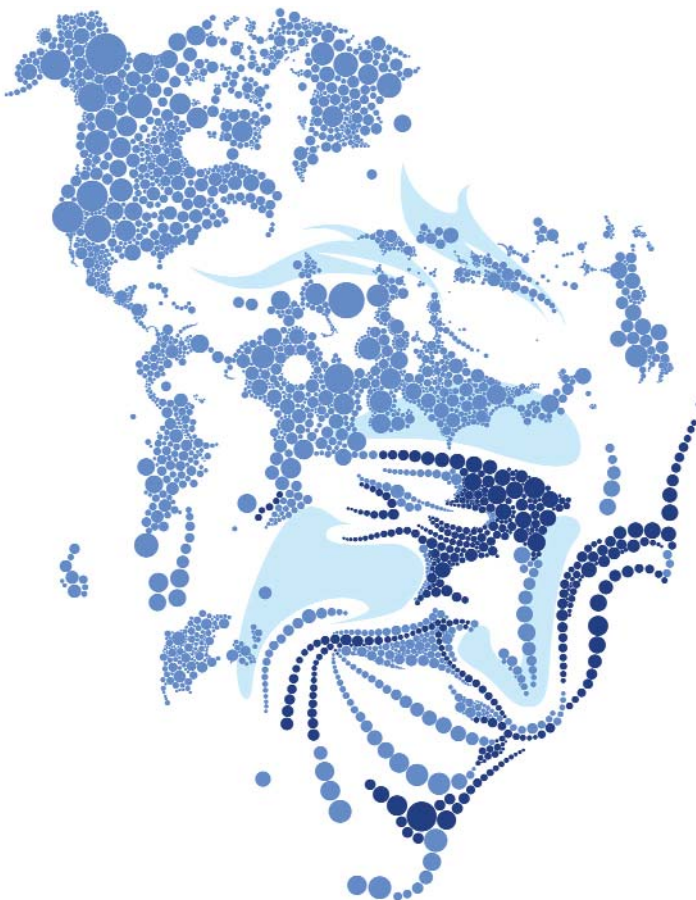
The Lasallian Formation Plan for Professors (PFPL), which at the current time is in a process of refinement and approval, answers an important challenge for the University, not just as a response to its historical journey and its future plans, but to the demands of quality education that requires quality teachers with a Lasallian perspective. The plan includes three basic parts: The first is related to activities for certification and teacher updating, the second has to do with ongoing formation programs and the third has to do with supporting the processes for doctoral studies that lead, study and approve administrative body of the University. To develop these three components of the plan merits a serious presentation and development that is not necessary to point out. Therefore, we will present just a part of the plan, which will permit us to look at the types of activities and plans that it is possible to carry out.

Let us look, for example, at the activities for teacher certification and updating: the objective is aimed at promoting formation strategies, for the purpose of offering alternatives to teachers for their professional updating and certification, especially based on pedagogical, didactic, Lasallian and university culture aspects. The idea is to propose not just formation courses, but diverse activities as regards time, objectives and organization, so that they have a range of possibilities that will allow them to gain access to and to



choose in a flexible way according to their own interests and needs. This, without forgetting the responsibility of each professor for his own formation, the needs of each teacher and the interests of the University. For the purpose of illustration for the reader, here are some of the activities and proposals for 2010:

- **A conference on successful teaching experiences of La Salle University.** This was a highly important activity in which the relevance of many successful experiences of our professors was highlighted. This was about a conference that gathers and makes visible the achievements and developments of many in the learning of their students, which served as a point of reference for their colleagues and as an example for visualizing alternatives in the improvement of their own teaching practices.
- **Institutional Formation Course, CIF.** The Institutional Formation Course, CIF, besides being an important component with the Academic Career of the professors, is a means that attempts to open spaces of knowledge and reflection around themes and problems of interest for university life.



In 2010, there will be a discussion on Integral and Sustainable Human Development and on Lasallian University Education. Administrators from the University will be in attendance as well as international experts and together they will propose points to be studied and reflected on to envision the scope and possibilities of such themes in the context of our institution.

- **Between semester courses of professor formation.** This has to do with a significant number of courses that include different areas of formation, programs of between 20 and 32 hours, with specialists on topics that will ensure good development. This program will try to reach out to teachers with themes related to pedagogy, didactics, Lasallian formation, research, intellectual production, culture and the use of TIC in education.
- **Open panel for between semester course and the CIF.** An academic activity that gathers central themes to be developed in course halfway through the year. The presence of specialists, both national and international ones, will permit the carrying out of a high level academic activity to benefit the university community.
- **Study days on the EFL.** There will be discussion among groups of professors from the different Academic Units of the University in which they will look seriously at the pedagogical and didactical aspects highlighted in the Lasallian Formative Focus, EFL. For these study days the academic community is invited to dialogue, study and discuss the possibilities coming from the proposals of the University.
- **Virtual courses for teachers.** Programs aimed at reaching out to many teachers the world over concerning strategies for the learning-instruction process, and, through them, to develop different topics which may be of interest.
- **Virtual advising for University professors.** This is for assistance, advising and follow-up when professors can ask about and seek aid with regard to specific concerns or problems in their teaching tasks. This has to do with a virtual space which the teacher can access at any time and find an appropriate answer for his concerns.
- **A reflection group on pedagogy and didactics in higher education.** An interdisciplinary group of professors from various departments and programs gathered together in discussion and study about the possibilities and scope of a topic that still requires much research; the impact of pedagogy and didactics in the university world.

The activities that can be planned are diverse

within the framework of a General Plan for Formation; nevertheless, the strategies proposed for 2010 may serve as a guide for the understanding of the scope and alternative varieties of professional development proposed to University professors. It is important to emphasize that what is

being talked about are academic spaces and activities. It is not just a cluster of courses and activities, but underlying all of this are ideas, proposals and fundamentals that seek ongoing study into the scope and possibilities of a Lasallian university professor.

Notas

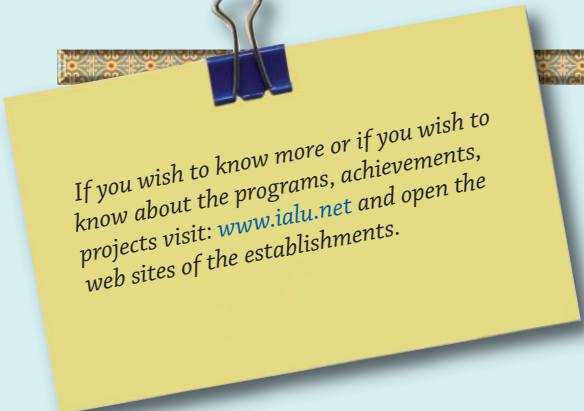
- ¹ M.Sc. in Education. Coordinator of Pedagogy and Didactics – Academic Vice-Rector, La Salle University, Bogota, Colombia. glondono@lasalle.edu.co. The ideas expressed here are the author's and in no way are those of La Salle University.
- ² La Salle University was founded by the Institute of the Brothers of the Christian Schools on November 15, 1964 and the Colombian government gave it legal status on February 2, 1965.
- ³ Document of the Academic Vice-Rector from the year 2000, drawn up by professors: Luis Enrique Ruiz, Gloria Patricia Cardona, Giovanni lafrancesco, Aberto Silva and Jorge Urbina, entitled Pedagogical Formation of University Teachers, as cited by Diego Barragán (2008).

- ⁴ Agreement number 023 of December 1, 2005 of the Superior Council of La Salle University-Bogota.
- ⁵ Agreement number 007 of March 21, 2007 of the Superior Council of La Salle University-Bogota.
- ⁶ Agreement number 007 of May 8, 2008 of the Superior Council of La Salle University-Bogota.
- ⁷ The creation of this unit is part of the organic structure of the University, in accord with Agreement number 015 of October 2, 2008 of the Superior Council.

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List of Lasallian Institutions of Higher Education



If you wish to know more or if you wish to know about the programs, achievements, projects visit: www.ialu.net and open the web sites of the establishments.

Asia & Pacific Islands

- De La Salle University Manila
Manila, Philippines
- De La Salle Health Sciences Institute
Cavite, Philippines
- De La Salle Lipa
Lipa City, Philippines
- De La Salle University Dasmariñas
Cavite, Philippines
- De La Salle – College of Saint Benilde
Manila, Philippines
- De La Salle Araneta University
Malabon City, Philippines
- De La Salle Canlubang
Biñan, Philippines
- De la Salle Andres Soriano Memorial College
Toledo City, Philippines
- John Bosco College of Education
Mindanao, Philippines
- La Salle College Antipolo
Antipolo City, Philippines
- La Salle University
Ozamiz City, Philippines
- University of St. La Salle
Bacolod City, Philippines

- De La Salle Catholic University
Manado, Indonesia

Europe & French-Speaking Africa

- Centre Lasallien Africain – CELAF
Abidjan, Ivory Coast, West Africa
- Ecole Catholique d'Arts et Métiers
(ECAM et établissements associés : Louis de Broglie
et EPMI)
Lyon, France
- Groupe ISAIP/ESAIP
Angers, France
- Institut Polytechnique La Salle Beauvais
Beauvais, France
- Centre de Formation Pédagogique Emmanuel
Mounier
Paris, France
- Enginyeria i Arquitectura La Salle, Universitat
Ramón LLull
Barcelona, Spain
- Escuela Universitaria de Magisterio « María Inmacu-
lada »
Antequera (Malaga), Spain
- Instituto Pontificio Pio X
Madrid, Spain
- La Salle Campus Madrid
Madrid, Spain

USA, Bethlehem & English-Speaking Africa

- Bethlehem University
Bethlehem, Palestine

- Christ the Teacher Institute for Education, Tangaza College
Nairobi, Kenya
- Christian Brothers' University
Memphis, Tennessee, USA
- La Salle University
Philadelphia, Pennsylvania, USA
- Lewis University
Romeoville, Illinois, USA
- Manhattan College
New York, New York, USA
- St. Mary's College of California
Moraga, California, USA
- St. Mary's University of Minnesota
Winona, Minnesota, USA

Mexico

- Centro de Estudios Superiores La Salle
Monterrey, Nuevo Leon, Mexico
- Normal Superior Benavente
Puebla, Puebla, Mexico
- Universidad De La Salle Bajío
Leon, Guanajuato, Mexico
- Universidad La Salle Chihuahua
Chihuahua, Chihuahua, Mexico
- Universidad La Salle Oaxaca
Oaxaca, Oaxaca, Mexico



Susan WD - Flickr - St Mary's University, Winona

- Universidad La Salle Cancún
Cancún, Quintana Roo, Mexico
- Universidad La Salle Ciudad Victoria
Ciudad Victoria, Tamaulipas, Mexico
- Universidad La Salle Cuernavaca
Cuernavaca, Morelos, Mexico
- Universidad La Salle Laguna
Gomez Palacio, Durango, Mexico
- Universidad La Salle Mexico
Mexico City, (DF), Mexico
- Universidad La Salle Morelia
Morelia, Michoacán, Mexico
- Universidad La Salle Nezahualcóyotl
Ciudad Nezahualcóyotl, State of Mexico, Mexico
- Universidad La Salle Noroeste
Ciudad Obregón, Sonora, Mexico
- Universidad La Salle Pachuca
Pachuca, Hidalgo, Mexico
- Universidad La Salle Saltillo
Saltillo, Coahuila, Mexico
- Centre Lasallien d'Etudes Supérieures en Éducation, CLÉSÉ
(Distrito Mexico Sur-Antillas)
Port de Paix, Haïti

Central and South America

- Centro Universitario La Salle
Canoas, Brazil
- Corporación Universitaria Lasallista
Caldas, Antioquia, Colombia
- Escuela Superior de Educación Integral Rural
ESEDIR
Mixe, Guatemala
- Faculdade La Salle UNISALLE
Lucas do Rio Verde, Brazil
- Faculdade La Salle - am UNISALLE
Manaus, Brazil
- Fundación La Salle de Ciencias Naturales
Caracas, Venezuela

- Instituto Superior de Educação La Salle UNISALLE Niteroi, Rio de Janeiro, Brazil
- Universidade Católica de Brasília UBC Brasília, Brazil
- Universidad De La Salle Bogotá Bogotá, Colombia
- Universidad De La Salle San Jose, Costa Rica
- Universidad La Salle Bolivia La Paz, Bolivia
- Universidad Tecnológica La Salle (new) León, Nicaragua

Technical and Specialized Tertiary Lasallian Institution in Latin America

- Escuela Normal Superior San Pio X Istmina, Chocó, Colombia
- Instituto Catecheticum Santiago, Chile
- Instituto Centroamericano de Ciencias Religiosas ICCRE Guatemala City, Guatemala
- Instituto La Cruzía Buenos Aires, Argentina
- Instituto La Salle Florida Florida, Buenos Aires, Argentina
- Instituto La Salle Rosario Rosario, Santa Fe, Argentina
- Instituto Lasaliano de Estudios Superiores de Buenos Aires ILES Buenos Aires, Argentina
- Instituto Pastoral de la Adolescencia IPA Buenos Aires, Argentina
- Instituto Superior Pedagógico y Tecnológico La Salle Urubamba, Cuzco, Perú
- Instituto Superior Pedagógico Fray Florencio Pascual Alegre Requeña, Perú
- Instituto Superior Pedagógico la Salle Urubamba, Cuzco, Perú
- Instituto Técnico Central Bogotá, Colombia
- União Brasiliense de Educação e Cultura UBEC Brasília, Brazil



Universidad La Salle - Bogotá

Summary

La Salle University! Where? <i>Claude Reinhardt, fsc</i>	3
The Lasallian international University Network: Progress and promise <i>Joan Landeros</i>	5
A global challenge for Lasallian Universities <i>Armin A. Luistro, fsc</i>	19
The Lasallian Mission at the tertiary level <i>Álvaro Rodríguez Echeverría, fsc</i>	23
The contribution of Lasallian higher education establishments... <i>Claude Reinhardt, fsc</i>	41
The International Lasallian University Leadership Program in Rome <i>Roxanne Eubank</i>	51
– Rome, “an unforgettable experience”, <i>David Augusto Trejo Aguilar</i>	52
– Course of Lasallian formation , June 2009, <i>Sami Basha</i>	53
– Connecting as a Lasallian family in Rome, <i>Rebecca Hopkins</i>	54
– A fortnight at La Salle Central, <i>Benhur Ong</i>	55
– The strength and the future of Lasallian presence, <i>Jorge Hernández Muñoz</i>	56
Collaboration initiative in the Lasallian higher education network... <i>William Mann, fsc</i>	58
Partner seminars in the ministry of higher education today... <i>Miguel A. Campos, fsc</i>	59
The formation of the university professor at De La Salle University – Bogota, Colombia <i>Guillermo Londoño Orozco</i>	65
List of Lasallian Institutions of Higher Education	70

The last Bulletins of the Institute

N°	Date	Title
233	1991	Interdependence in Our Institute
234	1991	Literacy and Cultural Development Projects (the Noma Prize for 1990)
235	1991	The Heroic Vow, The Seed of Life
236	1992	Higher Education in Our Institute
237	1992	The De La Salle Brothers on the American Continent
238	1993	La Salle in Africa
239	1993	42 nd General Chapter (Rome, 1993)
240	1994	The Institute in Asia and Oceania
241	1995	Three Manifestations of the Charism of De La Salle
242	1996	Shared Mission: Experiences
243	1997	The Lasallian Christian School and Its Presence among Other Religions
244	1998	Faithful... Even to Giving One's Life. Lasallian Martyrology
245	1999	The Institute of the Brothers of the Christian Schools and Education Today: Five Colloquia Towards a More Informed Understanding
-	1999	Raport of Br. Superior General to 43 rd General Chapter
246	2000	43 rd General Chapter (Rome, 2000)
247	2002	The Rights of the Child
248	2003	Educational Innovations
249	2004	Educating in Justice
250	2005	Associated for the Lasallian Educational Mission
-	2006	Report of the International Assembly AMEL 2006
-	2007	Report of the Bro. Superior General to the 44 th General Chapter
251	2007	44 th General Chapter (Rome, 2007)